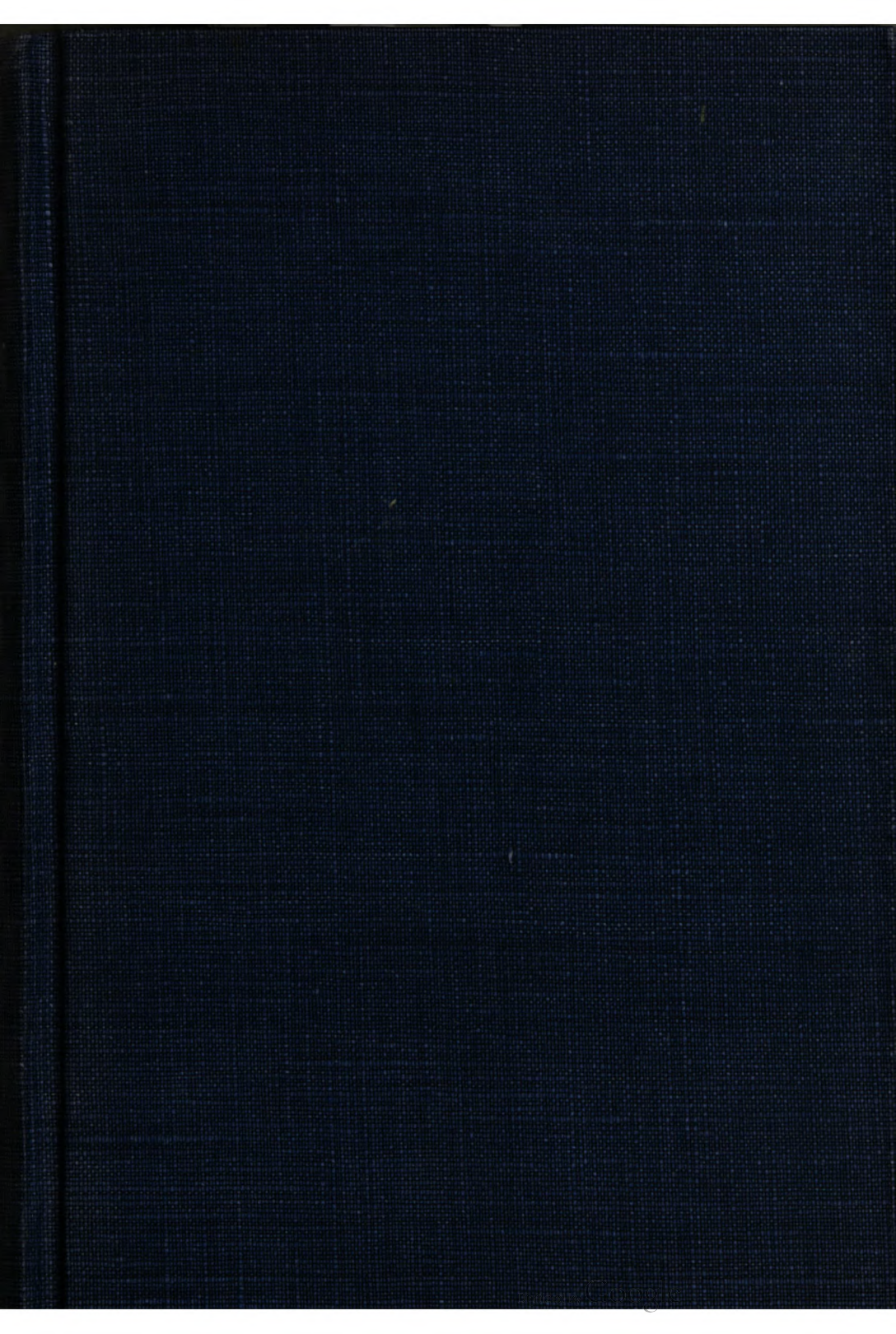

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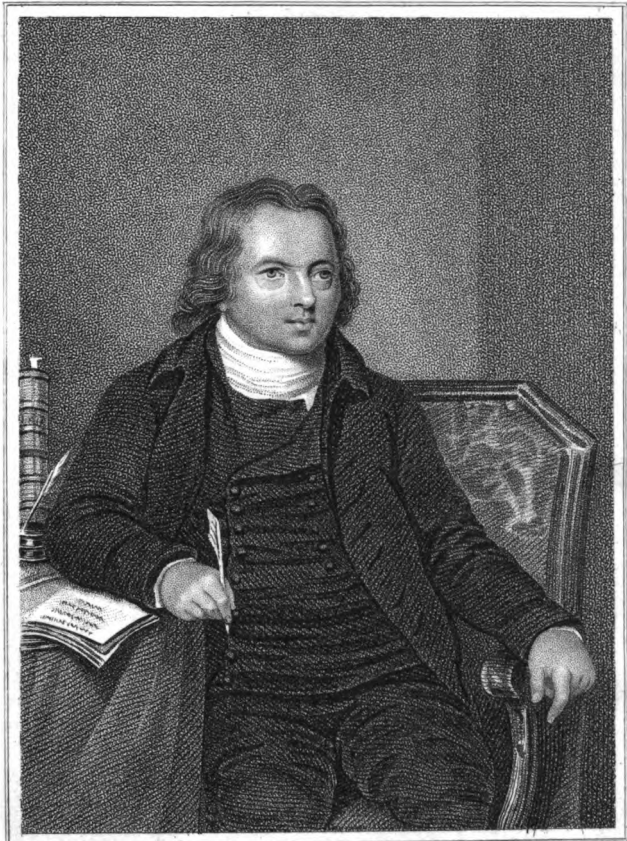






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THE REV. THOMAS COKE, L. L. D.

Late of the University of Oxford.

Leeds. Published by Alex. Gammag, 1st May 1815.

THE
LIFE
OF THE
Rev. THOMAS COKE, L.L.D.

Clergyman of the Church of England,

BUT WHO LABOURED

AMONG THE WESLEYAN METHODISTS

FOR THE

LAST THIRTY-EIGHT YEARS OF HIS LIFE,

And who died suddenly on Shipboard, after being Four Months at Sea, on his Passage to the East Indies, whither he was conducting a Company of Christian Missionaries, of whom he was the Superintendent.

WRITTEN BY A PERSON,

Who was long and intimately acquainted with the Doctor.

“In labours more abundant.”—2 Cor. xi. 23.

“Blessed are the dead which die in the Lord :—that they may rest from their labours ; and their works do follow them.”—REV. xiv. 13.

LEEDS :

PUBLISHED BY ALEXANDER CUMMING, AT HIS PERIODICAL WAREHOUSE, IN BRIGGATE.

1815.



ADVERTISEMENT.

*To the Lovers of Evangelical, Experimental, and
Practical Christianity, of every Denomination.*

THE Author presumes to lay before you, the Life of a man who was sound in the faith; who felt the truths which he preached; and who lived as he exhorted others to live, "denying ungodliness, and worldly lusts, and living soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 12, 13, 14.

Dr. COKE clearly understood, firmly believed, and constantly and zealously preached, the doctrines contained in the Articles, Homilies, and Liturgy of the Church of England; or, in other words, the genuine doctrines of the Holy Scriptures. And what he believed and felt to be the power of God unto his own salvation, he wished others to understand, believe, and feel in like manner. His

preaching was not the false commerce of truths unfelt: for out of the abundance of his heart his mouth spoke. And whether his sermons were always admired or not, he always manifested what a certain pious Clergyman called the very best part of a Preacher, that is, he was full of zeal. And those who sat under his ministry were not only warmed and quickened, but frequently instructed and edified. And to many he could truly say, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thes. i. 5. Some into whose hands these pages may possibly fall, will be his crown of rejoicing in the day of the Lord Jesus. Others have been pleased and profited by his labours; while multitudes in Europe and America, have admired his burning zeal and unremitting activity, for so many years, and that notwithstanding many discouragements. "But none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx. 24. Firmly persuaded of the truth and divinity of the Bible; deeply impressed with the value of immortal souls, and how indispensably necessary it is, that men should be born again of the Spirit; and then as they had received Christ Jesus the Lord, that they should so walk in him; firmly believing that there will be a resurrection both of the just and of the unjust; and that those

who live and die without knowing God, and obeying the gospel of Christ, will go away from the judgment-seat of Christ into everlasting punishment, while all who live and die in him will be received into life eternal; that every man shall receive his own reward, according to his own labour; and that they who turn many to righteousness shall shine as the stars for ever and ever; he was steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as he knew that his labour was not in vain in the Lord. To the Methodists especially, I may say, "Remember them who have had the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ, the same yesterday, and to-day, and for ever." Heb. xiii. 7, 8.

The Author's aim in writing this Life, is to give a general and particular account of Dr. COKE, as a Man, a Christian, and a Minister; and more especially of the part he acted among the Methodists for so many years, and that with pre-eminent distinction. He had a very active and principal hand in every notable transaction among them for between thirty and forty years; and during that period the circumstances of their affairs were often very interesting. In retracing, therefore, the steps of the Doctor, and giving an account of his spirit and conduct, it will be frequently proper and necessary to enter into a minute account of events in Metho-

dism. And for this, I hope I am fully qualified. Sundry affairs, previous to and after the death of Mr. WESLEY, and all the principal occurrences since, will be faithfully described, and in some instances, probably, information, additional to what has been given in other publications, will be given to the reader. It is intended that this work, while it shall contain a biographical account of Dr. COKE, shall also contain a regular historical sketch of Methodism, and particularly of the most remarkable events since the death of Mr. WESLEY. Brevity, perspicuity, truth, justice, rigid impartiality, and candour, will be studied; and the best endeavours will be used to render them apparent upon every subject and in every paragraph. Neither Dr. Coke, nor the Methodists, shall be either abused or flattered. Endeavours shall be used so to speak the truth, as to commend ourselves to every man's conscience in the sight of God. The Methodists shall have no sufficient cause to complain of slander or injustice: while others may rest assured of receiving such clear and certain information respecting Dr. COKE, and the affairs of Methodism, as will leave but little to be learnt elsewhere; and information in which they may place the utmost confidence.

As this Book may fall into the hands of some persons who are almost totally unacquainted with the Rise and Progress of Methodism, as well as with its Doctrines and Discipline, and especially as

the Life of the Doctor is so inseparably connected with it, it appears to me to be highly proper to give, in an Introduction to the Life, a short historical account of Methodism, from its commencement to the time when he joined the body ; as well as a definition of their doctrines, and an explanation of the various parts of their discipline. This may detain the reader a little longer before he enters upon what more immediately relates to the Doctor, but it will prepare him the better for understanding and profiting by what will follow. And as the most distinguished trait in the character of Dr. COKE, was his very great and zealous exertions in promoting Missions, it may be highly proper, and to many persons gratifying, to introduce the description of the Missions founded and promoted by him, with a brief account of the most remarkable Christian Missions of the present age as well as former ones. And as Dr. COKE's labours extended to sundry foreign regions, short geographical and historical accounts will be necessary sometimes in order to throw the more light upon the subject. Care, however, will be taken, that the price and bulk of the Book, be not too much swelled, but, that notwithstanding the abundance and variety of the matter, it shall be as cheap and portable as possible. Not a paragraph, or a line, shall be inserted, for the mere purpose of augmenting the price.

I shall only add, that the occurrences among the Methodists, and the part which Dr. COKE took in

them, will oblige me repeatedly to touch upon the subject of Church Government, or Christian Discipline. And when that may be the case, care shall be taken to treat the point in a scriptural, rational, and candid manner. And by a fair appeal to the Law and the Testimony, I hope both myself and my Readers will get some good, and be more than ever determined to be governed by the Oracles of God. Nay, I hope that the reading of the whole of this publication will principally tend to make many read and love their Bibles more than ever; and to prove this love, by a greater practical conformity to that only and sufficient rule of the faith and practice of a Christian.

Reader, in perusing this account of a man, who was lately alive, and acting a conspicuous and important part in the Christian world, but who was called away very suddenly and unexpectedly; remember, *there is but a step between you and death; that you know not what may be on the morrow; that your life is but a vapour, which appeareth for a little time, and then vanisheth away.* And this being the case, you ought to get ready for a change of worlds, without any further delay; and always keep ready. The Lord give you Grace here, and Glory hereafter, and withhold from you no good thing!

INTRODUCTION

TO THE LIFE OF DR. COKE.

JESUS Christ having risen from the dead, and ascended into Heaven, and having sent down the Holy Ghost, the Promise of the Father, whereby his Disciples were endued with such power from on high as qualified them for the important and arduous undertaking assigned them, of going into all the world, to preach the gospel to every creature; they immediately commenced their Mission, *beginning at Jerusalem*, as our Lord had directed them. Three thousand were cut to the heart under one discourse of the Apostle Peter, on the day of Pentecost, and were immediately added to the Church. This was a very encouraging beginning. And the Apostles sallied forth, in all directions, going every where preaching the Word. Their success was so great, and the spread of the Gospel so extensive and general, that the Apostle Paul could say, about twenty-seven years after Christ's ascension, Rom. 10. 18, speaking of the spread of the Gospel, "their sound went into all the earth, and their words unto the ends of the world." Perhaps, Britain might here be included in the ends of the world, being at that time the farthest part to the Westward of which the Easterns had any knowledge. But of that, and when or by whom the Gospel was brought into this Island, there is no authentic account in existence. Some have supposed, that as Britain was then a Province of the Roman Empire, and as some of the Roman Soldiers were Christians, the religion of Jesus might have been introduced here

by some of them. Others are of opinion, that it was introduced into this Island in a different way ; and that it first obtained a footing in Wales. But which of these ideas is the true one, or whether they are both equally erroneous, I shall not pretend to determine. But I shall gratify the Reader by giving him an extract of a speech delivered at the formation of the Methodist Missionary Society, for the London District, December the 1st, 1814, by Dr. ADAM CLARKE.

“ CHRISTIAN FRIENDS, AND BRETHREN,

“ As we are met together to consult how we may most effectually communicate the blessings of the Gospel to those nations and people who are destitute of this heavenly treasure ; it may not be amiss to enquire *how* we ourselves became possessed of so great a gift ; and by what *means*, and at what *time*, our happy country, once full of gross darkness, became illuminated by this divine light ?

“ The information we have on these points comes, partly from *tradition*, and partly from *authentic history*. The latter does not reach so *high* as the former ; nor is it so *circumstantial* ; but they have been in early times so blended with each other, that with some, the *genuine history* has been confounded with *uncertain traditions*, and so rejected ; and the *tradition* has been by others, taken for *authentic history*, and all its extravagancies adopted. In these circumstances, we find it difficult to discern truth from falsehood ; and are obliged to go to writers of other countries, for that information which we are afraid to receive from those of our own.

“ Where, however, the voice of *tradition* has been strong, unvarying, and continued ; it is reasonable to suppose that it contains, at least, the *outlines of truth* ; and it would be as absurd to reject all it utters, as it would be dangerous to receive all its amplifications and details.

“ 1. The *tradition* which is of the highest antiquity, and has been the most generally received by our ancient historians, and

by the nation at large, is that which attributes the introduction of the Word of Life into Britain, to Joseph of Arimathea. The substance of this history is as follows :

“ About 63 years after the incarnation of our Lord, and 80 after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the Evangelist with eleven disciples, and sent into Britain to introduce the Gospel of Christ in place of the barbarous rites of the Druids. With these rites, as well as with the people, the Roman empire had become well acquainted through the writings of Julius Cæsar.

“ These holy men, on their landing, applied to *Arviragus*, a British king, for permission to settle in a rude and uncultivated spot, called *Ynswytryn* by the British, *Avalonia* by the Romans, and *Glasting-hyrig* by the Saxons; and is still known by the name of *Glastonbury*. Their petition was granted, and *twelve hydes* of land were assigned for their support; and the place is to this day, denominated the *twelve hydes of Glaston*. Here, according to this tradition, the standard of the Cross was first erected; and a chapel made of *wicker-work*, was the first church, or oratory, of God in Britain! See Dugdale's *Monasticon*, Vol. I.

“ How famous this place became afterwards it is not necessary here to enquire; nor shall I stop to mention, much less confute, the silly legends that have been so connected with this tradition as to render the whole almost incredible.

“ Allowing the main circumstances to be true; we find from this earliest tradition, that the first establishment of Christianity in this country, was owing, under God, to the exertions of *Missionaries*; a subject that will gain increasing light as we descend with tradition and history.

“ 2. It is not to be supposed that these first labourers would be left long without help, as Christianity was making the most rapid progress in every part of the Roman empire; and a considerable connexion subsisted at that time, between the Roman government, and the British Isles:—The Romans kept up this intercourse, principally, for the sake of extending their conquests, and establishing those which they had already made;

but such was the *divided* and *distracted* state of Britain, that the Gospel was not at all likely to get any *general* footing, as in many cases, there was scarcely any communication between the different districts of the same country.

“ 3. That the conquests of the Romans were extended in this island, in the apostolic age, we know to be a fact sufficiently ascertained by history; and particularly under the emperor Claudius, who came hither in person about A. D. 43; and an ancient *inscription* has given some learned men cause to believe that the Gospel was first introduced by a Christian lady, named *Pomponia*, wife to *Plautius*, one of the generals of the Roman emperor; who is supposed to have made the Christian doctrine known to her domestics, and the whole circle of her acquaintance, whilst resident in Britain.

“ 4. That *St. Paul* meditated the conversion of the whole world, and purposed to carry the glad tidings of Christ crucified every where, his own history sufficiently proves. We need not, therefore, wonder to find *his name* in the traditionary records, among those who first planted the Gospel in Britain. *St. Clement*, who was contemporary with this apostle, and whose epistles are still preserved, and are an invaluable record of the remotest Christian antiquity, (if his words be not misunderstood) is supposed to assert the fact. The passage to which I refer, is in the fifth chapter of his first epistle to the *Corinthians*, where speaking of *St. Paul*, he has these words, *He became a Herald to the East and to the West; he taught the whole world righteousness, coming even to the BOUNDARIES of the WEST.* By the words *περὶ τῆς ἐσσεως*, *the boundaries of the West*, Bishop Stillingfleet strongly argues, that Britain alone is intended; though others suppose that *Clement* refers to *Spain*.

“ 5. To *St. Peter*, and to *Aristobulus*, one of the domestics of the Roman emperor, mentioned Rom. xvi. 20, this honour has also been given, but on more dubious evidence, which it is not necessary here to produce.

That this nation was converted to the faith of Christ by those who had been *disciples of our Lord*, was the early and constant belief of our forefathers. This runs through all our *histories*,

and even through some of our *regal acts*. In the *charter* granted by Henry II. in the Year of our Lord 1185, for the rebuilding of Glastonbury Church, which had been burnt; he styles it 'the mother and burying place of the saints, founded by the *very disciples of our Lord*;' and adds, 'it has the venerable authority of the ancients.' This church was the *head* of all ecclesiastical authority in these nations, till the year 1154; when Pope *Adrian IV.* transferred that honour to *St. Albans*.

"7. The story of *Lucius*, king of Britain, who, in A. D. 156, is said by the *Venerable Bede*, to have embraced the Christian faith, and who is called the *first Christian king*, is generally known. *Bede* says that this king wrote a letter to *Eleutherus*, Bishop of Rome, praying that he might be instructed in the Christian faith: which was accordingly done.

"This is the most uncertain of all the traditions which we have relative to this important event: and were we to suppose, that the Christian religion was *first* introduced here under the auspices of this king, we should then have *one solitary* proof, that God had departed from his general way of disseminating his truth among mankind; which is *beginning with the LEAST; and going to the GREATEST*; not beginning with *kings*, and then proceeding to their *subjects*;—but to hide pride from man, converting the *lowest* even of the subjects; and, by their means, converting the *kings* themselves. The truth seems to be this, that although Christianity was introduced here long before the time of *Lucius*; yet, *Lucius*, knowing the Christian religion, and finding the means of propagating it in his own district were very inadequate, might send to *Eleutherus*, for additional help; and from this, the zealous Romanists might take occasion to say, that king *Lucius* was converted by Roman missionaries.

"On reviewing all these alledged authorities for the *early* introduction of Christianity into this country; it may be said, 'The traditions themselves render the thing uncertain and incredible; the same fact being attributed to so many different persons.' I confess that this objection has, with me, no weight: different persons may be consistently enough said to have introduced the Gospel into different parts of the island; some in

the north, some in the south, some in the west, and some in the east; for, such were the divisions and government of the Britons in those ancient times, that Christianity might have a firm footing in the isle of *Avalon*, without being known in the isle of *Thanet*; and he who brought it first to *Kent*, might suppose himself the introducer of Christianity into England, though it had existed long before in *Somerset*.

“ Having gone as far as I judge necessary, through traditions which must be allowed to be less or more uncertain, though by no means to disregarded; I shall come now to *positive testimony*, which is incapable of being suspected; and which will prove that Christianity had an establishment here, long before the Romish Church pretends to have given our countrymen the blessings of the Gospel.

1. “ The first decisive testimony I meet with is in TERTULIAN, who flourished nearest the apostles, about the middle of the second century. Speaking on the words of David, Psal. xix. 4. *Their line is gone out through all the earth; and their words to the end of the world*, “ In whom,” says he, “ have all the nations of the earth believed, but in Christ? Not only Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia and Cyrene, and strangers of Rome, Jews and Proselytes, and the other nations; but also the boundaries of the Spaniards, all the different nations of the Gauls, and those parts of BRITAIN which were inaccessible to the Romans, are become subject to Christ.”—This is another proof that the Gospel was established here before the middle of the second century; and how long before, we cannot pretend to say.

2. “ The second testimony which I shall produce is that of ORIGEN, who flourished about A. D. 220. In his fourth Homily on Ezekiel, speaking of ‘ the Prophecies which the Jews allowed to refer to the advent of the Messiah,’ and particularly on the words, *The whole earth shall shout for joy*, he says, ‘ The miserable Jews acknowledge that this is spoken of the presence of Christ; but they are stupidly ignorant of the person,

though they see the words fulfilled. *When, before the advent of Christ, did the land of Britain AGREE in the worship of one God? When did the land of the Moors, when did the whole globe at once agree in this? But now, on account of the churches which are spread to the uttermost bounds of the world, the whole earth, with rejoicing, invokes the God of Israel.* From this it is evident, that the Christian religion had been, even before his time, planted in Britain; and at least in the districts best known to the Romans, it had pretty generally prevailed.

3. "The next testimony I shall produce, is that of St. ATHANASIUS, taken from his *Apologia contra Arianos*, written about A. D. 350, where, mentioning his trial before the council of *Sardis*, at which there were more than 300 *Bishops* present, 'from the provinces of Egypt, Lybia, Italy, Sicily, all Africa, Sardinia, the Spanish, Gallic, and *British* territories.' From which we find, that, in his time, there were churches in the *British isles*; and their *Bishops* were of sufficient consequence to be cited to this grand and important council.

4. "The last testimony which I shall cite from the *Ancients*, shall be that of St. CHRYSOSTOM, who flourished about A. D. 400. After shewing that in a very short space of time, the knowledge of Christ crucified was diffused over the world, so that the heathen nations were converted to God, their own ancient laws and customs changed, and idolatry destroyed, so that Christian solemnities succeeded to Pagan mysteries, he adds these words: 'In every place altars are erected, among the Romans, Persians, Scythians, Moors, and Indians. What shall I say? even beyond our habitable world: for the *islands* of BRITAIN, which are situated beyond our sea, in the very ocean itself, have felt the power of the word; and even there, churches are built and altars erected.'

Few countries ever were in a more ignorant, wicked, barbarous, and savage state, than this country was before the introduction of Christianity into it. There is no very authentic or satisfactory account of it, farther back than about the

time that it was invaded and subjugated by the Romans. All that we can find related by credible authority, as to the state of things prior to that period is, that the country was very populous, and that the land was stocked with great plenty of animals, both domestic and savage. The houses of the inhabitants were meanly built, and scattered over the country, without any plan as to order or distance. They chose their situations, chiefly with reference to the fertility of the soil, or the convenience of wood and water. They lived chiefly upon milk, and the flesh of such animals as they killed in hunting. Corn was scarcely known among them: and what clothes they wore were chiefly made of the skins of beasts. But a great part of their bodies was left naked, having no covering but blue paint. This custom of painting, seems to have been general among them, either in order to strike terror into their enemies, or to defend the pores of their naked skin from the injuries of the weather, or partly for both purposes. Such were our forefathers, and predecessors in the occupation of this now refined and proud Island. Their towns, if we may give that appellation to a cluster of huts, were chiefly situated upon the sea-coasts, and in places to which strangers resorted for the sake of commerce. The commodities exported, were chiefly beasts' hides and tin. The exportation of tin from Cornwall, can be satisfactorily proved to have existed for two thousand and three or four hundred years. The civil government of the country, if indeed it could be said to possess either civility or government, consisted of a number of petty principalities; but whether these principalities were hereditary, or by election, there is no certain information. But it is known, however, that in all uncommon and great dangers, the chief commanders of all their forces were chosen by common consent in a general assembly, as Cæsar himself relates in his Commentaries,

respecting the choice of Cassibelaunus, when Cæsar invaded our Island. The same took place when they revolted against the Roman Colonies, under Caractacus and their Queen Boadicea: for among them, women were admitted to their principalities, and general commands, by the right of hereditary succession, merit, or nobility. Such were the customs of the ancient Britons; and nearly the same may be said of every barbarous nation of which we have any knowledge. Only, there was one custom among the ancient inhabitants of this Island, which is not to be found in the accounts of any other nation whether ancient or modern; I mean, a community of wives among certain numbers, and by common consent. Each man married, indeed, but one woman, who was always after, and she only, accounted his wife; but it was usual for five or six, ten, twelve, or more, either brothers or friends, as they could agree, to have all their wives in common. But this, which they imagined would promote their mutual happiness, had often a very contrary tendency, producing jealousies, contentions, and murders. Every woman's children were the property of him whose wife she was; but all joined in the care and defence of the whole community, since no man was certain which were and which were not his own.

To estimate the wisdom of the people we must examine the manners of their teachers, the Druids. If the people were so barbarous and ignorant, we may presume that their Instructors were not much more wise and refined. But it is almost unaccountable, yet so it is, that we have different, contradictory, and therefore uncertain accounts of these Druids. Some represent them as persons of learning derived to them by long tradition; and say that their skill consisted in the observation of the heavens, and upon the supposed influence of their appearance, they gave their countrymen omens of their success

or failure. It is said, they taught a morality, which consisted chiefly in justice and fortitude. Their lives are said to have been spent in innocence, in woods, caverns, and hollow-trees; while they lived upon acorns, berries, and water. They are represented as being respected and venerated, not only on account of their superior knowledge, but for their holding in contempt what many others valued and sought after. And it is said, that by their temperance and other virtues, they corrected the contrary evils in others; and that they made use of no force, but that of argument and example, in reforming their people; and further, that they obtained such authority, that they were not only priests, but judges also, throughout the nation. No laws were instituted without their approbation; no person punished with death, or bonds, but by their sentence.

But, notwithstanding the fine character which some give them, others declare, that all their knowledge was imposture, their innocent simplicity a savage love of idle solitude, and that their language was barbarous, and their manners still more so. Probably there is some truth on both sides. They were, it is certain, heathenish priests, and sacrificed human beings, which they burned in large wicker idols, made so capacious, as to contain a multitude of persons, who were, in this manner, consumed together in the flames. The female Druids plunged their knives into the breasts of the prisoners taken in war, and prophesied from the manner in which the blood happened to stream from the wound. Their altars consisted of four broad stones, three of which were set on the edges, and the fourth horizontally on the top, many of which may still be seen in different parts of England, and particularly in Cornwall. The Druids pretended to astrology, and probably it was this, more than any pretended piety, that gave them so much influence with

the people. We see in savage nations, at the present day, that pretensions to astrology give men great influence, insomuch, that an astrologer is generally considered as the second, if not the first man, in an eastern kingdom.

But though the Druids imposed upon the people a false religion, yet it is possible, that they might not be, strictly speaking, impostors. They themselves might be deceived into a belief and veneration of what they taught, and then might labour to persuade others. And as for their human sacrifices, probably the chief part of them were prisoners taken in war, a practice which has been common to all savagé nations. In short, the religion of the Druids was much the same as that of every barbarous nation with which we have any acquaintance. This was the religion which was practised not only in Britain, but which anciently prevailed over the chief part, if not the whole world, and which still continues with much variation, in many countries. And from hence we may see the importance and necessity of sending missionaries to preach the gospel in the benighted regions of the world. What would Britain have been now, but for the gospel? The introduction of Roman politeness, or any thing else they had to bring, would have been of little use, if the light of the knowledge of the glorious gospel of the son of God, had not been brought hither, and plentifully and efficaciously preached. It is this which tames the savage, reforms the wicked, creates men anew unto good works, giving them, when accompanied by the Holy Ghost, new hearts, and thus disposing and enabling them to walk in newness of life. However, I am sorry to be obliged to say, that though the gospel in all probability, had an early introduction into this country, it does not appear to have produced any great general effect for many ages. Very little religion

seems to have been in Britain prior to the Reformation. Ignorance and superstition seem to have overspread the land till then. No doubt there were some real christians : but the number was so small, and their religion so defective, that little or no account of any note has reached their posterity. But from the time of the Reformation, gospel light and pure and undefiled religion gained ground. God brought good out of evil, in making use of Henry the Eighth, for the introduction of the Reformation into England, which was about the year of our Lord 1533. The vices of Henry, and especially in respect to his wives, were so over-ruled by God, as greatly to promote the furtherance of pure truth and genuine piety. After considerable contention between the Pope and Henry, the King renounced the Pope ; and thus paved the way for the introduction of the doctrines which had been propagated for some time on the continent of Europe, by the German Reformers and their disciples. The renowned Wickliffe, rector of Lutterworth, in Leicestershire, had, more than a century before, preached the same doctrines in substance, for which he was repeatedly summoned by the Archbishop of Canterbury to appear before a Council at Lambeth, but having powerful friends, and especially the Duke of Lancaster, he escaped condemnation.

As I intend to avail myself of every fair occasion for inserting whatever may tend to instruct the Christian Reader, I shall not think it any improper digression to insert a brief account of Wickliffe.— John Wickliffe, was born in the North of England, and has properly been called the Morning Star of the Reformation. About the year 1365, he was chosen head of a college founded at Oxford for the Scholars of Canterbury ; but the newly-admitted Monks insisting upon it that a Regular should be preferred to that dignity, Wickliffe and the Se-

culars made their appeal to the Pope, who was Urban the Fifth, but who decided in favour of the Monks, and obliged Wickliffe to resign. Upon this, he retired to his living at Lutterworth, where he openly and powerfully preached against the tyranny and corrupt doctrines of the Church of Rome. The doctrines preached by Wickliffe spread so fast, and were embraced by so many people, that the Archbishop of Canterbury summoned him the third time before a Council at Lambeth, which passed sentence of condemnation upon twenty-four doctrinal propositions which were propagated by him and his followers. And the King, Richard the Second, was prevailed upon to issue a declaration against them. But immediately after this, Wickliffe was called away from the Church militant to the Church triumphant. This was in the year 1384. He left many useful writings behind him, which laid the foundation of that Reformation which Luther and others did afterwards promote with so much success. Many anathemas were thundered out against him: but his death prevented his enemies from taking revenge upon his person. But some years after, by order of the Council of Constance, his bones were dug up and burnt.

Wickliffism seems nearly to have slept in England for about a hundred and fifty years, when it awoke and exerted itself over the nation, under the patronage of Cranmer, Latimer, Ridley, and others.

Henry the Eighth was succeeded by his young, but admirable son, Edward the Sixth, who was a sincere and great friend to the cause of the Reformation. He was followed by Mary, the papistical persecutor, who made havock of the true Church of God, shutting many up in prison, compelling some to blaspheme, and putting some of the brightest ornaments of christianity that ever lived, to the most painful and cruel deaths. God, however, inter-

posed in defence of his own cause, and cut short the reign of Mary, and raised Elizabeth to the throne, who was a zealous protestant. And whether she had any true religion herself, or not, she gave encouragement to it in others. Her reign began very favourably in regard to religion : but she soon rendered it but too apparent that persecution was not all confined to papists. She inflicted great punishments upon some of the holiest men in the nation, because that, in some points, they differed in judgment from the established church. These Puritans, as they were called, asserted the right of private judgment, for which they were considered as dangerous to the State. Oppression, however, was so far from annihilating them, that they increased in proportion as they were persecuted. And thus has the Church of God been in all ages, the great sight that was shewn to Moses, a bush burning in the fire, and yet unconsumed.

The persecuted party here spoken of, were dissatisfied with the Reformation, because they thought it was not carried far enough. For while the authority of the Pope was renounced, and some branches of Popery were laid aside, there was still much popish superstition retained in the Church. These men thought the Church ought to be so reformed, as to renounce all human additions, and be brought back to the scripture model. Others contended in favour of retaining certain Rites and Ceremonies, under the idea, that they ornamented the Church, and set off, to greater advantage, the beauties of holiness. And this principle has, in fact, been the grand source of many of the disputes which have agitated the Church of Christ. Vain man would fain appear to be wise, and is often so self-sufficient as to think he can improve the productions of the wisdom of God. Human inventions, and the exercise of human authority in matters pertaining to

religion, have often inflicted upon the Church, "wounds, and bruises, and putrifying sores," and spread confusion and destruction over the vineyard of the Lord. And the evil is the more melancholy, as it has no bounds except the fancies of men. For, if men have a right to make *one* addition to the institutions of Christ, why not *two*? And if two, why not twenty; or even twenty-times twenty? And if *one* Temporal or Spiritual Ruler, may do such things, why not another; and that even if he should be of a different description, and propose measures of a kind directly opposite to those of his predecessor? And it is possible, that human additions may become so numerous, as to engross so much of the attention of the professors of Christianity, that the Institutions of Christ may be almost forgotten. And these human inventions, may be so different and discordant, as to promote innumerable contentions and divisions among that flock of Christ, which should hold the unity of the Spirit in the bond of peace. Add to this, that men who undertake to make additions to the word of God, or to do what is the same in effect, to enforce terms of communion, and make certain things to be duties, and matters of conscience, which have no foundation in the Scriptures, ought to produce some clear and satisfactory proof that the Lord has invested them with authority so to do. To be able to do this, merely by reproaching, fining, imprisoning, and otherwise afflicting their opponents, will furnish no proper evidence of their divine authority, at least to those who have so learned Christ as to bring every thing to the Law and the Testimony. **But**, of these things, it is probable, I shall have occasion, and that more than once, in the course of this little production, to state my sentiments.

During the reigns of James the First, and Charles the First, the Puritans increased in number

and influence, notwithstanding their discouragements and persecutions. The more moderate of the Puritans, wishing to steer a middle course, between a total separation from the established Church, and an undeviating conformity, were attacked by some of the Bishops with this argument: —“ All who wilfully refuse to obey the King, in all things indifferent, and to conform themselves to the Church authorized by him, not contrary to God’s word, are Schismatics, enemies to the King’s Supremacy and the State, and are not to be tolerated in the Church or Commonwealth.” To this the Puritans answered, “ All those who freely and willingly perform to the King and the State, all obedience, not only in things necessary but indifferent, commanded by law, and that have always been ready to conform to every order of the Church authorized by him, not contrary to the word of God, are free from all Schism, friends to the King’s Supremacy and the State, and do not deserve to be thus molested in Church or Commonwealth. But there are none of us, (said they,) who have been deprived or suspended from our ministry, but who have ever been ready to do all this; therefore we are free from Schism, friends to the King’s supremacy, and therefore not deserving of the molestations which we suffer.”

The rigorous proceedings of the Bishops, served to alienate the Puritans from the Church, some of them declaring it to be unlawful to hold communion with it, because it was not only a corrupt but persecuting Church. Meantime, some of the Divines of the Church, and especially the young ones, who preached for preferment, abused those who separated, calling them Fanatics, Schismatics, Heretics, and enemies to God and the King; using the very same language which the Papists had done against the first Reformers.

The Puritans very properly asked their adversaries, what they had done contrary to Christianity: "Have we," said they, "raised any tumult? Has the state been put into any hazard through us? Manifold disgraces have been put upon us, and we have endured them. The liberty of our ministry has been taken from us, and we have sustained it, though with bleeding hearts. We have been cast out of our houses, and deprived of our ordinary maintenance, yet have we blown no trumpet of sedition." They complied to the utmost extent of their consciences, and when they could not go to the full length required, they submitted to sufferings. What genuine Christian, who has formed any just ideas of the rights of men in a civil and religious sense, does not feel his heart warm to these men, and at the same time to rise with holy indignation against their protestant-papist persecutions. And the memory of these worthy men is the more interesting, as they and their posterity were the chief causes, under God, of all the civil and religious liberty which is to be found in the whole world. Their painful and long continued struggles against the civil and ecclesiastical tyranny of the Stuarts, obtained the portion of liberty for which England has been so much celebrated, and by which it has been so much benefited. And the civil and religious liberty with which the United States of America are favoured, may be traced to the same venerable sources. For while America was little better than a desert, and which for ages after continued to be to England what Botany Bay, or New South-Wales is now, that is, a receptacle for such criminals as the mother country refused to harbour any longer; as far back as the reigns of the James's and the Charles's, great numbers of persecuted Puritans, left the land which persecuted them, and literally fled into

the wilderness. And the principles which enabled them thus to endure as seeing him who is invisible, they taught to their offspring, and that so impressively, that these again instilled the same into their descendants. They were the cradle and nursery of all the liberty, civil and religious, which is in America. And as the chief part of the notions of liberty, which exist on the Continent of Europe have been taken from England or America, we may say, that nearly all the liberty, and all the ideas of liberty, which are in the world, may be traced back to the ancient English Puritans. Yea, as I pass along, and hasten to a nearer approach to them, let me suggest to the Methodists, that all the liberty and protection, with which they have been favoured, and also the Gospel-light which they enjoy, was in a great measure, procured for them by the hardships, imprisonments, and other sufferings, of these same Puritans. It may be proper to notice that though these observations may appear to be considerably remote from the avowed subject of this Book, they are more nearly connected with it than may at first sight appear. I undertake to write the Life of Dr. COKE, chiefly with regard to his connexion with religion, and its promotion in the world. Religion cannot be extended without some measure of religious liberty. Besides, there is a wide difference between a corrupted superstitious religion, and the pure unadulterated truth as it is in Jesus. And as the Puritans had such an ample share in promoting both purity of religion, and true religious liberty, and as religious and civil liberty are very closely connected, it would have been almost criminal not to have taken the notice of these which I have.

There seems to have been a general and deep sense of Religion in England, and still more so, perhaps, in Scotland, before the war broke out

between Charles the First and the Parliament. Some pious people espoused his cause, while the majority of them took the other side. And that their motives for making this choice were pure, at least as to the generality of them, I think there can be little doubt. However correct or incorrect their views might be, in a political point of view, they wished to promote that cause which they thought would tend the most to promote the cause of truth and holiness, or, that would at least, do the least injury to real Christianity.

If any further evidence was wanting upon this point, that evidence might soon be furnished. But I proceed to observe, that when the licentious Monarch, Charles the Second, ascended the Throne of his Ancestors, the pious of the land were immediately persecuted, afflicted, and tormented. Even Mr. Wesley remarks, in his Journals, after mentioning his reading an account of the sufferings of the church of Scotland during this reign, that he was far worse than bloody Queen Mary. Not less than eight thousand, it is confidently affirmed, died in prison, whose conscientious conduct had brought them thither, during his reign. And great multitudes who were immured in jail, were released, sooner or later; vast multitudes were more or less impoverished by the persecution of the times; while many more, as before mentioned, crossed the Atlantic ocean, and sought for an asylum in the woods of the New World. The Act of uniformity, which took place on the black and memorable Bartholemew Day, 1662, was the most fatal stroke that was ever given to true piety in England. By this act, nearly two thousand of the most pious, able, and faithful ministers in the land, were cut off from the Church of England in a single day. The act was such, and required such sacrifices and compliances, that very few truly conscientious ministers could

comply with it. This lamentable event, made the pious and useful Mr. Richard Baxter exclaim, "O! that we had but the gift of tongues, to enable us to proclaim the gospel in other lands; for then I should be satisfied!" And there cannot be a doubt, that if there had then been such openings for foreign Missions as we have lived to see, many of these good and eminent ministers of Christ, would have taken their lives in their hands, and gone to whatever region Providence should have pointed out the way. And how thankful should we be, that we can not only enjoy religious liberty in our own land, and which has lately received additional security and increase, but that the fields are white unto the harvest in many distant heathenish countries. One remarkable instance of this is, that the leading Subject of this book was taking six Missionaries to propagate true Christianity in India, when He, whose thoughts and ways, for wise but mysterious reasons, often differ from those of men, was pleased to call him most suddenly into another, and, I doubt not, a better world. Clouds and darkness rest upon this part of the dispensations of Divine Providence: but what we know not now we shall know hereafter. "I was dumb," said the Psalmist, "because thou didst it." And perhaps one chief reason for this mournful Providence was, the more clearly to shew the world that the work is of God; to save us from attributing too much to man, and to convince us more than ever, that when the Lord has a work to do, he can never be at a loss for instruments. And if the labours of the men at whose head the Doctor was going to India, should be attended with success, in the Island of Ceylon and elsewhere, the Providence of God will not only be justified, but glorified. But to return. When Charles the Second had been instrumental in almost extirpating

all serious godliness out of the nation, his brother James the Second succeeded him, and endeavoured to reestablish the superstition and darkness of popery, which he did very nearly accomplish. But the good hand of God was once more displayed in favour of Britain and the cause of true religion. Things had reached an alarming crisis; the Prince of Orange was invited from Holland, and who had married a daughter of James. He arrived with a body of forces, and James fled to France, and lost his crown. William was much indebted to the Puritans, and he repaid them by securing to them liberty of conscience by the *Act of Toleration*. From that time, religion began again to revive. Some of the Bishops were good and useful men. And the remains of the Puritans, or the non-conformists, as they were now called, began to lift up their heads. They built meeting houses, or chapels, in many places, and numerous congregations of them were established. But though they exerted themselves much, and with considerable success, in promoting the reformation and evangelization of the nations, it does not appear that they had any very great success. Religion, in a great measure, drooped and languished. There was a society which received the countenance and support of the Government, called the Society for the Reformation of Manners, which was of considerable service at this time: and the private religious societies, which were formed in many parts of England, under the patronage of the pious Dr. Horneck, did still more good. Many of these Societies seem to have occupied a place somewhat resembling the office of John the Baptist: I mean, they served to prepare the way for introducing Methodism. Many of them were in existence in Bristol, and other places, when Mr. Wesley began his itinerant career, and gave him the most friendly reception and encouragement.

At this period, however, religion was at a deplorably low ebb, as to the nation at large. The sound orthodox principle of the Reformers still continued in the Prayer Books, the Articles, and Homilies; but in general, what was delivered from the Pulpit, was of a very different description; and was withal, so delivered, and so little recommended by the general conduct of the main body of the clergy, that the public were but little affected by such a ministry. The Dissenters had a congregation here and there; but except in a few places, comparatively speaking, these were not very large. And some of their ministers were getting into that way of refining upon the religion of their forefathers which has since led to Arianism, Socinianism, and the great desertion of their places of worship. But just when things were in this low and almost hopeless state, God arose to maintain his own cause, and to work for his own glory and the good of mankind. And the way and manner in which he did this, afforded another proof, that his thoughts and ways are not as those of men. He began to accomplish great purposes by means apparently inadequate. In giving the reader the necessary information upon this head, I must here insert as a *second part* of the Introduction to the Life of Dr. Coke,

A CONCISE VIEW OF METHODISM,

Comprehending a narrative of the rise, progress, and present state of the Methodists, especially the Wesleyan Methodists, to whom Dr. COKE attached himself; and a brief yet full view of their Doctrines and Discipline. Of the rise of this now numerous denomination of Christians, I shall insert first the account which their founder, the Rev. John Wesley gave many years ago in his "*Short History of Methodism.*"

“ In November, 1729,” says he, “ four young gentlemen of Oxford, Mr. John Wesley, Fellow of Lincoln-College ; Mr. Charles Wesley, Student of Christ-Church ; Mr. Morgan, Commoner of Christ-Church ; and Mr. Kirkman, of Merton-College, began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year two or three of Mr. John Wesley’s pupils desired the liberty of meeting with them ; and afterwards one of Mr. Charles Wesley’s pupils. It was in 1732, that Mr. Ingham, of Queen’s-College, and Mr. Broughton, of Exeter-College, were added to their number. To these in April, was joined, Mr. Clayton, of Brazen-Noze, with two or three of his pupils. About the same time, Mr. James Hervey was permitted to meet with them ; and, in 1735, Mr. Whitfield.”

The exact regularity of their lives, as well as studies, occasioned a young Gentleman, of Christ-Church, to say, “ Here is a new set of Methodists sprung up ;” alluding to some ancient Physicians, who were so called. The name was new and quaint, so it took immediately ; and the Methodists were known all over the University.

They were all zealous members of the Church of England ; not only tenacious of all her doctrines, so far as they knew them, but of all her discipline, to the minutest circumstance. They were likewise zealous observers of all the University-Statutes, and that for conscience’ sake. But they observed neither these nor any thing else, any further than they conceived it was bound upon them by that one book, the Bible ; it being their one desire and design to be down-right Bible Christians : taking the Bible, as interpreted by the primitive Church and our own, for their whole and sole rule.”

“ The one charge then advanced against them was, that they were righteous overmuch ;” that

they were abundantly too scrupulous and too strict, carrying things to great extremes. In particular, that they laid too much stress upon the rubrics and canons of the church ; that they insisted too much on observing the statutes of the University ; and that they took the Scriptures in too strict and literal a sense ; so that, if they were right, few indeed would be saved."

"In October, 1735, Messrs. John and Charles Wesley, and Mr. Ingham, left England, with a design to go and preach to the Indians in Georgia. But the rest of the gentlemen continued to meet, till one and another was ordained, and left the University. By which means, in about two years time, not one of them was left."

"In February, 1738, Mr. Whitfield went over to Georgia, with a design to assist Mr. John Wesley ; but Mr. Wesley just then returned to England. Soon after he had a meeting with Messrs. Ingham, Stonehouse, Hall, Hutchings, Kitchin, and a few other clergymen, who all appeared to be of one heart, as well as of one judgement, resolved to be Bible-Christians at all events ; and wherever they were, to preach with all their might, plain old Bible Christianity."

"They were hitherto perfectly regular in all things, and zealously attached to the Church of England. Meantime they began to be convinced, that "by grace we are saved, through faith ;" that justification by faith is the Doctrine of the Church, as well as of the Bible. As soon as they believed, they spake ; salvation by faith being now their standing topic. Indeed this implied three things : 1. That men are all by nature, dead in sin, and consequently, children of wrath : 2. That they are justified by faith alone : 3. That faith produces inward and outward holiness. And these points they insisted on day and night. In a

short time, they became popular preachers; the congregations were large wherever they preached. The former name was revived, and all these gentlemen, with their followers, were entitled methodists."

"In March, 1741, Mr. Whitfield being returned to England, entirely separated from Mr. Wesley and his friends, because he (Mr. Wesley) did not hold the *decrees*." Here was the first breach which warm men persuaded Mr. Whitfield to make, merely for a difference of opinion. 'Those indeed who believed general redemption, had no desire at all to separate. But those who held particular redemption, would not hear of any accommodation, being determined to have no fellowship with men that "were in such dangerous errors." So there were now two sorts of Methodists so called; those for particular, and those for general redemption!

In a few years, Mr. Romaine, and Mr. Madan, both of London, Mr. Venn, Vicar of Huddersfield, Mr. Berridge, Vicar of Everton, and a few other clergymen, who, although they had no connexion with each other, yet preaching salvation by faith, and endeavouring to live as becometh the Gospel, they were soon denominated Methodists. And this was the general lot of all who preached about the fall and depravity of human nature, the plan of salvation by faith in Jesus Christ, and who strenuously insisted upon the necessity of outward and inward holiness.

Perhaps it is necessary to inform the reader, that between Mr. Wesley's return from America, and his beginning to form Societies in England, he had paid a visit to the *Unitas Fratrum*, or Moravian Brethren, at Hernhuth, in Upper Lusatia, in the dominions of the Emperor of Austria. He had become acquainted with some of this sect on his passage to America, and he enlarged that ac-

quaintance during his continuance there. And he had conceived such a high opinion of their piety, their doctrines, and discipline, that he resolved to spend some time at their Head-Quarters for his own personal edification. And indeed, the Moravians were to Mr. Wesley what Acquila and Priscilla were to Apollos, that is, they taught him the way of God more perfectly than he before knew it. It was from them, that he imbibed the doctrine of instantaneous justification by faith, and that of the direct witness of the Spirit. And he also took from them the practices so universal among the Wesleyan Methodists, namely the meeting in classes and bands, as well as the holding of Love-feasts. Methodism, in fact, is but a second edition of Moravianism, amended and enlarged. In some of his first movements, after his return from Hernhuth, he seems to have wished to have cultivated not only a friendship, but a real christian union with the Moravian Brethren then in England, and especially with those in London. But obstacles occurred, and such insuperable difficulties were thrown in the way, that he ceased to assemble with them, as he had done for a little time, and even published the differences between them and him. However, he seems to have retained a great regard for the Moravians as long as he lived. And there can be no doubt, that he, numbers of his followers, and many Moravians, are for ever intermingled with the general assembly who inherit glory, and sing the song of Moses and of the Lamb.

As the Moravians are a remarkable people, and have occupied a distinguished place in the true Church of Christ, and do so at the present; and as it is the intention of the author of this work, to give a choice selection, briefly expressed, of such information as may contribute to the instruction and gratification of his readers, when not foreign to the

main object, a short account of the Moravians will very properly come in here.

The *Unitas Fratrum*, or United Brethren, or Moravian Brethren, claim spiritual kindred, not only with Martin Luther, John Huss, and Jerome of Prague, but trace their descent from the Waldensis and Albigenis. Martin Luther was born in 1483, in Saxony, and died in 1552. He was the great champion of the Reformation of Christianity from Popery. But the outlines of his history are generally known. John Huss lived more than a century before Luther, being born in Bohemia in 1376, where he became minister of a Church. The writings of our countryman, John Wickliffe, before mentioned, discovered to him the corruptions of the church of Rome, and excited him to promote a reformation, in which he was so far successful as to have a number of followers, who were therefore called Hussites. The clergy instigated the Pope to issue a Bull against these reputed heretics: but as Huss was favoured and protected by the king of Bohemia, he was sheltered for a season, and the work of Reformation went on. When the council of Constance was called, John Huss was cited to appear, to give an account of his doctrine; and to encourage him so to do, the Emperor Sigismund sent him a safe conduct, or pass-port, and engaged for his security. On the strength of this, he made his appearance, but was almost instantly thrown into prison, and treated as a criminal. And after being confined for several months, he was sentenced to be burnt as an incorrigible heretic, which torment he endured in 1415 with steady fortitude. His persecutors threw his ashes into the river Rhine.

Jerome of Prague, so called because he was born at Prague in Bohemia, was a disciple of John Huss, and a man of considerable learning. The council of Constance cited him before them at the same

time as John Huss. Upon arriving there, and finding that Huss was thrown into prison, he secretly withdrew. But before he reached home, he was apprehended by his enemies, and sent back to Constance in chains. After being cruelly treated for some time, he was consigned to the flames, which he endured with fortitude and joy, in 1416.

When we observe, in the above accounts, that John Huss is represented as being the disciple of Wickliffe, and Jerome of Prague as being the disciple of Huss, and the Moravian Brethren as claiming their spiritual pedigree from Luther and Huss, it seems to falsify the idea of their being the religious descendants of the Waldensis and Albigensis. But still there may be no inconsistency in the matter. For when we consider, that the Waldenses and Albigenses, had an existence some centuries before Wickliffe, and when we further observe, that many of these worthies, after being hunted out of their native vales and hills, are, by some historians, represented as fleeing into Germany, and especially into Bohemia, the accounts may be as consistent as the distance of time, and other circumstances, will well admit.

Mr. Wesley gives us some very interesting particulars relating to the chief branch of them, which has attracted so much notice in modern times, in the Journal which he wrote upon his visit to them. Hernhuth, he says, is about thirty English miles from Dresden, lying in Upper Lusatia, on the border of Bohemia. It then contained only about an hundred houses, built on a rising ground, with ever-green woods on two sides, gardens and corn fields on the others, and high hills at a small distance. It had one long street; fronting the middle of this street was the Orphan-house, in the lower part of which was the apothecary's shop, in the upper, the chapel, capable of containing six or seven hundred.

people. Another row of houses ran at a small distance from each end of the Orphan-house, &c. Mr. Wesley gives some very interesting accounts of the different services at which he was present, and of religious conversations he had with sundry of them, as well as of the Sermons which he heard some of them preach.

It seems that notwithstanding their inoffensive conduct, they have frequently been brought into difficulties and dangers. About the year 1729, the Jesuits informed the Emperor, that Count Zinzendorf was gathering together all the Moravians and Bohemians, forming them into one body, and making a new religion. Commissioners were sent to Hernhuth to examine the truth of this. Through these they said to the Emperor;—1. “We believe the Church of the Bohemian and Moravian Brethren, from whom we are descended, to have been a holy and undefiled Church, as owned by Luther and other protestant divines: we own also, said they, that our doctrine agrees with theirs; but our discipline they have not.”

2. But we do not rest upon the holiness of our ancestors: it being our continual care, to show that we are passed from death unto life, by worshipping in spirit and in truth, &c.

3. Whoever they are, who being sprinkled by the blood of Christ, are sanctified through faith, we receive them as brethren, although in some points they may differ from us, &c.

4. Discipline we judge to be necessary in the highest degree, for all those who have any knowledge of divine truth: and we can therefore in no wise forsake that, which we have received from our forefathers,” &c. &c.

And when, three years afterwards, they were again required to give an account of themselves, they said, “None can be ignorant of the religion of

our ancestors, who have read the history of John Huss. Some of his followers endeavoured to repeal force by force. The rest, having better learned Christ, obtained leave of George Podibrad, King of Bohemia, to retire and live apart. Retiring accordingly, in the year 1453, to a place on the borders of Silesia and Moravia, they lived in peace till the time of Luther and Calvin, with both of whom, as with their followers, they maintained a friendly intercourse," &c.

After spending about a fortnight at Hernhuth, Mr. Wesley says, "I would gladly have spent my life here; but my master calling me to labour in another part of his vineyard, I was constrained to take my leave of this happy place."—We shall have occasion to mention the Moravians again in this publication, and especially when we come to the subject of missions, in which Dr. Coke so much distinguished himself.

It was in September, 1738, that Mr. Wesley returned from Germany to London. He and his brother Charles were invited to preach in many parts of London, with which invitations they so complied, as frequently to preach three or four times a day. The points they chiefly insisted upon were, 1. That orthodoxy, or right opinion, is at best, but a very slender part of religion, if it be reckoned to be any part of it at all: that, neither does religion consist in negatives, or bare harmlessness: nor merely in externals, or doing good, or using the means of grace, in works of piety, so called, or of charity: that it is nothing short of, or different from, the mind that was in Christ, the image of God stamped upon the heart, inward righteousness, attended with the peace of God, and joy in the Holy Ghost. 2. That the only way to this religion is, "Repentance towards God, and faith in our Lord Jesus Christ." 3. That by this faith, "He

that worketh not, but believeth on him that justifieth the ungodly, is justified freely by his grace, through the redemption which is in Jesus Christ." 4. That being "justified by faith," we taste of the heaven to which we are going : we are holy and happy : we tread down sin and fear, and sit in heavenly places in Christ Jesus." Many heard, and feared, and turned unto the Lord. A society was immediately raised, which continually increased. They were soon invited to other parts of the nation, and speedily established societies at Bristol, Newcastle-upon-Tyne, in Yorkshire, Cornwall ; and in a few years, in all directions, East, West, North, and South. But reproaches were plentifully poured upon them, and especially upon Mr. John Wesley, who was the most active and leading man. But these seem not to have moved him, but rather to have inflamed his zeal and invigorated his resolution. He pursued his labours with the zeal and steadiness of an apostle. His great support and stimulus was, that he believed what he was engaged in to be "The work of God," which he explained as being, "The conversion of sinners from sin to holiness." For the promotion of this, he considered himself and his fellow-helpers as chosen instruments. A passage in one of his Sermons, shall serve as a specimen of his ideas and language upon this point. "A few young raw heads, said the Bishop of London, what can they pretend to do ?—They pretended to be that in the hand of God, that a pen is in the hand of a man. They pretended, and do so at this day, to do the work whereunto they are sent ; to do just what the Lord pleased. And if it be his pleasure to throw down the walls of Jericho, the strong holds of Satan, not by the engines of war, but by the blasts of rams' horns, who shall say unto him, What doest thou ?"

He considered Methodism, so called, not only

as a signal revival of religion, but as a principal preparative to the glory of the latter days, when the fulness of the Gentiles shall come in, and all Israel shall be saved.

Mr. Wesley's original plan is supposed to have been, to have formed an union of Clergyman of the established Church for promoting a revival of religion : but this was a scheme which he found it impossible to carry into execution. In the year 1742, he strongly expressed his desire for a Clergyman who would help him in the work in which he was engaged : but he added, "I know none such who is willing to cast in his lot with us. And I scarcely expect, I shall : because I know how fast they are riveted in the service of the world and the devil, before they leave the University." And he had not much more success among the clergy in the later than in the first stages of Methodism. So that after sundry attempts by circular letters, and other methods, he abandoned the attempt.

And as he could not prevail upon the serious part of the clergy in the Church, to form an union subservient to his views, so hardly any clergymen seemed to be willing to share his labour and reproach by attaching himself to him, and becoming his coadjutor in the work. It is a fact, that Methodism has been very principally promoted by the labours of what have so often been denominated laymen. Even Mr. Grimshaw and Mr. Fletcher, though they were Methodists in principle, and occasionally associated with Mr. Wesley and his preachers, yet neither of them relinquished his Church to become a plain Methodist preacher. A very few clergymen, such as they were, threw in their lot with Mr. Wesley, in his latter days ; but scarcely one of them was of any eminence or special service, Dr. Coke excepted. In addition to other good things that we shall have to say of him, we must not forget to

give him the honour due unto his name, that though very capable of making his way to honourable distinction in the Church, and with encouraging prospects from his friends and connexions, yet he chose rather to suffer labour, reproach, and affliction with Mr. Wesley, and the despised and persecuted Methodists, than to enjoy ease and emoluments among those who manifested so little piety, and exhibited so little zeal to promote the spread of truth and righteousness in the world. In a case so palpable and striking, one might think that there would be but one opinion as to such a man's motives. But, experience has often shewn that no man, and no conduct, can preserve persons from being suspected and reproached by some of their fellow creatures. It was so with Dr. Coke. Some thought, that he had an aspiring, though lurking ambition, to be one day at the head of the Methodists. This it is certain he never attained to, and yet he continued among them, and was their willing drudge in whatever service they thought proper to employ him. But to return to the infancy of Methodism.

One of the most novel and striking circumstances in the commencement of Methodism is, what is termed *Field Preaching*; that is, preaching in the open air, in the streets and lanes of the city, or in the highways, or wherever a congregation could assemble. Mr. Whitfield, it seems, was his predecessor in preaching in the open air, at least in England. The religious Societies before mentioned, not being able to provide a place that would contain one tenth of the people that crowded to hear Mr. Whitfield, he took his stand out of doors. Mr. Wesley went to Bristol, by Mr. Whitfield's invitation, and when he came thither, the largeness of the congregations induced him also to imitate his Lord and master, who preached in a ship, or on a mountain. Mr. Wesley, it seems, had preached

once, at least, in the open air, during his mission in America, in 1735, but it does not appear that he had any thoughts of doing so in England, till Mr. Whitfield had set him the example in Bristol. April the 2d, 1739, Mr. Wesley first preached in the open air, in England, which was on an eminence, in the suburbs of Bristol. And as his first effort as a Field-Preacher was at Bristol, so it is highly probable, it was at the same place he preached out of doors for the last time. He preached there, in Carolina Court, on the Sunday Evening, after the conclusion of the Conference, 1790, about five months before his death.

Upon a serious consideration of the subject, it may appear remarkable that any objection should be made to preaching out of doors. Ezra stood upon a pulpit of wood, placed in the street, and read in the book of the law of Moses which the Lord had commanded to Israel, from the morning until mid-day, and the ears of all the people were attentive, Nehemiah, chap. 8. Abraham, Jacob, and other Patriarchs, frequently worshipped, or had their divine service, under an oak. And what is equal to a thousand instances, and an answer to ten thousand instances, the best Sermon that ever was, or ever will be delivered, was preached by our Lord and Saviour Jesus Christ, in the open air, and upon a mountain. Mr. Wesley chose part of that Sermon for his text when he began to preach out of doors at Bristol. Perhaps it may not be improper, before we quit this topic, just to remark; that formerly, sundry of the dignified clergy in London made no scruple of holding forth at St. Paul's Cross, as some of the title-pages of their Sermons testify: and at Oxford itself there was a stone Pulpit out of doors, at the University, in which, in former days, many a great and learned man, thought it no disgrace to preach. But since the field preaching of

the Methodists attracted the attention of the public, the old rostrum at Oxford has been pulled down.

Another singular circumstance, of early date in Methodism, is *Lay-Preaching*: that is, the preaching of men who were not professedly educated for the pulpit, nor ever received any ordination to the office, whether Episcopal, Presbyterian, or of any other description. This circumstance has furnished an objection, which has often been urged against the Methodists with considerable force. The fact has happened partly unavoidably and partly voluntarily. It was unavoidable at his commencement. Ordained ministers would not assist Mr. Wesley; the work, which increased so rapidly upon his hands, required a number of fellow-labourers, and men rising up in his societies, able and willing to help him and the societies, he was, after some hesitation, of opinion, that such men ought to be employed. However, he thought the case extraordinary, holding fast still his notions of the great distinction between the Clergy and the Laity. And he used every endeavour to impress such an idea upon the minds of the Lay-Preachers whom he employed. And it was this above all other things, which prevented some form of ordination from being introduced and generally practised in Mr. Wesley's Connexion. And it is not impossible that one motive for keeping up this marked distinction was, a desire to maintain a more dutiful subordination among the preachers to Mr. Wesley's paramount authority. This he never lost sight of: and he seems to have sincerely believed that this was necessary for the prosperity of the work in which he was so successfully engaged. And when we consider, that as to ecclesiastical government, he was an episcopalian, and as to civil government, a firm friend to monarchy, it is not so easy to charge him with inconsistency, or despotism, as it otherwise would have been.

It is proper, however, that I should here remark, that though the methodist preachers do not receive any thing that goes by the name of ordination, that nevertheless they have all the essentials of it. The circumstance in which they are deficient, the ceremony of laying of hands, is certainly of very inferior moment, to the examination of their morals, piety, abilities, and usefulness, both when they are admitted on trial, and received into full connexion. But considering the ideas which multitudes attach to it, and that apostolic usage sanctions the practice, and that it might *now* be introduced without any difficulty, it is to be hoped, that the day is not far off when the imposition of hands will be added to the other process which is now gone through, when the preachers, after passing through their probationary term with approbation, are admitted into full connexion.

It cannot be improper to observe, that various motives were attributed to the conduct of Mr. Wesley, and most of these not very charitable or candid ones, when he began to preach so frequently, and in so many places; and especially when he began to form Methodist Societies. Many entertained the opinion, that he did, at a very early period, lay a plan for his future proceedings, influence, and authority. He being aware of this, took the opportunity so early as 1738, to inform the readers of his Journal, that he was in haste to return to Oxford, to bury himself in his beloved obscurity; but being detained in London, week after week, by the Trustees for Georgia, from whence he was just returned, he was importuned to preach in many of the Churches; that partly on account of the vast multitudes, and partly his unfashionable doctrine, he was at length shut out of all the Churches; and that not daring to be silent, after a short struggle between honour and conscience, he made a

virtue of necessity, and preached in the middle of Moorfields; that several came to him for his advice, till they increased to about a hundred, whose names he took down, that he might visit them from house to house." And he solemnly assured the public, that without any previous plan or design, the Society was in this way originally formed.

It is clear that Mr. Wesley was an instrument in the hand of that supreme and eternal Being, who is the God of grace as well as the God of Providence; who doeth every thing after the counsel of his own will; and who, when he has a work to do, can never be at a loss to find a proper instrument. And one of the greatest oversights that ever serious people have been guilty of respecting Methodism, has been, the viewing it too much as the work of man, and too little as the work of God: or at least while they considered it supremely as the work of God, that it very chiefly and essentially depended upon the instrumentality of certain men. Hence it was, that there was a general expectation, that whenever Mr. Wesley should die, Methodism would either come to nothing, or be at least greatly diminished. Nay, he himself can hardly be exempted from something of this error. It was an opinion, which he had long cherished, that when he should die, that about one third of the preachers would settle in separate independent congregations; that about another third would get episcopal ordination, and become ministers of the Church of England; while the other third, would continue united as Methodists, and proceed as heretofore forming and governing religious Societies. The event proved, however, how little even judicious and sagacious men can penetrate into futurity, and that respecting things with which they are most intimate. But more of this in its proper place.

As Mr John Wesley was from its very infancy,

the leading man in Methodism, and as the people and preachers viewed him in that light, it can be no wonder, if he considered himself as placed at the head of the body by God himself. This, it is clear, from various passages in his writings, was his persuasion. His power and influence seemed to be by Divine Authority; the generality of both Preachers and people acquiesced in the idea; his talents and conduct were suitable; and for a long period, he was to the Methodists, *the minister of God for good*. They knew him who laboured among them, and was over them, and they esteemed him highly in love for his work's sake, 1 Thes. v. 12, 13. Every additional society was an accession to his influence. An increase of the societies required an increase in the number of the preachers; and additional preachers generally promoted an increase of people, so that both the preachers and people perpetually increased and multiplied, and that very remarkably.

A thing so novel in some of its most prominent features, as Methodism then was, and which so rapidly gained ground, might very naturally be expected to produce much opposition and numerous objections. The Methodists accordingly, were soon a sect that was every where spoken against. The objections were so many, and some of them apparently so plausible, that Mr. Wesley thought it his duty to defend himself and his proceedings by writing and publishing answers to these objections. This he did especially in his "Appeals to Men of Reason and Religion." Mr. Wesley soon found himself involved in a great difficulty. While the societies under his care were increasing and multiplying, no Clergymen came forward to his assistance. Some of them seemed to say, "We wish thee good luck in the name of the Lord," but did not offer to become his fellow-

labourers. And in not a few places, the clergy were his greatest opposers. These circumstances opened the way, and rendered absolutely necessary the employment of lay-preachers. But let us hear Mr. Wesley tell his own tale upon this subject. "It pleased God," says he, "by two or three ministers of the Church of England, to call many sinners to repentance; who, in several parts, were undeniably turned from a course of sin to a course of holiness."

"The ministers of the places where this was done, ought to have received those ministers with open arms; and to have taken them who had just begun to serve God, into their particular care; watching over them in tender love, lest they should fall back into the snare of the devil.

"Instead of this, the greater part spoke of those ministers, as if the devil, not God, had sent them. Some repelled them from the Lord's table: others stirred up the people against them, representing them even in their public discourses, as *fellows not fit to live: papists, heretics, traitors; conspirators against their king and country.*"

"And how did they watch over the sinners lately reformed? Even as a leopard watcheth over his prey. They drove some of them from the Lord's table; to which, till now, they had no desire to approach. They preached all manner of evil concerning them, openly cursing them in the name of the Lord. They turned many out of their work: persuaded others to do so too, and harassed them in all manner of ways."

"The event was, that some were wearied out, and so turned back to the vomit again. And then these good pastors gloried over them, and endeavoured to shake others by their example.

"When the ministers, by whom God had helped them before, came again to those places, great part

of their work was to begin again; if it could be begun again: but the relapsers were often so hardened in sin, that no impression could be made upon them." "What could they do in a case of such extreme necessity? where so many souls lay at stake?"

"No Clergyman would assist them at all. The expedient that remained was, to find some one among themselves who was upright of heart, and of sound judgment in the things of God: and to desire him to meet the rest as often as he could, in order to confirm them, as he was able, in the ways of God, either by reading to them, or by prayer, or by exhortation."

Mr. Wesley felt the want of help especially in London. He appointed Mr. Thomas Maxfield, to meet the society at the usual times, to pray with them, and give them such advice as might be necessary. And this young man, being not only truly pious, but fervent in spirit, and mighty in the scriptures, was very profitable to the people. They crowded to hear him: and by the increase of their number, as well as by their earnest and deep attention, he was insensibly led to go further than he did at first intend. He began to *preach*: and such a blessing accompanied his labours, that many sinners were brought to true repentance, and were afterwards filled with peace and joy in believing. But some were offended at what they termed *irregularity*, and wrote to inform Mr. Wesley, who instantly hastened up to London, to crush the supposed evil in the bud. But when his mother, who then lived in his house at the Foundery, saw dissatisfaction depicted upon his countenance, she looked attentively at him, and said, "John, you know what my sentiments have been. You cannot suspect me of favouring readily any thing of this kind. But take care what you do with respect to

that young man, for he is as surely called of God to preach, as you are. Examine what have been the fruits of his preaching: and hear him also yourself." This timely and excellent advice he complied with; and after hearing him, his prejudice so far bowed before irresistible evidence, that he was constrained to say, "*It is the Lord: let him do what seemeth him good.*"

In sundry other places, he was assisted in the same way. But it was with reluctance that he accepted of this help. His high church principles stood in the way. But the effects produced were such, that he was constrained to say, like Peter, Acts xi. 17, "What was I, that I could withstand God?" Thomas Maxfield, therefore, was the father and founder of lay-preaching, so called among the Methodists. And whenever any of the preachers shall be disposed to trace their ministerial pedigree to its source, they must travel backward through an *uninterrupted succession* up to Thomas Maxfield. But if, when arrived there, they should be able to throw away all prejudice, and popish and other unscriptural ideas, they may, perhaps, find themselves in better company than they suspected, even the first Christian company in the world, Saul of Tarsus, or Paul the Apostle, being of the party.

The preaching of Thomas Maxfield was speedily followed by that of the honest Yorkshireman, John Nelson. He became a Methodist in London, by his hearing Mr. Wesley; and upon his return to Birstall, near Leeds, his native place, he was unintentionally, and unexpectedly, led to preach. His relations and neighbours making enquiries about what was called the *New Faith*, and about *the knowledge of Salvation through the remission of sins*, he told them, that it was the old faith of the gospel; and that as to a man's knowing his sins to

be forgiven, he himself was as sure that his own sins were forgiven, as he could be of the shining of the sun. John Nelson while he thus became the first fruits of Methodism in Yorkshire, he became also the first Methodist Preacher who was a native of that county.

I might have observed respecting Mr. Maxfield, that after he had preached some years, he was ordained by an Irish bishop. The bishop said, he ordained him to help Mr. Wesley, "lest that good man should work himself to death." But after he had preached more than twenty years in connexion with Mr. Wesley, upon a warm dispute which agitated the society, particularly in London, Mr. Maxfield separated himself, and took away about two hundred of the members of the society. And as some of these were Mr. Wesley's most esteemed friends, he felt acutely upon the occasion. Mr. Maxfield got a commodious chapel, near Moorfields, in which he preached, and was useful, till he died suddenly of a stroke of the palsy. But prior to this he again became very friendly with Mr. Wesley and his people.

John Nelson's neighbours put him upon proving his assertions respecting the doctrines of Methodism and Christian Experience. And it was thus, that he was unawares brought to quote, explain, compare, and enforce several parts of the Holy Scriptures. At first, he did this sitting in his house, till the company became so large, that the house would not contain those who crowded to hear this new doctrine. He then stood at the door, which he had occasion to do almost every evening as soon as he came home from his work, which was that of a stone-mason. O ye Yorkshire-Methodists, who now number so many thousands, here was your humble beginning, more than seventy years ago!

Mr. Wesley paid his first visit to Yorkshire and Birstal, in May 1742, being invited thither by John Nelson. John Nelson continued a pious man, and a very useful preacher for about thirty years; and died very suddenly at Leeds, in July 1774. His remains were carried through the streets of Leeds, attended by thousands who were singing or weeping, in the way to Birstal. His friends put a monumental stone over his body, to tell where he lies, and to perpetuate his memory. But this has been far better perpetuated by the fruits of his labours, and the account which he published of the first forty-two years of his life.

The first Methodist Society was formed in London. But Methodism immediately took root in Bristol, and the first building erected for a Methodist preaching-house or chapel, was in Bristol. The first stone of this was laid in May 1739, three years before Mr. Wesley visited Yorkshire. And it was in November 1739, that Mr. Wesley began to preach in a building near Moorfields in London, in which the King's cannon had formerly been cast, and which, for many years after, this was known by the name of *The Foundry*. This place continued to be Mr. Wesley's chief place of worship for thirty-eight years. The reader may perceive by this, that the Methodists formerly were much more humble with regard to their chapels, than what they have been for some years past. Indeed, Mr. Wesley cautioned them against building expensive places of worship. He told them, that if they erected costly preaching-houses, it would make rich men necessary to them: and then, said he, farewell the Methodist discipline, if not doctrine too. But whether it is that rich men are become less dangerous, or the Methodists are become more willing to be governed by them, or that circumstances are essentially changed, I shall not attempt

to determine. The many grand and expensive chapels, which now so loudly bespeak the present state of Methodism, will not be without their influence, and that in more ways than one. Methodism has stood its ground in adversity; it has preserved its purity in persecutions and distresses; but perhaps the time is near, if not already partly come, when it will be tried how it will go with it in prosperity, popularity, and honour.

About the same time, that a Society was formed in Bristol, another was formed among the colliers of Kingswood, a rude, barbarous, and ungodly race of men, about three miles from Bristol. And a little before the time that Methodism began in Yorkshire, it had a very promising commencement at and about Newcastle-upon-Tyne. There has hardly ever been another instance in the history of Methodism of so prosperous a beginning as that at Newcastle. The Society swelled to eight hundred members in a very short time. In most other places, the number has been small at first, and then has gradually increased. But at Newcastle, almost at once, the number became larger than it ever was at any subsequent period, except perhaps for some few years last past.

Methodism had an early introduction into most of the northern Counties of England, and also into Cornwall. Among the tin-miners in that county, it has had a general and powerful influence. Hardly in any other part does so large a proportion of the population belong to the Methodist Society as in Cornwall. And till lately, there were very few Calvinistic or any other dissenters there.

Class meetings were instituted among the Methodists in 1739; but it does not appear that they became properly organized and generally established till the year 1742.

In 1743, the Rules of the Society were first published.

In June, 1744, the first Conference was held. The complexion of that assembly differed very much from that of modern Conferences. The majority present were Clergymen of the Church of England. There were six of these, and a smaller number of Lay-Preachers. Several Clergymen, it appears, were friendly to Mr. Wesley, and seconded his Zeal for promoting an evangelical reformation, till he began to form Societies and to employ Lay-Preachers. But then, as they thought these things wore a disorderly aspect, and tended to promote a dissent from the Church of England, they withdrew all active co-operation. This laid him under an absolute necessity of giving up the work begun, except one or two Congregations, or of employing laymen to preach. His episcopalian and high church principles were against this. But his zeal for doing good, and the success which crowned their labours, gradually reconciled him to a plan of propagating the Gospel, very contrary to his education, and of which he had no previous design or conception. He pacified his scruples by considering the whole of Methodism, as something perfectly extraordinary. He told his helpers, that they were to consider themselves as *Extraordinary Messengers*, that is, messengers out of the ordinary way, called to awaken and reform the nation, and especially the Church of England, and to spread scriptural holiness over the land.

Here we might say a few words respecting the prejudice of education and the force of habit. How came it to pass, that a man of so much good sense, and who professed, and I verily believe, professed with the utmost sincerity, to make the Bible, "the *only* rule, and the *sufficient* rule, both of his faith and practice," should be so scrupulous

upon a subject respecting which the Bible is silent? The Bible lays no stress upon episcopal ordination, or any other ordination, nor does it enjoin or sanction the idea of a classical education, as being essentially requisite for every one who preaches the Gospel. But perhaps it was too much to expect, that a man who had spent above thirty years in learning and teaching languages and sciences, should all at once get rid of every prejudice arising from education and habit. But as he constantly had recourse to the Bible for guidance and direction, we may say, that in due time he was guided into all essential and necessary truth. That he was open to conviction, and admired whatever bore the stamp of Christian simplicity, is apparent from a paragraph in his Journal in 1736, when he was in America. Speaking of the Moravians, he says, they met to consult about the affairs of their Church: Mr. Spangenberg being shortly to go to Pennsylvania, and bishop Nitschmans to return to Germany. After several hours spent in conference and prayer, they proceeded to the election and ordination of a Bishop. The great simplicity and solemnity of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies, where form and state were not; but Paul the tent maker, or Peter the fisherman presided; yet with the demonstration of the spirit and of power."

And here may we not seasonably ask, whether Methodism would have been any worse, or have done any less good, if some few of the Preachers had been ordained Bishops in a similar way, and if all the rest of the preachers had been ordained to the ministerial office, at the time of their being received into full connexion. And here let it be observed, that while the Methodist preachers in Europe have remained unordained, though per-

forming every branch of the office of the Christian Ministry, those who have gone upon Foreign Missions have been formally ordained prior to their departure. And who ordained them? Why, Dr. Coke, though generally assisted by some Preachers of weight and respectability. And when the ordination was over, the Doctor gave those whom he had ordained, letters of order, engrossed upon parchment, signed by his hand, and sealed with his seal, in which he styled himself "Bishop of the Methodist Episcopal Church." In a future part of this work the reader may perhaps have a copy of these letters of order. But what shall be done now? Dr. Coke is dead. He had been consecrated a Bishop by Mr. Wesley, in the year 1784, before he embarked for America, to consecrate Mr. Asbury a Bishop, and to form "The Methodist Episcopal Church" on that vast continent. Mr. Wesley, I believe, consecrated some other persons Bishops besides Dr. Coke. But I believe not more than one of these is now living. And it is not possible, that he will become on this account, a man of more importance than any of his friends, or even himself, have hitherto expected. Should a general ordination of the preachers be determined upon, it will be highly proper that he should take the lead. He ought to consecrate some Bishops, and then, he and they should proceed to ordain the preachers in general. The reader may smile: but the writer assures him that he is very serious while he writes this paragraph. And he must observe, that whether the preachers in general be ordained or not, those who go upon Foreign Missions must, or they will be subject to great inconveniences, and such as in some cases, will greatly obstruct, if not totally set aside, the exercise of their ministry. The letters of order, which Bishop Coke (for a Bishop he was) gave the Missionaries who were from time to time sent

to the West Indies, were of essential and unspeakable service to them. And we learn from the letters recently received from the Missionaries in the Island of Ceylon, and whom Dr. Coke was conducting to India, when he was suddenly called to another world, that when these Missionaries arrived at the place of their destination, enquiry was made, by high authority, "whether any, or all of them, were in holy orders;" and upon their producing the certificates of their Ordination, signed by Dr. Coke, no objection was made, and their way was fully opened.

Now as the description of Ordination is derived from Mr. Wesley, who did believe himself to be as duly authorized and proper a Bishop as was in the world; as the Methodists especially will not feel any disposition to call the validity of it in question; as it has been acted upon now for more than thirty years, largely upon the continent of America, and in a contracted way in Europe; and as persons filling high official situations in the West Indies, in the East Indies, and elsewhere, have paid a deference to it, equal to what could have been expected in favour of any form of Ordination; and above all, as the Bible has nothing to say against it, it ought to receive general sanction without any further investigation.

In one sense we may say, it is but a ceremony, and does not touch the essence of either Christian doctrine or discipline. However we shall have occasion to enter more deeply into the subject, when we arrive at the period when Dr. Coke was appointed by Mr. Wesley to cross the Atlantic Ocean, and form "The Methodist Episcopal Church" in America.

When the Methodist Societies began so rapidly to increase and multiply in England, and even in Ireland, and some little Methodism was introduced

into Scotland, it might naturally be expected that adversaries and opposers would exert themselves. If the seed of the woman, and the seed of the serpent, still remained in existence, and possessed their ancient antipathy, we might naturally expect to hear, that they who were after the flesh, would persecute those who were after the spirit. The laws of the British Empire, indeed, were not favourable to the spirit of persecution; otherwise there can be no doubt, that many of the Methodists would have suffered very greatly both in their persons and property: they would have been afflicted, persecuted, and tormented: and would have had to endure the spoiling of their goods, and not a few of them the imprisonments of their persons. To relate all the persecutions which the Methodists have endured, notwithstanding the Act of Toleration, and the mild and humane government of the House of Hanover, would fill a large volume. A specimen may suffice.

This sect was every where spoken against: and some seemed to think that if they were to kill a Methodist, they would hereby do God service.

In February, 1750, a riotous and cruel persecution broke out in the city of Cork in Ireland. The mob was headed by one Butler, a ballad singer, who was secretly encouraged to abuse the Methodists by some of the magistrates. The grand jury, at the assizes, presented Mr. Charles Wesley, seven travelling preachers, and Mr. Sullivan, who entertained the preachers, as persons of ill fame, and prayed that they might be transported. But the judge so well understood his office, as well as the character of the chief witness, Butler, and withal saw so clearly into the wickedness of the whole transaction, that he discharged all the prisoners in the most honourable manner, and that not without some indirect reproof of the magis-

trates, for not properly protecting the Methodists.

But seven years prior to the persecution in Cork, the most tremendous outrages had been committed against the Methodists in several towns only a few miles from Birmingham. At Wednesbury, Darlaston, and in the neighbourhood, a most lawless and destructive mob, committed acts of destruction and cruelty for several days together, and were encouraged by the magistrates. Houses were stripped of their furniture; large quantities of goods were carried away; and feather-beds were cut up, and the feathers strewed in the streets. They broke open houses, pulled off some of the roofs, and destroyed many windows. Men, women with child, and even children, were knocked down and abused with all the fury of the worst of savages. None of the neighbouring magistrates would exert their authority, to quell the mobs, or protect the Methodists. And when Mr. John Wesley came into that neighbourhood, the mob of Darlaston beset the house where he was, and cried, "Bring out the minister." He went out, and said, "Here I am, what do you want with me?" They replied, "To go with us to the justice." "That I will, said he, with all my heart." So he walked before, and two or three hundred of them followed after, first to one justice, and then to another, but the justices made excuses, and would not be seen. Probably the principal reason of this was, they were aware the mob had no just and well-founded accusation against Mr. Wesley, and therefore a hearing before a magistrate, must have procured his release, and have dispersed the rioters. But these unjust judges, these nominal justices, were so filled with the spirit of injustice, that though they could not so torture the law as to touch Mr. Wesley, yet they could encourage the mob to

to persecute him, under pretence of bringing him to justice, and then refuse to see him or them, that his injuries might be prolonged.

When the Darlaston mob dispersed, he fell into the hands of another, which came pouring down like a flood from Walsal. These beasts of the people, dragged him along, and when he attempted to go into a house, they pulled him back by the hair of his head. But such was the kind interference of a protecting Providence, that at length he was delivered out of the mouths of these lions, and with far less injury than might have been expected. Thomas Beard and John Nelson were pressed for soldiers; because they were Methodists, and sundry other outrages and cruelties were practised. And it is but just to remark, that all persecution does not consist in acts of violence. A man may be persecuted, by being slandered, defamed, and degraded. And the Methodists here had as large a portion of this sort of persecution, as perhaps ever was the lot of any people upon earth. But this treatment has neither surprized nor dismayed them. So far from this, that they have taken it as an evidence of their being the people of God. They call to mind those words of Jesus Christ, "Woe unto you when all men speak well of you." And "Blessed are ye, when men revile, and persecute, and say all manner of evil of you falsely."

After passively enduring persecution for some time, Sir John Ganson, Chairman of the Middlesex Justices, waited on Mr. Wesley, in the name of his brethren, to say, that the Justices had orders from the government, to do Mr. Wesley and his friends justice, whenever they should apply; his Majesty being determined, that no man in his dominions should be persecuted for conscience' sake.

It was, indeed, become absolutely necessary that something should be done to quell the increasing

tumults. Of the necessity of this, the very enemies of the Methodists were very sensible. In Staffordshire, the mob turned upon their employers, and threatened, that unless they would give them money, they would treat them, as they had already treated the Methodists.

The Methodists made repeated application for protecting justice to the Quarter Sessions and Assizes. At the Quarter Sessions they were frequently dissatisfied; they had generally better success at the Assizes; and at the King's Bench they were almost always triumphant. And by degrees it became generally understood, that the Methodists had a right to liberty and protection, the same as other men, and also that they were determined to claim their rights accordingly. However, a little before Mr. Wesley's death, attempts were made in some parts of England, to prosecute the Methodists under the Conventicle Act. But this was a measure so shocking to the candid and liberal part of the public, that it was soon abandoned, and that even by those whose spirit and principles, were the most intolerant.

But such was the rapid increase of the Methodists, and such the increasing jealousy and fear of the high-church and Tory party in the nation, that a few years ago, a plan was very deliberately and systematically arranged, for suppressing Methodism by Act of Parliament, and that with all the plausibility of gentle, deceitful, studied forms, and lavish professions of love of liberty and religion, and all good things. The snare, however, was discovered, before it was too late: and the trumpet being blown in Zion, and a solemn alarm being sounded, prompt and effectual measures were taken, and the religious liberty which was intended to be curtailed, has eventually greatly enlarged. So can God bring good out of evil.

But we must go more deeply into this subject when we come to speak of the active part which Dr. Coke took in opposing the progress of *Lord Sidmouth's Bill*. That was a day of the trumpet and alarm; a day of clouds and thick darkness. But I must not indulge in any further anticipation upon this head. The reader shall have it in due season.

From the commencement of the work, Mr. Wesley and Methodism, met with other opposers, besides mobs. Many of the Clergy employed their pens in opposition to this alarming innovation. Almost every thing that is evil was charged upon Mr. Wesley. And had it not been for the determined firmness of King George the Second, against persecution, Mr. Wesley would not have been long permitted to travel over the nation to form, instruct, and build up Societies. When the King was urged to sanction coercive measures, he answered "No man shall be persecuted for his religion, while I sit upon the Throne of Britain."

Innumerable pamphlets were published against these new ways, and especially against Mr. Wesley. Some of these he did not think it worth his while to take any notice of. But sundry others received a full and particular answer, as his works amply testify. His "Appeals to Men of Reason and Religion" give a very comprehensive view, both of the opposition he had to contend with, and his dexterous ability to defend himself and the cause to which he was devoted. One of Mr. Wesley's biographers very properly remarks, that "whoever wishes either to vindicate or attack Methodism, should, by all means, make himself master of this work." The first part of this work is entitled "An earnest Appeal to Men of Reason and Religion;" and the latter, "A farther Appeal to Men of Reason and Religion." The whole fills 280 octavo pages; and Mr. Wesley finished writing it on the 18th of December, 1745.

He prefixed for his motto, John vii. 51, **Doth our law judge any man before it hear him, and know what he doth?**

Nothing can give a fuller view of the confidence which he had in his own integrity, and in the goodness of his cause, than the first paragraph. "Although, says he, it is with us a very small thing to be judged of you, or of man's judgment, seeing we know God will make our innocency as clear as the light, and our just dealing as the noon-day; yet we are ready to give any that are willing to hear, a plain account both of our principles and actions: as having renounced the hidden things of shame, and desiring nothing more, than by manifestation of the truth to commend ourselves to every man's conscience in the sight of God."

I conceive that nothing can give the reader a more accurate view of the motives and principles of Mr. Wesley and the Methodists, than a few more paragraphs out of the same publication.

"We see," says he, (and who does not?) "the numberless follies and miseries of our fellow creatures. We see on every side, either men of no religion at all, or men of a lifeless formal religion. We are grieved at the sight, and should greatly rejoice, if by any means we might convince some that there is a better religion to be attained, a religion worthy of God that gave it. And this we conceive to be no other than love; the love of God and of all mankind, the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul."

"This love we believe to be the medicine of life, the never-failing remedy, for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and hap-

piness going hand in hand. There is humbleness of mind, gentleness, long-suffering, the whole image of God, and at the same time a peace that passeth all understanding, and joy unspeakable and full of glory.

“ Eternal sunshine of the spotless mind ;
 Each prayer accepted, and each wish resign'd ;
 Desires compos'd, affection ever even,
 Tears that delight, and sighs that waft to heaven.”

“ This religion we long to see established in the world, a religion of love, and joy, and peace, having its seat in the heart, in the inmost soul, but ever shewing itself, continually springing forth, not only in all innocence, (for love worketh no ill to his neighbour,) but likewise in every kind of beneficence, spreading virtue and happiness all around it.”

‘ This religion have we been following after for many years, as many know, if they would testify : but all this time, seeking wisdom we found it not ; we were spending our strength in vain. And being now under full conviction of this, we declare it to all mankind : for we desire not that others should wander out of the way, as we have done before them ; but rather that they may profit by our loss, that they may go, (though we did not, having no man to guide us,) the straight way to the religion of love, even by faith.’

“ Now faith (supposing the scripture to be of God) *is the demonstrative evidence of things unseen, the supernatural evidence of things invisible*, not perceivable by eyes of flesh, or by any of our natural senses or faculties. Faith is that divine evidence, whereby the spiritual man discerneth God and the things of God. It is with regard to the spiritual world, what sense is with regard to the natural. It is the spiritual sensation of every soul that is born of God.”

“Perhaps you have not considered it in this view ; I will then explain it a little further.”

“Faith, according to the scriptural account, is the eye of the new-born soul. Hereby every true believer in God “seeth him who is invisible.” Hereby (in a more particular manner, since life and immortality have been brought to light by the gospel) he “seeth the light of the glory of God in the face of Jesus Christ;” and beholdeth what manner of love it is, which the Father hath bestowed upon us, that we (who are born of the spirit) should be called the sons of God.”

“It is the ear of the soul, whereby a sinner “hears the voice of the Son of God and lives;” even that voice which alone wakes the dead, “Son, thy sins are forgiven thee.”

It is (if I may be allowed the expression) the palate of the soul : for hereby a believer “tastes the good word, and the powers of the world to come;” and hereby he both tastes and sees that “God is gracious, yea, and merciful to him a sinner.”

“It is the feeling of the soul, whereby a believer perceives, through “the power of the highest overshadowing him,” both the existence and presence of him, in whom “he lives, and moves, and has his being;” and indeed the whole invisible world, the entire system of things eternal. And hereby, in particular, he feels the love of God shed abroad in his heart.”

“By this faith we are saved from all uneasiness of mind, from the anguish of a wounded spirit, from discontent, from fear and sorrow of heart, and from that inexpressible listlessness and weariness both of the world and of ourselves which we had so helplessly laboured under for many years, especially when we were out of the hurry of the world, and sunk into calm reflection. In this we find that love

of God, and of all mankind, which we had elsewhere sought in vain. This, we know and feel, and therefore cannot but declare, saves every one that partakes of it both from sin and misery, and from every unhappy and every unholy temper."

"Soft peace she brings, wherever she arrives,
She builds our quiet, as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each breast a little heaven."

Mr. Wesley adds, this faith is the free gift of God, which he bestows, not on those who are worthy of his favour, not on such as are previously holy, and so fit to be crowned with all the blessings of his goodness, but on the ungodly and unholy; on those who, till that hour, were *fit* only for everlasting destruction; those, in whom was no good thing, and whose only plea was "God be merciful to me a sinner." No merit, no goodness in man, precedes the forgiving love of God; his pardoning mercy supposes nothing in us but a sense of mere sin and misery, and to all who see and feel and own their wants, and their utter inability to remove them, God freely gives faith, for the sake of him "in whom he is always well pleased."

"This," adds he, "is a short rude sketch of the doctrine we teach; these are our fundamental principles; and we spend our lives in confirming others herein, and in a behaviour suitable to them."

After the above statement, Mr. Wesley was prepared to ask even Deists, "What is it that you can here condemn? What evil have we done to *you*, that *you* should join the common cry against us? Why should *you* say, "away with such fellows from the earth, it is not fit that they should live?"

After expostulating with Deists at some considerable length, meeting them upon their own

ground, and fighting them with their own weapons, in which great ability is displayed, he proceeds to address those who believe the Holy Scriptures, but who, nevertheless, do not take upon them the character of religious men. These, as well as the Deists, he considered himself obliged to address as *men of reason*. And he begins by asking, "Are you such indeed?" that is, men of reason. "Do you answer the character under which you appear? If so, you are consistent with yourselves; your principles and your practice agree together. Let us try whether this be so or not? Do you take the name of God in vain? Do you remember the sabbath-day, to keep it holy? Do you not speak evil of the ruler of your people? Are you not a drunkard, or a glutton, faring as sumptuously as you can every day, making a God of your belly? Do you not avenge yourself? Are you not a whoremonger or adulterer? Answer plainly to your own heart, before God, the Judge of all."

"Why then do you say you believe the scripture? If the scripture be true you are lost: you are in the broad way that leadeth to destruction: your damnation slumbereth not; you are heaping up to yourself wrath against the day of wrath, and the revelation of the righteous judgment of God. Doubtless, if the scripture be true, (and you remain thus) it had been good for you if you had never been born."

"How is it that you call yourselves men of reason? Is reason inconsistent with itself? You are the farthest of all men under the sun from any pretence to that character: a common swearer, a sabbath breaker, a whoremonger, a drunkard, who says he believes the scripture is of God, is a monster upon earth, the greatest contradiction to his own, as well as the reason of all mankind. In

the name of God, (that worthy name whereby you are *called*, and which you daily cause to be blasphemed) turn either to the right hand or to the left; either profess you are an infidel, or be a christian. Halt no longer thus between two opinions; either cast off the bible or your sins; and, in the meantime, if you have any spark of your boasted reason left, do not *count us your enemies*, (as I fear you have done hitherto, and as thousands do wherever we have declared, "they that do such things shall not inherit eternal life,") *because we tell you the truth*: seeing these are not our words, but the words of him that sent us. Yea, though in doing this we use *great plainness of speech*, as becomes the ministry we have received: for we are not as many who corrupt or soften, and thereby adulterate the word of God; but as of sincerity, but as of God, in the sight of God, *speak we in Christ.*"

But it may be you are none of these, you abstain from all such things; you have an unspotted reputation, you are a man of honour, or a woman of virtue; you scorn to do an unhandsome thing, and are of an unblameable life and conversation; you are harmless, (if I understand you right) and useless from morning to night; you do no hurt, and no good to any one, no more than a straw floating upon the water; your life glides smoothly on from year to year, and from one season to another; having no occasion to work,

" You waste away
In gentle inactivity the day."

" I will not now shock the easiness of your temper by talking about a future state, but suffer me to ask you a question about present things—Are you now happy? I have seen a large company of *reasonable creatures* called Indians, sit-

ting in a row on the side of a river, looking sometimes at one another, sometimes at the sky, and sometimes at the bubble on the water; and so they sat, (unless in the time of war) for a great part of the year; from morning to night. These were doubtless much at ease, but can you think they were happy? And how little happier are you than they; you eat, and drink, and sleep, and dress, and dance, and sit down to play: you are carried abroad; you are at the masquerade, the theatre, the opera-house, the park, the levee, the drawing-room, what do you do there? Why sometimes you talk, sometimes you look at one another, and what are you to do to-morrow? The next day? The next week? The next year? You are to eat, and drink, and sleep, and dress, and dance, and play again, and you are to be carried abroad again that you may look at one another! And is this all? Alas! how little more happiness have you in this, than the Indians in looking at the sky or water! Ah! poor dull round—yet it is certain there is business to be done, and many we find, in all places, (not to speak of the vulgar, the drudges of the earth,) who are continually employed therein. Are you of that number? Are you engaged in trade, or some other reputable employment? I suppose profitably too; for you would not spend your time, and labour, and thought, for nothing. You are then making your fortune; you are getting money.—True, but money is not your ultimate end: the treasuring up gold and silver, for its own sake, all men own is as foolish and absurd, as grossly unreasonable, as the treasuring up spiders, or the wings of butterflies. You consider this but as a means of some further end, and what is that? Why, the enjoying yourself, the being at ease, the taking your pleasure, the living like a gen-

tleman. Are you, can you, or any reasonable man, be *satisfied* with this? You are not, it is not possible you should. But what else can you do? You *would* have something better to employ your time, but you know not where to find it upon earth. How can you employ the time that lies so heavy upon your hands? This very thing which you seek declare we unto you: the thing *you* want is the religion *we* preach—this religion, which alone is of value before God, is the very thing you want. You want (and in wanting this you want all) the religion of love: you do not love your neighbour as yourself, any more than you love God with all your heart: you know you are not happy: you have the *form* of godliness, but not the *power*—you are a mere whited wall—your inward parts are very wickedness—you love “the creature more than the Creator”—you are “a lover of pleasure more than a lover of God.”

“You are on the brink of the pit, ready to be plunged into everlasting burnings! O how terribly have you been deceived: posting to hell, and fancying it was heaven! See, at length, that *outward religion* without *inward* is nothing, is far worse than nothing, being, indeed, no other than a solemn mockery of God; and *inward religion* *you have not*; you have not the faith that worketh by love: so far from it, that this faith is the very thing which you call enthusiasm. You are not content with being without it unless you blaspheme it too. You even revile that *life which is hid with Christ in God*; all seeing, tasting, hearing, feeling of God. My soul is distressed for you; “the god of this world hath blinded your eyes,” and you are “seeking death in the error of your life.”

I must apologize to the reader for the great

length of this extract; but I thought the passage so very interesting and excellent, so very much to the point, and so truly characteristic of Mr. Wesley's writing and preaching, that I hardly knew where to stop: and I sometimes thought, how do I know but that my book may some time fall into the hands of some person to whom Mr. Wesley's words will fitly apply; while God may apply them with saving and lasting effect to the heart of such a person. They were such ideas and feelings as these that gave energy and activity to Mr. Wesley through a long and very laborious life, yea for forty-five years after he wrote the appeals which I am now reviewing.

And these were also the views and feelings of Dr. Coke, who laboured in connection with Mr. Wesley, during the last fourteen years of Mr. Wesley's life, and who continued in some respects, in a measure, the life and soul of the Methodist Connexion for more than twenty-three years after the death of its founder.

In the "Appeals to Men of Reason and Religion," Mr. Wesley takes up and answers the several objections made to him and Methodism, beginning with perfection. To the objection upon this head he gives a scriptural answer and explanation, appealing to Rom. vi. 1, 2.—1 Pet. iv. 1, 2.—1 John, iii. 8.—v. 18.—2 Cor. x. 5.—1 Pet. i. 15.

He next explains and defends the doctrine of Assurance, that is, an assurance of the love of God to our souls, of his being now reconciled to us, and of his having forgiven all our sins. And he does most triumphantly overturn the objection that preaching the doctrine of justification by faith tends to encourage men to sin.

He then encounters another objection, namely, that he and his helpers made religion a cloak for covetousness. He begins his answer to this charge

by asking—Have you never heard the fifth chapter of Matthew? What is written there? How readest thou? “Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil of you, falsely, for my name’s sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets that were before you;” namely, by reviling them, and saying all manner of evil of them falsely. For our Lord’s sake, and for the sake of his Gospel, which we preach, men do revile and persecute us, and say all manner of evil of us falsely. And how can it be otherwise? The disciple is not above his master. It is enough for the disciple if he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household.” He adds, “This only we confess, that we preach *inward* salvation *now* attainable by faith; and *for preaching this*, (for *no other crime was then* so much as pretended,) we were forbid to preach any more in those churches, where, till then, we were gladly received.—This is a notorious fact. Being thus hindered from preaching in the places we should first have chosen, we now declare the “grace of God which bringeth salvation” in all places of his dominion; as well knowing that God “dwelleth not in temples made with hands.” This is the real, and it is the only real ground of complaint against us. Nor dare we refrain.—A dispensation of the gospel is committed to me, and “woe is me if I preach not the gospel.” Here we allow the fact, but deny the guilt.”

Some asserted that they were papists. To this Mr. Wesley answers—“This is such a charge, that I dare not waste my time in industriously confuting it.” Certainly no charge could have

been more flatly and completely false; yet, even a Bishop (Lavington) attempted to make a comparison between the Methodists and Baptists. Mr. Wesley then notices the charge of undermining, if not openly destroying the church. But, he asks "What do you mean by the church? A visible church, as the article defines it, is a company of *faithful* or *believing* people. This is the essence of a church, and the properties thereof are, (as they are described in the words that follow) "that the pure word of God be preached therein, and the sacraments duly administered." Now then, says he, (according to this authentic account) what is *the church of England*? What is it, indeed, but the *faithful people*, the *true believers of England*? It is true, if they are scattered abroad they come under another consideration; but when they are visibly joined by assembling together to hear the pure word of God preached, and to eat of one bread, and drink of one cup, they are then properly the visible church of England." Mr. Wesley denies, and indeed very justly, that according to this definition, he and his helpers undermined or destroyed the church. But it is but candid and fair to observe, that this idea of the church was not the idea of the objectors to Methodism: they meant the church *as an establishment*. Yet, in their sense, Mr. Wesley had no desire either to destroy or undermine the church. It was his leading wish to keep close to the church, and when he in any measure deviated, it was with reluctance and caution. But I must remark further, that they give an unfair representation of him, who accuse him of quibbling and equivocation in his latter days, when, in order to vindicate his proceedings respecting service in church-hours, &c. he had recourse to the above definition of the church. They speak

of it as if it had been some new idea which he then started, in order to justify the innovations; whereas it was an idea which he brought forward in the first days of Methodism, and long before these innovations took place.

He then goes on to remark upon the charge, that "gain was the true spring of all their actions; and that he, in particular, was well paid for his work, having £1300 a year from the foundry alone, besides what he received from Bristol, Kingswood, and Newcastle; and that his survivors would see he had made a good use of his time, for he would not die a beggar."

In answer to this, he appeals to all who had known him for the last twelve or fourteen years preceding, at Oxford, Epworth, in America, or elsewhere; and asks them, if they had ever seen in him any thing like the love of gain? And whether he did not continually and practically remember "*It is more blessed to give, than to receive?*" He then explains to them how the monies were disposed of which were raised in the societies, and shews that he had gained nothing, but rather was some hundred of pounds in debt. "But," says he, "had there been some gain, for what gain will you be obliged to live as I do? To preach 18 or 19 times every week, and that throughout the year: and to travel seven or eight hundred miles, in all weathers, every two or three months."

His motto to the first part of his "*Farther Appeal to Men of Reason and Religion,*" is, "*Let the righteous smite me friendly and reprove me.*" Ps. cxli. 5.

He sets out by saying "In a former treatise I declared, in the plainest manner I could, both my principles and practice; and answered some of the most import, as well as the most common objec-

tions to each. But I have not yet delivered my own soul. I believe it is still incumbent upon me to answer some other objections, particularly such as have been urged by those who are religious or reasonable men. These relate partly to the doctrines I teach, partly to my manner of teaching them, and partly to the effects which are supposed to follow from teaching these doctrines in this manner."

He begins with explaining justification. "It sometimes means," says he, "our acquittal at the last day, Mat. xii. 37. But this is altogether out of the present question, that justification, whereof our articles and homilies speak, meaning present forgiveness, pardon of sins, and consequently acceptance with God," Rom. iii. 25. "I believe," says he, "the condition of this is faith; I mean, not only that without faith we cannot be justified, but also, that as soon as any one has true faith, in that moment he is justified," Rom. iv. 5, &c. "Good works," he observes, "follow this faith, but cannot go before it; much less can sanctification, which implies a continued course of good works, springing from holiness of heart. But it is allowed that entire sanctification goes before our justification at the last day, Heb. xii. 14. It is allowed also, that repentance, and fruits meet for repentance, go before faith: repentance absolutely must go before faith, and fruits meet for it if there be opportunity. By repentance, I mean conviction of sin, producing real desires and sincere resolutions of amendment: and by fruits meet for repentance, forgiving our brother, ceasing to do evil, doing good, using the ordinances of God, and in general obeying him according to the measure of grace which we have received. But these I cannot, as yet, term *good works*, because they do not spring from faith and the love of God."

“By salvation,” says he, “I mean, not barely, according to the vulgar notion, deliverance from hell, or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and by consequence all holiness of conversation.”

“Now,” he adds, “if by salvation we mean a present salvation from sin, we cannot say holiness is the condition of it, for it is the thing itself. Salvation, in this sense, and holiness, are synonymous terms. We must, therefore, say, “we are saved by faith.” Faith is the sole condition of this salvation.” Mr. Wesley adds, “without faith we cannot be thus saved; for we cannot rightly serve God unless we love him, and we cannot love him unless we know him; neither can we know God unless by faith. Therefore salvation by faith is only, in other words, the love of God by the knowledge of God, or the recovery of the image of God by a true spiritual acquaintance with him.”

“Faith, in general,” he observes, “is a divine, supernatural evidence, or conviction of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ “reconciling the world unto himself,” but a sure trust and confidence that Christ died for my sins, that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him: and as soon as his pardon or justification is witnessed to him by the Holy Ghost, he is saved: he loves God and all mankind; he has *the mind that was in Christ*, and has power to

walk as Christ also walked. From that time, unless he make shipwreck of the faith, salvation gradually increases in his soul."

"The author of faith and salvation is God alone: it is he that works in us both to will and to do: he is the sole giver of every good gift, and the sole author of every good work. Although no man can explain the *particular manner* wherein the spirit of God works on the soul, yet whosoever has these fruits, cannot but know and *feel* that God has wrought them in his heart."

"Sometimes he acts more particularly on the understanding, opening or *enlightening* it, (as the scripture speaks,) and *revealing*, unveiling, discovering to us *the deep things of God*."

"Sometimes he acts on the wills and affections of men, withdrawing them from evil, inclining them to good, inspiring (breathing, as it were) good thoughts into them: so it has frequently been expressed, by an easy natural metaphor, analogous to *spiritus*, and the words used in most modern tongues also to denote the Third Person in the ever Blessed Trinity."

I have been the larger in this quotation, not only on account of its excellency, but as it gives such a clear and full view of the doctrines of Methodism, the doctrine so long and successfully preached by Mr. Wesley, and also by Dr. Coke. And the insertion of so much on doctrines in this part, will render it the less necessary to say much upon them when we come to speak more immediately of the Doctor.

Having thus stated his doctrines, Mr. Wesley proceeds to defend them against the objections made to them. To the assertion that "sanctification must be before justification," which some endeavoured to prove from Mat. xxviii. 19, 20. Mark xvi. 16. Luke xxiv. 47. 1 Cor. vi. 11.

Heb. vi. 1. he answers, " All the scriptures that can be quoted to prove sanctification antecedent to justification, if they do not relate to our final justification, prove only, that repentance, and fruits meet for repentance, precede that faith whereby we are justified."

One of his opponents having asserted, that justification by faith alone, is not the doctrine of the church of England, he answers: " In order to be fully satisfied what the doctrine of the church of England is, as it stands opposed to the doctrine of the Antinomians, on the one hand, and to that of justification by works on the other ; I will set down what occurs on this head either in her liturgy, articles, or homilies." He then makes sundry quotations accordingly, and adds, " From the whole tenor, then, of her liturgy, articles, and homilies, the doctrine of the church of England appears to be this—1. That no good work, properly speaking, can go before justification. 2. That no degree of sanctification can be previous to it. 3. That as the *meritorious cause* of justification is the life and death of Christ, so the condition of it is faith, faith alone; and 4. That both inward and outward holiness are consequent on this faith, and are the ordinary stated condition of final justification."

After turning aside to answer sundry objections which one of the Bishops had published, he answers an objection to *field-preaching*. The objector had said " field-preaching is worse than no preaching at all, because it is illegal." Mr. Wesley answered, the preaching of all the primitive christians was contrary to the whole tenor of the Roman laws; the worship of their devil-gods being established by the strongest laws then in being: and he denied, however, that *field-preaching* was contrary to the laws of England. He

argued, that though neither the preachers nor their places of worship were licensed, because, he said, they did not dissent from the church of England, and that the Act of Toleration was made for none but Dissenters; he certainly thought that he stood upon sure ground: but had the business been looked into at that time, with such keen eyes as it was about the time that Lord Sidmouth brought forward his memorable Bill, Mr. Wesley and his friends might either have taken refuge under the Act of Toleration, as Dissenters, or the progress of Methodism must have come to an end.—Nay, had they pleaded that Act, it would not have protected them, had it been interpreted as it was by the Lord Chief Justice, and others, after the failure of Lord Sidmouth's Bill. It was well that the opposers of Methodism never found out the method of effectual opposition till the Methodists and their friends were numerous, and strong enough to make an impression upon the legislature of the country, and so turn the attempts of their adversaries to their own advantage, by getting their liberties enlarged when it was attempted to abridge them.—This was the Lord's doing, and marvelous in our eyes; and when we come to give the history of that period, we shall have to remark that Dr. Coke had a very active share in procuring the new Act of Toleration, though he had many coadjutors. The objector urged not only the illegality of field-preaching, but also the *danger* attending it, as to the public safety. "All people," said the objector, "may come and carry on what designs they will." Mr. Wesley answers, "Not so; all field-preaching is in the open day, and were only ten persons to come to such an assembly with arms, it would soon be inquired with what design they came. This is, therefore,

no great opportunity put into the hands of seditious persons to raise disturbances."

Another objection urged was, "That Mr. Wesley, and his preachers, made men idle." To this Mr. Wesley made the following reply:—"This objection having been continually urged for some years, I will trace it from the foundation. Two or three years after my return from America, one Captain Robert Williams, of Bristol, made affidavit before the then mayor of the city, that "it was a common report in Georgia, that Mr. Wesley took people off from their work, and made them idle by preaching so much." The fact stood thus:—at my first coming to Savannah, the generality of the people rose at seven or eight in the morning, and that part of them who were accustomed to work, usually worked till six in the evening; a few of them sometimes worked till seven, which is the time of sun-set there at Midsummer. The morning service began at five, and ended at or before six; the evening service began at seven. Now supposing all the grown persons in the town had been present every morning and evening, would this have made them idle? Would they hereby have had less, or considerably more time for working?" "The same rule I follow now, both at London, Bristol, and Newcastle-upon-Tyne, concluding the service at every place, winter and summer, before six in the morning; and not ordinarily beginning to preach till near seven in the evening. Now do you, who make this objection, work longer, through the year, than from six to six? Do you desire that the generality of people should? Or can you count them idle that work so long? Some few, indeed, are accustomed to work longer: these I advise not to come on week days."

A more serious objection was, "You make the

people mad." Mr. Wesley answered, " This objection being of the utmost importance, deserves our deepest consideration. And first, I grant it is my earnest desire to drive all the world into what you probably call madness; I mean inward religion, to make them just as mad as Paul was when he was so accounted by Festus: the counting all things on earth but dung and dross, so we may win Christ; the trampling under foot all the pleasures of the world, the seeking no treasure but in heaven, the having no desire of the praise of men, a good character, a fair reputation; the being exceedingly glad when men revile and persecute us, and say all manner of evil against us falsely; the giving God thanks when our father or mother forsake us, when we have neither food to eat, nor raiment to put on, nor a friend but what shoots out bitter words, nor a place where to lay our heads. This is utter distraction in your account, but in God's it is sober, rational religion; the genuine fruit, not of a distempered brain, not of a sickly imagination, but of the power of God in the heart, of victorious love, and of a sound mind." He also admitted, that sometimes, while the word of God was preached, some persons dropped down as if dead, some were as if in strong convulsions, some roared aloud, though not with an articulate voice, and some expressed the anguish of their souls. Some of these trembled and quaked, and were filled with sorrow and heaviness, and so wept, lamented, and mourned, that it was no wonder that some should think them mad. But, Mr. Wesley says, this is easily accounted for on the principles of both reason and scripture.

He admits, however, that touches of extravagance, bordering on madness, may sometimes attend severe conviction: fear or grief, from a

temporal cause, may occasion a fever, and thereby a delirium. "It is not strange, then," says he, "that some, while under strong impressions of grief or fear, from a sense of the wrath of God, should for a season forget all things else, and scarce be able to answer a common question: that some should fancy they see the flames of hell, or the devil and his angels around them: or, that others, for a time, should be afraid, like Cain, that *who-soever meeteth them will slay them.*"

"Lastly," says he, "I have seen one instance of real madness. Two or three years since, I took a person with me to Bristol, who was under deep convictions; but of as sound an understanding, in all respects, as ever he had been in his life. I went a short journey, and when I came to Bristol again found him really distracted. I enquired particularly at what time and place, and in what manner this disorder began? And I believe there are, at least, three score witnesses alive and ready to testify what follows. When I went from Bristol, he contracted an acquaintance with some persons, who were not of the same judgment with me. He was soon prejudiced against me. Quickly after, when our society were met together in Kings-wood house, he began a vehement invective both against my person and doctrines. In the midst of this he was struck raving mad. And so he continued till his friends put him into Bedlam." Sometimes also, Mr. Wesley observes, when persons have been under strong conviction for sin, their friends have opposed them and forced their consciences, till they have gone stark mad. "But then," says he, "pray do not impute that madness to me. Had you left them to my direction, or rather to the direction of the Spirit of God, they would have been filled with love and a sound mind. But you have taken the matter

out of God's hand. And now you have brought it to a fair conclusion!"

In the *Second Part* of the "*Farther Appeal* to men of Reason and Religion," he begins with earnestly soliciting a fair hearing. He chiefly addresses those who believe the scriptures, and first states the account which the Bible gives of the moral character of God's ancient people, the Jews; and then appeals to all professing christians, how far, in each instance, the parallel holds, and how much the English were better than the Jews?

Soon after the Jews were delivered out of Egypt, he observes, they murmured against God; afterwards they did not like to retain God in all their thoughts; they forsook his ordinances; they were guilty of vain oaths, perjury, and blasphemy; they profaned his sabbaths; they provoked God, by drunkenness, sloth, and luxury; they were also guilty of lewdness, injustice, lying, and inward corruptions; also pride, covetousness, hypocrisy, carelessness, and hardness of heart. And, he observes, the priests were wicked like the people. He then proceeds to shew, how the sins of England resemble those of the Jews, in almost every respect. He remarks especially, how, by reason of swearing, the land mourneth; not only by common swearing, but by oaths of office; by justices of the peace, when taken into the commission; by grand juries; by constables; by churchwardens; by captains of ships, every time they return from a trading voyage; by all custom-house officers; and by voters for members of parliament. He descants also pretty largely upon the sabbath-breaking, drunkenness, luxury, and injustice of many of the inhabitants of England, without overlooking their proneness to lying, their pride, and other abominations. And he lays the rod upon the clergy with great but deserved severity,

Having delivered his whole soul in addressing church people, and the clergy of the Established Church, he next addresses the Presbyterians and Independants. He allows that many of these had the root of the matter within them. But he asks them if there were no gross sinners among them; if they enjoyed true experimental religion, &c. He then addresses the Baptists, who, at that time, were but few in number. He asks them whether unholy men are not suffered to remain among them, and whether some of them do not unawares put opinion in the room of faith and repentance. He then gives the Quakers their portion of meat in due season. He expostulates with them about their plain language and dress, and asks them, whether, with all their pretended plainness of speech, they never flatter, or dissemble, and whether they speak to all descriptions of persons just as they think, and that in the shortest and clearest manner? "If not," says he, "what a mere jest is your plain language! You carry your condemnation in your own breast." And as to plainness of dress, he asks them whether they be consistent with themselves and the bible? The apostle, speaking of women, says, let their adorning be not gold nor costly apparel, but a meek and quiet spirit. Mr. Wesley asks, do not many of your women wear gold upon their very feet; And do not many of your men use ornaments of gold; Their canes and snuff-boxes, says he, glitter even in your solemn assemblies, while ye are waiting together upon God. He tells them, they cannot but observe, upon cool reflection, that they retain just as much of their ancient practice, as leaves their present with that excuse, as makes the contrast glaring and undeniable.

He next expostulates with them about their

doctrine of the Inward Principle, and being led by the Spirit.

He has next a word for the Roman Catholics. He observes that they frequently contend, and with great earnestness, that every christian is called upon to be zealous of good works, as well as to deny himself, and take up his cross daily. How then, says he, do you depart from your own principles, when you are gluttons, drunkards, or epicures? When you live at your ease in all the elegance and voluptuousness of a plentiful fortune? How will you reconcile the being adorned with gold, arrayed in purple and fine linen, and faring sumptuously every day, with the denying yourselves and taking up your cross daily? Neither can this self-indulgence be reconciled with being zealous of good works; for by this needless and continual expense you disable yourselves from doing good.—You bind your own hands; you make it impossible for you to do the good which otherwise you might.

He then addresses himself to the Jews, and asks them how far they act consistently with their own principles, and especially whether they keep the first and great commandment?

He next bestows a few paragraphs upon Deists. He reasons with these, especially about their fruitless search after happiness. He tells them, they remain unhappy, because they seek happiness where it cannot be found. He says, they are miserable because they are sinful.

He commences the *Third Part* of the “Farther Appeal to Men of Reason and Religion,” by asking, “What can an impartial person think concerning the present state of religion in England?” [The time he wrote this was in 1745.] “What species of vice,” says he, “can possibly be named, even of that which nature itself abhors, of which

we have not had, for many years, a plentiful and still increasing harvest? Such a complication of villainies of all sorts, considered with all their aggravations; such a scorn of whatever bears the face of virtue; such injustice, fraud, and falsehood; above all, such perjury, and such a method of law, we may defy the whole world to produce." Here is a strong and bold charge against the inhabitants of England:

"Just," says he, "at this time, when we wanted little of filling up the measure of our iniquities, two or three clergymen of the church of England began vehemently to call sinners to repentance. In two or three years they had sounded the alarm to the utmost borders of the land: many thousands gathered together to hear them, and in every place where they came, many began to shew such a concern for religion as they never had done before: a stronger *impression* was made on their minds of the importance of things eternal, and they had more *earnest desires* of serving God than they had ever had from their earliest childhood." "The grace of God," says he, "which bringeth salvation, present salvation, from inward and outward sin, hath abounded of late years in such a degree, as neither we nor our fore-fathers had known. How extensive is the change which has been wrought on the minds and lives of the people! Know ye not that the sound is gone forth into all the land? That there is scarcely a city or considerable town to be found where some have not been roused out of the sleep of death, and constrained to cry out, "What must I do to be saved?" That this religious concern has spread to every age and sex; to most orders and degrees of men? To abundance of those in particular, who in time past, were accounted monsters of wickedness, drinking in iniquity like water, and committing all uncleanness with greediness."

“ In what age,” continues Mr. Wesley, “ has such a work been wrought, considering the *swiftness* as well as the *extent* of it? When have such *numbers* of sinners, in so *short* a time, been recovered from the error of their ways? When hath religion, I will not say since the Reformation, but since the time of Constantine the Great, made so large a progress in any nation, within so small a space? I believe hardly can either ancient or modern history supply us with a parallel instance.”

And we must add, if Mr. Wesley could write thus so early as 1745, what might he not have said at subsequent periods? Methodism so rapidly increased, that both preachers and people were, I believe, four times as many, when Dr. Coke joined Mr. Wesley in the year 1777, as when Mr. Wesley wrote the above paragraph. And they are now more than four times the number they were when the Doctor cast in his lot among them. And if they continue to increase and multiply in proportion as they have done, it cannot be many ages before they will replenish or fill the earth. But more of this afterwards. Mr. Wesley contended also, that this great work, which had been wrought so extensively and swiftly, was not a superficial, but a deep work; that it was also remarkable for its purity, being free from superstition, heresy, enthusiasm, bigotry, vice, or ungodliness, bitter zeal, and a persecuting disposition. He meant, I presume, that it excelled in these respects, though he might not mean to say, that every Methodist was quite unblameable and immaculate in these particulars.

Mr. Wesley encounters another objection made to him and his helpers: namely, *the smallness of their number, and their want of learning.* As to their fewness, he asks, “ because they are

few, cannot God work by them? Why cannot God save ten thousand souls by one man, as well as by ten thousand? How little, how inconsiderable a circumstance is number before God? and the fewer they are, by whom this large harvest hath hitherto been gathered in, the more evident must it appear to unprejudiced minds, that the work is not of man but of God.

As to their being unlearned, he says, "this is partly true. Some of those who now preach are unlearned. They neither understand the ancient languages, nor any of the branches of philosophy; and yet this objection might have been spared by many of those who frequently made it; because they are unlearned too, though accounted otherwise. They have not themselves the very thing they require in others. Men in general are under a great mistake with regard to what is called, "The learned World." They do not know, they cannot easily imagine, how little learning there is among them; I do not speak of abstruse learning, but of what all Divines, at least of any note, are supposed to have, namely, the knowledge of the Tongues, at least Latin, Greek, Hebrew; and of the common Arts and Sciences. How few men of learning, so called, understand Hebrew? Even so far as to read a plain chapter in Genesis? Nay, how few understand Greek? Make an easy experiment. Desire that grave man, who is urging this objection, only to tell you the English of the first paragraph that occurs in one of Plato's Dialogues. I am afraid we may go farther still. How few understand Latin! Give one of them an epistle of Tully, and see how easily he will explain it without his Dictionary."

"And with regard to the Arts and Sciences; how few understand so much as the general

principles of Logic? Can one in ten of the Clergy, or of the Masters of Arts in either University, when an argument is brought, tell you even the mood and figure wherein it is proposed?" &c.

"It will easily be observed, that I do not depreciate learning of any kind. The knowledge of the languages is a valuable talent; so is the knowledge of the arts and sciences: both the one and the other may be employed to the glory of God and the good of man. But yet I ask, where hath God declared in his word that he cannot, or will not, make use of men that have it not? Has Moses, or any of the prophets affirmed this? Or our Lord? Or any of his apostles? You are sensible all these are against you; you know the apostles themselves, all except Paul, were common, unphilosophical, unlettered men."

Speaking of the lay-preachers, he says, "I am bold to affirm that these unlettered men have help from God, for the great work, the saving souls from death; seeing he hath enabled, and doth enable them still, to turn many to righteousness. Thus hath he despised the wisdom of the wise, and brought to nought the understanding of the prudent. Indeed, in the one thing which they profess to know, they are not ignorant men; I trust there is not one of them who is not able to go through such an examination in substantial, practical, experimental divinity, as few of our candidates for holy orders, even in the universities, are able to do. But, oh! What manner of examination do most of those candidates go through? And what proof are the testimonials commonly brought either of their piety or knowledge, to whom are intrusted those sheep which God hath purchased with his own blood?"

"But," says the objector, "they are laymen." Mr. Wesley acknowledges, that some years ago,

to touch this was to touch the apple of his eye. "And this," says he, "makes me almost unwilling to speak now, lest I should shock the prejudices which I cannot remove. Suffer me, however, just to intimate to you some things, which I would leave to your further consideration. The Scribes of old, who were the ordinary preachers among the Jews, were not priests, they were no better than lay-men; yea, many of them were incapable of the priesthood, being of the tribe of Simeon, not of Levi. Hence probably it was, that the Jews themselves never urged it as an objection to our Lord's preaching, (even those who did not acknowledge or believe that he was sent of God in an extraordinary character) that he was no priest after the order of Aaron. Nor indeed could he be, seeing he was of the tribe of Judah. Nor does it appear that any objected this to the apostles. So far from it, that at Antioch, in Pisidia, we find the ruler of the synagogue sending unto Paul and Barnabas, strangers just come into the city, "saying, men and brethren, if ye have any word of exhortation for the people, say on;" Acts xiii. 15.

"If we consider these things" says he, "we shall be less surprised at what occurs in the 8th chapter of the Acts:—" At that time there was a great persecution against the church, and they were all scattered abroad:" [i. e. all the church, all the believers in Jesus, throughout the regions of Judea and Samaria; v. 1.] Therefore they that were scattered abroad went every-where preaching the word: v. 4. Now, what shadow of reason have we to say or think that all these were *ordained* before they preached?"

"If we come to later times, was Mr. Calvin ordained? Was he either priest or deacon? And were not most of those whom it pleased God to

employ in promoting the Reformation abroad, laymen also? Could that great work have been promoted at all, in many places, if laymen had not preached? And yet how seldom do the very Papists urge this as an objection against the Reformation? Nay, as rigorous as they are in things of this kind, they themselves appoint, even in some of their strictest orders, that "if any lay-brother believes himself called of God, to preach as a missionary, the superior of the order, being informed thereof, shall immediately send him away."

"In all Protestant churches, it is still more evident, that ordination is not held a necessary pre-requisite for preaching; for in Sweden, in Germany, in Holland, and, I believe, in every reformed church in Europe, it is not only permitted, but required, that before any one is ordained, (before he is admitted even into deacon's orders, wherever the distinction between priests and deacons is retained,) he shall publicly preach a year, or more, as a probationer. And for this practice they believe they have the authority of an express command of God:—"Let these first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. iii. 10.

Mr. Wesley then further remarks, that what might be called preaching, is done in a hundred churches in England by laymen. He says preaching is to publish the word of God, and that this is done all over England by laymen, particularly under the eye of every bishop in the nation. He says, in proof of his assertion, that in many places the parish-clerk reads one of the lessons, and sometimes the whole service of the church, and that other laymen constantly do the same thing, yea, in our very cathedrals. Nay, he says, it is done in the universities themselves; and, he adds,

that a man may be a doctor of divinity, even in Oxford, though he never was ordained at all. However he did not rest his cause on these examples, but believed it might be defended a shorter way, that is, by the importance and necessity of the case.—God, he says, called many sinners to repentance by two or three clergymen: other clergymen should have helped them, but instead of this they hindered them: no expedient remained but to employ faithful laymen, who had a sound judgment in the things of God; the expedient was tried, and God immediately gave his blessing. “In several places,” says Mr. Wesley, “by means of these plain men, not only those who had already begun to run well were hindered from turning back to perdition, but other sinners also, from time to time, were converted from the error of their ways.”

“But,” says the objector, “for these laymen to exhort at all is a violation of order.” Mr. Wesley asks, “What is this order of which you speak? Will it serve instead of the knowledge and love of God? Will this order rescue those from the snare of the devil who are now taken captive at his will? Will it keep them who are escaped a little way, from turning back to Egypt? If not, how should I answer it to God, if, rather than violate I know not what order, I should sacrifice thousands of souls thereto? I dare not do it. It is at the peril of my own soul. Indeed, if by order were meant *true christian discipline*, whereby all the living members of Christ are knit together in one, and all that are putrid and dead immediately cut off from the body; this order I reverence, for it is of God. But where is it to be found? In what diocese? In what town or parish, within England or Wales? It is plain, then, that what order is to be found, is not among

you, who so loudly contend for it, but among that very people whom you continually blame for their violation and contempt of it."

Another objector says, "when you bring your credentials with you, when you prove by miracles what you assert, then we will acknowledge that God hath sent you."

In answer to this, Mr. Wesley observes, that the Papists continually made this demand of the Protestants, at the time of the Reformation; but that the Reformers replied—doctrines were not to be proved by miracles, but by scripture and reason, and if necessary, by antiquity. He adds, are we to prove by miracles that A. B. was, for many years, without God in the world, a common swearer, a drunkard, a sabbath-breaker? Or that he is not so now? Or that he continued so till he heard us preach, and from that time was another man? Not so;—the proper way to prove these facts is by the testimony of competent witnesses; and these witnesses are ready, whenever required, to give full evidence of them.

Mr. Wesley next answers to the accusation of *schism*: "the damnable sin of schism." He admits that schism is separation from the church, and yet asserts that every separation from the church to which we once belonged is not schism. If this be not admitted, says he, all the English will be made schismatics in separating from the church of Rome. "But," says the objector, "we had a just cause." "So doubtless," says Mr. Wesley, we had; whereas schism is a *causeless* separation from the church of Christ. So far so good. But you have many steps to take before you can make good that conclusion, that a separation from a particular national church, such as the church of England is, whether with sufficient cause or without, comes under the scriptural notion of schism.

However, taking this for granted, will you aver in cool blood, that every one who dies a Quaker, a Baptist, an Independent, or a Presbyterian, is as infallibly damned as if he died in the act of murder or adultery? Surely you start at the thought; it makes even nature recoil: how then can you reconcile it to the love that hopeth all things? But whatever state they are in who causelessly separate from the church of England; it affects not those of whom we are speaking, for they do not separate from it at all." Mr. Wesley proves this assertion by the following arguments:—1. That a great part of the Methodists went to no church at all formerly, and made no more pretensions to belong to the church of England than to the church of Muscovy: and therefore if they went to no church now, they would be no farther from the church than they were before. 2. That those who did sometimes go to church before, went now three times as often: therefore they do not separate from the church. 3. Those who never went to church at all before, now went to church at all opportunities. And he asks, therefore, will common sense allow any one to say these are separated from the church? He then very feelingly complains of many who had used all the power and wisdom they had, to hinder thousands from hearing the gospel, which they might have found to be the power of God unto salvation. "Their blood," says he, "is upon your heads. By inventing, or countenancing, or retailing lies, some refined, some gross and palpable, you hindered others from profiting by what they did hear. You are answerable to God for these souls also. Many, who began to taste the good word, and run the way of God's commandments, you, by various methods, prevailed on to hear it no more: so they soon drew back to perdition. But know, that for

every one of these also, God will require an account of you at the day of judgment." But thousands were still found in the good and right way; and says he, "what a harvest then might we have seen before now, if all who say they are *on the Lord's side*, had come, as in all reason they ought, *to the help of the Lord against the mighty*. Yea, had they only not opposed the work of God, had they only refrained from his messengers, might not the trumpet of God have been heard long since in every corner of our land? And thousands of sinners, in every county, been brought to *fear God and honour the king*."

Judge of what immense service we might have been, even in this single point, both to our king and country. All who hear and regard the word we preach, "honour the king" for God's sake. They render unto Cæsar the things that are Cæsar's, as well as unto God the things that are God's. They have no conception of piety without loyalty, knowing that "the powers that be are ordained of God."

Yet, tell it not in Gath! At the very time that Mr. Wesley was publishing the above paragraphs, and manifesting such loyalty of disposition, his friends were treated as conspirators against the person and government of the king. "Just now," says Mr. Wesley, " (on the 4th of this instant December, 1745,) the Reverend Mr. Henry Wickham, one of his Majesty's Justices of the Peace for the West Riding of Yorkshire, writes an order to the Constable of Keighley, commanding him "to convey the body of Jonathan Reeves, (whose real crime is the calling sinners to repentance) to his Majesty's gaol and castle of York; suspected (saith the precept) of being a spy among us, and a dangerous man to the person and government of his Majesty King George."

O ye Yorkshire Methodists! who now sit so securely under your own vine and fig tree, and are raised from lying among the pots to sit among the princes of God's people, see what it cost to lay the foundation of your present privileges. Prize your blessings, hold them fast, and be sure to make a proper use of them.

I ought, perhaps, again to apologize to the reader, for spending so many pages upon the contents of Mr. Wesley's "Appeals to Men of Reason and Religion;" but as that work is one of the best he ever wrote, and as it embraces the strength and substance of the general objections to Methodism, with suitable and masterly answers, I conceived that nothing could be more calculated to give a just idea of Methodism: so that while I am sketching the history, I am also drawing the picture of it. But after so many paragraphs of statements and explanations we must now go on.—At the time when Mr. Wesley wrote these Appeals, the whole of the Methodists did not amount to much above seven thousand. In 1769, which was twenty-four years after, the number in the different societies was 28,263; and the increase has been nearly in the same proportion ever since. Seven years after 1769, in 1776, the year before Dr. Coke came into the Connexion, the number of the Methodists was 40,071, including 3148 in the United States of America. And thirty-eight years after that, namely, in 1814, the year in which the Doctor died, the total number of the Methodists was 436,327.

From the period when Mr. Wesley wrote the Appeals, to the time that Dr. Coke joined him, a space of thirty-two years, we have no particular historical records, except Mr. Wesley's Journal. In the midst of much opposition, and many difficulties, the work maintained its ground, and upon

the average, was still increasing. And yet it is right to observe, that while the body at large has generally been on the increase, many individual places have been, at least for a season, on the decrease: and this is still the case to the present day. And those who form a general opinion from what falls under their own individual notice, sometimes indulge and propagate the idea that the whole body is on the decline, because, for the moment at least, it happens to decline where they reside.

The lawfulness and expediency of separating from the church was a subject repeatedly debated at the Conferences, and otherwise, during the life of Mr. Wesley. Some joined the society who had been brought up among the Dissenters; some who had been brought up in the church, imbibed the notions of Dissenters; and above all, the unkind, uncharitable, and irritating, persecuting conduct of many of the clergy towards the Methodists, made numbers of them wish for a separation from the established church. A formal and total separation, at that period, would not have been a wise measure; nor would I recommend such a separation now. The peculiar call of Methodism is, to become all things to all descriptions of men, so far as the scriptures will warrant, in order to do the more abundant good. To have formed a separation at an early or any subsequent period, would have greatly contracted the spread and influence of Methodism, or, in other words, of truth and piety. There are still many places in the nation which may give us an impressive idea of the expediency of such a measure, even at the present day.

There are many other places, where it seems to be highly expedient, if not absolutely necessary, to have service in canonical hours, and to admi-

nister the sacraments of baptism and the Lord's supper in the Methodist chapels. And there are some other places, where something of a middle course seems to be the most excellent way. Could the church of England, as a hierarchy, be proved to be so completely built upon the scripture, that it would be a sinful transgression to deviate from it, then the Methodists ought most firmly, uniformly, and tenaciously, to cling to it. On the other hand, if it could be proved to be so unscriptural, that all conscientious persons ought to come out of it, and be separate, then certainly the Methodists ought fully and avowedly to forsake it. But with its undeniable mixture of good and evil, perfection and imperfection, the Methodists are at full liberty to do as occasion may serve; they may calculate upon advantages and disadvantages, and act accordingly; and in all this commit no sin or folly.

About the years 1761 and 1762, there was a great revival among the Methodists, and a great increase of their numbers, and especially in London and Bristol. But the work was considerably disgraced by a good deal of wild fire which mingled itself with the sacred flame. Mr. Wesley laboured hard to separate the evil from the good; but some have thought that his extreme lenity upon this occasion gave too much advantage to the cause of enthusiasm and disorder.

In the year 1770, in consequence of some propositions which Mr. Wesley inserted in the minutes of the Conference, which gave great umbrage to the Calvinists, they, and particularly Lady Huntingdon, and her intimate friends, declared open hostilities against him, and sent a circular letter through the nation, calling upon all who saw those minutes in the same light that they did, to assemble in Bristol, where the next Con-

ferred was to be, and to go in body, and insist upon Mr. Wesley's recantation of those sentiments; or, if he should refuse so to do, then to sign and publish their protest against him as a dreadful heretic.

This movement against him did somewhat alarm and intimidate Mr. Wesley at the first. Though he was not convinced that the propositions were erroneous, yet seeing they were likely to lead to such serious consequences, he was sorry that he had been so bold as to publish them. But the act was done, and could not be recalled except by a recantation, to which his understanding and integrity would not allow him to submit.

On the eighth of August, Mr. Shirley, who had written the circular letter, went to the Conference, with nine or ten of his friends. Mr. Wesley, in his journal, says, "We conversed freely for about two hours, and I believe they were satisfied, that we were not such "dreadful heretics" as they imagined, but were tolerably sound in the faith."

Smoothly as this conversation seems to have passed over, it seems not to have laid the foundation of a solid and durable peace: so far from it, that a furious paper war immediately commenced, which continued for some years. Mr. Toplady, Messrs. Richard and Rowland Hill, and Mr. Berridge, Vicar of Everton, were the principal writers on the Calvinistic side of the controversy; and Mr. Fletcher, Vicar of Madely, in Shropshire, was almost the only writer on the other side. Mr. Wesley wrote a pamphlet or two on the occasion, but happily for him and the cause, Mr. Fletcher took the conduct of the war off his hands; he had much more leisure than Mr. Wesley, and his talents were admirably suited to the task he assumed. Yet, but for this controversy, it is

probable that his abilities as a writer would never have been known. Till then, he had published scarcely any thing, if indeed any thing at all, small or great. As a certain writer has justly said of him—"The temper of this gentleman did not incline him to polemic divinity: he was devout and pious to a degree seldom equalled since the first ages of christianity; but when urged to the controversy, by his love of truth, and his veneration for Mr. Wesley, he shewed himself a complete master of his weapons; and, in his hands, the ablest of his antagonists were like Lichas in the hands of Hercules, or the lion in the hands of Samson. They sunk into nothing in the presence of a man, who equally excelled in temper and in skill. He was charged by those gentlemen with illiberal sarcasm, and an uncandid representation of their principles. But the charge was ill founded; Mr. Fletcher did not represent predestination in the most amiable point of view, but he depicted her as she is; he disrobed her of the meretricious ornaments her votaries had put upon her; he threw aside the veil with which she was covered; and, exposing her to public view, exhibited not only the comforts of election, but those also of preterition, and displayed the decree of reprobation stampd in indelible characters upon her forehead. His success was such as might be expected: he convinced all but those who would not be convinced. His arguments were unanswerable; and he retired from the field covered with well earned glory."

From this period, Mr. Wesley was but little troubled with the advocates for absolute predestination. Mr. Fletcher's works became, and still continue a standing answer to all who assert it, as well as highly useful to those who have been troubled with questions or doubts on that subject.

This controversy between the Calvinists and Mr. Wesley was just terminated, or terminating, when Dr. Coke relinquished his situation in the church of England, and humbled himself to become, for the rest of his life, a Methodist preacher.

At this time, the number of Circuits in the Methodist Connexion, in Great Britain, Wales, and Ireland, was 58; the number of the preachers about 150; and the number of members in the different societies, in the three kingdoms, about 38,000. The American Methodists were now left out of the minutes on account of the war which had broken out between England and America.

After so long, but I hope not useless or unnecessary an introduction, perhaps the reader will think it time for me now to enter upon the LIFE of DR. COKE.

THE LIFE
OF
DR. COKE.

DR. COKE was born at Brecon, or Brecknock, the county town of Brecknockshire, in South Wales. Brecon is situated on the river Usk, 34 miles north-west of Monmouth, and 163 west by north of London, and sends one member to Parliament. **DR. COKE** was born on the 9th of October, in the year 1747: his father was a physician in Brecon, but died when his son Thomas was young: some branches of the family still reside in Brecon, and are respectable. Respecting the juvenile days of the Doctor our materials are but scanty: the first part of his education he received at the grammar school, in the town of his nativity; and when he reached a proper age, he was entered at Jesus Collge, Oxford, where he graduated. We have not been able to collect all the information we could wish respecting his conduct while at Oxford. Mr. John Scott, now Lord Eldon, and Lord High Chancellor of England, was a fellow collegian and intimate acquaintance, which they mutually recognized, when, near twenty years before the death of the Doctor, he waited upon Lord Eldon, then Sir John Scott, and Attorney-General, to say something in behalf of the liberties and privileges of the Methodists, and especially of their missionaries in the West Indies.

A considerable part of the time which the Doctor spent at Oxford he was a Deist. He was recovered from this dangerous delusion by reading the book intitled "*The Trial of the Witnesses;*" and he was afterwards awakened to a sense of the need of regeneration by reading the treatise of Dr. Witherspoon upon that subject.

But prior to his entering into holy orders, such was his respectability and influence in Brecon, that he was chosen to the office of chief magistrate there when not more than twenty-five years of age; and this office he filled with great reputation, highly to the satisfaction of the corporation, and greatly to the promotion of the good order of the town. Almost immediately after his filling the office of Mayor of the town of Brecon, he obtained episcopal ordination. He had, not long after this, a flattering prospect of obtaining a prebendary in the cathedral of Worcester: he was partly led to this expectation by the member of Parliament for Brecon, who had held out such an encouraging prospect in return for the assistance which the Doctor and his family had afforded him in securing his election for the borough of Brecon; and his expectation might be increased by the friendship of a Noble Lord. This part of his history the Doctor related to the author of this work only a few years ago. But though the member secured his seat in Parliament, Dr. Coke did not obtain a prebend's stall. A certain Nobleman honoured the Doctor with his peculiar friendship and esteem till he joined the Methodists; and the Doctor received a promise, under his Lordship's own hand, a few months before he left his curacy, that he would recommend him to the king for some crown preferment. But just at that time, the Reverend Mr. Brown, Rector of Portishead, and Vicar of Kingston, in Somerset-

shire, put into his hands Mr. Fletcher's Checks to Antinomianism, "which," said he, "were the blessed means of bringing me among that despised people the Methodists, among whom, God being my helper, I am determined to live and die."

It was at the house of this Mr. Brown that Dr. Coke had his first interview with Mr. Wesley, mentioned elsewhere.

In reading the future part of his life we shall be convinced that it was well that he was disappointed in his expectations of preferment. He became curate of Rodd, near Bath, and afterwards of South Petherton, both in the county of Somerset. While he was at the latter place, feeling a wish to do good, and not knowing any better method, circumstanced as he then was, he read in the church some of the best and most Evangelical sermons he could meet with: and certainly he was to be commended; he could not at that time preach extempore; and it is not likely that he could have composed sermons equally excellent as those of Mr. Wesley and others, which he was able to procure. I am, not an advocate for the reading of sermons, abstractedly considered; but when a man does read his sermons, it is certainly better to read a good one written by somebody else, than an indifferent one written by himself. These performances of the Doctor, and the zeal which he otherwise displayed for doing good, were not without some visible effect. But at the same time, the carnal mind, that is enmity against God, and the things and truths of God, and especially the truths of the gospel, was very visibly displayed upon this occasion: strong opposition and vehement hostility appeared against the Doctor, his preaching, and other proceedings. Feeling his situation to be uncomfortable, and seeing but little prospect of being useful, he made up his

mind to relinquish his situation in the church. He might have met with many other more desirable situations in the established church, but such was the humble piety of his disposition, so much had he imbibed the most favourable and impressive notions of the Methodist doctrines and discipline, that upon quitting South Petherton, he joined Mr. Wesley. He did not however do this in a premature or hasty way. He had a long interview with Mr. Wesley about a year before he joined him. Mr. Wesley recorded this interview in his journal of August 13, 1776.—“ I preached,” says he, “ at Taunton, and afterwards went with Mr. Brown to Kingston. Here I found a clergyman, Dr. Coke, late gentleman-commoner of Jesus College, in Oxford, who came twenty miles on purpose: I had much conversation with him, and an union then began which I trust shall never end.”

The Doctor, however, appears to have continued in his curacy at South Petherton for about a year longer, and then gave himself entirely up to the service of the Methodists. In his journal of the 19th of August, 1777, Mr. Wesley says—“ I went forward to Taunton, with Dr. Coke, who, being dismissed from his curacy, has bid adieu to his honourable name, and is determined to cast in his lot with us.” I incline to think the Doctor had attended the Conference which had just been held in Bristol, and that he now accompanied Mr. Wesley in his tour through Devonshire and Cornwall. However, whatever was the cause, his name did not appear on the minutes till the year 1778. His name was then inserted among those put down for the London circuit; and he was always put down for London afterwards, except a few of the last years before his death, when he stood at the head of the minutes as “ general superintendant of all our missions.” But as he

had fully made up his mind upon the subject, and obtained the concurrence of the Conference held at Liverpool in 1813, to conduct a company of missionaries to India; he was then appointed only "general superintendent of our Asiatic missions." As early as the year 1780 the Doctor was appointed the assistant, or superintendent, of the London circuit. The preacher to whom Mr. Wesley committed the care of a circuit, and of his fellow-labourers, he termed the assistant; that is, the preacher who was to assist himself in the government of the circuit and the other preachers appointed for it. To have called the preacher whose name stood the first on the minutes for any particular circuit, superintendent, might have looked rather too big, and suggested some idea too nearly approaching to independency; at least, it would not have served, like the word assistant, to put all such officers in mind that they were subordinate to Mr. Wesley. But after his death, the term was changed of necessity: to call the man who superintended his colleagues and the circuit, assistant, could no longer be made into sense. However, we shall find by and by, that whatever these superintendents gained in name, they more than lost in authority, in a few years after the death of Mr. Wesley, when, for the peace of the Methodist Societies, they surrendered a great part of their power into the hands of the stewards and leaders; but more of this in due time.

About the year 1780, Dr. Coke began to make excursions among the societies in different parts of England, after he had for some little time supplied Mr. McNab's place at Bath. The Reverend Edward Smyth, an Irish clergyman, and his pious and amiable wife, Mrs. Agnes Smyth, having occasion to spend some time at Bath, Mr. Smyth wished to preach every Sunday evening in the

Methodist Chapel there. Mr. M'Nab, Mr. Wesley's assistant in that circuit, would not consent to this; he thought it rather too humiliating to him and his colleagues, for a clergyman to be treated with such pre-eminent deference: others thought the reluctance displayed by Mr. M'Nab shewed that there was a wish in the lay-preachers to set themselves upon a level with clergymen; and Mr. Charles Wesley, in particular, entered very warmly into the business, in opposition to Mr. M'Nab. It was the opinion of many, that he prevailed upon his brother, contrary to his own judgment and inclination, to dismiss Mr. M'Nab from the Methodist Connexion. At the ensuing Conference, however, by the influence of some of the preachers, Mr. M'Nab was restored to the Connexion, and he travelled a few years longer; but his dismissal, and the circumstances connected with it, had left an impression upon his mind which could not be fully removed; so he became the pastor of a small Independent Congregation at Sheffield, by whom he was highly esteemed, and among whom he finished his course about the year 1797.

After Dr. Coke began to make excursions into different parts, he frequently acted as Mr. Wesley's substitute or delegate in the regulation of matters pertaining to the societies; and sometimes by this he got himself into difficult and unpleasant circumstances. To have many things to do without a specific and generally acknowledged authority, is far from being desirable: sometimes, when a scheme does not succeed, such an agent will be in danger of being made a sacrifice for a peace-offering; and there is a probability that a man of the Doctor's warm and energetic turn of mind, would sometimes be in danger of over-doing matters, and especially when he was opposed and

irritated. One of the first businesses that he displayed his active devotion to serve Mr. Wesley and the Connexion in, was the settlement of chapels upon the Methodist or Conference plan. Some of the trustees seemed to wish to have more power in the placing and displacing of the preachers than Mr. Wesley thought consistent with the necessary and proper authority of the preachers, and which he thought would injure, if not destroy the purity of Methodism.

Such a vast and complicated machine as the Methodist Connexion is, requires that those who have the chief management of it should possess power adequate to the undertaking. An itinerant connexion differs very much from the case of the Independents, the Baptists, or any other denomination of christians whose ministers are fixed and settled. There seems to be no fair alternative but for the Methodists either to leave the stationing of the preachers in the hands of the Conference, or to relinquish the gratifications and advantages of the itinerant plan. But when Mr. Wesley required the chapels to be settled in a deed of trust, according to a certain plan, he did not require that these chapels, in whole or in part, should become his property, or the property of the Conference after his decease, but simply that the appointment of the preachers should not be in the hands of the trustees. Neither he, nor the Conference, did ever attempt to get any chapel settled, but so as to secure it in perpetuity for the purpose for which it was built. No attempt has been made to take the chapels from the trustees, or the congregation, but only to prevent strangers, or parties who have but lately come into existence, or other parties which may possibly exist, from alienating any of the chapels from their original purpose. The members of the Conference do not,

as such, claim any property in any chapel; they claim no share of the seat-rents; nor do they pretend to any right to sell, or otherwise to dispose of these chapels. What is called *settling a chapel on the Conference plan*, amounts to nothing more than this, that the chapel shall not be the private property of the trustees; and that if any of these trustees should change their sentiments, or, from any other cause whatsoever, should wish to bring in any other party, that they shall not have power so to do. And this cannot be deemed unfair or unjust; for it has been chiefly owing to the labours of the preachers belonging to the Conference that these chapels have been erected. Most, if not all the subscriptions, which the neighbours and other persons have voluntarily furnished towards the expenses of building them, have been given under the idea that the chapel was always to be used according to the original purpose.

At the period of time, however, concerning which I am now writing, disputes ran very high about the settlement of chapels. A new chapel being built at Birstal, near Leeds, the former one having become too small, the trustees made such a deed, that Mr. Wesley strongly objected to it, and for some time his preachers were prohibited by him from preaching in it.—Nay, ground was procured for building another chapel upon, that should be properly settled. Dr. Coke took a very active part in this contention, by which he incurred the indignation of the trustees: but when conscious of being in the path of duty, he cared as little for the frowns of men as he did at other times for their smiles. After some time, the dispute at Birstal was compromised, the preachers exercised in it, and have continued so to do ever since. The ideas, however, and spirit, which had operated upon the trustees at Birstal, came forward again

soon after, when a new chapel was built at Daw-Green, near Dewsbury. After a painful, and somewhat protracted contest, that chapel was lost to the Connexion, and Mr. John Atlay, then Mr. Wesley's book-steward, and who had been a travelling preacher for a number of years, made a contract with the trustees of the chapel at Daw-Green, became their minister, and was there till he died, only a few years ago. For some years before he gave over preaching his congregations were very small, and for some time prior to his decease, the Kilhamites occupied the chapel, and still continue so to do. Mr. Atlay was a snarling, cynical, small-friend of Dr. Coke; but the Doctor was a far more useful man, and has left a much better savour behind him than Mr. Atlay has.

A vast number of Methodist chapels have been erected since the disputes above-mentioned. Some contention has, on sundry occasions, attended the settlement of them, though not of so warm and disagreeable a description as what occurred at Birstal, and at Daw-Green, near Dewsbury. One great cause of the abatement in the disputes respecting the settlement of chapels, has been some concessions being made on both sides, and a better general understanding of the subject.

It was while this subject was in agitation, and before it was properly determined, that Mr. Wesley, and some of his most confidential friends, took those measures which led to the making and executing the well known

DEED-POLL, OR DEED OF DECLARATION.

This bears date February 28, 1784, and was enrolled in his Majesty's High Court of Chancery.

As Dr. Coke had a considerable share in this affair, and was not a little blamed by some of the preachers on the account, it will be highly proper

to give some explanation of it. And first, it is but fair and just to give the Doctor's own statement of the case, written only a few months before the death of Mr. Wesley, in "*An Address to the Methodist Society in Great Britain and Ireland, on the Settlement of the Preaching-Houses*; by THOMAS COKE, L.L. D."

" MY DEAREST BRETHREN,

" It has long been the grief of my mind that any thing should exist among us which gives uneasiness to many of you, and will, if it be suffered to continue among us, be a ground for perpetual dissatisfaction, to the great hindrance of the work of God; I mean the power given to the Conference by the present mode of settling our preaching-houses.

" I have opened my sorrowful mind at large to several of the most judicious of our preachers, men who have borne the heat and burden of the day, men of renown in our Israel; and they have with one voice advised me to lay before you this present plan of reconciliation. For this purpose I shall, in the first place, relate to you the several steps by which the deed, which was enrolled in Chancery by our dear honoured father in the gospel Mr. Wesley, was set on foot, and afterwards completed. I shall secondly present to you a copy of the general deed itself, with annotations.

" In the Conference held in the year 1782, several complaints were made in respect to the danger in which we were situated, from the want of specifying, in distinct and legal terms, what was meant by the term "The Conference of the people called Methodists." Indeed the preachers seemed universally alarmed, and many expressed their fears that divisions would take place among us, after the death of Mr. Wesley, on this account;

and the whole body of preachers present seemed to wish, that some methods might be taken to remove this danger, which appeared to be pregnant with evils of the first magnitude.

“ In consequence of this, (the subject lying heavy on my heart) I desired Mr. Clulow, of Chancery-Lane, London, to draw up such a case as I judged sufficient for the purpose, and then to present it to that very eminent counsellor Mr. Maddox, for his opinion. This was accordingly done, and Mr. Maddox informed us in his answer, that the deeds of our preaching-houses were in the situation we dreaded; that the law would not recognize the Conference in the state in which it stood at that time, and consequently, that there was no central point which might preserve the Connexion from splitting into a thousand pieces, after the death of Mr. Wesley. To prevent this, he observed, that Mr. Wesley should enrol a deed in Chancery, which deed should specify the persons by name who composed the Conference, together with the mode of succession for its perpetuity; and at the same time, such regulations be established by the deed, as Mr. Wesley would wish the Conference should be governed by after his death.

“ This opinion of Mr. Maddox I read in the Conference held in the year 1783. The whole Conference seemed grateful to me for procuring the opinion, and expressed their wishes that such a deed might be drawn up, and executed by Mr. Wesley, as should agree with the advice of that great lawyer, as soon as possible.

“ Soon after the Conference was ended, Mr. Wesley authorised me to draw up, with the assistance of Mr. Clulow, all the leading parts of a deed, which should answer the above-mentioned purposes. This we did with much care, and as to

myself I can truly say with fear and trembling, receiving Mr. Maddox's advice in respect to every step we took, and laying the whole ultimately at Mr. Wesley's feet for his approbation. There remained nothing now but to insert the names of those who were to constitute the Conference. Mr. Wesley then declared that he would limit the number to one hundred. This was indeed contrary to my very humble opinion, which was, that every preacher in full connexion should be a member of the Conference; and that admission into full connexion should be looked upon as admission into membership with the Conference; and I still believe it will be most for the glory of God, and the peace of our Zion, that the members of the Conference admit the other preachers who are in full connexion, and are present at the Conferences from time to time, to a full vote on all occasions. However, of course, I submitted to the superior judgment and authority of Mr. Wesley. But I do publicly avow, that I was not concerned in the limitation of the number, or the selection of the hundred preachers who were nominated the members of the Conference.

“All things necessary being completed in the Court of Chancery according to law, I thought it my duty to send copies of the deed to all assistants of circuits throughout Great Britain, and afterwards carried copies of it to Ireland.”

The provisions of Mr. Wesley's deed of declaration were, that “Whereas divers buildings, commonly called chapels, with a messuage and dwelling-house, or other appurtenances, to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed from time to time by the said John Wesley, to certain persons, and their heirs, in each of the said gifts and conveyances named, which are enrolled in his

Majesty's High Court of Chancery, upon the acknowledgment of the said John Wesley, (pursuant to the Act of Parliament in that case made and provided,) UPON TRUST that the trustees in the said several deeds respectively named, and the survivors of them, and their heirs and assigns, and the trustees for the time being to be elected, as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, might therein preach and expound God's holy word; and upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose nominate and appoint, in like manner during his life, to have, use, and enjoy the said premises respectively for the like purposes aforesaid; and after the decease of the survivor of them, the said John Wesley and Charles Wesley, then upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times as should be appointed at the yearly Conference of the people called Methodists in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid, &c.—And whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself, as donor of the several

chapels, with the messuages, dwelling-houses, or appurtenances before-mentioned, as of the donors of the said other chapels, with the messuages, dwelling-houses, or appurtenances to the same belonging, given or conveyed to the like uses and trusts, to explain the words "*Yearly Conference of the people called Methodists,*" contained in all the said trust-deeds, and to declare *what persons* are members of the said Conference, and how the *succession* and identity thereof is to be continued: *now therefore these presents witness*, that for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the said people called Methodists in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said people called Methodists, in any of the said places, hath always heretofore consisted of the preachers and expounders of God's holy word, commonly called Methodist preachers, in connexion with, and under the care of the said John Wesley, whom he hath thought expedient, year after year, to summons to meet him in one or other of the said places of London, Bristol, or Leeds, to advise with them for the promotion of the gospel of Christ; to appoint the said persons so summoned, and the other preachers and expounders of God's holy word, also in connexion with and under the care of the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said chapels and premises so given and conveyed upon trust for the said John Wesley, and such other person and persons as he should appoint during his life aforesaid; and for the expulsion of unworthy, and admission of new persons under his care, and into his connexion, to be preachers and expounders as aforesaid, and also of other persons upon trial for the like purposes; the names of all which per-

sons so summoned by the said John Wesley, the persons appointed, with the chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled or admitted into connexion, or upon trial, with all other matters transacted and done at the said yearly Conference, have year by year been printed and published under the title of the Minutes of the Conference. *And these presents further witness*, and the said John Wesley doth hereby avouch and further declare, that the several persons hereinafter named, to wit, the said John Wesley, and Charles Wesley, Thomas Coke, of the city of London, Doctor of Civil Law, &c. &c. (naming ninety seven others, with the names of the several circuits in which they were stationed :) "These," says he, "have been, and now are, and do on the day of the date hereof constitute *the members of the said Conference*, according to the true intent and meaning of the said several gifts and conveyances, wherein the words "*Conference of the people called Methodists*" are mentioned and contained. And the said several persons before-named, and their successors for ever, to be chosen as herein-after mentioned, are, and shall for ever be construed, taken, and be *the Conference of the people called Methodists*: nevertheless, upon the terms, and subject to the regulations herein-after prescribed.

He then prescribes, 1. That the Conference shall assemble once a year, and that the time and place of holding every subsequent Conference, shall be appointed at the preceding one.

2. The act of the majority in number of the Conference assembled as aforesaid, shall be had, taken, and be the act of the whole Conference, to all intents, purposes, and constructions whatsoever.

3. That after the Conference shall be assembled, they shall first proceed to fill up all the vacancies occasioned by deaths, or absence, as after-mentioned.

4. No act of the Conference assembled as aforesaid, shall be had, taken, or be the act of the Conference, until forty of the members thereof are assembled, unless reduced under that number since the prior Conference by death or absence, as after-mentioned; nor until all the vacancies occasioned by death, or absence, shall be filled up by the election of new members of the Conference, so as to make up the number of one hundred, unless there be not a sufficient number of persons objects of such election; and during the assembly of the Conference, there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

5. The duration of the yearly assembly of the Conference, shall not be less than five days, nor more than three weeks, and be concluded by the appointment of the Conference, if under twenty-one days; or otherwise the conclusion shall follow of course, at the end of the said twenty-one days; the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the people called Methodists, and all such acts of the Conferences during such yearly assembly thereof, shall be the acts of the Conference, and none others.

6. Immediately after the vacancies occasioned by death, or absence, are filled up by the election of new members as aforesaid, the Conference shall choose a president, and secretary, of their assembly, out of themselves, who shall continue such until the election of another president, or secretary, in the next or other subsequent Con-

ference; and the said president shall have the privilege and power of two members in all acts of the Conference, during his presidency, and such other powers, privileges, and authorities, as the Conference shall from time to time see fit to intrust into his hands.

7. Any member of the Conference absenting himself from the yearly assembly thereof, for two years successively, without the consent or dispensation of the Conference, and being not present on the first day of the third yearly assembly thereof, at the time and place appointed for the holding of the same, shall cease to be a member of the Conference, from and after the first day of the said third yearly meeting thereof, to all intents and purposes, as though he was naturally dead. But the Conference shall, and may dispense with, or consent to the absence of any member from any of the said yearly assemblies, for any cause which the Conference may see fit or necessary, and such members, whose absence shall be so dispensed with, or consented to by the Conference, shall not by such absence cease to be a member thereof.

8. The Conference shall and may expel, and put out from being a member thereof, or from being in connexion therewith, or from being upon trial, any person, a member of the Conference, admitted into connexion, or upon trial, for any cause which to the Conference may seem fit or necessary; and every member of the Conference so expelled and put out, shall cease to be a member thereof to all intents and purposes; as though he was naturally dead. And the Conference, immediately after the expulsion of any member as aforesaid, shall elect another person to be a member of the Conference, instead of such member so expelled.

9. The Conference shall, and may admit into connexion with them, or upon trial, any person or persons whom they shall approve, to be preachers and expounders of God's holy word, under the care and direction of the Conference; the name of every such person or persons so admitted into connexion, or upon trial as aforesaid, with the time and degrees of admission, being entered into the Journal or Minutes of the Conference.

10. No person shall be elected a member of the Conference, who hath not been admitted into connexion with the Conference, as a preacher and expounder of God's holy word as aforesaid, for twelve months.

11. The Conference shall not, nor may nominate or appoint any person the use and enjoyment of, or to preach and appoint God's holy word in any of the chapels and premises given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference, or admitted into connexion with the same, or upon trial as aforesaid, nor appoint any person for more than three years successively to the use and enjoyment of any chapels and premises already given, or to be given or conveyed upon the trusts aforesaid, except ordained ministers of the Church of England.

12. The Conference shall, and may appoint the place of holding the yearly assembly thereof, at any other city, town, or place, than London, Bristol, or Leeds, when it shall seem expedient so to do.

13. And for the convenience of the chapels and premises already, or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland, or other parts out of the Kingdom of Great Britain; the Conference shall, and may, when, and as often as it shall seem expedient,

but not otherwise, appoint and delegate any member or members of the Conference, with all or any of the powers, privileges, and advantages herein before contained or vested in the Conference; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference so appointed and delegated as aforesaid, the same being put into writing, and signed by such delegate or delegates, and entered into the Journals or Minutes of the Conference, and subscribed as after-mentioned, shall be deemed, taken, and be the acts, admissions, expulsions, and appointments of the Conference, to all intents, constructions, and purposes whatsoever, from the respective times when the same shall be done by such delegate or delegates, notwithstanding any thing herein contained to the contrary.

14. All resolutions and orders touching elections, admissions, expulsions, consents, dispensations, delegations, or appointments, and acts whatsoever of the Conference, shall be entered and written in the Journals or Minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the president and secretary thereof for the time being, during the time such Conference shall be assembled; and when so entered and subscribed, shall be had, taken, received, and be the evidence of all and every such acts of the said Conference, and of their said delegates, without the aid of any proof; and whatever shall not be so entered and subscribed as aforesaid, shall not be had, taken, received, or be the act of the Conference; and the said president and secretary are hereby required and obliged to enter and subscribe as aforesaid, every act whatever of the Conference.

Lastly, Whenever the said Conference shall be

reduced under the number of forty members, and continue so reduced for three yearly assemblies successively; or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the people called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease; and the said chapels and premises, and all other chapels and premises which now are, or hereafter may be settled, given, or conveyed, upon the trusts aforesaid, shall vest in the trustees for the time being of the said chapels and premises respectively, and their successors for ever, *upon trust* that they, and the survivors of them, and the trustees for the time being, do, shall, and may appoint such person and persons to preach and expound God's holy word therein, and to have the use and enjoyment thereof for such time, and in such manner, as to them shall seem proper.

Provided always that nothing herein contained shall extend, or be construed to extend to extinguish, lessen, or abridge the life-estate of the said John Wesley, and Charles Wesley, or either of them, of and in any of the said chapels and premises, or any other chapels and premises wherein they, the said John Wesley and Charles Wesley, or either of them, have now, or may have, any estate or interest, power or authority whatsoever: In witness whereof the said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our sovereign Lord George the Third, by the grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, and in the year of our Lord one thousand seven hundred and eighty-four."

" JOHN WESLEY."

The publication of this deed created a considerable ferment in the Connexion, particularly among some of the preachers who were not included in the hundred nominated to constitute the Conference. Some of those who were thus overlooked were not only men of some standing in the work, but of respectable talents and character. It is rather difficult to assign a sufficient reason for the slight thus put upon them; but as some of them were men of independent minds, and had occasionally opposed Mr. Wesley, he might have contracted a prejudice against them, and even have imbibed the idea that they were not thorough-paced Methodists. There were a few, on the other hand, whom he seems to have wished to take the lead after his death; while there were a few of the former description whom he seems to have determined to incapacitate for having much rule and sway. Meantime some of those who constituted the hundred were men of no great note, and some of them had been so short time in the work that it was scarcely possible to form a correct opinion of them either as disciplinarians, preachers, or christians. Had the term of probation been then four years, as has been the case ever since the Conference of 1784, sundry of those who were nominated members of the Conference would have been only upon trial, and consequently ineligible to such election. But after all, there can be no doubt that Mr. Wesley thought closely and deeply upon the subject, and had some reasons for his conduct which he might not choose to publish. The clamour fell very much upon Dr. Coke, as the supposed author, or at least the principal adviser of the whole business, and especially what related to the rejection of some preachers who were known to be no great friends of his. It was this clamour which induced him so positively to declare, that he had no hand

either in limiting the number or the choice of the persons ; and surely a man of the Doctor's veracity would not have made such a declaration if it had not been true.

There were, indeed, some of the preachers, particularly a few of considerable standing and respectability, who viewed Dr. Coke with something of a jealous eye, from his first entrance among them : and this was sometimes inflamed by the active and energetic part which he took against any of them when he thought them reprehensible. Some of these were sometimes ready to ask " Who made thee a prince and a judge over us ? " Exod. ii. 14. And their mutual remarks were calculated to bring to mind, Gen. xix. 9.—" And they said, stand back. And they said again, this one fellow came in to sojourn, and he will needs be a judge." And as the best of men still possess some of the feelings of human nature, and do not possess absolute perfection, and especially as to the knowledge of other men's hearts and motives, such jealousies do not conclude against the genuine christianity of a man's character.

So early as the year 1782, Dr. Coke was delegated by Mr. Wesley to hold a Conference in Dublin. Till then there had been no regular annual Conference in Ireland. Several times, indeed, when Mr. Wesley was in Ireland, he convened some of the preachers, and conferred with them upon the affairs of the societies in Ireland. But the chief part of the Irish affairs had hitherto been settled at the Conferences in England. But from 1782 there has been a Conference every year in Ireland, and always in the city of Dublin; and except in the years 1791 and 1793, Dr. Coke was always the president of this Conference, for about thirty years. In this office he acquitted himself with great propriety and ability, and was of very

great service to the Methodists in Ireland. He was ever a zealous and irreconcilable enemy to sin, in whomsoever detected, and so the Irish Methodists, and especially the preachers, found him: with the resolution of an ancient apostle or prophet, he cleansed the sanctuary when iniquity was brought to light and proved. But he was not only firm and resolute, but he also possessed the tender and compassionate sensibilities of religion: *on some he had compassion, making a difference*; Jude xxii. In no part of the Connexion had the Doctor such paramount influence and authority as in Ireland: he travelled through a considerable part of that country almost every year, before the time of the Conference. By this means he became the better prepared to preside at that assembly, as in his travels he obtained a more full and particular knowledge of the state of the circuits, and the real characters of the preachers, than he otherwise could have had. During the many years that he presided at the Irish Conference, Methodism obtained a very great increase of extent and prosperity. When he first went thither in 1782, there were only 15 circuits, 34 preachers, and not 6000 private members. But at the Conference of 1813, the last at which he presided there, there were 48 regular circuits, besides 8 missionary circuits, 56 therefore in all; 121 preachers, supernumerary ones and missionaries included; and private members 28,770.

THE DOCTOR SENT TO AMERICA.

But leaving the affairs of Ireland for the present, I proceed to observe, that only a few months after he had taken such an active part in procuring Mr. Wesley's *Deed of Declaration*, he was intrusted with a most important business in America. This was nothing less than organizing a new form of

discipline, or church-government, in the United States, which had just obtained an acknowledgment from England, the mother-country, after a war of some years, that they were become an independent nation.

For many long ages the whole of America remained unknown to the rest of the world. Christopher Columbus is generally allowed the honour of having made the first discovery of this new quarter of the globe. This celebrated navigator was born in an obscure village in the republic of Genoa, in the year of Christ 1442. Tradition reports that he was honourably descended, but that by misfortunes his parents had been reduced to very humble circumstances. He was bred to the trade of a wool-comber, which he quitted in disgust, and became a sailor: he very soon became an adept in the theory and practice of navigation, and acquired a greater share of nautical information than any of his contemporaries, either in his own or any other country. He studied the mathematics, particularly cosmography, with great success, and from this study, and a combination of circumstances which fell under his own observation in the course of trading voyages from his own country towards the Atlantic Ocean, he formed to himself the idea that there must be another continent beyond the Western Main. It is the opinion of some, that Columbus, from an attentive survey of the world, as it then stood delineated on maps, conceived that there was too great a disproportion between the land and water; and they suppose that this circumstance first suggested to him the idea of pursuing a westerly route, in quest of another continent which was then unknown. Others are of a different opinion, and imagine that the only object which he had in view in taking a westerly direction was to find a much shorter

passage to India, a country which was then become known to several states in Europe, and had occasionally been visited by Europeans before that time.

Columbus quitted his native country in search of powerful and opulent patrons, who might enable him to prosecute his plan of demonstrating the real existence of such undiscovered regions. It is not known by what means he found sufficient interest to make application to most of the courts of Europe for encouragement, nor how he supported the expenses of his journies. He came to England, after meeting with a mortifying reception at the French court, and laid his scheme before Henry the Seventh, whose love of money would not allow him to engage in such an uncertain adventure. The Portuguese were too timid to undertake such distant voyages. These disappointments, however, did not deter him from making an attempt at the Spanish court, where he proved successful. He was furnished with three ships, chiefly by the Queen, Isabella of Castile, who was married to Ferdinand the Catholic, the first King of Spain on whom the title of Catholic was conferred.

Columbus sailed on his expedition, and after encountering many difficulties in the voyage, one of which arose from the variation of the compass, which till then had not been observed, on the 12th of October, 1492, he discovered an island close to his ship, without any hills, and about fifteen leagues long: to this island he gave the name of St. Salvador. Coasting along to the southward, he discovered Cuba and Hispaniola, and having taken possession of them in the name of his sovereign, he returned to Spain, where he was received with every mark of joy and respect. He was honoured with the patent of nobility, and made

Admiral of the Indies. He then sailed again, and discovered Jamaica; and in 1498, he made a third voyage, and discovered Paria, which was the first place he discovered on the continent of America. In 1500, he was basely sent home in irons, upon a most malicious charge; but he soon cleared himself to the king, and went upon another expedition. He died in 1506, and his remains were interred in the cathedral at Seville, beneath a tomb-stone, on which is this inscription—"Columbus gave Castile and Leon a new world."

One part of the continent of America being discovered, led gradually to the discovery of more and still more to the south and to the north, as well as to the west, towards the Great South Sea, or Pacific Ocean. But in this work it will scarcely be necessary to mention any parts of America but such as have been, or still are united to Great Britain: these form the field in which Methodism has been planted, and where Dr. Coke was acknowledged to be a bishop.

Nova Scotia, which is now divided into two provinces, one of which is called *New Brunswick*, while the other retains its ancient name, was first settled by the English in the reign of James the First, but the inhabitants were so few, that it scarcely deserved the name of a province till 1749, when three thousand families were sent over to colonize the country. There was very little appearance of any religion in those uncultivated wastes till after the conclusion of the American war, when a number of Methodists, who had been loyal to the king, removed to those British dominions, and were instrumental in kindling a flame of pure religion.

In 1606, James the First erected two companies for the colonization of New England, then included under the general name of Virginia; but no regu-

lar settlements were formed at that time, only a small trade was carried on with the Indians. But under the violent persecutions of the Puritans by Archbishop Laud, many of those oppressed and afflicted people fled into that wilderness, which, with persevering industry, they turned into a fruitful land. Many of these were persons of genuine and great piety, and for some time, at least, generally adorned the gospel. But, among other defects which they displayed in process of time, they persecuted those who differed from them in religion. It may be said, indeed, as the best apology that can be made for them, that at that time the principles of universal toleration, or equal liberty, were not generally understood and acknowledged. They did not see that a most perfect civil amity may be preserved among such as differ in speculative points of theology: they therefore persecuted all the emigrants, who, like themselves, had left their native country for a more comfortable habitation than they had in England, but who differed from them in opinions or forms of worship.—Of these none were so offensive to them as the Quakers, and whom they cruelly persecuted.

In process of time, however, the Lord graciously visited the regions where these descendents of the old Puritans resided, and raised up an Elliott, a Brainerd, an Edwards, and other burning and shining lights, by whose instrumentality times of refreshing came from the presence of the Lord.

In 1739, the Reverend George Whitfield, one of the original Methodists at Oxford, made his second visit to America, and the power of God accompanied his popular labours. He was instrumental in reviving that religion which had been so remarkable in the time of Dr. Jonathan Edwards, but which, after his death, had so much declined.

The States of New York and New Jersey, the former of which was first settled by the English in 1664, and the latter sometime in the reign of Charles the Second, had never much religion in them till they were visited by the Methodists.

Pennsylvania, which formerly included also the state of Delaware, was possessed originally by natives of Holland and Sweden, but became an English settlement in the reign of Charles the Second, under the direction of that great and good man, William Penn, the Quaker. The first settlers were chiefly Quakers, and they still make a considerable proportion of the population of that state. Many of these formerly had, and some still have true religion among them. As to the religion of the rest of the inhabitants, prior to the introduction of Methodism among them, we have but little information.

As to the five states to the south of those already mentioned, Maryland, Virginia, North and South Carolina, and Georgia, the Baptists are numerous in some of these states, and have been of considerable use to many thousands of both Whites and Blacks. The abilities of their ministers are said to have been in general but small, but their zeal was great, and God gave them success. A good deal of religion is yet to be found among them, though some of their preachers have embraced the doctrine of universal restitution. And here and there, in that vast tract of country from the most eastern point of Maryland to the most western point of Georgia, some ministers were to be found who had sprung from the labours of Mr. Whitfield, and who were more or less zealous for promoting the salvation of precious and immortal souls.

As to the state of religion among the clergy and members of the church of England in these states, prior to the war, and the introduction of

Methodism there, we have but little that is good to say. If truth and fidelity in an historian did not demand the contrary, a veil should be thrown over these clergymen, these pretended ministers of truth and righteousness. Notwithstanding the purity of their liturgy, articles, and homilies, they were, with a few exceptions, as bad a set of men as perhaps ever disgraced the church of God. And had the rulers of the church of England been more rigid as to discipline than they were, yet as these clerical sons of theirs were at the distance of three or four thousand miles from their superiors, there would have been the greatest difficulty in obtaining redress, had the people made application. However, it is but candid and just to acknowledge, that they are considerably better since they have had bishops of their own to ordain the American episcopal clergy.

Such was the low state of religion on that continent when the present revival, by the instrumentality of Mr. Wesley and his fellow-labourers, was wafted over the Atlantic Ocean, and pierced through those immense forests.

The first Methodist society was formed, and the first Methodist chapel was built, it seems, in New-York. This was in or near the year 1766. Mr. Philip Embury, a local preacher from Ireland, began to preach in the city of New-York, and formed a society, consisting partly of his own countrymen, and partly of the native citizens: and near the same time, Mr. Robert Strawbridge, another local-preacher from Ireland, settled in Frederic county, in Maryland, and after preaching there a little time formed some societies.

In New-York, Mr. Embury for some time preached in his own house, till a large room was rented. But no great number attended till Mr. Webb, a Lieutenant in the army, and commonly

called Captain Webb, then barrack-master at Albany, found them out and joined them. He had been savingly converted to God in the city of Bristol, about three years before, and had occasionally preached before he left England. The novelty of a man preaching in his regimentals soon brought greater numbers to hear than the room could hold: a larger place was taken, 60 feet long, and 18 broad. Captain Webb having relations on Long Island, went and preached, and formed a society there. Meantime the congregation and the society continued to increase at New-York. The Captain preached also about the same time at Philadelphia, and with great success. A chapel having been erected at New-York about the year 1768, and Captain Webb and the other brethren having requested Mr. Wesley to send them some preachers, and the business being laid before the Conference of 1769, two preachers, Mr. Richard Boardman and Mr. Joseph Pilmoor, offered themselves, and were sent over accordingly,

Mr. Wesley, in his journal of August 1, 1769, says, "I mentioned, (to the Conference) the case of our brethren at New-York, who had built the first Methodist preaching-house in America, and were in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pilmoor, willingly offered themselves for the service; by whom we determined to send them fifty pounds, as a token of our brotherly love."

A few days after they landed, Mr. Pilmoor wrote a letter to Mr. Wesley, of which the following is an extract:—

" Philadelphia, Oct. 31, 1769.

" REVEREND SIR,

" By the blessing of God we are safe arrived here, after a tedious passage of nine weeks.

“ We were not a little surprised to find Captain Webb in town, and a society of about a hundred members, who desire to be in close connexion with you. This is the Lord’s doing, and it is marvellous in our eyes.

“ I have preached several times, and the people flock to hear in multitudes. Sunday evening I went out upon the common: I had the stage appointed for the horse-race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field-preaching. When I began to talk of preaching at five o’clock in the morning, the people thought it would not answer in America: however I resolved to try, and had a very good congregation.

“ Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have some ideas of salvation by grace.”

In a few months after, Mr. Boardman said, in a letter to Mr. Wesley,—“ Our house contains about seventeen hundred hearers: about a third part of those who attend the preaching get in, the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back settlements: I doubt not but an effectual door will be opened among them. O may the Most High now give his Son the heathen for his inheritance. The number of Blacks that attend the preaching affects me much.”

Mr. Pilmoor, who was a good and popular preacher, soon visited various places in Maryland, Virginia, and North Carolina, and preached in those states with considerable success.

At the Conference in 1771, Mr. Francis Asbury

and Mr. Richard Wright were sent over to assist those who were before in America. How Mr. Wright conducted himself in America, and with what success, I do not know; but after a short time, he not only returned to England, but ceased to be a Methodist preacher and a Methodist, and died some years ago in the west of Cornwall, his native county, in great obscurity. But Mr. Asbury has remained uniformly to this day, a most valuable and unshaken pillar in that branch of the church of God. He has been abundant and unremitting in his labours. It was his practice not to stay long in the cities and large towns, but to spend a great deal of his time in the villages and plantations. This was congenial to his disposition, and not unsuitable to his talents. In these places he formed many societies, and he has often complained of his brethren that they were too fond of the cities and large towns. The cities and towns being few, and the great majority of the inhabitants being settled in the interior of the country, no general work could be carried on, unless the preachers devoted a considerable part of their time to the country places.

In the year 1773, Mr. Wesley sent over Mr. Thomas Rankin and Mr. George Shadford, both of whom have written accounts of their lives, which have been inserted in the *American Magazine*. Notwithstanding the success which had crowned the labours of Mr. Pilmoor, Mr. Boardman, and others, they found a great deficiency in respect to discipline. Mr. Rankin was invested by Mr. Wesley with more than common authority, and was professedly a great disciplinarian; and his labours, and those of Mr. Shadford, were of considerable service in respect to discipline, as well as in the exercise of preaching. They spent nearly five years on that continent, travelling through

all the states between New-York to the northward, and North Carolina to the southward, both inclusive, preaching and forming societies with great success. Mr. Rankin says, in his own printed account,—“ At our first little Conference in Philadelphia, in July, 1773, we had about a thousand in the different societies, and six or seven preachers; and in May, 1777, we had forty preachers in the different circuits, and about seven thousand members in the societies; besides many hundreds of negroes, who were convinced of sin, and many of them happy in the love of God. Were it not for the civil war, I have reason to believe the work of God would have flourished in a more abundant manner, as both rich and poor gladly embraced the truths of the gospel, and received the preachers with open arms.”

When the war between America and England commenced, which ended in American independency, Mr. Rankin, and some other preachers from England, so warmly avowed themselves in favour of the mother country, that they could not continue to preach, but were under the necessity of returning home, which they effected with considerable difficulty. And of all these European missionaries Mr. Asbury alone determined to remain at his post, and did so conduct himself as to escape any material personal danger. But though he had preserved a perfect neutrality, and had scarcely spoken a word, publicly or privately, on the merits or demerits of the war, yet such was the known loyalty of the Methodists to their king and country, that Mr. Asbury found it necessary to conceal himself for two years, in the county of Kent, in the state of Delaware, in the house of a Mr. White, a justice of the peace, and a Methodist. In this gentleman's house he held two Conferences, with such of the preachers as he

could collect in the midst of the troubles and dangers with which they were surrounded. But at length, a gentleman of Delaware, predecessor to Dr. Franklin in the government of Pennsylvania, gave him a letter of strong recommendation, by virtue of which he ventured out, and continued to travel through the states to the end of the war, without any serious molestation.

Some of the preachers, who were doubtful about the legality of the war on the part of the Americans, and therefore scrupled taking the oaths of allegiance to the states in which they respectively laboured, were fined and imprisoned. But such was the kind superintendence of a watchful Providence, that these always found some seasonable and sufficiently powerful friend, and sometimes among such as were not Methodists, who used their influence with the governor and council of the state, and obtained their liberty. In sundry instances, when the preachers were brought before the judges, they bore such a plain and faithful testimony against sin, and so powerfully enforced the doctrines of the gospel, that the judges were at a loss how to treat them.

Mr. Moore, a preacher in Baltimore, on one of these occasions, delivered such a discourse at the bar, as filled the judges and the whole court with admiration, at the strength of his arguments, and the elegance of his diction. And the assembly of Maryland, partly perhaps to deliver the judges from the trouble that was given them, and partly out of a spirit of candour, passed an act, expressly to allow the Methodist preachers, so called, to exercise their functions, without taking the oath of allegiance. It is but just to remind the reader, that one considerable cause of these difficulties was Mr. Wesley's "Calm Address to the American Colonies," in which he so fully justified the

English Government, and so thoroughly reprobated the American rebels, as they were called, as greatly to exasperate the leading men in that country against both him and his friends. And if that pamphlet had not been suppressed when a quantity of the copies of it arrived in America, it has been thought the whole of Methodism would have been extinguished there.

During the continuance of the war the American Methodists were destitute of the sacraments, except in two or three of the cities. Almost all the clergymen of the church of England had left the country, and the Presbyterian, Baptist, and other ministers, would not baptize their children, or admit them to the Lord's Supper, except they would leave the society, and join their respective churches.

The societies in general were so grieved on this account, and so wrought upon the minds of many of the preachers by their continual complaints, that in the year 1778, a considerable number of them earnestly importuned Mr. Asbury to take proper measures, that the people might enjoy the privileges of all other churches, by being no longer destitute of the sacraments which Christ hath ordained in his church; but as Mr. Asbury was then very strongly attached to the church of England, he refused to give them any redress. Upon this, a majority of the preachers withdrew from him, and consequently from Mr. Wesley, and chose out of themselves three senior brethren, who ordained others by the imposition of their hands; and the preachers so ordained, administered the sacraments to such as were judged proper, in the places which they visited. Mr. Asbury, however, was enabled to bring them back one after another; and by the vote of a subsequent Conference the ordinations were declared invalid, and a perfect re-union took place.

When the independence of the American states was acknowledged by the British Government, and peace was established between the two countries, Mr. Wesley received from Mr. Asbury a full and particular account of the progress of the work during the war, and especially of the division which had taken place, and the difficulties he had to encounter before it was healed. He also informed Mr. Wesley of the extreme uneasiness of the people for want of the sacraments; that thousands of their children were unbaptized, and that the generality of the members of the society had not received the Lord's Supper for many years. Mr. Wesley having seriously considered the subject, informed Dr. Coke of his design of drawing up a plan of church-government, and of establishing an ordination for the Methodists in America. But being somewhat timid in taking so new a step, and to which some would strongly object, he took time for further consideration, and suspended the execution of his plan for more than a year.

At the Conference held in Leeds, in 1784, he declared his intention of sending Dr. Coke and some other preachers to America; and Mr. Richard Whatcoat and Mr. Thomas Vasey offered themselves to accompany the Doctor to America, and to remain there; and the offer was accepted. Before they embarked Mr. Wesley made an abridgment of the common prayer-book of the church of England, and desired Dr. Coke to meet him in Bristol, to receive fuller powers for the important mission upon which he was going. The Reverend Mr. Creighton, a clergyman in connexion with Mr. Wesley, and who officiated at Mr. Wesley's chapels in London, was also invited to Bristol. The Doctor and Mr. Creighton repaired to Bristol accordingly; with their assistance, Mr. Wesley

ordained Mr. Whatcoat and Mr. Vasey presbyters for America. Afterwards he ordained Dr. Coke a superintendent, or bishop, giving him letters of ordination as such, under his hand and seal.

This part of the work of preparation being finished, Mr. Wesley gave Dr. Coke the letter, of which the following is an exact copy, which was to be printed and circulated in America :—

BRISTOL, Sept. 10, 1784.

To Dr. Coke, Mr. Asbury, and our brethren in North America.

1. By a very uncommon train of providences many of the provinces of *North America* are totally disjoined from their mother-country, and erected into independent states. The English Government has no authority over them, either civil or ecclesiastical, any more than over the states of *Holland*. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice; and in compliance with their desire, I have drawn up a little sketch.

2. Lord King's Account of the Primitive Church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our travelling preachers. But I have still refused, not only for peace sake, but because I was determined as little as possible to violate the established order of the national church to which I belonged.

3. But the case is widely different between England and North-America. Here there are

bishops who have a legal jurisdiction; in America there are none, neither any parish ministers: so that for some hundred miles together there is none either to baptise or to administer the Lord's Supper. Here therefore my scruples are at an end; and I conceive myself at full liberty, as I violate no order and invade no man's right, by appointing and sending labourers into the harvest.

4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury, to be joint superintendents over our brethren in North America: as also Richard Whatcoat and Thomas Vasey, to act as elders among them, by baptizing and administering the Lord's Supper. And I have prepared a liturgy, little differing from that of the church of England, (I think, the best constituted national church in the world) which I advise all the travelling preachers to use on the Lord's-day, in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the Supper of the Lord on every Lord's-day.

5. If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

6. It has indeed been proposed, to desire the English bishops to ordain part of our preachers for America. But to this I object, 1. I desired the Bishop of London to ordain only one, but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them; and how grievously would this intangle us? 4. As our American brethren are now totally

disentangled, both from the state, and from the English hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY.

Possessed of this letter, and every other credential and direction that was thought necessary, the Doctor and his companions embarked and crossed the Atlantic.

Upon looking over his Journal, an extract of which was published by him, it struck me that I should defraud the reader of both pleasure and profit, if I did not insert what he wrote on his voyage, and when he landed in America. It gives a very interesting view of his manner of spending his time, while confined week after week upon the mighty waters, as well as manifests great piety, ardent zeal, and a sweet and comfortable state of mind. And we see in this journal, that his chief studies in the ship were such as more immediately related to the business upon which he was going, namely, the propagation of the gospel, and more especially the formation of a new episcopal church. Hence we find him reading the lives of those most eminent missionaries Francis Xavier and David Brainerd, and Bishop Hoadley's Treatises on Conformity and Episcopacy; and we find him making some use of his observations on the Bishop's Treatises, when he preached at the ordination or consecration of Mr. Asbury to the office of superintendent or bishop of the Methodist episcopal church in America. And in the latter part of that sermon, when he gives the picture of a true christian bishop, he seems to have taken some of

his ideas from the characters of Xavier and Brainerd. Occasionally, however, we see he unbent his mind, by reading the works of Virgil. But while he thus followed his studies, as if at home and in his chamber, we find that he and his companions diligently exercised the ministerial functions among those on board, during the whole of the voyage. And I am the more disposed to insert his Journal, and to make these observations upon it, as it may be considered as a specimen of the way in which he employed himself, and the spirit which he manifested in the many long voyages which he took in more than thirty years. But I will detain the reader no longer from hearing the Doctor tell his own tale.

AN EXTRACT
OF
DR. COKE'S FIRST JOURNAL
TO
NORTH AMERICA.

September 18, 1784.

AT ten in the morning we sailed from King-Road for New-York. A breeze soon sprung up, which carried us, with the help of the tides, about a hundred leagues from Bristol by Monday morning. St. Austin's Meditations were this day made no small blessing to my soul.

Sunday, 19. This day we intended to give two

sermons to the company, but all was sickness: we were disabled from doing any thing but casting our care upon God.

Wednesday, 22. I passed a night of trial. The storm was high: the sea frequently washed the deck. My thirst was excessive, and all the sailors were at work upon deck, except a few that were gone to rest: sleep had forsaken me, but my trust was truly in the Lord.

Thursday, 23. This and the three former days we lost several leagues, being now nearer Bristol considerably than on Monday morning. The storms were high and frequent, and the ship obliged to tack backwards and forwards every four hours between the coasts of England and France. It appeared doubtful some time, whether we should not be obliged to take refuge in the port of Brest. For the five last days, my brethren and myself tasted no flesh, nor hardly any kind of meat or drink that would stay upon our stomachs.

Friday, 24. This morning I was hungry, and breakfasted on water gruel. I now begin to recover my strength, and employ myself in reading the life of Francis Xavier. O for a soul like his! But, glory be to God, there is nothing impossible with him. I seem to want the wings of an eagle, and the voice of a trumpet, that I may proclaim the gospel through the east and the west and the north and the south.

The wind has veered from north-west to south-west, and our ship sails from three to five miles an hour towards America.

I enjoy one peculiar blessing—a place of retirement, a little secret corner in the ship, which I shall hereafter call my study. It is so small that I have hardly room to roll about, and there is a window in it which opens to the sea, and makes it the most delightful place under deck. Here, God

willing, I shall spend the greatest part of my time.

Saturday, 25. We have now sailed one hundred and fifty leagues towards America. My brethren and myself are tolerably recovered. May we improve this time of rest to the profit of our souls and the preparation of them for the work of God. A sailor dangerously ill, affords us an opportunity of visiting the crew in the steerage, and preaching to them, through him, the Lord Jesus Christ.

The Captain of our ship, I believe, never swears, nor does he suffer any of his men, as far as he can prevent it, to game or get drunk. And though the men are, I find, like the rest of their brethren, prophane to the last degree, yet when we are on deck, there is seldom an oath to be heard.

Sunday, 26. This day we performed divine service, both morning and afternoon, and the sailors, except those on immediate duty, attended. A French ship passed us with her colours hoisted, and of course expecting the same compliment from ours, whilst I was enforcing the history and example of the trembling jailor converted by Paul and Silas; which much interrupted us. The little congregation appeared, indeed, to give close attention to brother Whatcoat, in the afternoon, while he explained to them the wages of sin, and the gift of God. But alas! I am ready to despair of doing them any essential good.

Tuesday, 28. For the two last days the winds were contrary, and we hardly gained a league; but they are again favourable, and we are come two hundred and fifty leagues from Bristol. The sailors now attend us daily at morning-prayer. For these few days past I have been reading the life of David Brainerd. O that I may follow him as he followed Christ. His humility, his self-

denial, his perseverance, and his flaming zeal for God, were exemplary indeed.

This morning a whale played round the ship for an hour and a half: it was a noble sight! And after him an innumerable company of porpoises. How manifold are thy works, O God!

Friday, Oct. 1. I devoted the morning to fasting and prayer, and found some degree of refreshment, and a sacred longing after more fervency and activity in the service of my God.

Saturday, 2. Hitherto the wind had not blown from any one of the sixteen eastern points of the compass, but now a brisk gale from the east carries us directly to our point. We are about three hundred and fifty leagues from Bristol, but probably have not sailed in all fewer than seven hundred.

I am entering on the works of Virgil. Indeed I can say in a much better sense than the poet,

“ Deus nobis hæc otia fecit,
Namque erit ille mihi semper Deus.”*

Sunday, 3. Brother Vasey this morning described to the sailors the tremendous transactions of the day of judgment; and in the afternoon I endeavoured to make them sensible of the necessity of being born again. They gave apparent attention, and that is all I can say. We also distributed among them, the Word to a Sailor.

Monday, 4. I have finished the life of David Brainerd. The most surprising circumstance in the whole I think is this, that the great work, which, (by the blessing of God) he wrought among the Indians, was all done through the medium of an interpreter. We are come about four hundred leagues.

* Which may be thus translated:—“ God has provided for us these sweet hours of retirement: and he shall be my God for ever.”

Tuesday, 5. I have just finished the Confessional, and believe the author does not speak without reason in his observations concerning national churches, that the *kingdom of Christ is not of this world*; that in proportion to the degrees of union which subsist between the church and state, religion is liable to be secularized, and made the tool of sinister and ambitious men.

Wednesday, 6. I devoted this morning to fasting and prayer. It was a good time. O that I never may lose any thing I gain in the divine life.

Thursday, 7. In the morning we had a perfect calm, and the Captain spread all his sails; the consequence of which was, that a sudden squall attacking us at dinner time, our main-mast was very near being snapt in two. The mate has been just informing me, that during the squall, and the amazing bustle in which they were, not a single oath was heard among the sailors. So far hath God wrought! We are above five hundred leagues on our voyage.

Friday, 8. I devoted the morning to fasting and prayer, and reading the scriptures, and found it a truly profitable time.

Sunday, 10. Brothers Whatcoat and Vasey preached to the sailors, and I expounded in the evening; but, alas! I do not perceive that we reach their hearts, though they now attend morning and evening on the week days.

Friday, 15. I set apart this morning for fasting and prayer, as I did also last Wednesday, and found it a refreshing season to my soul. For many days we had contrary winds till yesterday; but within these two days we have made a considerable progress.

Sunday, 17. Two dolphins visited our ship, and immediately the sailors brought out their spear and lines. I knew not whether I should oppose

them or not on account of the day: but as the difficulty I should have to convince them of the sin would be very great, and as they now consent to have public worship three times on the Lord's-day, I forbore for this time, hoping to bring them in gradually. They killed one of them with the spear, and we are to dine upon it to-morrow. It is more like a salmon than any other fish I know. We have sailed about seven hundred leagues.

Monday, 18. I have waded through Bishop Hoadley's Treatises on Conformity and Episcopacy; five hundred and sixty-six pages octavo. He is a powerful reasoner, but is, I believe, wrong in his premises. However he is very candid: in one place he allows the truth of St. Jerom's account of the Presbyters of Alexandria, who, as Jerom informs us, elected their own bishops for two hundred years, from the time of St. Mark to the time of Dionysius. In another place he makes this grand concession, viz.—“ I think not an uninterrupted line of succession of regularly ordained bishops necessary.”—page 489. In several other places he grants that there may be cases of necessity, which may justify a Presbyterian ordination. But he really seems to prove one thing, that it was the universal practice of the church, from the latter end of the lives of the Apostles to the time of the Reformation, to invest the power of ordination in a superior church-officer to the Presbyters, whom the church, soon after the death of the Apostles, called bishop by way of eminence.

Thursday, 21. I finished the pastorals of Virgil, which, notwithstanding their many exceptionable passages, by a kind of magic power, conveyed me to fields, and groves, and purling brooks, and painted before my eyes all the feigned beauties of Arcadia: and would have almost persuaded me

that it is possible to be happy without God. However, they served now and then to unbend the powers of the mind.

Friday, 22. This day being set apart for fasting and prayer, as also Wednesday last, I finished St. Austin's Meditations. Certainly he was a good and great man, however false zeal might sometimes have led him astray. We were now visited by a sparrow, which informed us we were not a great way from land. It probably came from Newfoundland.

My brethren and I spend two hours, or thereabouts, in reading together in the evenings. The Captain and his son, and the mate, sometimes listen with great attention.

The Lord has, I trust, now given us one soul among the sailors, that of Richard Hare. His mother lived in Stepney, near London, and was a member of our society. I believe he is in a measure awakened, blessed be God, by our ministry.

Saturday, 23. Infidels have objected to that passage in the Psalms, *The sun shall not burn thee by day, neither the moon by night*; but Virgil has taken a much greater licence where he says,

“ Ne tenues pluvia, rapidive potentia Solis
Acrior, aut Boreæ penetrabile frigus adurat.”*

Sunday, 24. I never in my life saw so beautiful a sky as this morning, a little before sun-rise—so delightful a mixture of colours, and so fine a fret-work. I do not wonder that the poor heathens worship the sun. During our afternoon service, and whilst I preached my farewell sermon, the people listened with great attention; and now, I think, I am free from their blood. This afternoon we spoke a brig bound for London.

* May the thin rain, or the stronger power of the rapid sun, or the penetrating cold of the north-east wind, never burn you.

Sunday, 31. Contrary to our expectation we are still at sea, and brothers Whatcoat and Vasey preached. I have entered again on my Greek Testament. What a precious thing is the word of God!

Wednesday, Nov.-3. We are safely arrived at New-York, praised be God, after a very agreeable voyage. We enquired for the Methodist preaching-house, and a gentleman, who, as I afterwards found, had no sort of connexion with us, led us to our friend Sands, with whom we make our abode in a most comfortable manner. I have opened Mr. Wesley's plan to brother Dickens, the travelling preacher stationed at this place, and he highly approves of it, says that all the preachers most earnestly long for such a regulation, and that Mr. Asbury he is sure will agree to it. He presses me most earnestly to make it public, because, as he most justly argues, Mr. Wesley has determined the point, and therefore it is not to be investigated, but complied with. By the reports of some who lately came from Europe, or by some means or other, the whole country has been, as it were, expecting, and Mr. Asbury looking out for me for some time. This evening I preached on the kingdom of God within, to a serious little congregation, the notice being very short.

Thursday, 4. In the morning I preached on—*As the hart panteth for the water-brooks, so panteth my soul after thee, O God:* and had very near as many, I think, as on the evening before.

Friday, 5. I enforced on the people, in the morning, the example of the Rechabites: last night, the necessity of being sealed with the Holy Spirit of promise. In the afternoon I set off for Philadelphia.

Saturday, 6. I arrived at Philadelphia, and was received most kindly by brother Baker, merchant, in Market-Street.

Sunday, 7. I preached in the morning and afternoon in St. Paul's church, at the desire of Dr. Magaw; and in the evening, to a large congregation in our own chapel, on the necessity of the witness of the Spirit.

Monday, 8. Dr. Magaw and Dr. White, two of the clergymen of this city, made me a visit: Dr. White offered me his church on the Sunday following. The Honourable Mr. Reid undertook to introduce me to the governor of this state; we waited on him according to appointment, but business of state in council detained him: however I had the honour of spending three hours with his lady and Mr. Reid, (who is her first cousin.) She is a Quaker, a woman who, I doubt not, loves God. I soon felt liberty to talk with her in the freest manner concerning the deep things of God. On Wednesday, the 9th, we waited on his Excellency again at the appointed time, and drank coffee, and spent a couple of hours with him. He is a man of excellent sense, and the utmost politeness, and is looked upon by many as the first literary character in America. He told me, that he had the pleasure of spending some time with Mr. Wesley in the year 1755, at Mr. Blackwell's, at Lewisham, near London, and spoke of him with the highest respect. He has read some of Mr. Fletcher's Polemical Writings, and admires them most highly. I brought a volume of Mr. Wesley's Magazines to his lady, with which she was much pleased, for Mr. Reid had praised them to her, and she had expressed a desire of reading them.

Friday, 12. I preached at the Cross-Roads, in the state of Delaware, to a pleasing, attentive congregation. Brother Whatcoat had almost as many to hear him in the morning as I had in the evening. On our journey to this place, we were

most sumptuously entertained at an inn gratis. The landlady has certainly some love for the people of God, but alas! she neglects her own vineyard!

Saturday, 13. I was most kindly received by Mr. Basset, one of the executive council for the state of Delaware. The place where he lives is called Dover. He is not in society, but is building us a large chapel. Here I met with an excellent young man, Freeborn Garretson. He seems to be all meekness and love, and yet all activity. He makes me quite ashamed, for he invariably rises at four in the morning, and not only he, but several others of the preachers: and now, blushing, I brought back my alarm to four o'clock.

Sunday, 14. Brother Whatcoat had a very good congregation in the court-house, at six in the morning. About ten o'clock we arrived at Barret's-chapel, so called from the name of our friend that built it, and who went to heaven a few days ago. In this chapel, in the midst of a forest, I had a noble congregation, to which I endeavoured to set forth our blessed Redeemer, as our wisdom, righteousness, sanctification, and redemption. After the sermon, a plain robust man came up to me in the pulpit, and kissed me: I thought it could be no other than Mr. Asbury, and I was not deceived. I administered the sacrament, after preaching to, I think, five or six hundred communicants, and afterwards we held a love-feast. It was the best season I ever knew, except one in Charlemont, in Ireland. After dining, in company with eleven of our preachers, at our sister Barret's, about a mile from the chapel: Mr. Asbury and I had a private conversation concerning the future management of our affairs in America. He informed me that he had received some intimations of my arrival on the continent, and as he thought it probable I might meet him that day, and might

have something of importance to communicate to him from Mr. Wesley, he had therefore collected a considerable number of the preachers to form a council; and, if they were of opinion that it would be expedient immediately to call a Conference, it should be done. They were accordingly sent for, and after debate, were unanimously of that opinion. We therefore sent off Freeborn Garretson, like an arrow, from north to south, directing him to send messengers to the right and left, and to gather all the preachers together at Baltimore on Christmas-eve. Mr. Asbury has also drawn up for me a route of about eight hundred or a thousand miles in the mean time. He has given me his black, (Harry by name) and borrowed an excellent horse for me. I exceedingly reverence Mr. Asbury; he has so much wisdom and consideration, so much meekness and love; and under all this, though hardly to be perceived, so much command and authority. He and I have agreed to use our joint endeavours to establish a school or college, on the plan of Kingswood-school. I baptized here about thirty or forty infants and seven adults. We had indeed a precious time at the baptism of the adults.

White's Chapel, Kent's County, State of Delaware, *Tuesday*, 16. I am now at the house of our brother White, who is a justice of the court of common pleas, and general steward of the circuit. I preached to a moderate congregation, and baptized many children.

Brown's Chapel, Sussex County, *Thursday*, 18. I enforced the necessity of the power of godliness, to a tolerable congregation, in the midst of a forest.

Quantico - Chapel, Somerset County, State of Maryland, *Saturday and Sunday*, 20 and 21. Near this chapel I was kindly entertained by one Mrs. Walters, a widow lady of considerable for-

tune, but not in society. The chapel is most beautifully situated in a forest, and the congregations were very large both Saturday and Sunday. On the Lord's-day the chapel could not contain the people.

Annamessex - Chapel, Somerset, *Monday, 22.* I preached to a tolerable congregation in a forest. It is quite romantic to see such numbers of horses fastened to the trees. Being engaged in the most solemn exercises of religion for three or four hours every day, and that in the middle of the day, I hardly know the day of the week, every one appearing to me like the Lord's-day.

Tuesday, 23. I preached at a chapel called Lower Chapel, to the first inattentive congregation I have met with in America. There is indeed a little society here, which seemed to be all attention, whilst I pointed out the necessity of being redeemed from all iniquity. In the afternoon I preached at the house of Dr. Robinson, a physician, and one of our local preachers: here they were very attentive.

Accomack County, State of Virginia, *Wednesday, 24.* I preached at Captain Downing's, at noon, and Captain Burton's, in the afternoon: both of them justices of the peace. In this part of the country we have no preaching-houses, the work being of very short standing, from one year to four; but they talk of building, and I encourage them.

Thursday, 25. We rode to Colonel Paramore's; his brother is a member of the assembly. Here I had a small congregation. The clergy in general, in these parts, never stir out to church, even on a Sunday, if it rains.

Northampton County, *Friday, 26.* I rode to Colonel Burton's, and preached in his house, and on Saturday returned back to Colonel Paramore's,

preaching at Mr. Garrettson's in my way, and at the Colonel's in the afternoon.

Sunday, 28. I read prayers and preached at Accomack, in the court-house, and in the afternoon returned to, and preached at Captain Burton's, with a great deal of power, blessed be God!

Monday, 29. I preached at one John Purnell's. I have now had the pleasure of hearing Harry preach several times. I sometimes give notice, immediately after preaching, that in a little time Harry will preach to the blacks; but the whites always stay to hear him. Sometimes I publish him to preach at candle-light, as the negroes can better attend at that time. I really believe he is one of the best preachers in the world, there is such an amazing power attends his preaching, though he cannot read; and he is one of the humblest creatures I ever saw.

Tuesday, 30. At noon I preached in the court-house, at a place called Snow-Hill, to a small congregation, most of whom, I suppose, were almost as dead as stones; and in the evening to a little lively congregation, at the house of one Law.

Wednesday, Dec. 1. I preached at a chapel of our's in a forest, called Lane-Chapel. Here I had a large lively congregation, baptized a great many children, and administered the sacrament to a great many communicants. For a week past I have been in a barren country for the gospel, but am now, blessed be God, got again into the heart of Methodism.

Thursday, 2. I rode through heavy rains and through the forests about thirty miles to Mr. Airey's, in Dorset-county, in the State of Maryland; a most excellent man, and our most valuable friend. There is not one in this county, perhaps, more respected by all ranks of people than he; and

he has the highest esteem for our dear father Mr. Wesley. Indeed he has entered into the deep things of God. In this place I had a very lively congregation; as I had also at Colonel Vickers's, on Saturday, 4, where I administered the sacrament.

Cambridge, *Sunday*, 5. In this town, which has been remarkable above any other on the continent for persecution, there arose a great dispute whether I should preach in the church or not. The ladies in general were for it, but the gentlemen against it, and the gentlemen prevailed. Accordingly the church door was locked, though they have had no service in it, I think, for several years, and it has frequently been left open, I am informed, for cows, and dogs, and pigs. However, I read prayers and preached at the door of a cottage, to one of the largest congregations I have had in America. We have no regular preaching here, but I trust shall soon have a good society notwithstanding all the opposition.

Dr. Allen's, *Monday*, 6. I preached at noon at a place called Bolingbroke. Our chapel is situated in a forest. Perhaps I have, in this little tour, baptized more children and adults than I should in my whole life, if stationed in an English parish. I had this morning a great escape in crossing a broad ferry. After setting off, Harry persuaded me to return back, and leave our horses behind us, to be sent after me the next day, on account of the violence of the wind. I have hardly a doubt but we should have been drowned if we had not taken that step. We were in great danger as it was; and if my heart did not deceive me, I calmly and sincerely prayed that God would take me to himself, if the peculiar work in which I was engaged, was not for his glory.

Dr. Allen is a physician of great eminence in

these parts, and a most precious man, of excellent sense, and of the greatest simplicity. One of the ferrymen of that dangerous ferry, (who I suppose owns the boat) is half a Methodist, and therefore supplied us with two horses to Bolingbroke, which is about seven miles from the ferry; and one Captain Frazier carried me in his carriage from Bolingbroke to Dr. Allen's. This Captain and his wife have been lately awakened: but says he to me, we have neither of us yet found the blessing. He is a man of large fortune.

Wednesday, 8. I preached to a lively congregation at Tuckaho-chapel, in a forest. These are, I think, the best singers I have met with in America. In the afternoon I went to Colonel Hopper's. This gentleman is a man of excellent sense; he is a member of our society, and in simplicity a little child. He was six years sheriff of a neighbouring county (Caroline) and three years its representative in the assembly. He has been lately removed to Queen Ann's county, and therefore has not been chosen for this year: there being a law of this state, that no person shall be a representative for any county, but that in which he resides, and has resided for twelve months. In my way to this place, I dined with Colonel Downs, one of the present representatives for Caroline county, a dear brother of ours, who has lately built us a synagogue. Some time ago, during the war, when he was sheriff for Caroline county, and unawakened, one of our preachers was apprehended in his county, because he would not take the oaths of allegiance; and Mr. Downs told the preacher he was obliged to imprison him, but that he would turn his own house into his prison; and both the Colonel and his lady were awakened by their prisoner. Not far from brother Hopper's, is one Colonel Emery, whose wife is in our society. He

professes faith, but will not join us. When Mrs. Emery received one day at preaching a sense of pardon, and related at home the blessing she had received, Mr. Emery, who was a candid inquirer after truth, and placed the greatest confidence in his wife, was awakened by the relation, and used to continue on his knees at prayer, till they bled; and never rested till he was clearly justified. I think he will not keep from us long. There is also in this neighbourhood one Mr. Kent, a member of our society, who was for some years a representative for Caroline county, but withdrew this year on account of a multiplicity of private business. There is not, perhaps, in the whole assembly, a person more respected than he. They offered to choose him speaker, but he refused.

Kent-Island, *Thursday*, 9. Here I was obliged to preach out of doors. The very man who published me in the church, and who is one of the vestry, and one of the principal men in the island, shut the doors of the church against me. Many people, I believe, who had no regard for the Methodists, were filled with indignation. But the natural and spiritual sun, blessed be God, shone upon many of us.

Friday, 10. I preached in Colonel Hopper's house, but the house would not hold the people; and many, who could not come within hearing, went away. This afternoon I went to visit one Mr. Chairs, about two years ago a famous fox-hunter, now a leader of a class, and one of the most zealous men in the country. It is remarkable that his fox-hounds, though he took equal care of them, left him one after another in about two months after he gave over hunting.

New-Town, *Sunday*, 12. I preached to three large congregations. The preaching-house would not hold, I think, above half the people in the

afternoon : so after reading prayers in the chapel, I preached at the door.

Near the Chesapeak, *Monday, 13.* At noon I preached, baptized, and administered the sacrament in Kent-chapel; and at three, preached in Worton-chapel, to a large congregation.

Tuesday, 14. We crossed the Bay, and at the other side were met by Mr. Dallam, in his chariot, to whose house I went. He is brother-in-law to the governor of the state, and a member of our society. We have a preaching-house near, where I preached in the evening to a few, there having been little notice given. Mr. Asbury met me on this side of the Bay: between us we have got about one thousand pounds sterling subscribed for the college.

Gunpowder-chapel, *Wednesday, 15.* I preached to a small congregation; but most of them, I believe, were genuine christians. We had indeed a refreshing shower at the sacrament. I spent the remainder of the day at our kind brother Walter's, well known to brother Rankin.

Thursday, 16. We returned to brother Dallam's, where I preached, and administered the Lord's-Supper to an attentive people.

Friday, 17. We set off for our valuable friend's Mr. G. His new mansion-house, which he has lately built, is the most elegant in this state. But, alas! it has robbed him, I am afraid, of a considerable part of his religion. His lady is a precious woman of fine sense. His daughter, about twelve years old, is of excellent parts, but not awakened. He intends to go to England next spring, to buy furniture for his house, which, I fear, will only still lower him in grace. On these accounts, he will only give thirty guineas towards the college, and five guineas for tracts for the poor. Here I have a noble room to myself,

where Mr. Asbury and I may, in the course of a week, mature every thing for the Conference.

On Christmas-eve, they opened their Conference in the city of Baltimore, which continued ten days. On the 27th of December, DR. COKE ORDAINED MR. ASBURY TO THE OFFICE OF SUPERINTENDENT, OR BISHOP, OF THE METHODIST EPISCOPAL CHURCH, IN AMERICA. And on the same day, the Doctor preached before the General Conference, a sermon suited to the important occasion. And after the consecration of Mr. Asbury, a number of elders and deacons were ordained.

As the transaction now under consideration, formed one of the most important events of the life of Dr. Coke, and as the chief parts of that sermon are employed in explaining and defending the measure, and as it has been the most severely criticised by his opposers of any thing he ever published, it is just and necessary to insert here the principal parts, that the Doctor may speak and the reader may judge for himself.

SUBSTANCE OF A SERMON

PREACHED AT BALTIMORE.

His text was—REVELATIONS iii. 7—11.

THE most important part of a minister's duty, is to insist on the great fundamental truths of christianity. But he is called occasionally to consider subjects of a more confined and peculiar nature; and the intention of the present meeting

more especially requires such an attempt. I shall therefore, with the assistance and blessing of God,

In the first place, vindicate our conduct in the present instance :

Secondly, open the words of my text :

And thirdly, delineate the character of a christian bishop.

The church of England, of which the society of Methodists, in general, have, till lately, professed themselves a part, did, for many years, groan in America under grievances of the heaviest kind. Subjected to a hierarchy, which weighs every thing in the scale of politics, its most important interests were repeatedly sacrificed to the supposed advantages of England. The churches were, in general, filled with the parasites and bottle companions of the rich and the great. The humble and most importunate intreaties of the oppressed flocks, yea, the representation of a general assembly itself,* were contemned and despised; every thing sacred must lie down at the feet of a party, the holiness and happiness of mankind be sacrificed to their views: and the drunkard, the fornicator, and the extortioner, triumphed over bleeding Zion, because they were faithful abettors of the ruling powers. But these intolerable fetters are now struck off, and the antichristian union which before subsisted between church and state, is broken asunder. One happy consequence of which has been the expulsion of most of those hirelings,† *who ate the fat and clothed themselves with the wool, but strengthened not the diseased, neither healed that which was sick, neither bound up that*

* The Assembly of Virginia.

† I am deeply conscious that the observation by no means reaches to the *whole* body of the clergy of the church of England. There are many of them whose characters I greatly esteem, and at whose feet I should think it an honour to sit.

*which was broken, neither brought again that which was driven away, neither sought that which was lost.**

The parochial churches, in general, being hereby vacant, our people were deprived of the sacraments through the greatest part of these states, and continue so still. What method can we take at this critical juncture? God has given us sufficient resources in ourselves, and, after mature deliberation, we believe that we are called to draw them forth.

“ But what right have you to ordain?” The same right as most of the reformed churches in christendom: our ordination, in its lowest view, being equal to any of the Presbyterian, as originating with three presbyters of the church of England.

“ But what right have you to exercise the episcopal office?” To me the most manifest and clear. God has been pleased, by Mr. Wesley, to raise up in America and Europe a numerous society, well known by the name of Methodists. The whole body have invariably esteemed this man as their chief pastor, under Christ. He has constantly appointed all their religious officers from the highest to the lowest, by himself or his delegate: and we are fully persuaded, there is no church-office which he judges expedient for the welfare of the people intrusted to his charge, but, as *essential* to his station, he has a power to ordain. After long deliberation, he saw it his duty to form his society in America into an independent church; but he loved the most excellent liturgy of the church of England, he loved its rights and ceremonies, and therefore adopted them in most instances in the present case.

Besides, in addition to this, we have every

* Ezek. xxxiv. 3, 4.

qualification for an episcopal church, which that of Alexandria, (a church of no small note in the primitive times) possessed for two hundred years. Our bishops, or *superintendents* (as we rather call them) having been elected or received by the suffrages of the whole body of our ministers through the continent, assembled in General Conference.

“ But don't you break the succession?” The uninterrupted succession of bishops is a point that has been long given up by the ablest protestant defenders of episcopacy. Bishop Hoadley himself, in his celebrated controversy with Dr. Calamy, allows it to be unnecessary. His words are—“ To the thirteenth question I answer, that I think not an *uninterrupted line of succession* of regularly ordained *bishops* necessary.”* He also grants the authenticity of the anecdote given us by St. Jerome, which informs us that the church of Alexandria, mentioned above, had no regular succession from the time of St. Mark, the Evangelist, the first bishop of that church, to the time of Dionysius, a space of two hundred years: but the college of presbyters, on the death of a bishop, elected another in his stead. We are also informed from the epistle of St. Clement to the Corinthians,† written soon after the death of St. Paul,—a writer whose works are next in precedence to the canon of scripture, and probably written by immediate inspiration—that the church of Corinth was then governed by a college of presbyters. And from the epistle of St. Polycarp to the church of Philippi,‡ written in the year of our Lord 116, we also find that the christian Philippians were then governed only by a college of presbyters. So that

* London Edition, Oct. 1712. p. 489.

† Clem. Ep. I. Sect. 43, 47, 54, 57. p. 172, 174, 177, 178.

‡ Polycarp ad Philip. Salut. Sect. 5, 6, 11. p. 186, 188, 189.

the primitive christians were so far from esteeming the *regular succession* as essential to the constitution of a christian church, that in some instances *episcopacy itself* was wholly omitted.

But of all the forms of church government, we think a *moderate* episcopacy the best. The executive power being lodged in the hands of one, or at least a few, vigour and activity are given to the resolves of the body, and those two essential requisites for any grand undertaking are sweetly united—calmness and wisdom in deliberating; and in the executive department, expedition and force.

“ But are you not *schismatics* by your separation from the church?” A *christian church* is a *body of professors*, who hold the *fundamentals* of the christian religion in *doctrine* and *practice*. But we are not ignorant—we *cannot* be ignorant that the chief part of the clergy and members of the church of England, (so called) do either tacitly or explicitly deny the doctrine of *justification by faith, the knowledge of salvation by the remission of sins, and the witness of the spirit of God*,—points which we esteem *most fundamental*, yea, *essentially* necessary to constitute a child of God. We are not—we *cannot* be ignorant, that they justify as innocent, many of the criminal pleasures of the world,—card-playing, dancing, theatrical amusements, &c.—pleasures utterly inconsistent with union and communion with God. And, though we admire their liturgy, and are determined to *retain* it, with a few alterations,—we cannot, we WILL NOT hold connexion with them, till the Holy Spirit of God has made them see and *feel* the evil of the practices, and the importance of the doctrines mentioned above. And for *this schism*, (if it must have the name) we are cheerfully ready to answer at the bar of God.

“ Why then did you not separate before? ” It has long been the desire of the majority of the preachers and people. But they submitted to the superior judgment of Mr. Wesley, who, till the revolution, doubted the propriety of the step.

“ But did not your preachers constantly exhort the people to attend the service of the church of England? ” In the general they did, from a full persuasion, drawn from experience, that we had no other alternative to preserve our society, but an adherence to the church of England, which was totally destitute of real discipline, or a formation of ourselves into an independent church; and some of them, perhaps, did this with a degree of imprudence, which I cannot defend.”

Having thus heard what the Doctor had to say upon this memorable occasion, it is now fair and candid to hear what some other persons said about this making of bishops, and constituting a new episcopal church.

A bishop of some piety said, in reference to Mr. Wesley's ordaining Dr. Coke a bishop, and the whole subsequent proceedings—“ If a presbyter can ordain a bishop, then the greater is blessed of the less, and not the less of the greater.” To which Mr. Wesley's biographers, Dr. Coke and Mr. Moore, reply—“ No, not if Mr. Wesley's position be true, that they are *the same order*. The bishop should have overthrown this position, (if he could) to have established his own.”

An anonymous author, said to be no less a person than Mr. Charles Wesley, published some “ *Strictures on Dr. Coke's Ordination Sermon, preached at Baltimore, in the State of Maryland,*

December 27, 1784." Mr. Charles Wesley was never partial to Dr. Coke; and upon this occasion, in addition to the "Strictures," he bestowed a few lines of rhyme upon him. But as these would add nothing to the edification of the reader, I shall not injure the memory of either of these eminently good and useful men by inserting this poetic effusion. To the Strictures Dr. Coke published an answer. I shall now give the substance both of this attack and the defence.

The author of the Strictures says to the Doctor—"As an Englishman he condemns the constitution of his country." Dr. Coke answers—"Nothing was farther from my thoughts: I am now, and ever have been fully persuaded, that a mixed monarchy is abundantly the best for the British empire, and that nothing is wanting to make our constitution most perfect in its kind but a more equal representation of the people, and the dissolution of that union which now subsists between the church and state. I love and reverence his present majesty, not only as my own sovereign, but as the best prince, (I believe) upon earth; and I delight to pray for him both in public and private."

"I say," adds the Doctor, "that union which now subsists between the church and state. 'My kingdom is not of this world,' is a gospel-axiom which includes in it the whole of christianity, and may be safely used as an infallible touch-stone whereby the claim of any visible church to pure religion may be tried. On this very ground I have heard Mr. Wesley confess, yea, even from the pulpit, that the accession of Constantine to the throne of the Roman empire, and the consequent union of the church and state, instead of being 'the new Jerusalem come down from heaven,' (as some have been pleased to call it,) was

the greatest curse that ever befel the church of Christ.—

“ One of the greatest incentives to sinister principles is an union between church and state, which naturally and almost irresistibly induces the government to heap honours and riches on the higher clergy, and to make the church the engine of the state. But this is not the only evil: it draws the attention of the clergy from the important duties of their office to the servile pursuit of worldly greatness; it shackles, in proportion to its influence, every free inquiry after religious truth; it leads mankind to *rest* on the observance of established rites, at the expense of holiness and genuine piety; and, under the appearance of promoting unity, love, and peace, lays the foundation of jealousy, opposition, and faction, in the partial attention of the government to the members of the establishment.

“ It may be objected, Was not the Jewish church united to the state by the institution of God himself? I grant it: but where is there a similar case? And all who are in the least degree acquainted with the history of the Jews, must be sensible of the dreadful consequences which ensued on the interference of the civil power beyond the exact line of the scriptures. It was the cause of almost every public calamity which befel that unhappy people.

“ An union formed by gracious inclinations, and supported by wholesome impartial discipline, is the only christian union that is consonant with the spirit of the gospel. Churches founded on this basis do naturally encourage the most liberal, the most catholic sentiments. Their evangelical union becomes, under God, their glory and their strength, and is the blessed means of making converts out of the world, John xvii. 20, 23.”

The author of the Strictures again objected to Dr. Coke—"As a clergyman, he vilifies his brethren with the opprobrious names of parasites and hirelings." The Doctor answered, "I totally deny the charge. The persons whom I am there describing, viz. very many of the American clergy before the war, were not my brethren. They were never called of God to the ministry, but were in the gall of bitterness, and in the bond of iniquity. Fallen as the ministers of the establishment in England are, in general, they are incomparably to be preferred before the clergy of America adverted to in my sermon. There were several among them at whose feet I should think it an honour to sit; but, *in general*, they were as wretched a set as ever perhaps disgraced the church of God."

The Stricturer proceeds—"As a Methodist, he contradicts the uniform declarations of the Rev. J. & C. Wesley, (respecting their adherence to the church of England) for near fifty years."

To this charge the Doctor answers—"I did nothing in America but *by a delegated power* received from the Rev. Mr. Wesley, and with this I am fully satisfied. For a vindication of Mr. Wesley's conduct I refer the reader to his circular letter, addressed to Mr. Asbury and me, and the brethren in North America, and reprinted in the minutes of the Conference."

The author of the Strictures accused the Doctor of "charging the preachers in effect with the grossest duplicity and hypocrisy, by saying that they did, in general, constantly exhort the people to attend the service of the church of England, from a full persuasion, drawn from experience, that there was no other alternative to preserve the society, but an adherence to the church of England, or the formation of ourselves into an independent church."

The Doctor defends himself by shewing he was speaking only of the Methodists in America, and that so early as the year 1778, the preachers and people in general in America, were desirous of a separation, and took very large strides towards it, and were only prevented by the opposition and activity of Mr. Asbury, who himself informed the Doctor that *he* was not even then against a separation abstractedly, but against the *mode* which was then taken, the consent and direction of Mr. Wesley having not been procured. They therefore pursued the only method which remained, merely for the preservation of the society, without any duplicity or hypocrisy: every other church being united by particular terms of communion, a compliance with which would have drawn them from their union with the Methodists; and *the church of England* alone being void of even the shadow of discipline. Nor do we owe the least degree of gratitude to the clergy of the church of England, on this account, for none despised us so thoroughly, or hated us so perfectly, as they did in general. Nor can I omit, that I have the greatest reason to believe, from satisfactory information, that not 5000, out at least 100,000 adult hearers who compose our Sunday's congregation in that quarter of the globe, ever attended any other ministry but ours, the preachers being obliged, from the situation of the country, to perform divine worship in the middle of the day, except in three or four of the large towns or cities. Whereas now our congregations universally enjoy our excellent liturgy, and all the other ordinances, as far as we believe them fit to partake of them, and every thing that is truly excellent in the church of England. Nor did we lose, to the best of my knowledge, a *single* member of our large connexion in that part of the world by the alteration of our plan."

The author of the *Strictures* next proceeds to find fault with the characteristics of a bishop, as given in the latter part of Dr. Coke's sermon; to every part of which the Doctor replies, and that well. But as this part of the sermon is of a general nature, and has no necessary connexion with the main question, I will not swell my book by inserting either the objections or replies. Only it may not be amiss to say, the objections were levelled chiefly against the holiness which the Doctor required in a bishop, and the Doctor most triumphantly defends himself by stating how Mr. John Wesley advocated the cause of holiness in sundry of his writings; and especially how Mr. Charles Wesley, the author of the *Strictures*, enforced the same in his hymns and poems. As what Dr. Coke did in ordaining Mr. Asbury a bishop brings under observation not only the general subject of ordination, but more especially the often mentioned and sometimes boasted *uninterrupted succession* in the episcopal line, it will not be unseasonable to give a few thoughts upon the subject.

Bishops, and the great advocates for episcopacy, plead for a regularly continued succession in the order from the apostles. But could the point be ascertained, as to official or ceremonial appointment, what would that amount to, if it could be proved that while there was *such* an uninterrupted succession in name and office, the succession had been often and long interrupted by sin and impiety? For though a man should be regularly put into the bishop's office, every way duly qualified, yet if he should lose his religion, or in other words his christianity, what sort of a christian bishop could he be who had ceased to be a christian? And how could he convey to another what he himself had ceased to possess?

But admitting the idea, that our modern bishops might have derived their authority by this uninterrupted line of succession from the Apostles of Jesus Christ, let me ask, pray do they mean *all* the apostles collectively, or some one individual among them? And if from an individual, pray what was his name? Is it from Thomas, the apostle of the Indies? Nay this is too far to fetch it. Was it derived, then, from Matthew, Andrew, &c.? No; this is not pretended. Nor is it pretended to be derived from any appointment or establishment of the apostle Paul at Antioch, or of James at Jerusalem. It is, I presume, to be traced to the apostle Peter at Rome. Alas! that is the pretended fountain! But they cannot prove that ever Peter was at Rome; and if they could prove he had been there, that would not prove he had been bishop of Rome;—and if they could prove he had been bishop of Rome, that would not prove that he had such special and paramount power and authority, that no man could ever have any right to the ministerial office, who could not trace his ministerial pedigree in regular and uninterrupted succession up to himself.

But could the church of Rome prove their lineal descent from Peter, what would this do for the protestant church of England? The Roman Catholics deny that our reformed church ever derived any authority from them. They say that the ministers of the church of England are not ministers but laymen; that the church of England has no regular bishops or clergy; and that all their ministrations are invalid. Our reformers renounced all orders received from Rome, and disclaimed all the authority of the Pope. And in those days the papists reproached the reformers as men who possessed no regular and lawful authority.

But had they derived their authority from the pope, they might have pleaded that in their defence, instead of saying, as they did, "We defy, detest, and abhor their stinking, greasy, anti-christian orders." Bishop Burnet, in his exposition of the twenty-third article, which is upon this subject, says, "This article does not resolve itself into any particular constitution, but leaves that matter open and at large, for such accidents as had happened, and such as might still happen. They who drew it had the state of the several churches before their eyes, that had been differently reformed; and although their own had been less forced to go out of the beaten path than any other, yet they knew *that all things among themselves had not gone according to those rules which ought to be sacred in regular times; but necessity has no law, and is a law to itself.*"

Now this concession alone, without any additional argument, is amply sufficient to apologize for what Mr. Wesley and Dr. Coke did, in the regulations and ordinations respecting the American Methodists. Besides every defence, derivable from reason and scripture, *it was a matter of necessity.* And now, after a trial of thirty years, it does not appear, that any plan could have been adopted, that would have answered better, if so well. Abundant, if not unexampled prosperity, has attended the Methodists on that vast continent, ever since Dr. Coke's first visit. So that, though the first Methodist Society was not formed there till thirty-one years after Mr. Wesley began to form Societies in England, and notwithstanding the comparative smallness of the population, the Methodists there, both preachers and private members, are already nearly as numerous as in all Great Britain and Ireland.

But to give some further idea of America, of the state of Methodism there at that time, as well as of the active laboriousness of Dr. Coke, I will present the reader with a little more extract from his journal. And in this extract we have an account of one of his many "perils by water,"—the deliverance of which he always most gratefully remembered.

The American conference was mentioned before. After the conclusion of it, the Doctor says:—

I admire the American preachers. We had near sixty of them present. The whole number is eighty-one. They are indeed a body of devoted, disinterested men, but most of them young. The spirit in which they conducted themselves in choosing the elders, was most pleasing. I believe they acted without being at all influenced either by friendship, resentment, or prejudice, both in choosing and rejecting. The Lord was peculiarly present, whilst I was preaching my two pastoral sermons. God was indeed pleased to honour me before the people. At six every morning, one of the preachers gave the people a sermon: the weather was exceedingly cold, and therefore we thought it best to indulge them by preaching one hour later than usual; and our morning congregations held out to the last.

One of the week-days at noon, I made a collection towards assisting our brethren who are going to Nova-Scotia; and our friends generously contributed fifty pounds currency, (thirty pounds sterling.)

Monday 3. I left Baltimore, and came to our good friend Mr. Gough's, but had the coldest ride I ever rode.

Tuesday 4. I went with several of my friends to the side of the Chesapeak-Bay, but found it

so frozen that we could not pass. Here a hospitable planter took in and kindly entertained four of us.

Wednesday 5. I returned to Abingdon.—Brother Dallam had buried his father-in-law that very day, and his house was full of carnal relations: so I set up at good Brother Toy's, the silversmith: however, I preached a funeral sermon in Mr. Dallam's house, and was heard with great attention. I now gave orders that the materials should be procured for the erecting of the college.

Thursday 6. I crossed the Susquehannah-River, with my horse, on the ice; and lay at one of our friends, whose name is Thompson, a truly good man.

Friday 7. We came to one Burton's, a local preacher, formerly a quaker; he is a precious old man, and most fervently loves God.

Philadelphia, *Saturday 8—19.* In this city I find myself perfectly at home. One thing worthy of notice happened here—One of our sisters who belonged to the Dutch church, was particularly prejudiced against our liturgy, but whilst I was reading it, she received one of the greatest manifestations of God's love she had ever enjoyed in her life, and went away as much prejudiced in favour of it, as she was before against it.

New-York, *Jan. 22—Feb. 6.* Here I published, at the desire of the conference, my sermon on the Godhead of Christ. Our friends in Philadelphia and New-York gave me sixty pounds currency for the Missionaries, so that upon the whole I have not been obliged to advance above three or four pounds on their account.

Monday 7. I left New-York; and on *Tuesday 8,* reached Trent-Town (State of Jersey.) Here I had but a small congregation, and about twenty hearers in the morning.

Wednesday 9. I went to Burlington. The vestry opened to me the church, and some of the first men in the State came to hear me: Mr. S—R— formerly one of our travelling preachers, and a very zealous man, but now a prophesier of smooth things, has been appointed a reader and preacher in this church by the convention of the clergy of the church of England. He expects to be ordained as soon as they have a bishop.

Mount-Holly, *Thursday 10.* Here is another preacher appointed by the convention, who was also formerly one of our travelling preachers, (Mr. Sprague,) a genuine Christian.

New-Mills, *Friday 11.* My congregation in this chapel was not large, but very serious. Surely, this place will have much to answer for.

Philadelphia, *February 12—14.* They are now going in reality to repair our chapel here; the scaffolding is already put up. I have united above a hundred, I think, in band, and they seem to be in good earnest about it, determined to meet. There is certainly a considerable revival in this city.

Wilmington, State of Delaware, *Tuesday 15.* At noon I preached in Chester-Town, in the court-house, and dined with Mrs. Withey, (the kind landlady mentioned above, as having entertained me gratis.) She has subscribed five pounds for the college. In the evening I had a large congregation at Wilmington, and also at five in the morning; the work revives in this place. From hence I went to Duck-Creek; to Dover (Mr. Bassett's;) to Brother White's, the justice; to Tuckaho, (Brother Downs's;) to Colonel Hopper's; to Sadler's-cross-roads; to New-Town; then over the Chesapeak-Bay to Abingdon, (poor Mr. Dallam's wife lies dangerously ill, and his fondness for her

is such, that he by no means seems prepared for the shock of her death;) from thence to Mr. Gough's; and then to Baltimore.

Baltimore, *February 26*, to *March 6*. The work of God does indeed prosper in this town.—The preaching-house will not contain even my week-days' congregations; and at five in the morning, the chapel is about half full. I think I have prevailed on our friends in this place to build a new church. They have already subscribed about five hundred pounds sterling. I have now formed the believers into bands.

Elcreek, *Monday, March 7*. I preached in the church to a tolerable congregation, and in the evening at the house of Mr. D—, a chief man in this neighbourhood, good-natured, but of no religion. His cousin (Colonel D—) fears God. The church of England people in America, have a vile custom of walking out and in during divine service. I have now no engagements upon my hands for between two and three hundred miles, so I must post on as fast as I can.

Blaidensburg, *Tuesday, March 8*. This day I lost my way in the woods, and after riding ten miles out of my road, found out a hospitable tavern-keeper, who entertained me and my horse gratis.

Wednesday, March 9. In my riding this morning to Alexandria, (Virginia) through the woods, I have had one of the most romantic scenes that ever I beheld. Yesterday there was a very heavy fall of snow, and hail, and sleet. The fall of sleet was so great, that the trees seemed to be trees of ice. So beautiful a sight of the kind I never saw before.

And now I am going to open a solemn scene indeed! May God deeply impress it on my heart. We had this day a very sudden thaw. I had two

runs of water, (as they are called) to cross between Alexandria and Colchester, which swell exceedingly on any thaw or fall of rain; but being earnestly desirous to get into the work, I determined to proceed on my journey. My servant, whom I had permitted to make a visit to his wife on the other side of the Chesapeak-bay, had deceived me, by staying with her beyond his time; and the southern preachers knew not where I was, imagining me to be in the West Indies. A friend who lives in Alexandria, came with me over the first run, and every body informed me I could easily cross the second, if I crossed the first. When I came to the second (which was perhaps two hours after I crossed the first) I found that I had two streams to pass. The first I went over without much danger; but in crossing the second, which was very strong and very deep, I did not observe that a tree brought down by the flood, lay across the landing-place. I endeavoured, but in vain, to drive my horse against the stream and go round the tree. I was afraid to turn my horse's head to the stream, and afraid to go back. In this dilemma I thought it most prudent for me to lay hold on the tree, and go over it, the water being shallow on the other side of the tree. But I did not advert to the danger of loosening the tree from its hold. For no sooner did I execute my purpose so far as to lay hold of the tree, (and that instant the horse was carried from under me,) but the motion that I gave it, loosened it, and down the stream it instantly carried me. Some distance off, there grew a tree in the middle of the stream, the root of which had formed a little bank or island, and divided the stream; and here the tree which I held, was stopped. Instantly there came down with the flood a large branch of a tree upon my back, which was so heavy, that I was afraid it would break my

back. I was now jammed up for a considerable time (a few minutes appeared long at such a season) expecting that my strength would soon be exhausted, and I should drop between the tree and the branch. Here I pleaded aloud with God in good earnest; one promise which I particularly urged, I remember well, *Lo, I will be with you alway, even to the end of the world.* I felt no fear at all of the pain of dying, or of death itself, or of hell, and yet I found an unwillingness to die. All the castles which I had built in the air for the benefit of my fellow-creatures, passed in regular array before my mind, and I could not consent to give them up. It was an awful time! However, through the blessing of my Almighty preserver, (to whom be all the glory,) I at last got my knee, which I long endeavoured at in vain, on the tree which I grasped, and then soon disengaged myself, and climbed up the little bank. Here I panted for breath for some time; and when I recovered, perceiving the water between the little island and the shore not to be very deep or very strong, I ventured through it, and got to land. I was now obliged to walk about a mile, shivering, before I came to a house. The master and mistress were from home, and were not expected to return that night. But the principal negro lent me an old ragged shirt, coat, waistcoat, breeches, &c. and the negroes made a large fire, and hung my clothes up to dry all night. Before bed time, a man, who came to the run on a small horse, and perceived mine near the brook, concluded the rider was drowned, and wanting to cross the stream on urgent business, mounted my horse, and being well acquainted with the run, came over safe: he then perceived the footsteps of a person on the side of the water, and concluded they were made by the person to whom the horse belonged: and

following the track, brought horse and bags safe to me. As he seemed to be a poor man, I gave him half-a-guinea. At night I lay on a bed on the ground, and my strength having been so exhausted, slept soundly all the night. Thus was I wonderfully preserved, and I trust shall never forget so awful, but very instructive a scene.

On *Thursday*, I got to Fredericksburg, a very wicked, ungodly town. I began now to find that I could say with the apostle, "I know how to *want*, and how to abound:" for I had advanced so much money to pay for the minutes of the conference, the sermon on the Godhead of Christ, and towards the binding of the prayer-books, that my finances were grown very low, and travelling is very dear in America. This evening as I was on the road, I asked a man the way, and whether there was any inn near; he told me there was one on the other side of the wood, and he was the landlord. I found him a decent man, and gave him some little books, and he gave me entertainment for myself and my horse gratis.

Saturday 12. By enquiring at the plantations, I found out an old gentlewoman, who formerly received the preachers. But they have left that county (King William's) on account of the little good they did there. Here I staid all night, although I had made but two-thirds of a day's journey. I believe it may be well to try the county once more. This morning I called at a plantation to procure intelligence about the road. The mistress of the house perceived something in me, I suppose, of her own spirit, and desired me to alight. I found she was a *real* seeker after salvation.

Sunday 13. I was obliged to travel the whole Lord's-day in order to reach my appointed engagements. At dinner-time I found out another old

gentlewoman, who desired me to alight, and gave me and my horse very good entertainment: she is a mourner in Zion. In the evening I reached Williamsburg, after hunting in vain for one of our friends who lives within five miles of it. On enquiring of my landlady whether there were any Methodists in the town, she informed me that one of the principal men in the town was a Methodist. I called upon him but found that he was a good old Presbyterian. However, when I apologized for my mistake, and was retiring, he insisted on my staying at his house, and sent for my horse. He loves God.

Monday 14. I reached Smithfield. The innumerable large ferries in this country make travelling very expensive, and they charge three shillings sterling for a night's fodder and corn for a horse. But it is not so dear in the north.

Portsmouth, Virginia, *Tuesday* 15. I got into my work, blessed be God, (having only part of a dollar left,) and preached here to an attentive but chiefly unawakened congregation, and baptized.

Wednesday 16. I arrived at Brother Jolly's, at whose house I preached to a little congregation, and took up my lodging that night at the house of a neighbouring gentleman, of much candour, but no religion.

Thursday 17. I preached at (what they call) the Brick-church, belonging to the church of England, or rather at present to us, as we perform regular duty there every other Sunday. The people in general in this neighbourhood seem very dead; but our friends, I believe, found it a tolerable good time at the sacrament. After duty I went to sister Kelsick's, a widow, and a most excellent woman. She has considerable property.

The whole family indeed, which is numerous, seems all awakened.

Friday 18. I preached at Mojock, to a small congregation. I have now found out a secret.—My plan was to cross over from the West-Indies to Portsmouth, and to take the circuit in which I am now engaged; and this plan was given last conference to the respective assistants whom it concerned. But Brother Morris (the only preacher in this circuit) neglected to publish me, so that the people have hardly had any notice; for which reason, I suppose, my congregations will be comparatively small throughout the circuit. Indeed, he has committed a much worse neglect than this: for he has not preached in most parts of the circuit these two months, and in some places not these ten weeks, although the people have regularly attended at the accustomed times, and gone away like fools. His wife, it seems, has expected her time these ten weeks, and he cannot leave her till she lies in. After preaching I went to Colonel Williams's, who is an excellent christian, and a true friend to the cause. If it had not been for his activity I suppose nobody would have known of my coming.

Coenjock, *Saturday* 19. I preached in a pretty chapel, which I believe belongs to the church of England; but we do regular duty in it. The congregation was not large.

Sandy-Hook-Church, *Sunday, March* 20.—Here we had a tolerable number, owing to our friends riding out of the way to inform the people from place to place, but there was no preparation for the sacrament in any of these places, the notice being so short, and in general, so uncertain. I rode after preaching to one Colonel Burgess's.—His lady is a truly pious woman.

Pasquatank, *Monday* 21. I had not been

published here. However, I collected about thirty, and gave them a sermon in the Court-house. The swearing, drinking landlord would charge me nothing for my entertainment. His wife has good desires. From hence I rode to Nixon-town, where as before I had not been published. They gathered together a tolerable congregation for me, to whom I gave a sermon in the evening. But the people in this country are so scattered, that the notice must be very public, otherwise, they cannot attend. So much for Mr. Morris's circuit, I lay this night at one Mrs. Adams's, a widow-lady of fortune, who has not yet joined the society.

Tuesday 22. I rode to the Rev. Mr. Pettigrew's. He is gone to the West Indies for his health: but Mrs. Pettigrew received me very kindly.

Wednesday 23. I went to Edington, a most wicked place. Here Mr. Pettigrew preaches; but the church is like a pig-stie. The people in general seemed to prefer the Court-house, which is an elegant place; so I went there and preached to a very large congregation. The preachers ought really to take this place into their plan, and there is a person who will receive them. There seemed nothing but dissipation and wickedness in the tavern at which I set up, and yet the landlord would take nothing for my entertainment. In the afternoon I went with Brother Dameron, one of our preachers who came to meet me, to Mrs. Boyd's, a widow lady, who rode to Edington to hear me. She lives about seven miles on my way, and has good desires.

Thursday 24. I arrived at Colonel Campbel's, in North Carolina, the gentleman and the christian united. He sat in the senate of this state as long as he chose, and I have been persuading him to

resume his seat. He is the first of our friends in the upper house, that I have met with. I am vastly pleased with him. On the 25th I preached in the parish-church, in which we do regular duty; but alas! religion is at a very low ebb in this neighbourhood.

Saturday 26. I preached in the house of one Mr. L——, a rich man, but of no religion. We usually preach in the church. But he has the gout, and therefore requested me to preach in his house, which is large. It was really a profitable time.

St. John's Chapel, *Sunday 27.* This belongs to the church of England, and we do regular duty in it. I preached here to an attentive people, and administered the Lord's Supper.

Bridge's Creek Church, *Monday 28.* This also belongs to the church of England, and we do duty in it whenever we please. I had a large congregation, but our friends thoughtlessly neglected to provide the elements for the Lord's Supper. I have been travelling in a very low wet country for these three weeks, and it is astonishing what a number of frogs there are here.

Tuesday 29. I preached at the house of Anthony Moore, an Israelite indeed, in whom there is no guile. The Lord has not been, I think, more present with me since I came to America, than he was this day.

Roanoak Chapel, *Wednesday 30.* I found in this chapel, a serious, attentive people. Here I met with Mr. Jarrat. After duty he went with me to one Brother Seaward's, (in the state of Virginia) about eight miles off. We now talked largely on the minutes concerning slavery; but he would not be persuaded. The secret is, he has twenty-four slaves of his own; but I am afraid he will do infinite hurt by his opposition to our rules.

Thursday 31. I came to one Isham Malone's, and preached in his dwelling-house, where we had an excellent time, especially at the sacrament. In the afternoon I rode to Brother Jordan's, who lent me a fresh horse, and will meet me at a place about forty miles off on my return from the south in about three weeks time, which will save my horse about four hundred miles.

Friday, April 1. I preached in a chapel belonging to Isaac Johnson. I now begin to venture to exhort our societies to emancipate their slaves.

Saturday 2. At noon I preached in the dwelling-house of Brother Downing, a man of property, and we had considerable refreshments at the sacrament. Sister Downing is a blessed woman.

Sunday 3. We crossed a dangerous ford, where a man was lately drowned. The river was rather full, but I followed the foremost, and my company and self got safe over. I preached at noon at the house of Brother Almond.

Tuesday 5. I rode to Sister Bedford's. Here I dared for the first time to bear a public testimony against slavery, and I do not find that more than one was offended. On *Wednesday 6,* I preached the late Colonel Bedford's funeral sermon. But I said nothing good of him, for he was a violent friend of slavery, and his interest being great among the Methodists in these parts, he would have been a dreadful thorn in our sides, if the Lord had not in mercy taken him away.

Thursday 7. I went some miles to a dying friend, and spent about half the day with him in drawing up his will, in which he emancipates at the times there specified his eight slaves. This is a good beginning. In the evening I crossed over

a dangerous run of water, and lay at the house of Brother Ward.

Friday 8. According to my plan I was to preach in a church called Royster's church at noon. After riding about twenty-five miles, I got, as I found afterwards, within a furlong of the church; but the church being out of sight in an immense forest, and the path which led to it hardly trodden, and having no guide, (the person who was to accompany me, having disappointed me) I rode about eighteen miles more, backwards and forwards, generally on the full stretch, and found at last by the direction of a planter, whose plantation was the only one I saw for some hours.— When I came there, which was two hours after the time, there was nobody to be seen. I returned to the planter's, who gave me and my horse some refreshment, and recommended me to go to one Captain Philips, a Methodist, about five miles off. After travelling till nine at night, and expecting frequently I should be obliged to take up my lodging in the woods, with the assistance of two negroes and two shillings, I found out the house. I now was informed that I had not been published in Roysters' church, or any part of that circuit, the two preachers not having been at the last conference, and the neighbouring preachers not having sent them a copy of my plan. However our Brother Philips and his family and several other friends intended to set off the next morning for a quarterly-meeting about sixteen miles distant. Their quarterly-meetings on this continent are much attended to. The brethren for twenty miles round, and sometimes for thirty or forty, meet together. The meeting always lasts two days. All the travelling preachers in the circuit are present, and they, with perhaps a local preacher

or two, give the people a sermon one after another, besides the love-feast, and (now) the sacrament. On *Saturday* 9. I set off with the friends to Brother Martin's, in whose barn I preached that day. The next day I administered the sacrament to a large company, and preached, and after me the two travelling preachers. We had now been six hours and a half engaged in duty, and I had published myself to preach in the neighbourhood for the three following days, so they deferred the second love-feast till Wednesday. There were thirty strangers, I think, in Brother Martin's house only, which obliged us to lie three in a bed. I had now for the first time a very little persecution. The testimony I bore in this place against slave-holding, provoked many of the unawakened to retire out of the barn, and to combine together to flog me (so they expressed it) as soon as I came out. A high-headed lady also went out, and told the rioters (as I was afterwards informed) that she would give fifty pounds, if they would give that little Doctor one hundred lashes. When I came out, they surrounded me, but had only power to talk. Brother Martin is a justice of the peace, and seized one of them; and Colonel Taylor, a fine, strong man, who has lately joined us, but is only half-awakened, was setting himself in a posture of fighting. But God restrained the rage of the multitude. Our Brother Martin has done gloriously, for he has fully and immediately emancipated fifteen slaves. And that sermon which made so much noise, has so affected one of our brethren (Brother Norton) that he came to Brother Martin, and desired him to draw up a proper instrument for the emancipation of his eight slaves. A brother (whose name is Ragland) has also emancipated one.

Monday 11. I preached at Brother Baker's.

Here a mob came to meet me with staves and clubs. Their plan, I believe, was to fall upon me as soon as I touched upon the subject of slavery. I knew nothing of it till I had done preaching; but not seeing it my duty to touch on the subject here, their scheme was defeated, and they suffered me to pass through them without molestation.

Tuesday 12. I rode to Brother Kennon's, preaching a funeral sermon in the way at a planter's house for a little child, and reading our burial service in the wood over the grave. They have a funeral sermon preached in these parts for every human creature that dies, except the Blacks.— Brother Kennon has emancipated twenty-two slaves. These are great sacrifices; for the slaves are worth, I suppose, upon an average, thirty or forty pounds sterling each, and perhaps more.

Wednesday 13. I had a good time at the love-feast after preaching at Brother Kennon's. Brother Martin's wife is an excellent saint.

Thursday 14. We rode about forty miles to a brother of Mr. Kennon. There are nine of the family in society. I have now done with my testimony against slavery for a time, being got into North Carolina again, the laws of this state forbidding any to emancipate their Negroes. *Friday* 15. I preached here to a small congregation.

Saturday 16. I rode to a dissenting meeting-house, in which the pious minister (Mr. Patillo) gave our friends leave to hold their quarterly-meeting. Mr. Patillo and I preached that day and Sunday, and one of our preachers also on the Sunday.

Monday 18. I rode to Colonel Taylor's, a sincere friend and brother, who is overjoyed at our late regulations. They got a little company together in the evening.

Tuesday 19. We came to Brother Greenhill's, where we held our conference. There were about twenty preachers, or more, in one house, and by laying beds on the floors, there was room for all. We spent three days, from Wednesday to Friday inclusive, in conference, and a comfortable time we had together. In this division we have had an increase of nine hundred and ninety-one this year; and have stretched our borders into Georgia.—Beverley Allen has all Georgia to range in. We also sent an elder and a preacher to South Carolina. Mr. Asbury has met with great encouragement in his visit to Charles Town; a merchant (Mr. Wells) opened his house to him, and was convinced and justified before he went away. We have now one hundred and ten members in that state by the assiduity of a local preacher, who lately settled there. We have also drawn up a petition to the general assembly of North Carolina, signed by the conference, intreating them to pass an act to authorize those who are so disposed, to emancipate their slaves. Mr. Asbury has visited the governor, and has gained him over.

Mecklenburg County, Virginia, *Saturday* 23. We rode about forty-five miles to Brother Tigner Jones's, to a quarterly-meeting which we held on the Sunday and Monday. Here I bore a public testimony against slavery, and have found out a method of delivering it without much offence, or at least without causing a tumult; and that is, by first addressing the negroes in a very pathetic manner on the duty of servants to masters; and then the whites will receive quietly what I have to say to them. Sister Jones is a very precious woman. I had a fine congregation at five on Monday morning. The people in general in this part of the country, and also in the back parts of North Carolina, eat only two meals a day; the first

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about nine in the morning, and the second about four or five in the afternoon. They eat flesh at both meals. Our people in general drink coffee with the first meal, and water with the second.— The people of the world drink either coffee or cyder with the first meal, and grog or cyder with the second. Their animal food is almost entirely pig-meat, with sometimes shad-fish. I have hardly eat any thing these ten weeks of the flesh kind, except swine's-flesh and shad-fish.— Blessed be God, I have been enabled to set apart Friday as a day of fasting or abstinence ever since Christmas, except one day when I forgot, and one day when I travelled fifty-two miles. In the morning I eat a little bread, and drink some milk, and in the afternoon eat some greens, (the only garden-stuff they have got in this part of the country) and some fruit-pie. They have a great variety of fruit-pies, peach, apple, pear, and cranberry, and puddings very often. I esteem it one great blessing, that I prefer the Indian corn to the wheat. Besides they do not in general manage their wheat properly in the south, so that the wheat-bread is but very indifferent. The people in general, and more especially our own friends, go to bed very early (about nine o'clock) and rise early, about five, or day-break.

Tuesday 26. I again visited kind Brother Downing, and preached that day, and the next morning at five. On Wednesday I set off for the quarterly-meeting at Brother Rogers's, in Brunswick County, and had a very refreshing time; in the way I preached an awakening discourse, which, I have some reason to think did good.

Saturday 30. I set off with a company of preachers, who by this time had met me, for the Virginia conference. In the morning I preached and administered the sacrament at Brother Merrit's.

Sunday, May 1—4. About twenty preachers met Mr. Asbury and me at Brother Mason's. One night we all slept at the same house; but it was so inconvenient for some of the preachers, that they afterwards divided themselves through the neighbouring plantations, by which we lost about an hour in the mornings. A great many principal friends met us here to insist on a repeal of the slave-rules; but when they found that we had thoughts of withdrawing ourselves entirely from the circuit on account of the violent spirit of some leading men, they drew in their horns and sent us a very humble letter, intreating that preachers might be appointed for their circuit. We have increased about two hundred in this division in the course of the last year. After mature consideration, we formed a petition, a copy of which was given to every preacher, intreating the general assembly of Virginia to pass a law for the immediate or gradual emancipation of all the slaves.— It is to be signed by all the freeholders we can procure, and those I believe will not be few. There have been many debates already on the subject in the assembly. Many of our friends, and some of the great men of the states, have been inciting us to apply for acts of incorporation, but I have discouraged it, and have prevailed. We have a better staff to lean upon, than any this world can afford. We can truly say, "The harvest is great, but the labourers are few."

Thursday 6. I took an affectionate farewell of my brethren: and on the 7th passed by the house of Mr. Jarrat, that violent assertor of the propriety and justice of negro-slavery. At noon I preached at White Oak Chapel, and lodged that night at the house of Brother Rees, one of our local preachers, a friend of God and man. He lives just by Mr. Jarrat, and is the great bar in

the hands of God to that fallen man's ruining our whole work in that neighbourhood. For his influence among those who are both within and without, is I believe three times as great as that of any other.

On the 8th I preached at ten in the morning at Brother Spain's, and at six in the evening at Brother Mann's. On *Sunday*, the 9th, I preached at Brother Grange's, and Brother Finney's. Brother Finney is one of our Committee, whom we have appointed to conduct our business relative to our petition to the general assembly. He is a good local preacher, and a man of fortune and family, an honour to our connection. On *Monday*, the 9th, I preached at Brothers Briscoc's and Johnson's; and on *Tuesday*, the 10th, at Brothers Ogee's and Bansford's.

On *Wednesday* 11, I rode through the heavy rains to a church in a forest, where I was engaged to preach. Every body told me that no one would come—that no one would imagine I would attend on such a day. And I found it true: so after being wetted to the skin, and the very linen in my saddle-bags drenched with rain, we rode (Brother Bowen, the preacher who travelled with me through this circuit, and myself) to the house of a kind physician, who gave us a very hospitable reception. On *Thursday*, the 12th, I preached in a church about fifteen miles from the place where I had lodged, to a considerable and attentive congregation.

Friday 13. I preached at Bent Chapel, belonging to the church of England. At night I lodged at the house of Captain Dillard, a most hospitable man, and as kind to his negroes as if they were white servants. It was quite pleasing to see them so decently and comfortably clothed. And yet I could not beat into the head of that

poor man the evil of keeping them in slavery, although he has read Mr. Wesley's thoughts on slavery, (I think he said) *three times over*: but his good wife is strongly on our side.

Saturday and Sunday 14 and 15. I preached in a handsome church. On the Sunday I had a very large congregation. During the sermon, after I had spoken very pointedly concerning the impropriety of going in and out during divine service, two dressy girls walked out with such an impudent air, that I rebuked them keenly. After the public service, whilst I was administering the sacrament, baptizing, and meeting the society, their father, who is a colonel, raged at the outside of the church, declaring that as soon as I came out, he would horse-whip me for the indignity shewn to his family. But his two brothers (all unawakened) took my part, and insisted that I had done my duty, and the young ladies deserved it. However, finding that our preaching in that church, which we do regularly, chiefly depends upon him, I wrote a letter of apology to him as far as the truth would permit, when I came to my lodging. We had a good time during the sermon and the sacrament. But when I enlarged to the society on negro-slavery, the principal leader raged like a lion, and desired to withdraw from the society. I took him at his word, and appointed that excellent man (Brother Skelton) leader in his stead. When the society came out of the church, they surrounded Brother Skelton, "And will you," said they, "set your slaves at liberty?" (He has many slaves) "Yes," says he, "I believe I shall." I lodged that night with dear Brother Skelton.

Monday 16. I preached to a most polite congregation at New Glasgow, and lodged at Colonel M—'s. They gave me great attention. Colonel M— is a very sensible, and polite man. He

acknowledged the force of my arguments concerning the negroes, but (I evidently saw) did not choose to take any active part for fear of losing his popularity. His son is a member of the house of delegates, and he wants himself to get into the senate. His lady wishes to be religious. On *Tuesday* the 17th, I preached in a Court-house at noon, but in a very wicked neighbourhood. However the congregation gave me their ear, while I endeavoured to shew them the necessity of the new-birth. At four in the afternoon I preached at one Mr. L—'s, a drunkard. The preachers find this a convenient half-way house; so they take it in their way out of a kind of necessity. How strange it is that so many will do any thing for the cause of religion, but part with their besetting sin. I now was met by our dear valuable friend Dr. Hopkins.— He brought me that evening to his house, though it was dark before we reached it. Here I found myself locked up in the midst of mountains. So romantic a scene, I think I never beheld. The wolves, I find, frequently come to our friend's fences at night, howling in an awful manner; and sometimes they seize upon a straying sheep. At a distance was the Blue Ridge, an amazing chain of mountains. I have been for a considerable time climbing up and descending the mountains. I prefer this country to any other part of America: it is so like Wales, my native country. And it is far more populous than I expected. On *Wednesday*, the 18th, I preached at the Doctor's to a little loving congregation, and administered the sacrament; and the Lord was with us.

Thursday 19. I preached to a quiet, unawakened congregation, at Brother Tandy Key's, who is lately come into that neighbourhood. He told me as we rode together, that he was determined to emancipate his slaves (about twenty) although

his miserable father, I suppose, will never give him any further assistance, if he does. I pushed on in the evening, with an intention of reaching his father's, Mr. Martin Key's; but at nine o'clock at night was glad to take up my lodgings at a tavern, in a little town, called Charleville, more especially as I had a dangerous river to cross before I could get to Mr. Key's. Nor am I sorry that I did not go thither: for when I called there the next morning, I found he had shut his door against the preachers, because he has eighty slaves. For some years, I think, we preached at his house.—His youngest son is a local preacher, and I believe, soon will take a larger field. His eldest son is a child of Satan, and therefore, I suppose, will have all his possessions when he dies. I drank a little milk here, (it being Friday) and before I went away, cleared myself of the blood of the old man, which, I evidently perceived, not a little pleased his pious wife.

Friday 20. I preached at Brother Grimes's, where I had many dressy people to hear me: and at five the next morning had a very good congregation.

Saturday 21. I preached at a chapel in a forest, which we call the New Chapel, and administered the sacrament, and was here met by our valuable friend Brother Harry Fry, one of the members for Culpepper County. Our society is not numerous in that county, and they long, but in vain, solicited him to become a candidate. At last, a little before the election, he consented, and he and his colleague out-poll'd the other candidates, though supported by most of the principal gentry in the county; which enraged them to that degree, that they were almost mad. One of them cried out at the poll-booth, "These Methodists and Baptists will never rest till they get their

knives into our bellies." On *Sunday 22*, I read prayers, preached, and administered the sacrament in Mr. Fry's great room, which he had built for a ball-room. But, I think, before he had used it for one ball, the Lord caught hold of his heart, and he turned it into a preaching-room. He is a precious man, and, I trust, will be eloquent in the house of delegates for the emancipation of the slaves. He is to present our petition.

Monday 23. After the falling of heavy rains, I set off with one of the preachers for Alexandria. This day I met with many difficulties. In crossing the water in one place, that I might reach the bridge under which the main stream ran, the water was above the top of my boot. In another place where we endeavoured to drive our horses over the run (the bridge being broke) we were likely to lose our beasts, the stream being too strong for them, and carrying them down. At last we got them out, and with great labour and some danger, patched up the broken bridge with the loose boards, and got over with our horses safe. After riding about forty miles, it grew so dark, and our horses and selves were so fatigued, that we lay at an inn upon the road, though we were within five miles of our friend's house where we intended to lodge.

Tuesday 24. We were locked up by the waters, so much rain having fallen the night before. We arrived however, at Brother Watson's, a local preacher, and he procured for me a little congregation.

On *Wednesday*, the 25th, I set off again: and after many doubts, and I confess, with trembling, was prevailed upon to walk over a long pine-tree, which lay across a strong and deep stream of water, in which I must have been inevitably drowned, if my foot had slipped. A man went before,

leading me by the hand. But here, as every where, the Lord was at my right hand, that I should not fall. On this day I crossed the very same run of water in the afternoon, where *the awful scene* happened, which, I trust, through the blessing of God, I shall never forget. We dined at a friend's, house by the way, and reached Brother Bushby's, at Alexandria, about seven in the evening. Here I met according to appointment that dear, valuable man, Mr. Asbury. He had informed the people, that when I arrived the Court-house bell should ring, and about eight o'clock I had a very large congregation in the Dissenting Meeting-house, to whom I insisted on the necessity of the *witness of the Spirit*.

Thursday 26. Mr. Asbury and I set off for General Washington's. We were engaged to dine there the day before. The General's seat is very elegant, built upon the great river Potomawk; for the improvement of the navigation of which, he is carrying on, jointly with the state, some amazing plans. He received us very politely, and was very open to access. He is quite the plain, country-gentleman. After dinner we desired a private interview, and opened to him the grand business on which we came, presenting to him our petition for the emancipation of the negroes, and intreating his signature, if the eminence of his station did not render it inexpedient for him to sign any petition. He informed us that he was of our sentiments, and had signified his thoughts on the subject to most of the great men of the state: that he did not see it proper to sign the petition, but if the assembly took it into consideration, he would signify his sentiments to the assembly by a letter. He asked us to spend the evening and lodge at his house, but our engagement at Annapolis.

polis the following day would not admit of it.— We returned that evening to Alexandria, where at eight o'clock, after the bell was rung, I had a very considerable congregation.

Friday 27. Mr. Asbury and I rode to Annapolis, in the state of Maryland, where the general court (the supreme court of judicature of the state) was sitting. This prevented my preaching in the Court-house. However I had a noble congregation in the Play-house, and most of the great lawyers to hear me. And, surprising! the fine ladies and gentlemen attended at five the next morning, so that I had one of the largest morning congregations that I have had in America. We have no regular preaching here yet, but I trust shall soon see good days. One lady was so desirous of my coming that she sent word to Mr. Asbury that she would advance two guineas for a carriage to bring me there from Alexandria; but that I did not accept of.

On the 28th, we reached our kind friend Mr. Gough's, having spent a few hours in Baltimore, and travelled about fifty miles.

Sunday 29. I preached and administered the sacrament at the Falls, as it is called, our church being built near a great fall of water. It was the quarterly-meeting. We returned to Mr. Gough's, where I preached in the evening.

Monday 30. We rode to Abingdon, where we agreed to give Mr. Dallam sixty pounds sterling for four acres of ground, which we had fixed upon as the site of our college, and had proper bonds drawn up. We returned in the evening to Mr. Gough's.

Tuesday 31. We rode to Baltimore, where I endeavoured in the evening to shew the people the necessity of union with Christ.

Wednesday, June 1. We opened our confer-

ence. As I expected to sail the next day, my brethren were so kind as to sit in the conference till midnight. I endeavoured to shew them at noon the necessity of being faithful to the ministry of the word. We thought it prudent to suspend the minute concerning slavery, on account of the great opposition that had been given it, our work being in too infantile a state to push things to extremity. However, we were agreeably informed that several of our friends in Maryland had already emancipated their slaves.

Thursday 2. I met my brethren early in the morning, and at eleven o'clock endeavoured to enforce St. Paul's awful exhortation to the elders of the church of Ephesus, Acts xx.

And now I took my leave of my friends, and set out in a boat for the ship Olive-Branch, which had sailed down the river the day before, and of which I got on board in the evening. In my younger days, one of the greatest afflictions in life to me, during the time it lasted, was to be torn away from my friends whom I dearly loved. This, through the extensiveness of my acquaintance, and the constant change of my place of abode, and partly perhaps through the grace of God, has of late years considerably worn away. But I think for many years I have not felt myself so effeminate (shall I call it?) as I did on parting with my American brethren, the preachers: and the sensation continued very painful for a considerable time after I left them.

From *Friday, June 3,* to *Sunday 12.* All this time we have been sailing about seventy leagues, having been locked up for five days in a place called Moxat-Bay. However this delay gave me an opportunity of writing forty or fifty letters to my friends on the continent. There is no other passenger in the ship, so that I have the state-room

always to myself, and the cabin most part of the day. It is a blessed opportunity for fellowship with God and the improvement of my mind. O that I may husband it accordingly! That I may return to England in the fulness of the blessing of the gospel of Christ.

Here, perhaps, I ought to apologize for giving so large an extract from the Doctor's journal, But after looking it over repeatedly, I could not prevail upon myself to leave any part of it out.— The scenes described were so different from what we have in these isles, and yet in general so agreeable; and more especially as we see such a pleasing though true picture of the Doctor's spirit and conduct, that I thought I should neither do justice to my subject nor my reader if I withheld these pages from insertion. But I will be as sparing as possible of such insertions in future, that I may not exceed the prescribed limits, and that I may have sufficient room to do justice to the other parts of my subject.

The Doctor, we see, during his excursions in America, took occasion repeatedly, while preaching, to deliver his sentiments against slavery. The abolition of the slave trade had engaged the warm attention of philanthropists, about this time, in Europe. Their exertions were continued for more than twenty years, till they were finally crowned with complete success. Dr. Coke had imbibed their sentiments and spirit, and finding slavery to be very common on the continent of America, he warmly bore his testimony against it. And it should be observed, that *whatsoever the Doctor's hand found to do he did it with his might*; and whatsoever he did he did it *heartily*, whether unto the brethren or unto strangers. It would seem, laudable as was the attempt, as well as the motive, there was some danger, at this time, of the Doctor,

Bishop Asbury, and the American Conference, acting too rashly and precipitately. And it seems, they themselves saw the matter in this light, after making a trial. The consequence was, that the minute which their conference had made against all slave-holders, had its operations suspended.— But it is a strange thing, that any person who fears God, loves man, and pays any regard to the bible, should traffic in the flesh and blood of his fellow men, or be offended at those who witness against the abominable practice. We see also, in some of the last pages preceding, that Dr. Coke used very active exertions for erecting and establishing a college, or rather several colleges, in America. And in a very short time, two colleges were prepared and opened, and promised very fair for doing good, and conferring credit on the Methodists. One of these they called Wesley-college, in honour of Mr. Wesley; and the other they termed Cokesbury-college, the name being composed of those of the two Bishops, Coke and Asbury. But one of these colleges being at least twice burnt down, and other discouragements occurring, the institution was altogether abandoned.

During Dr. Coke's stay in America, another circumstance happened, which must not pass unnoticed.

The American states, after renouncing the authority of the government of England, and after a war which continued about eight years, in which they were assisted by France, Spain, and Holland, became an independent empire. They established a government upon the system of representation, having two separate houses, and instead of an hereditary king, a chief magistrate, to whom they give the title of president, chosen by popular election, who was to go out of office at the end of

four years, except re-chosen. General Washington was their first president. And the government being acknowledged by other powers, and peace being established with England, it was thought that it would be very proper, in imitation of other religious denominations, for the American Methodists to present a dutiful and loyal address to his excellency President Washington, which was accordingly done, and signed by Bishop Coke and Bishop Asbury. But this brought Dr. Coke into a difficulty. He was a subject of the King of England, and a member of the Methodist society in England. The Americans had revolted against the mother country, and till lately had been called rebels, and treated as such. And though war had ceased and peace was signed, yet the spirit of hostility was not altogether extinguished. Mr. Wesley had been a decided adversary to the congress and General Washington during the war; and some of the preachers, as before-mentioned, had been obliged to flee from America and return to England. These things were not yet forgotten. The address, above-mentioned, was published in the American news-papers, which found their way to England. And one man, who, on more occasions than this, strove to raise himself in the esteem and confidence of Mr. Wesley, in a way not the most agreeable, attacked Dr. Coke for having signed the address; urging, that there were some expressions in it in favour of the new government of America, that were very improper to be used, at least by a subject of the King of England, and a member of the English Methodists. The poor Doctor found he was in an evil case, and the tide ran so strongly against him, that he was struck dumb, and sat in silence, and unemployed during the whole conference. Nor was this all. It was resolved, either that his name should for that year

be left out of the minutes, or that Mr. Wesley should publish his disapprobation of the Doctor having signed such an address. He made choice of the former punishment. There can be no doubt that he felt this very acutely. But whether it laid him under any temptations to the contrary or not, he still went on in diligent and zealous endeavours to do good. Though he was denied a *name* among them, he was still allowed his *place*, and preached and performed other duties as before.

In the former part of the year 1786, Dr. Coke made a tour through a considerable part of England, particularly the north, and even Scotland. And about this time, he was warmly possessed with the idea that it would be well for the Methodists to separate from the church; and the author of this publication saw a manuscript which the Doctor had written upon that subject, but which was never published. And after more experience, and more mature consideration, he seems to have given up the idea.

When Dr. Coke was on his first visit to America, we find by his account that he made some exertions for the promotion of missions on that continent. Indeed, without any impropriety, and especially in the then existing circumstances, the whole of Methodism in that country might have been called a mission. However, this was not what the Doctor meant in his journal. He meant, in a religious sense, the exploring of new regions, the breaking up fresh ground, the carrying the gospel into parts where the Methodists had no societies, and parts not included within the limits of any existing circuit.

The promotion of Christian missions was a work for which he was well calculated, and in which he took unspeakable pleasure for a considerable part of his life; and his zeal in this great

and good work increased with his years. This animated, filled, and almost absorbed his soul. It was sometimes very pleasing to observe, that when he was so overpowered with labour and fatigue, that he might be inclined to doze for a moment, if a mission or a missionary was mentioned, all the energies of his soul instantly sprang forth, while he immediately entered into the subject. This once made an observer say, "That if the Doctor was dead, and some person was to pronounce the words mission or missionary in his ear, there might be some hope of his return to life."— And yet, nearly the first, if not the very first which he contemplated, was the last in which he engaged, and he was not permitted to reach the country to which he was going, (the East Indies,) being suddenly called out of time into eternity.

In the *Arminian Magazine* for 1792, there is a long letter from a gentleman of Moldai, near Calcutta, in the East Indies, addressed to Dr. Coke, in answer to certain inquiries he had made, respecting a mission thither. This letter was dated February 19, 1785, at which time the Doctor was on the continent of America, where he had just formed the new Methodist episcopal church. He had written to this gentleman during the preceding year, upon the subject of the conversion of the Gentoos to the faith of Christ. He had asked this gentleman, 1. "What are the dispositions of the Hindoos, and the probability of their conversion?" To which his correspondent answered;— The whole country of Hindostan is peopled by two sorts of men, the Hindoos or Pagans, and the Mahometans. The former are every where far more numerous than the latter, and their distinctive characters every where much the same.— The leading features in the character of the Mahometans are pride and cruelty, treachery and love

of power; those of the Hindoos are abject servility, cunning, lying, dishonesty, and excessive love of money. Other vices the two sects have in common; neither is free of those which mostly mark the other, and the state of society and morals among the whole body of natives, Hindoos and Mahometans, affords at this very time, a most lively and lamentable exemplification of the state of heathenism described by the apostle Paul, in the first chapter of the epistle to the Romans, which gives a wonderfully just and concise view of a very wide subject.

As the light of nature is so much obscured among them, so they possess but very little of the light of science.

With respect to the probability of converting either the Hindoos or the Mahometans, humanly speaking, they appear to be very small. "The Mahometans, besides rejecting polytheism, possessing many just notions of the attributes of God and moral duties; acknowledge the divine missions of Moses and of Jesus Christ. But the very source from whence they derive these truths poisons them. They look upon Mahomet, who adopted much both from Judaism and Christianity, as the last prophet; and they think themselves secure in his doctrines. They still possess the same bigoted spirit which, kindled by him, established his imposture with the sword; and they are so proud, that there is little hope of convincing them. Besides that, there would be obstacles to their following their convictions similar to those which I shall mention in speaking of the Hindoos.

With respect to the Hindoos, who will form the first objects of any mission, it is hardly possible to conceive any people more completely enchained than they are, by their superstitions, and

by their moral and civil or political state. Besides their great ignorance, and their vices, they are under a most prostrate subjection of mind to their bramins. And their rajahs and zemindars, or landholders, exercise a high despotism over them.—The first division of the Hindoos into four castes, or tribes, according to the principal possessions, no longer remains in its original simplicity, but from these have sprung such a variety of subdivisions, that it is not easy to enumerate them; and still less easy to understand the points by which they are separated; and least of all to comprehend the manifold ways in which each caste may be forfeited or stained.

As the different castes neither marry nor eat with each other, and are thus so many exclusive communities; so any member of a caste who transgresses those greater laws or barriers of it, which in process of time have, by the craft of the bramins, been multiplied, becomes an outcast from it and all society; neither himself nor his children can find a single family who will intermarry or associate with them. And as this case has other civil inconveniences attending it, particularly to the poor who depend on their labour for subsistence; it is a very dreadful kind of excommunication, to a people whose religion, tempers, and habits, tie them so much to their own soil.—Again, as despotism has been the principle of government here in all ages, the people have hardly an idea of any other; and it descends in gradations through every rank.

“Now Sir,” continues this gentleman to Dr. Coke, “you will easily judge that these formidable bulwarks of a religious and civil kind, must powerfully deter the Hindoos from attempting to come out at the call of the gospel. They could have nothing before their eyes but loss of caste,

and all its penalties, with the persecutions of the bramins on this score, and of the zemindars on the plea of rent; or various misdemeanors which they are at no loss to invent. They must also encounter the resentment and contempt of their equals, and the loss of their business. In short, a poor creature could see nothing but disgrace, odium, want, and the ruin of himself and family. But besides all this, they have an implicit faith in their own religion, and must love the easy terms on which it indulges and absolves their vices, much better than the pure spiritual precepts of christianity. And they have seen too little of the influence of that holy religion on those who profess it, to apprehend its superior excellency. Nor must it be forgotten, that the zemindars and bramins would league together to prevent the preaching of the gospel in the villages; and thus the design would be obstructed in the very first stage of it."

" You see, therefore, Sir, that the difficulties are great; greater it may be in some respects than were those of the first preachers among the poor and more polished people of the Roman empire. Nevertheless the same divine power that then made a few obscure, and for the most part unlearned men, triumph over the united resistance of the spiritual, secular, and carnal powers of the world, remains unchanged; and without that aid, no work of conversion, however fair the probabilities, can be accomplished, and through it all things are possible."

This gentleman gave Dr. Coke much information as to the best plan of proceeding, should missionaries be sent. But I presume the number and magnitude of the apparently almost insurmountable difficulties, prevented any attempt from being made at that time. It seems, however, to

have occupied a place in the Doctor's mind, and was never erased thence, till having become so impressive, that he resolved to go himself along with a company that he engaged for the purpose. However, at that time, his mind was more immediately occupied in preparing some missionaries for Nova-Scotia, and one for the Island of Antigua. But before he embarked with these missionaries, he wrote a letter to the writer of the foregoing account of the East Indies, in which he said, "The difficulties in the way of a mission to Bengal are very great, but nothing is impossible with God.—But at present our openings in America, and the pressing invitations we have lately received from Nova-Scotia, the West Indies, and the United States, call for all the help we can possibly afford our brethren in that quarter of the world. As soon as the present extraordinary calls from America are answered, I trust we shall be able to turn our thoughts to Bengal."

The Doctor requested a continuance of the correspondence of this gentleman, and here all proceedings about a Methodist mission to the East Indies ended for that time, and for almost thirty years afterwards.

In the autumn of the year 1786, Dr. Coke, in company with Mr. Warrener, Mr. Hammet, and Mr. Clarke, three missionaries, sailed from Gravesend with an intention to reach Nova Scotia. But Mr. Warrener was designed ultimately to go to Antigua, to assist Mr. Baxter, of whom we shall have occasion to speak again. But they had a very tedious and rough passage. "On stormy seas unnumbered toils they bore," till, convinced they could not reach the port of their destination, they directed their course to the West Indies, and landed at St. John's, in Antigua, on Christmas-day, and met Mr. Baxter in the street going to the

chapel to perform divine service. Their mutual joy was almost beyond description.

As the Doctor published a short journal of this voyage, and of what followed upon his visiting the West Indies, and the continent of America, and as the account is very interesting, I think I should not do justice either to Dr. Coke or the reader if I did not here insert at least a copious extract of it. The whole of what he published, by way of journals, at different times, and afterwards all together, makes but a large pamphlet, or very small volume, and is now out of print. But as it is almost impossible to give a full account of him otherwise, I shall insert, in their proper places, extracts from what he wrote. It was written in three letters, addressed to Mr. Wesley, and consequently bears different dates, according to the times when the respective parts were written.

AN EXTRACT OF THE JOURNALS

OF THE

REV. DR. COKE'S

SECOND VISIT TO AMERICA.

SECTION I.

Antigua, January 2, 1787.

BY the powerful hand of God we have been brought to this island, as you will see by the following journal.

On *Sunday*, the 24th of *September*, we sailed from Gravesend, and the next day were opposite the Isle of Wight. The wind then turning against us, we did nothing for five days and nights but sail, for four hours, in the midst of blustering winds and surging waves, from the Isle of Wight towards the South of France, and the next ~~four~~ hours back again; and so alternately. We were most part of this time sick. How surprising it is that any would think of riding this great monster, except for the service of God.

But, for Him
Labour is rest, and pain is sweet.

On *Thursday*, the 28th, at night, we had a very providential deliverance from being run down by a large coal-ship, about three times as large as our brig. It was with great difficulty that we slipped on one side of her, after receiving from deck a general alarm of our danger: but the Lord was with us. On the day before, the Lord was extraordinarily present with me in my little bed-chamber: he did indeed pour out the consolations of his Spirit largely: and streams of filial, penitential tears, did in an unusual manner flow from my eyes.

I esteem my little bed-chamber (or state-room) a peculiar gift of God. It is taken out of the steerage; and is so far, on the one hand, from the common sailors, and on the other, from the cabin-passengers, that all is still and quiet, and here I can be with God: and, blessed be his name, he does make it my *sanctum sanctorum*, the holy of holies, filling it (my soul at least) with light and glory. Here is no one to disturb me but the two cabin-boys, who are separated from me by a partition, and whom I am able to keep in good order.

On *Saturday*, the 30th, we were obliged to take shelter in St. Helen's, and the next day got up to Spithead, which gave me an opportunity, with my brethren, of visiting our friends in Portsmouth. Brother Warrenner preached in the town in the afternoon, and I gave our friends a sermon on the necessity of the new-birth in the evening on the common. On Monday evening my congregation was larger than on the day before, when I endeavoured to lead the people to Christ, by the star which the wise men saw in the East. On Tuesday evening I took my leave of that kind people, shewing them the necessity of a death unto sin, and of having their lives hid with Christ in God; after preaching we concluded with the Lord's Supper: and our Lord did assuredly condescend to acknowledge his own sacred ordinance. It was a precious time.

About midnight, the tide being a little in our favour, I set off for our ship, being engaged to return every night. I had seven miles to sail, viz. to the Mother-Bank, near the Isle of Wight; and the wind was so boisterous, that my kind pilot (who is master of the commissioner's yacht) after rowing me about two miles, advised me to return to his yacht, which lay in the harbour. He and his men accordingly rowed me there, where, after some refreshment, I lay down on a couch (there being no bed) and slept for about three hours.—How much better off was I than my most honoured Master, who had not where to lay his head! Early in the morning they brought me to the brig; and for eight days more we were detained by the winds.

On *Thursday*, the 5th of *October*, we had the highest storm that has been remembered on that coast for these six years, according to the accounts of the neighbouring inhabitants. A small sloop

got entangled in the cable of one of our anchors, which was likely to do us much damage, and to ruin the sloop; but what small things are these, to those whose anchor is cast within the veil. On *Sunday*, the 8th, we read prayers and a sermon to the cabin passengers, the sailors not appearing.

On *Wednesday*, the 11th, we removed to Yarmouth-harbour, in the Isle of Wight, and the next day were in great danger of being run down by a frigate, which by mercifully endeavouring to avoid us, run on shore; but the shore consisting chiefly of mud, the frigate received no damage. On *Thursday*, the 12th, we sailed into the channel, and got to the Land's-End on the 14th.

Sunday, the 15th, Brother Warrenner read prayers and I preached, endeavouring to explain the nature of our Christian calling, the necessity of walking worthy of it, and the way thereto, with a close application of the whole: the sailors for the first time were present.

Sunday, the 22d, I went on deck about half an hour before sun-rise, and had the pleasure of seeing the most glorious sight I ever beheld, except once on my former voyage to America. The Eastern sky was covered with a most beautiful canopy of purple, which was all over decorated with spangles of gold. The heavens did indeed declare the glory of God. I would, I think, at any time go ten miles to see so noble a display of the handy work of my Maker. And this God is my God: what a ravishing consideration!—Twice this day we read the prayers of our liturgy. In the morning I enlarged on the nature of repentance and justification; and Brother Clarke in the afternoon gave a rousing sermon on those impudent words of Pharaoh, "Who is the Lord, that I should obey his voice?" But alas! they are

all like the deaf adder, that refuses to hearken to the voice of the charmer, charm he never so wisely.

Tuesday, the 17th. We have had little else but storms and squalls since we sailed. But this morning a most alarming circumstance called forth all our attention. A leak was observed in that part of our ship which lies under the cabin; and we are now about half way between the two continents. However, after long examination, it was found that the leak was above the surface of the water, and that the water came in only when the ship *heeled* (as they term it.) It was the opinion both of the captain and mate, that nothing could be done to stop the breach; but that our pumps could easily command it, if it did not increase.

Last night they were obliged to shut up all the hatches, and for some time past they have shut all the windows in the cabin. This is indeed a time for the exercise of resignation. May I duly improve it, whether it end in life or death. The sailors this night, for the first time, joined us in family-prayers.

Friday, the 27th. Last night was the most tempestuous I ever knew at sea. The captain says that he has not known such a night these ten years. Though we lay to, they were very apprehensive that the wind would break the main-mast, and about midnight sent down for two hatchets, that they might cut it away if necessary. But our Lord sitteth above the water-floods. This morning we found that the leak lets in more water than it did yesterday. I retired in the morning to meditate seriously on that circumstance. I considered, What reason have I to desire to live? I have really forsaken all for Christ, and have nei-

other motive nor desire to live but for the church of Christ. And why should my desire be so strong on that account? With what perfect ease can the Lord fill up my province with one that is infinitely better qualified? I am therefore willing to die. I do love my God, and have an indubitable assurance that whatever is wanting he will fully supply before he takes me into the world of spirits.

Sunday, the 29th. During divine service, most of the sailors being present, I delivered my soul: insomuch that one of the passengers, a gay, irreligious young man, retired after the service, and wrote me a letter, informing me that I was not his pastor, and insisted on receiving the usage which as a passenger and a gentleman he had a claim to. A few fair words brought him into good humour.

Tuesday, the 31st. We find that our leak has not increased. I seem now to be sea-proof, and can devote my whole day to reading, writing, and religious exercises. A considerable part of the time I spend in studying the French language, particularly the grammar and the French exercises. Three or four hours I employ daily in conversing in French with our ever blessed Lord and the inspired writers. Sometimes, for a little variety, I read Virgil; and every day a canto out of the works of Edmund Spenser, the English Virgil. I am astonished the writings of Spenser are not more read. His genius and strength of imagination were amazing; and from his allegories may be extracted some of the most instructive lessons of religion; indeed, I grudge not the twenty shillings I gave for his works. With such company as the above, I think, I could live contentedly in a tub.

Wednesday, Nov. 1. We are likely to have a long passage: but this single consideration—

that I am in the very place where God would have me to be, and am going on the very business which God has allotted for me—is a sufficient support under every trial: and this assurance, blessed be God, I do possess fully and satisfactorily.

Nov. 5. I endeavoured to enforce the necessity of believing on the Lord Jesus Christ, after explaining the nature of faith, and the salvation which proceeds therefrom. O that the Lord would open their dull ears!

Nov. 7. Brother Hammet was taken ill with a fit of the ague; but by administering to him an emetic on the next day, and a purge on the following, I trust it is gone, through the blessing of God.

Sunday, 25. This day one of the main-stays of the main mast broke, but has been tolerably repaired.

Monday, 26. The other main-stay has also given way, but is now repaired. Our tackling has received great injury from the severe gales of wind which we have met with, with hardly any interruption from the time we sailed. Brother Clarke's hair falls off wonderfully; but he bears himself up with great courage, as do the other brethren.

Thursday, 29. A dreadful gale blew from the north-west. At ten at night, I heard the Captain's wife crying out in a most dreadful fright, and presently Mr. Hilditch (one of the passengers) came running and crying, "Pray for us, Doctor, pray for us, for we are just gone!" I came out of my state-room, and found that a dreadful hurricane (I assuredly may call it) had just arisen.—The ship was on her beam-ends. They had not time to take down the foresail, and were just going to cut away the main-mast as the last

remedy, expecting every moment that the ship would be filled with water and sink. My brethren and myself at this awful moment retired into a corner to pray, and I think I may say we all felt a perfect resignation to the will of God. Through grace, I think I may assert, that I was entirely delivered from the fear of death. But Brother Hammet was superior to us all in faith for the occasion. His first prayer (if it could be called by that name) was little else than a declaration of the full assurance he possessed that God would deliver us: and his second address to God was a thanksgiving for our deliverance. It was not till after this, and after we had sung a hymn together, that the fore-sail was shivered in pieces, and by that means the masts were saved, and probably the ship itself. It is awful to hear the Captain and one of the passengers who was on deck during this tremendous tempest, give a relation of it. It appeared to them as if the clouds, the air, and the water, were all mixed together. After the immediate danger was over, we drove with the wind, which carried us with nothing but the bare poles, at the rate of six miles an hour for eight hours and a half.

Monday, Dec. 4. This night was most dreadful. The sailors were just like the messengers of Job, coming one after another with dismal tidings, that now one rope was broke, and now another. All the hatches were closed, as they had been twice before. And now the whole ship began to ooze at every joint. The next morning we held a little council. The captain being convinced of the impossibility of reaching the port of Halifax this winter, it was the unanimous opinion of all, that no other refuge was left us, under God, but to sail with all possible expedition for the West Indies. At present our sails appear like wafers.

Our ropes are quite white, all the tar being washed off; in short, the ship may already be said to be half a wreck. We have this day agreed to enter upon an allowance of water and several other things; but the greatest trial of all to me is, the having hardly any candles remaining: but to the glory of God I can say, that to me to live is Christ, and to die is gain. It is very remarkable, that since we came to the banks of Newfoundland, I have had a strong persuasion, and I believe, a divine one, that we shall be driven to the West Indies. For about three weeks past, we have gained upon the whole but one hundred and twenty miles; doing nothing in the general but lying at the mercy of the waves.

Dec. 15. This day we had the pleasure of seeing one of the tropic birds with a most beautiful plumage. Several of the clouds also in the morning appeared in columns in a manner I had never seen before.

A remarkable phenomenon appeared a few nights ago. The captain and all on deck saw a light, like the light which a ship holds out when it passes by another ship. They all said they could swear that they saw it. It seemed quite near to them. The captain called for his trumpet to speak to the people of the ship: but before the trumpet came, the light was gone, and we knew no more of it.

Dec. 25. This day we landed in Antigua, and in going up the town of St. John's we met Brother Baxter in his band, going to perform divine service. After a little refreshment I went to our chapel, and read prayers, preached, and administered the sacrament. I had one of the cleanest audiences I ever saw. All the negro women were dressed in white linen gowns, petticoats, handkerchiefs and caps; and I did not see

the least spot on any of them. The men were also dressed as neatly. In the afternoon and evening I had very large congregations.

Jan. 5, 1787. I have preached in this town twice a day. The house used to be filled in the evenings about an hour before the time of preaching: and I have made it a rule to begin about half an hour before the time. Our society in this island is near two thousand: but the ladies and gentlemen of the town have so filled the house, that the poor, dear negroes who built it, have been almost entirely shut out, except in the mornings: and yet they bear this, not only with patience, but with joy. Two or three times I have preached in the country. Our friends who invite us to their houses, entertain us rather like princes than subjects: herein, perhaps, lies part of our danger in this country. The country is very romantic. The cocoa-tree is very magnificent; and the milk which the nuts yield, is most cooling and delicious. Every thing is new, and therefore the more pleasing. Last week my brethren with myself were invited to dine with Prince William Henry by the company of merchants, and, (though I do not like those great feasts, yet) lest we should seem disloyal, which would be one of the farthest things from my heart, I consented to do myself the honour of going with my brethren. This day a gentleman with whom I dined, intimated, that if five hundred a year would detain me in this island, I should not leave it. God be praised, five hundred thousand a year would be to me a feather when opposed to my usefulness in the church of Christ.

We have held an infant conference. A pressing invitation has been sent us to visit St. Vincent's; and this evening we are to sail for that island. Brother Warrenner is to remain here.

We have about twenty recommendatory letters. There is, as far as we can at present judge, a fair opening in St. Eustatius. A little while ago Brother Baxter received two warm letters of recommendation for that island; and Brother Hammet has just received one for St. Kitt's. We are all in remarkable good health. All is of God, I have no doubt, but it would be an open resistance to the clear providences of the Almighty, to remove any one of the missionaries at present from this country.

SECTION II.

Dominica, January 15, 1787.

ON *Friday*, the 5th inst. I sailed with Brothers Baxter, Hammet, and Clarke, from Antigua. On *Sunday*, the 7th, we landed at this island.—The night before we stopt on the coast, and Brother Baxter and I landed, being informed by our captain of one Mr. Burn, a planter, a generous young man, who lives within half a mile of the sea, and who probably would be very glad to encourage a mission in the island. After walking a quarter of a mile we came to a little river which we waded through, and on calling up Mr. Burn, who was gone to bed, he received us, and entertained us courteously, and gave us every encouragement we could expect from an unawakened man; assured us he should be glad to entertain the minister whenever he should visit his estate; that there were about four hundred negroes in the neighbourhood, and that he had no doubt but the few neighbouring planters would give us the same encouragement. Here we met with

two old negroes, who, I apprehend, had been formerly among the Moravians at Antigua, who exceedingly rejoiced at the thought that they were likely to have the gospel preached to them again.

When we came to Roseau (Dominica) on *Sunday*, we went to the house of a Mrs. Webley, a Mulatto-gentlewoman of some property, with whom Brother Baxter had some acquaintance at Antigua. She received us with great joy and kindness, and gave notice I should preach in her house at four in the afternoon. The congregation was considerably larger than the house could contain, and heard in general with deep attention, whilst I endeavoured to display to them the elect, precious corner-stone, and the way of being built upon him. I would have taken the street, if the brethren had not thought it best for me not to be too bold, till I had waited on the governor, which I intended doing on my return. We also visited the barracks, and there found two soldiers who had been in our society in Ireland, and expressed very earnest desires that a mission might be fixed in this island. In the evening we got into our schooner, and after sailing by Martinico and St. Lucia, we landed at Kingston, St. Vincent's, on Tuesday, the 9th.

Here we have a very fair prospect. Brother Baxter introduced us to one Mr. Claxton, a man of property. He was awakened by the ministry of Mr. Gilbert, and met in class at Antigua for some time; but had never heard Brother Baxter. He has much of the spirit of a Methodist: his wife also fears God. The evening after we landed, I preached in his house to a large congregation.— On Wednesday, the 10th, we set off for the plantation of Mr. Clapham, a gentleman of fortune, nearly related by law to Sister Baxter. He was

previously informed of our intentions to wait upon him, and sent horses for us. He lives about nine or ten miles from Kingston. We were received with very great kindness. In the evening I preached in his large parlour; and on informing him that Brother Clarke was to remain in the island, he gave him a pressing general invitation; he observed, it was possible he might have accidentally some company who would look upon a sermon as an intrusion, but in that case Mr. Clarke at the proper time might convene the negroes into a large boarded room which was separate from the house: and that he would speak to Mr. Jackson, a neighbouring gentleman, who, he did not doubt, would readily enter on the same plan. In my way to Mr. Clapham's, I called at the house of one Mr. Morgan, a gentleman of large property, whose lady (he not being at home) informed us that Mr. Clarke would be always welcome to instruct and preach to their negroes at proper hours.

On my return to Kingston, I found that our friend Claxton had fitted up with seats a large warehouse or cellar for a preaching-house; and also two small rooms for the preacher, one for his bed-chamber, and the other for his study. We also waited on the president of the council, who acts as governor, the late governor being dead, and the vacancy not yet filled up. He also received us with great courtesy, wished us success, and gave permission to Brother Clarke to preach in the Court-house on Sundays. A gentleman of fortune in Kingston, Mr. Steward, who keeps a very large shop or warehouse, and with whom we dined, is rejoiced above measure at our visit. He made me a present of a large cocoa-nut shell very curiously engraved and set in silver. To Brother

Hammet he gave a seal, worth, I suppose, three or four guineas; and to Brother Baxter a pocket dressing-table for shaving, &c. worth, I suppose, two guineas. To Brother Clarke, he said, he would make no present then; for, says he, I shall have him near me when you are gone, and he shall never want. He was many years ago in our society in London, and through various vicissitudes is become a very rich man, though once poor. He and Mr. Claxton are beginning already to talk about ground for a preaching-house. I formed a class of six whites as an introduction. Besides these, there are six or seven of the soldiers in the barracks who are deeply serious; one of them exhorts. They have built a hut for their public and private meetings within their barracks, and constantly meet together at five in the morning, except when military duties interfere, and then they meet at half-past four in the morning. Their ill-natured commander-in-chief will not suffer Brother Clarke to preach within the barracks, but the poor soldiers were to meet him in class at Mr. Claxton's, on the day after I left St. Vincent's.

On *Friday*, the 10th, we dined, by invitation, at Mr. Otley's, a member of the council, and one of the principal men, perhaps the second in the island: he lives about seven miles from Kingston. He is a very agreeable man, and his lady has something serious in her. Notwithstanding there were two thoughtless officers at dinner with us, he gave Brother Clarke a general invitation to make his house his home. Sir William Young, on whom I waited at Antigua, and who received me with very great courtesy, has a large estate just by Mr. Otley's. In short there is a little circuit opened to us already in this island: nor shall I be surprised if Brother Clarke has, in a few

weeks, five hundred catechumens under his care. In Kingston it is surprising with what eyes of affection the poor negroes look upon us, when we pass by them; and one of them was overheard telling his companions, "These men were imported for us." There is a member of the assembly; to whom I had strong letters of recommendation, on whom I had not time to call. There is also another gentleman who is personally known to Brother Baxter, and who has six of our pious Antigua negroes on his plantation, on whom also we had not time to wait. It is impossible to have any doubt concerning the will of God, in respect to the appointment of a missionary for this island; in respect to Antigua and St. Vincent's, all is as clear as if it was written with a sun-beam.

The island of St. Vincent's is romantic beyond any thing I ever saw before. The hanging rocks, sugar-canes, cotton and coffee plantations, &c. make such a beautifully-variegated scene, that I was delighted with it; but, I trust, did not lose sight of the great Author of the whole.

Monday, January 15, we landed again at Roseau (Dominica.) We intended being here yesterday, but were prevented by a calm. After breakfast, we waited on the governor, who received us very politely, and signified his approbation of our plan of establishing missions among the negroes.—Afterwards we came to the plantation of Mr. Cherrurier, brother to Mr. Cherrurier, one of the leaders of our society in Dublin. He expresses his great desire of having a missionary fixed in the island, assuring us that he will readily contribute to his support, and encourage his usefulness. I think the Lord will soon have mercy on this island.

This evening we examined minutely that wonderful little insect, the fire-fly. It appears

as if he had a real spark of fire continually burning in his belly. We could see what o'clock it was in a dark room with the help of one of them.

Tuesday, the 16th, we set off for St. Christopher's, where we arrived on Thursday. On our arrival, we found that intelligence had been sent here from Antigua, of our intention of visiting this island: and a house was provided for us to lodge and preach in. Mr. Cable, a Mulatto gentleman, a printer, has shewn us the utmost kindness and attention. A Mrs. Seaton also, a Mulatto gentlewoman, has been very kind. The two last mentioned deeply fear God. One Mr. Bertie, a jeweller, is likely to become a sincere friend. On Thursday evening I had a good congregation, considering the notice given.

On *Friday*, the 19th, we went with some recommendatory letters to the island of Nevis, which is very near St. Christopher's: but it proved to all appearance the most useless as well as the most expensive journey that we have taken.— We were received politely, but every door seemed shut against our ministry.

On our return to St. Christopher's, we received an invitation to preach in the Court-house. Brother Hammet preached on *Sunday* afternoon, and I in the evening. The crowd was prodigious in the evening. Six or seven principal gentlemen of the town have invited us to their houses, to some of which we have gone. Among the rest was the parson of the parish. Our friends have rented a convenient house for Brother Hammet.

A gentleman in the island of Nevis, (Mr. Brazier, a member of the assembly) has sent an invitation to Brother Hammet to come over to preach to the negroes. An illegitimate son of the president of the council of Nevis, has also given

Brother Hammet an invitation to preach in his house at Charleston, the principal town in the island of Nevis. So that our journey to that island has not been so fruitless as we imagined.— We have lately seen a curious fish exactly like a land hedge-hog, but when dressed, it eats as well as a turtle.

On *Wednesday*, the 24th, we sailed from Basse-Terre, St. Kitt's, and stopped at Sandy-Point, a town in the same island, where we called on one Mr. Sommersal, a gentleman of property, at whose house Mr. Tunnel, one of our American elders, who took a voyage to St. Kitt's, for his health, once preached. He promised us that he would consult with some of his friends in the neighbourhood, and with them endeavour to procure a proper place for Mr. Hammet to preach in.

In the afternoon we landed at St. Eustatius, and were met by two black men, who asked us whether we were not some of the brethren (I thought they meant the Moravians, but afterwards found they meant Methodists.) I told them we were of the same kind: then, said they, if you will come with us, we will shew you your home. I told them that we wanted to see Captain de Lion; the captain of the blacks, to whom we had recommendatory letters. You had better, said they, go home first. And accordingly they brought us to a very comfortable house, belonging to a family of free blacks, where we have been most hospitably entertained. Some serious free blacks had received intelligence, I find, from St. Kitt's, of our intention to visit them, and had joined together to bear the expence of supporting us. In the evening, a pretty congregation, without any regular notice, was gathered together: but being now in the dominions of a foreign

power (Eustatius belonging to the Dutch) I thought it prudent to inform the people that I should not preach that evening, as I had not waited on the governor: and yet, notwithstanding, we were obliged to pray three times, and sing twice, before they would go away. The Lord raised up lately a negro-slave whose name is Harry. (who was brought here from the continent, and who was formerly a member of our society) to prepare our way. Harry did so grieve in spirit at the wickedness of the people around him, that at last the fire broke forth, and he bore a public testimony for Jesus. The governor came to hear him, and approved of what he said; but in a little time the poor slaves were so affected under the word, that many of them fell down as if they were dead, and some of them would remain in a state of stupor for some hours. One night sixteen of them fell down in this manner. Then the governor sent for Harry, and forbid him to preach any more under severe penalties. He would have ordered him to be whipped, if the fischal, or supreme judge, who was present at the same time, had not observed that he had done nothing worthy of corporal punishment. Harry has awakened about twenty souls, who are willing immediately to be put into class. There is also a black woman here who came from America, who loves God. The day after Harry's mouth was stopped, we landed, to the joy of his poor little flock; and one the day we landed, the governor was taken ill.

Thursday, the 25th, we waited on the captain of the island, who now represents the governor, and on the fischal or judge. The fischal told us that we must be private, till the court had considered whether our religion should be tolerated or not. The captain also ordered us to prepare

our confession of faith and credentials, and to present them to the court on Saturday; with all which we complied. We have been since informed that they were highly satisfied with our confession; but they ordered us to wait till the next court for an answer, which will be held on Wednesday in the next week. They could all speak English, except the fischal, and yet they would converse with us only through an interpreter; this is, I suppose, the custom. Indeed, there is much more English than Dutch spoken in this island.

Sunday, the 28th, a private message was sent me that the captain and council would be glad to meet me in the afternoon in a private house, to which the captain of the blacks would bring me; and hear me preach. I met them accordingly at the time appointed, and preached before them on 1 John v. 12. *He that hath the Son, hath life.* Our friend Captain de Lion tells me they were highly pleased, and in the evening the interpreter of the court sent us one of his black maid-servants to be instructed, and prepared for baptism: she really seems, in some measure, to feel herself a sinner.

We have seen here a most curious fish. It is small, but has two horns on the top of its head, two horns behind, and a tail like a paddle; its head and eyes are exactly like those of a hog.—When dressed it eats like the flesh of chicken.

Tuesday, the 30th, I waited on the captain again, to resolve two questions, 1. Why do you call yourselves Methodists? 2. How are your ministers supported?

SECTION III.

ON *Saturday, Feb. 10*, I set sail from St. Eustatius in a large Dutch ship, and after an agreeable voyage of eighteen days arrived at Charleston-harbour. On taking leave of my poor black friends, they heaped upon me such a quantity of seed-cakes, sweet biscuits, oranges, bottles of jelly, &c. that we had not consumed above one-half of them on our voyage, although there were seven in the cabin to partake of them. Before I left St. Eustatius, I formed six regular classes; and I have no doubt, but they are all (one person only, perhaps, excepted) at least deeply awakened; and *that one* has evidently good desires. If I had staid there one day more, I think I should have formed a seventh class.— Three of them I gave to the care of Harry, which I expect will soon multiply; two to our North American sister, and one to a black named Samuel.

The captain of our ship read some prayers and a portion of sacred writ to his people every morning and evening, and a sermon on the Lord's-day: and though, I fear, there was no vital religion among them, there was the greatest decency and propriety of conduct I ever saw in a ship; and this, I have been informed, is the case with most of the ships of Holland. During this voyage we were very successful in catching dolphins.

On the first of *March* I landed at Charleston, and spent a comfortable month with the infant-society in this city. Soon after I came here, I had the pleasure of opening a new church, which will contain about fifteen hundred people. From

that time my congregations were very large. At five in the morning, about three hundred used to attend. Since my visit to the islands, I have found a peculiar gift for speaking to the blacks. It seems to be almost irresistible. Who knows but the Lord is preparing me for a visit in some future time to the coast of Africa.

About a week before my departure from this city, Mr. Asbury gave me the meeting. Our interview at first was rather cool, but soon the spirit of peace and love came upon us, and all jealousies were immediately removed. The preachers who labour in this state and Georgia, also met us here, according to the direction of Mr. Asbury; and in our conference which we held together, the spirit of concord and love did eminently preside. All was peace and harmony. And at the public ordination of two deacons, the Lord was pleased to pour out his Spirit largely upon us. As there are no more than forty whites here in society, the building of a church worth a thousand pounds sterling, has filled the people in general with amazement. Great has been the work of God both in this state and that of Georgia, for the little time that we have laboured in them. While my soul is exulting in the prosperity of Zion, I feel an additional pleasure in the thought that Georgia was the residence and sphere of Mr. Wesley's usefulness for some years; every thing that is likely to give him pleasure, administering a proportionable pleasure to me.

Mr. Asbury (who is assuredly a great man of God) has treated me with much respect: for he has not only provided for me a good horse with its proper attire, but (as there is no time to procure a regular publication of me at the places through which I am to pass) has delivered up to

me his own plan, and intends to accompany me to New-York.

Much of the glory and of the hand of God have I seen in riding through the circuit called Pee-Dee, in South-Carolina. When I was in America before, there were but twenty in society in this circuit; and it was much doubted at the conference, whether it would be for the glory of God to send even one preacher to this part of the country. But now, chiefly by the means of two young men, Hope Hull, and Jeremiah Maston, the societies consist of eight hundred and twenty-three members; and no less than two and twenty preaching-houses have been erected in this single circuit in the course of the last year. The preachers here ride about one hundred miles a week on an average; but the swamps and morasses they have to pass through in the winter, it is tremendous to relate! Though it is now in the month of April, I was above my knees in water on horse-back, in passing through a deep morass, and that very late in the evening, when it was almost dark, in order to reach the house of Mr. De Busse (one of our friends) in whose neighbourhood I was to preach the next day; but we had with us a faithful guide.

In the course of our journey through North-Carolina, I preached (among several other places) at the house of Mr. Hodgins, near the town of Salisbury. He was formerly a dancing-master, and has amassed a considerable fortune, with which he has purchased a large estate: and is now a friend of the gospel, and some of his family are indeed friends of God. He has the first prospect from his dwelling-house of open lands, woods and water, that, I think, I have seen in America. We have in this state got up to the Cherokee-Indians, who are in general a peaceable people. I

trust, the grace of God will in time get into some of their hearts.

In travelling through Virginia, our rides were so long that we were frequently on horseback till midnight after preaching in the middle of the day. Since I left Charleston, I have got into my old romantic way of life, of preaching in the midst of great forests, with scores, and sometimes hundreds of horses tied to the trees; which adds much solemnity to the scene.

In the course of my journey through this state, I visited the county of Halifax, where I met with a little persecution on my former visit to this continent, on account of the public testimony I bore against negro-slavery. I am now informed that soon after I left the county on my former tour, a bill was presented against me as a seditious person before the grand jury, and was found by the jury: and ninety persons had engaged to pursue me and bring me back again: but their hearts failed them. Another bill was also presented in one of the neighbouring counties, but was thrown out. Many of the people, I find, imagined that I would never venture amongst them again. However, when I came, they all received me with perfect peace and quietness; and my visit, I have reason to believe, was made a blessing to many. Indeed, I now acknowledge that however just my sentiments may be concerning slavery, it was ill judged of me to deliver them from the pulpit. A man who pursued me with a gun in order to shoot me when I was in this neighbourhood before (but this circumstance was then secreted from me) is now converted to God, and become a member of our society.

In Mecklenburg county in this state, where the Lord is not only increasing but deepening his work in a very glorious manner, we held our

second conference. After some little jealousies were removed, we renewed our love more closely than ever, and our whole business was conducted with great dispatch and most perfect unanimity. On the Lord's-day I had the largest congregation I ever saw in America, although there was no town within a great many miles of the place: I think there were about four thousand hearers.— We here ordained five deacons in public, and it was a very solemn and profitable time, I believe, to very many.

One circumstance at this conference gave me very great pleasure. Brother Hawes, one of our elders, who last year was sent with a preacher to Kentucke, on the banks of the Ohio, near the Mississippi, wrote to us a most enlivening account of the prospect in his district, and earnestly implored some further assistance. "But, observe!" added he, "No one must be appointed for this country, that is afraid to die! For there is now war with the Indians, who frequently lurk behind the trees, shoot the travellers, and then scalp them: and we have one society on the very frontiers of the Indian country." After this letter was read, a blessed young man (Brother Williamson) offered himself as a volunteer for this dangerous work. What can we not do or suffer, when the love of Christ constrains!

In a few days after this, we arrived at Richmond. Many of the inhabitants, I was informed, had said that I would not dare to venture into that town (which is the seat of government in Virginia) on account of a petition for the abolition of negro-slavery which had been presented to the general assembly, and had been subscribed by a very respectable body of freeholders, the origin of which was attributed to me. But they did not know me; for I am a plain blunt man, that goes

directly on. However, instead of opposition, the governor of the state, who resides there, ordered the Court-house to be opened to me, and a very respectable and very attentive congregation I was favoured with.

From Richmond to Alexandria, which is a hundred and twenty miles or thereabouts, we have no societies. At one of the inns we joined a company of agreeable men, who were not unacquainted with the Methodists, though they were unacquainted with God. These gentry laid a plot for us, I have reason to believe. For in our first dish of tea there was a little taste of rum; in our second a little more; but the third was so strong, that on our complaining of a conspiracy, it seemed as if the rum had sprung into our tea of itself, for both the company and waiters solemnly protested they were innocent.

On the last day of *April*, Mr. Asbury and I arrived at Baltimore; and on the next day our third and last conference began: when, behold, Satan exerted his utmost subtilty.

Never surely was more external peace and liberty enjoyed by the church of God or any part of it, since the fall of man, than we enjoy in America: and every thing seems to be falling before the power of the word. What then remained for the infernal serpent, but to sow the seeds of schism and division among ourselves. But, glory be to God, yea, glory forever be ascribed to his sacred name, the devil was completely defeated. Our painful contests, I trust, have produced the most indissoluble union between my brethren and me. We thoroughly perceived the mutual purity of each other's intentions in respect to the points in dispute. We mutually yielded, and mutually submitted; and the silken cords of love and affection were tied to the horns of the altar for ever and ever.

The Lord has done marvellous things in this land in the course of the last year. No less than six thousand six hundred have been added to the society on the balance in the United States alone. And, praised be the Lord, the work is deep as well as wide. O that I myself may be watered under this glorious shower, and lose nothing of my share in the blessings which the heavens are pouring down.

At this conference another young man offered himself as a volunteer for Kentucke: and the two preachers are to be sent off as soon as possible, breathing the true spirit of missionaries.

I felt much of the power of God in all my public administrations at Baltimore; and I have no doubt but many of my hearers felt it too.—The divine Comforter was also very graciously present at the ordination of two elders and eleven deacons.

On *Tuesday*, the 8th of *May*, Mr. Asbury and I paid a visit to our new college, which will be opened (we expect) between this and Christmas; and we trust, will unite together those two great ornaments of human nature, genuine religion, and extensive learning. The situation pleases me more and more. Our object is (not to raise gospel-ministers but) to serve our pious friends and our married preachers in the proper education of their sons.

We now visited our affectionate societies in Philadelphia and Yew York. In each of these cities we want a second church, and I believe, the Lord will soon enable them to bring this to effect.

Not meeting with a suitable ship in the port of New York, (and after taking an affectionate leave of my dear friend Mr. Asbury) I returned to Philadelphia. On the road I waited on Mr. Ogden,

of Elizabeth-Town, New Jersey, a minister of the church of England, and a minister also of Jesus Christ. He is the only regular minister I have met with, that enforces the Methodist discipline among his people. He has many classes under his care; and much of the life of God, I doubt not, is among them. In the evening I preached in his church.

On *Sunday*, the 27th of *May*, after preaching a farewell-sermon to our friends in Philadelphia, I embarked on board a merchant-ship for Dublin. The captain, his wife, and another gentlewoman, who are my company, manifest as much decency, courtesy, and respect, as can be expected from unawakened persons. But God is with me, his weak, sinful worm, glory be to his blessed name.

On *Monday*, the 25th of *June*, by the mercy of God, I arrived safe in Dublin-Bay, after a passage of twenty-nine days: and was received in much love by our Irish brethren.

Respecting Nova-Scotia, to which Dr. Coke intended to have taken the two missionaries, I have to observe, that Mr. Wm. Black, a native of Huddersfield, in Yorkshire, and a very zealous and useful preacher, had resided in that country many years. During the American war, he repeatedly importuned Mr. Wesley to send preachers to help him. But he would not send any across the Atlantic, during that unhappy contest. Mr. Black therefore had to labour alone, and endeavoured to preserve alive the little flame which had been kindled by the grace of God. But the wide extent of his circuit rendered it impossible for him to establish and enforce the Methodist discipline as he otherwise would have done. After the peace, two preachers, both of the name of Mann, went from the states with the loyal refugees,

to Nova Scotia, and acted in conjunction with Mr. Black. And soon after, Mr. Wesley sent a preacher from England, Mr. James Wray, to their assistance. At the death of Mr. Wesley, about five hundred whites and two hundred blacks were in the Methodist society, in that county, with a prospect of still greater good. Since that time the number has been more than doubled.

Respecting Dr. Coke, and his second visit to the continent, as a faithful and impartial historian, I must mention, that as the Doctor met with some humiliating trials when he returned to England, after his first visit, as before stated, so upon his next visit to Mr. Asbury, and his brethren, he found that jealousy, and other passions not of the best sort, had been working against him. He had to bear some very mortifying and humiliating circumstances. Their conduct spake the languages of too many in a still more important case, "We will not have this man to reign over us." In short, the Methodists, and especially the preachers, were for imitating their countrymen, in a political sense, by renouncing all connexion with the Methodists in Europe. But afterwards the matter was patched up, and upon the several subsequent visits which he paid them, he was acknowledged as a bishop among them. They importuned him to stay among them, and at one time, he partly engaged so to do. But circumstances prevented it.

Upon his return from America, in 1787, we find that he first fell into his old employment by presiding at the Irish conference, and then crossed the channel to the conference in England, which was that year held at Manchester.

From this time, to the time of his death, he zealously and unremittingly promoted missions in the West India Islands. From the time that he

was carried thither by contrary winds and stress of weather, and saw with his own eyes the state of religion, and especially the condition of the poor negroes, in that country, he seemed to think himself peculiarly called to do good to those islands.

But I shall not, at so early a stage, enter fully into the subject of missions. I shall defer this till I shall have waded through some of those stormy years which succeeded the death of Mr. Wesley. However, it will be proper to state the Doctor's visits to the West Indies, in the order in which they took place.

Nothing very remarkable occurred pertaining to him after his second return from America, and prior to his third visit to that country and the West Indies. He spent considerable portions of his time in London; made tours in various directions, through different parts of Great Britain; annually visited Ireland; and took a very active part in every thing belonging to the Methodist connexion. Mr. Wesley frequently commissioned him to do sundry things, in different parts, and with reference to sundry concerns. The Doctor executed these commissions with fidelity, alacrity, and zeal: Yea, perhaps, sometimes with too much zeal. His zeal to serve Mr. Wesley, and the cause of religion; the natural warmth of his constitution; his consciousness of his own integrity, together with the provocations he sometimes met with, upon some occasions induced him rather to over-do matters. He had then to apologize, beg pardon, and recede a little. It was upon one of these occasions that Mr. Wesley said, "Dr. Coke and I are like the French and the Dutch. The French have been compared to a flea, and the Dutch to a louse. I creep like a louse, and the

ground I get I keep, but the Doctor leaps like a flea, and is sometimes obliged to leap back again." But whatever defect there might be in his prudence or moderation, there never was any in his integrity; and he rejoiced to spend and be spent in the service of Christ and his church. Had he wished for an easier, a more honourable, or lucrative way of life, he could readily have obtained his wish: for being remarkably agreeable, and in person very engaging, and having such a very extensive acquaintance, he would have found it one of the easiest things in the world, had he been so disposed, to have obtained more than an ample competency by marriage. And he told me in 1794, that when he considered his own disposition, and other circumstances, it was to him one of the most wonderful things in the world, that he had then never been married. Yet, whatever might be his own disposition, or the temptations to which he was exposed, he was not only kept unspotted by transgression, but unimpeached and unimpeachable, as to any thing of imprudence or indiscretion. In this respect, he was harmless, and undefiled, a child of God without rebuke, though perpetually surrounded with dangers. It was about this time, that Mr. Wesley ordained some preachers for England only, after having ordained some for Scotland. Change of circumstances induced him, though very cautiously, and by slow degrees, to make some change in his proceedings. He seems to have been convinced at last, that from the great variety of opinions among both the people and the preachers, as well as from the behaviour of many of the clergy, it was *expedient* as well as *lawful*, that the preachers should administer the Lord's Supper, and baptize children, where they were generally desired so to do. But when he did deviate a little from his

former strict adherence to the church, he took care to preserve as near a conformity to the church as circumstances would allow.

March 29th, 1788, Mr. Charles Wesley died. Both he and his brother John died in the month of March, though Charles died the first by almost two years. He was a most excellent writer of sacred poetry, and wrote most of the hymns which are used in the congregations of the Methodists.

Dr. Coke having once set his heart upon doing something for the West India islands, every year more and more missionaries were sent thither. In the latter end of October, the Doctor embarked the third time for America, taking the West Indies in his way. He took out with him three missionaries, for those islands, Messrs. Lumb, Gamble, and Pearce. The first of these returned, after spending five years there, and the other two ended their days in those regions. It is rather a sorrowful reflection, that a large majority of the missionaries sent thither, have not lived to return, and that sundry of them died soon after their arrival there. This has rendered the mission more expensive, as new missionaries have had to be sent to supply the places of those who have died.

I cannot think of any better way of writing this part of the life of Dr. Coke, than to insert here his own account of his "Third visit to America."

AN EXTRACT OF THE JOURNALS

OF THE

REV. DR. COKE'S

THIRD VISIT TO AMERICA.

SECTION I.

Bridge-Town, Barbadoes, Dec. 9, 1788.

ON the 4th inst. we landed on this island, after a voyage five weeks and four days.

Our voyage, all things considered, was perhaps as pleasant a one as was ever sailed. In the turbulent Bay of Biscay, my brethren were very sick. From Cape Finisterre to this island, the wind was favourable all the way.

And here I must not omit to bear the most unfeigned testimony of gratitude in behalf of the captain of our ship. Our accommodations in every respect were very excellent; and he left nothing unprovided, which he thought might be necessary, or in any wise commodious for us: and his whole treatment of us from the beginning to the end was affectionate and generous to the last degree.

Captain Sundius being a man who sincerely fears God, we had full liberty to sing and pray as often as we pleased, and he never neglected to join us. In all my voyages till this, I do not recollect that we were serviceable to any sailor except one; but the first time I preached in the Hankey, (on those words of our Lord, *Verily, verily, I say unto thee, except a man be born again, he cannot*

see the kingdom of God :) the whole crew seemed deeply affected, and the consequent labours of my brethren and myself deepened the impressions they had received. They were eager to read any books we gave them. Instead of the loose songs they sung among themselves at the beginning of the voyage, they delighted in meeting together to read our books. When we parted, the tears trickled down many of their cheeks: they shewed the greatest earnestness to squeeze us by the hand: and when our boat dropped astern, they gave us three as hearty cheers (which is one of their ways of expressing affection) as, I believe, ever were given by a company of sailors.

As we knew no one in the island, and the expences in this country at the inns are enormous, I embraced the opportunity, as soon as we landed, of sending Messrs. Lumb and Gamble to our friends on the island of St. Vincent, by a merchant-ship which sailed that very evening. As Mr. Pearce (who remained with me) informed me that a company of soldiers who resided sometime ago at Kinsale, in Ireland, and among whom there were several pious persons, were now, he believed, in Barbadoes, I desired him to go in search of them. In two hours he brought back with him one of the soldiers; and soon afterwards we were joined by a serjeant, who on seeing Mr. Pearce, and recollecting him, seized him in his arms in the most kind and affectionate manner.

Our friends the soldiers soon informed us, that the love of Christ had constrained them to bear a public testimony for God; and that a Mr. Button, a merchant of the town, had provided for them a large room which he formerly used as a warehouse, in which they exhorted. We immediately determined to make a visit to this kind merchant the next morning: but he prevented

us by an invitation to breakfast with him, being previously informed by the soldiers of our arrival.

To my great surprize I found that Mr. Button knew me well: and though I had no personal acquaintance with him, he had frequently heard me preach at Baltimore, in Maryland. Four of his black servants had been baptized by me at that time, and one of them (a woman) is truly alive to God. His lady is a native of this island. His house, his heart, his *all* seemed to be at our service. We discharged our bill at the inn, and found an asylum indeed with this our benevolent friend. After breakfast, Mr. Pearce and I paid our respects to the governor of the island, who received us with great politeness. In the evening I preached at Mr. Button's house to about three hundred persons, about twice as many being obliged to go away for want of room. The next evening I had as large a congregation as on the former. Many heard with deep attention, whilst I endeavoured to shew them how the Comforter convinces them of sin, righteousness and judgment. In the morning I rode into the country to visit a gentleman, (Henry Trotman, Esq.) for whom my kind friend, Mr. Dornford, of London, had procured for me a letter of recommendation, in order to open a way for Mr. Pearce into the country; but very providentially there were two gentlemen of the same christian and sur-name in the island, and I was led to the house of the gentleman of that name, for whom my letter was not intended. He received me with the utmost politeness, and after I had breakfasted and dined with him, and laid before him our plan of operations, he informed me that his house should be always open to my friend Mr. Pearce, and his slaves at his command at all proper hours. He has about two hundred.

On *Sunday* morning, after Mr. Pearce had preached at seven o'clock, we breakfasted according to invitation with the curate of the parish, who received us with great civility. After dinner a note was sent me by the master of a free-school, offering me his great school-room for my evening's duty; where I had a very large and attentive congregation, many of the principal gentry of the town attending. In the evening Mr. Errington, one of the magistrates and post-master-general of the island, made us a visit and supped with us.—Between thirty and forty years ago he had frequently heard Mr. Wesley and his brother preach in our chapel in Newcastle-upon-Tyne. He expressed the greatest satisfaction and approbation of our designs, warmly invited Mr. Pearce to visit him frequently, and told us he should be happy on all occasions to yield us any service in his power.

On *Monday* morning I visited the Mr. Trotman whom I had in vain sought on Saturday. He is a plain country gentleman, has about two hundred and fifty negroes on his plantations, and after dinner informed me that he would himself take the first opportunity of waiting on Mr. Pearce, and should be happy in having any of his slaves instructed by him.

Having thus finished the business which lay before me in this island, I took a place in a vessel bound for St. Vincent's, and expecting to sail in the evening, desired Mr. Pearce to preach; as the violent heat into which preaching throws us in this climate, would have rendered it very hazardous to have gone on the water: and I had the pleasure to find that he gave universal satisfaction to a large congregation.

At Mr. Button's there were three ladies on a visit, who have a plantation and many negroes,

and have, I trust, in some degree received Divine impressions by our means. Their house will be opened to Mr. Pearce whenever he pleases: and our soldiers have engaged to hold prayer-meetings in different parts of the town three or four times a week.

Thus, by a series of remarkable providences, a wide door seems to be opened for us in Barbadoes. This island is most favourably circumstanced for the increase of the work of God. It is twenty-two miles long, and fifteen broad. It is said to contain about seventy thousand blacks, and from twenty-five to thirty thousand whites. The island is also in general divided into very small farms or plantations, so that even among the whites, there are thousands whose incomes are very small, and many who are very poor, and who cannot therefore indulge themselves in all the extremes of sensuality, in the manner too many do in this luxuriant country.

SECTION II.

ON the 11th inst. I landed at St. Vincent's, and in a few hours after set off with Mr. Baxter for the Caribb country, preaching in the evening to a lovely company of negroes in a little town called Caliaqua. The next day we were joined by Messrs. Gamble and Clark, and reached the house of our hospitable friend, Dr. Davidson; who set off with us in the morning to visit the Caribbs.—The roads, or rather narrow paths, over the mountains which form the boundaries between the English and the Caribbs, are the worst and the most tremendous I ever rode. Some time ago Mr. Baxter nearly lost his life in crossing them. His

horse fell down a precipice of thirty feet perpendicular, and the hind legs of the horse were just over the precipice before he was alarmed, when he immediately threw himself off. In one place, we could not even lead our horses, till a company of Caribbs who were passing by, lent us their cutlasses, with which we at last cut open a way.— When we had descended the great mountain, we came into one of the most beautiful plains I ever saw in my life, it is but seven miles long, and three broad, but I think it is as beautiful as uncultivated nature can make it. It forms a bow, the string of which is washed by the Atlantic ocean, and the bow itself surrounded by lofty mountains. Here the Caribbs chiefly dwell. As we passed by their villages, they stood at their doors in ranks, crying out, “*Bou jou, Bou jou*.” (a corruption of *Bon Jour*, a good day:) others cried out, “*How dee, How dee*”; and many of them on being asked, delivered their cutlasses into our hands, which is the highest proof of confidence they can give. We had with us at this time one of the sons of the grand chief of the Caribbs (Chateaway.) He has been under the tuition of Mr. and Mrs. Baxter for some time, and speaks a good deal of English. His name is John Dimmey, a fine young man, and of a princely carriage.— His father the grand chief was gone from home; if I could have seen the father, I believe I should have obtained his consent to take his son with me to England. His sentiments are highly refined for a savage. “Teach me your language, Dimmey,” said Mr. Baxter to him one day, “and I will give you my watch.” “I will teach you my language,” replied the young chief, “but I will not have your watch.”

When we entered into the house of one of

the chiefs whose name is De Valley, Mr. Dimmey whispered to Mr. Baxter, that the family would not be satisfied, if we did not take some refreshment, to which we consented: and they soon brought a large dishful of eggs and Cassada-bread, and a bowl of punch. Mr. Dimmey alone could be with difficulty persuaded to sit down with us at the table, the rest would serve. A little son of the chief also, (a very beautiful boy for his colour, who had been under the instruction of Mr. Baxter, and had been already taught to spell) gave us high entertainment by the convincing proof he afforded us of an infant genius.

But in the midst of all this kindness there was some degree of jealousy: for I perceived that Mr. Baxter several times informed them that I received no pay from the king. Mr. Baxter seemed to live in their affections; and he has already made a considerable progress in their language, I could not help intreating him to spend two years among them, and give them a full trial. Great as the cross was to that good man who expected to return to his beloved Antigua, he immediately consented. On our return from the Caribb country, I visited our new school-house, and found it much larger than I expected, and far too large for one family. I therefore ordered the workmen to divide it: one half of which I appropriated to the use of Mr. and Mrs. Baxter, and the other half to that of Mr. and Mrs. Joice. As Mrs. Baxter intends to educate some of the Caribb girls, we shall now have three teachers among them. The conduct of Mrs. Baxter in this instance is not to be overlooked. Though born of a considerable family in Antigua, and brought up in all the softness and luxury of the country, she readily consented some years ago, that her husband should sacrifice a place of four hundred a year currency

which he held under government, that he might devote his whole time and strength to the work of God; and now was perfectly willing to go with him among savages, and spend her time in forming their totally uncultivated minds.

I was very uneasy when I found that little had yet been done by Mr. Joice in the education of the children; but when all the difficulties were laid open, in the proper settlement of the land on which the house was built, in bringing the materials for building to the proper spot, the illness of Mrs. Joice, and some other particulars, my mind was satisfied, and I trust every thing will soon have the most favourable appearance through the blessing of God.

I feel myself much attached to these poor savages. The sweet simplicity and cheerfulness they manifested on every side, soon wore off every unfavourable impression my mind had imbibed from the accounts I had received of their cruelties—Cruelties originating probably with ourselves rather than with them. They are a handsomer people than the negroes, but have undoubtedly a warlike appearance, as their very women frequently carry cutlasses in their hands, and always knives by their naked sides.

We now returned to Kingston, preaching by the way, and received by the planters with every mark of kindness and respect. Indeed the whole body of the people seem to wish us success.—Many were the proofs of affection shewn us at our departure, especially by one whose delicacy will not admit of my mentioning his name.

Having appointed Messrs. Gamble and Clark to labour in the English division of the island (Mr. Baxter now and then making them a visit) I hired a vessel for Dominica; and with Mr. and Mrs. Baxter (who were desirous of making one visit to

their old friends in Antigua before they settled among the Caribbs) and Mr. Lumb, set sail on Tuesday, the 16th, for Dominica.

It may not be improper in this place to add a short account of the Caribbs.

SECTION III.

*A short account of the CARIBBS in the island of St. Vincent.**

BY the best accounts which I have been able to collect, the black Caribbs originally sprung from the cargo of a Guinea ship, which was wrecked on one of the Grenadilloes. They were brought over to this island by the yellow Caribbs, who were the aborigines or native inhabitants, with many of whom they were soon connected, forming a motley mixture, such as we now see; but in which the negro colour and features chiefly prevail. They continued in this interchange of good offices, till such time as the black Caribbs perceived their superiority to the others in number and strength, who then drove the yellow Caribbs to the leeward part of the island, where a few of them only now remain. The greater part of the latter went to the islands of Tobago and Trinidad, in both of which islands their posterity are to be seen at present.

It is unnecessary to follow them through the detail of their wars, and of their treaties with the French, who at length formed a settlement in the island. At the treaty of peace in 1763, the

* I was furnished with the materials for the following account, by Dr. Davidson, a physician, who resides on the borders of the Caribb-country.

Caribbs possessed the most valuable part of this island. By the treaty which was made with them in 1773, they gave up an extent of country, comprehending about fourteen miles in length, and from three to four in breadth; only part of which was settled in 1779, when the French invaded the island. Their jealousies and hatred of the English, which had been industriously kept up by the French, joined with some private causes of dissatisfaction, led them to take an active part against us: and the dread of their barbarities had no small effect in inducing the inhabitants so soon to capitulate. The settlements on the ceded lands were almost totally abandoned, after the most shocking cruelties had been exercised by the Caribbs on the wretched victims of their rage. The French, during the time that the island belonged to them, left the Caribbs in the quiet and peaceable possession of their lands. Since the island has been restored to us, we have once more attempted a settlement on the ceded lands, and hitherto without interruption; and we sincerely hope that the present good disposition of the Caribbs will long continue.

It is a very difficult matter to fix precisely on their numbers, for reasons which are too obvious to need being mentioned. The best informed on the subject speak with uncertainty. However, few have fixed their numbers below five thousand: I would rather suppose even that calculation to be short. From their temperance; their being unaccustomed to hard labour, the healthiness of the climate, their early marriages, and the fruitfulness of their women, we may easily account for their rapid increase.—We may add to these considerations, the fruitfulness of the soil, and the ease with which the few necessaries of life are procured.

It is a difficult matter to say what ideas they have of a Supreme Being. The French took but little pains to instruct them in Religion. They have some faint ideas of a Supreme Cause which created all things, but they conceive that God commits the government of the world to subordinate Spirits. They make use of several incantations against evil spirits to prevent their malignant influence.

The black Caribbs, differing so little from the negroes whom they saw employed in the occupations of the field, soon perceived the necessity of a discrimination founded on more obvious marks than that of complexion; and therefore adopted a plan of flattening their children's foreheads, which is done by applying to the forehead a small board defended by soft cotton and tied behind. The child, the moment it is born, is submitted to this operation, which is continued for two or three months. Some exceptions are, however, to be made to this general rule. Twins, from a supposition of their being weakly, and children who are sickly at their birth, are exempted. The operation is also longer continued upon the male than on the female child. Horrid distortions of the countenance, squinting, &c. occasioned by the board's being unequally or ill-applied, are frequently observable.

The marriages of the Caribbs take place at an early age, and are generally made by the parents of both parties without consulting the inclinations of the female; a house is erected for them, and the little furniture which they require, is provided. The wife is soon made acquainted with the labour of the field: she plants the cassada, the yams, potatoes, &c. and prepares and dresses them for the indolent male, whose sole occupation is either shooting wild pigeons, Indian rabbits, and manna-

rous, (the opossa,) or fishing. When the husband finds himself in the situation of taking more wives, he obtains them from their parents: many of them have four or five. On that event, they build separate houses for each wife, spending their time alternately with them. So entirely, however, are the wives devoted to the despotism of their husbands, that quarrels among them are never known. Adultery is punished with death. In no part of the world are the women more chaste, owing, possibly to the severity with which incontinence is punished.

When a husband leaves any of his wives, they are not at liberty to marry again till his death; in that case only is it in their power to make an election. No slavery can be conceived more wretched than that of the women, the whole labour without and within doors devolving on them. Nor is this all: whenever frequent child-bearing, or any other cause, has made them look old or ugly, their husbands leave them for other wives; for whom, and their children, they are likewise obliged to do all the most laborious offices. Their husbands frequently, in their scenes of drunkenness and debauchery, wound and maim them with their cutlasses, and even shoot them.

Nor is there among them the smallest traces of policy or natural justice. The *Lex Talionis* is their only rule, provided the party has the power or abilities to redress himself. A little time ago an instance happened shocking to humanity.—Manuel, a Caribb, had a sister remarked by her sable lovers, for her beauty and handsome person, of whom she had not a few. She could however, be only the lot of one; and he to whose lot she fell, was the friend and intimate acquaintance of Manuel. Her husband and she lived for

some time peaceably and comfortably together, till a quarrel happened between his sister and his wife; they proceeded to blows, when the husband interposed between them with his cutlass, made a push at his wife, and wounded her under the eye, of which wound she immediately expired. The only redress which Manuel required for the loss of his sister, was—that the husband should put to death his own sister; which he did by carrying her down to the river Colonie in the forenoon, and murdering her with the greatest barbarity.

The Caribbs are naturally temperate in their meals, their food chiefly consisting of roots and other vegetables here produced by the indulgent hand of Providence in the utmost profusion.—Cassada, however, furnishes them with the greatest supply, which they bake into cakes on thin plates of iron, procured from the Europeans. They make but little or no use of salt; sometimes only they indulge themselves with a kind of soup called Tumallen, which is prepared in a singular manner. They take equal parts of the juice of the Cassada (which, by the by, without this preparation is poisonous) and sea-water, with crabs or cray fish bruised, and a large proportion of pepper. The whole is well boiled, and used as sauce to their otherwise insipid cassada. At their feasts they use a fermented liquor prepared from cassada, pines, &c. called Vicou or Ouicou; the preparation of which is sufficiently disgusting to the sight of an European; the cassada being sometimes previously chewed before infusion. The saliva occasions a quicker fermentation of the drink, which is soon fit for use. Since their acquaintance with the Europeans, the means of intoxication are more common.

Their houses were originally built of long

pliant boughs bent in a semicircular form, and fixed in the ground at each end, about fourteen feet in length, and twelve feet in breadth; and they are very neatly thatched with the leaves of the roseau. Since their acquaintance with us, they have improved in the structure of their houses, which are now formed of hard wood posts fixed in the ground, plates and rafters; and are still thatched with the roseau or reed. The sides of them are wattled, and closely covered in, so as to exclude the wind. The doors are rudely formed out of the white cedar, and move upon little pivots; for they employ very little iron in the fabric.

The whole furniture of the house consists of seats formed out of logs, their hammocks, the calabash formed into cups and spoons, a cassada-grater, a serpentine press, a wooden trough, and a cassada iron-plate, and sometimes a few articles of earthen-ware.

The whole labour of the field, as formerly mentioned, is performed by the women. The cassada-sticks are planted in little hillocks which they raise at two feet distance. At the end of nine or twelve months they are pulled up, clean-washed, scraped with a blunt knife, and rubbed on a grater, which is formed of a piece of board, into which small pebbles are stuck. One end of the grater leans against their breast, the other end declines into a large wooden trough, into which the grated cassada falls; it is then put into a press, which is very ingeniously made of the fibres of a plant resembling the wild plantain, and formed into the shape of a snake about the thickness of a man's thigh. The press being filled with the grated cassada, they suspend it from the house or from a tree, and affix weights to the other end,

whereby the poisonous juice is strongly expressed : the cassada is then passed through a sieve which they likewise make very ingeniously, on a plate of iron put over a fire ; and being strongly pressed with a wooden spatula, it forms itself into a cake, which, when sufficiently toasted on one side, is turned, and toasted on the other.—This makes the constant food of the Caribbs, except when the men can procure an agouty (an Indian rabbit,) or a wild pigeon, or sometimes the crab or the cray-fish, and at other times the sea-fish, which they are very dexterous in catching. But their principal dependence in respect to fish, is on those which they procure by poisoning the rivers: for this purpose the men of the whole district are summoned; part of whom are employed in procuring the plants which are used for that purpose, viz. the dogwood-bark or *erythrina lina*, and the *figsbeckia*: others divert the course of the river, if it is too large, leaving no more water than they can conveniently poison. The weeds are then strongly beat, and their juices expressed and mixed with the water, and presently communicate their inebriating effects to the finny inhabitants, which soon swim with their bellies on the surface of the water, and allow themselves to be easily taken.—It is observable, that though thousands of the young fry are destroyed, no ill effects ever happen from the use of the fish: This is a practice, however, which should be particularly discouraged, as it almost entirely destroys the fry.

Another practice they observe, which is very destructive: The river-fish in these parts commence spawning about the end of July, when they drop their ova at the mouths of the rivers, which are then crowded with innumerable shoals of sea-fish, such as snappers, groupers, king-fish, &c.—

The young fry instantly attempt to force their passage up the rivers, and are in such numbers as to blacken the waters. A single person may in a few hours catch a bushel of them. Hundreds of Caribbs may be then seen repairing to the rivers, and loading themselves with the tritrixes (so the French name them after the Caribbs.)—They are very delicious, and by drying in the sun will keep for some time.

The Caribbs in general, both men and women, go naked, with the exception of a piece of cloth a yard in length, and about a foot broad, which they wear round their middle, open to the left side; this is always died of an orange colour with the rocou. The women also wear a garter below each knee, bound pretty tight. The unmarried women and the widows omit the right garter.—Both sexes paint their bodies with streaks of rocou: the men only colour their faces black on certain occasions. But on all occasions the men carry with them a sabre or cutlass, and in general a loaded musket, which is ever on the cock. Quarrels are so frequent among them, that they are ever in dread of meeting with some one with whom they are at enmity. Murders and assassinations are therefore very frequent, and their animosities perpetually kept up. Every district of two or three miles in length, has its peculiar chief, who, however, has not the smallest shadow of authority, except in time of war.

They are very ingenious in making baskets, hammocks, and fishing-lines of the silk-grass; but the principal article of their commerce is the tobacco, with which they chiefly supply the Martinico market, where it is manufactured into a snuff called Macouba, from a district in Martinique, which formerly raised the best tobacco in the West Indies. From Martinico they import muskets, gunpowder,

flints, balls, and cutlasses, some wine, and an inferior kind of rum called taffia.

They carry on their intercourse in canoes of their own making; some of which are large enough to contain fifty of them. Nothing can equal their skill in managing them in the most tempestuous seas.

Their intercourse with Martinique certainly tends to debauch their morals, and to increase that prejudice and aversion, which they have always had against the English government. As many of them speak the same language with the inhabitants of Martinique, and have been long acquainted with them, they have no jealousy or suspicion of any designs which they can entertain against their liberty, and therefore are the more ready to listen to their suggestions. It is at Martinique also where their wants are best supplied; and it is only there where they can vend their tobacco. The comparison of the French island with ours, in respect to wealth, population, shipping, grandeur, &c. is by no means in our favour.

But we cannot expect to have much intercourse with these people till public schools are established to teach their children the English language, reading, and writing, and they are afterwards brought up to husbandry, or some trade or occupation. The girls may likewise be brought up, and taught by school-mistresses in sewing, and knitting stockings. In the Spanish island of Trinidad, the Indians have been brought up and instructed in the principles of the Roman Catholic religion with amazing assiduity and success.— There is a remarkable manufacture of stockings carried on by the Spanish Indians, which sell from three to six dollars per pair.

They have already got among them the

rocou, which they manufacture and carry to Martinique. This also should be encouraged. The lapitte, or silk-grass, affords the strongest cords in nature, and the threads are so fine as to be employed in sewing cambric. With it they form fishing-lines.

Their language is by no means difficult to be acquired. The number of words are but few, sufficient to express the ideas of their savage life. Their language, like their natures, is harsh and dissonant. They speak with the utmost impetuosity, as if they were constantly in a passion; but the French language is very much spoken by them.

SECTION IV.

Jamaica, February 3, 1789.

ON *Friday*, the 19th, we landed at Roseau, in Dominica, and found our former kind friend Mrs. Webley ready to receive us. She had been informed by one of our local preachers of St. Kitt's, who had lately made a visit to this island, of my intention to visit her soon; and accordingly with some other friends hired a large room for a preaching-place. After waiting on Governor Orde, who, I think, is as polite a man as ever I was in company with, I preached in the evening, and on the *Sunday* following: Mr. Baxter also preached two sermons, whilst I made a visit to my old friend Mr. Cherrurier, and opened a door or two among the blacks in his neighbourhood. Before we left the island, we formed a little society of twenty-four desiring souls, some of whom had been members of our connection in Antigua and

St. Kitt's; and determined that Mr. M'Cornock should take the care of this island.

On the 24th we landed at Antigua. Surely this island is the favourite of heaven. It is supposed that it contains 7,000 whites, and 30,000 blacks; and out of these 2,800 are in our society; and I believe the Moravians have not fewer than 2,000 in theirs. So great a leaven is not known perhaps in so small a country throughout the world. My congregation in St. John's, and one more in the country, would not have disgraced even those parts of England, where we have met with the greatest success.

I should not forget to acknowledge the usefulness of Mr. Warrener in this religious island: though Mr. Baxter has been indeed the father, under God, of this blessed work. Mr. Warrener has added not less than a thousand worthy members (I have reason to believe) to this society.

Nor should the beautiful proof of love which our society in this island give to their sick members, be over-looked. They attend them in their respective neighbourhoods with the greatest diligence and patience; and where it is wanting, provide every kind of medical help for them, without regarding the expence.

Till lately the island was annually governed by martial-law on Christmas-day and the two days following, the negroes always being allowed those three days for themselves, on which many tumults and even robberies had been committed: but religion has now rendered this custom needless, and the declaration of martial-law is become a mere matter of form.

On the 27th of *December* we set sail for the island of St. Christopher. In our way we touched at Montserrat; but our only friend in that island,

one of the most respectable characters in it, not being at home, we resumed our voyage.

On the 29th, we landed at Basse-Terre, the principal town of St. Kitt's. And here justice obliges me to bear a testimony of the good which has been wrought by Mr. Hammet, who has been the instrument of one of the greatest works of God I have known in the circle of my labours, considering the time he has been employed in it, and the nature of the work in which he has been engaged. In two years he has raised in this island, which was barren of all religion at the commencement of his labours, a society of seven hundred members, a great part of whom, I have reason to believe, are members of Christ. Here the Lord has poured out the spirit of prophecy; two preachers being raised in this society, who are capable and willing to devote themselves entirely to the work of the ministry in this part of the world.

The second morning after my arrival, we were visited with a tremendous earthquake. The beds, the rooms, the whole house in which we were, shook most terribly for several seconds.—The shock was felt in other islands.

From St. Kitt's we visited St. Eustatius. On *Wednesday*, the 31st of *December*, we landed there, and were received by Mr. Lindsey, one of our friends, with every mark of kindness. We soon found that poor Harry was banished from the island. When he stood before the governor and council, to answer for the unpardonable crime of praying with the people, one of the council observed to him "Harry you must be flogged:" to which he calmly replied, "Christ was flogged, and why should not I?" Soon after which they condemned him to be publicly whipped, imprisoned and banished. The whipping was executed

in a most unmerciful manner under the direction of one Isaac de Lion,* a black man, and an enemy to all righteousness—such a picture of Satan for subtilty and barbarity, never, I think, before did I behold. He is the great executioner of all the cruel edicts of the court for the persecution of the children of God.

The most famous or rather the most infamous edict which the rulers of this island have published, is as follows:—

“ That if any white person should be found praying with his brethren—for the first offence he should be fined fifty pieces of eight; for the second, one hundred pieces; and for the third he should be whipped, his goods be confiscated, and he should then be banished the island. That if a coloured man should be found praying—for the first offence he should receive thirty-nine lashes; and for the second, if free, he should be whipped and banished; but if a slave, be whipped every time.”

This, I think, is the first instance known among mankind, of a persecution openly avowed against *religion itself*. The persecutions among the heathens were supported under the pretence that the Christians brought in strange Gods.—Those among the Roman Catholics were under the pretext of the Protestants introducing heresies into the church. But this is openly and avowedly against prayer, the great key to every blessing. How such a diabolical persecution can be suffered in this liberal and tolerating age, is really surprising!

However, we ventured to baptize about one hundred and forty of our society. And even

* The very same man who received me with so much kindness on my former visit.

under this heavy cross and hot persecution, our numbers amount to two hundred and fifty-eight; and of those, we have reason to believe that one hundred and thirty-nine have tasted that the Lord is gracious.

On *Thursday*, the 1st of *January*, we hired a sloop to carry us back to St. Christopher's. But, behold! as soon as we began to sail, we found that all the sailors were entirely drunk, the captain excepted. In a little time, they drove the sloop against a large ship and damaged the boom and the yards of the main-mast. Soon afterwards, when we came to the end of the island, instead of crossing the channel to St. Kitt's, the sloop was carrying us into the open sea in its shattered condition. We then determined to return; but there was no one to turn the sloop about, till with great difficulty my friends, the Missionaries, unacquainted with such business, brought it round: and after running against another ship, by which the rudder was broke, and the stern much damaged; and after bribing the captain with ten dollars, to save his own life as well as ours; we were landed again on the island of St. Eustatius.

This series of misfortunes which obliged us to return, appeared a loud call of Providence, for me to bear a public testimony for Jesus Christ: and therefore, lest any of our friends should suffer whipping, confiscation of goods, or banishment, by admitting me to preach in their houses, I hired a large room for a month, and the next day preached to a quiet and attentive congregation, and published myself for the Lord's-day following.—All was peace till late in the evening, when the governor sent for Mr. Lindsey at whose house I was, and threatened him with terrible punishments.

In the morning, while we were at breakfast, the marshal of the court entered with great form, and delivered us a message from the governor and fischal, which was, that they required us to promise, that we would not, publicly or privately, by day or by night, preach either to whites or to blacks during our stay in that island, under the penalty, on default, of prosecution, of *arbitrary punishment*, (that was the very expression,) and banishment from the island. We withdrew to consult; and after considering that we were favoured by Providence with an open door in other islands for as many missionaries as we could spare, and that God was carrying on his blessed work even on this island by the means of secret class-meetings, and that Divine Providence may in future redress these grievances by a change of the governor, or by the interference of the superior powers in Holland in some other way, we gave for answer "That we would obey the government;" and having nothing more at present to do in this place of tyranny, oppression and wrong, we returned to St. Kitt's, blessing God for a British constitution, and a British government.

But let me intreat, let me implore, all those who read or hear this journal, to remember that dear persecuted people in their daily prayers, that the God who heareth prayer, may be graciously inclined, either to turn the hearts of the rulers of St. Eustatius to mercy and truth, or the hearts of their superiors in Holland to disarm them of their so much abused power.

From St. Kitt's we also made two visits to the island of Nevis. Here we were obliged to lie on the floor for two nights upon our hammocks, but God has opened in this island a wide door for the gospel. And the kindness of two or three gentle-

men, particularly the judge of the admiralty to whom we are highly obliged, rendered our situation tolerably comfortable. We formed here a class of twenty-one catechumens, and left the care of the island to Mr. Owens.

On *Wednesday* evening, the 14th of *Jan.* we set off for the island of Saba, which belongs to Holland. We had left at St. Eustatius, Mr. Brazier one of our missionaries, who had been raised under Mr. Hammet; and who had not been included in the wonderful message sent to us by the governor and fischal, there having been only three mentioned, Mr. Hammet, Mr. Meredith and myself. However, the governor of St. Eustatius, all on fire to persecute, soon found him out, and by his threatenings dislodged him. Mr. Brazier, by the advice of a gentleman of the island, a man in power, but a Nicodemus, removed to the island of Saba.

When we landed, we were obliged to walk up a rock a mile in length, which was in several places nearly perpendicular. Being informed that Mr. Brazier was at the house of the governor, we immediately went there, and were received with the utmost kindness and hospitality by him, his family, and the inhabitants in general.

The little island of Saba contains about one thousand whites and about two thousand blacks, men, women and children included. For seventeen years that simple-hearted people have been without a regular minister. The governor, council and people petitioned that Mr. Brazier, who had preached three times in the church, (which is no contemptible building) might remain among them. I informed them of our œconomy, and particularly of our grand and indispensable custom of changing our ministers. They were willing to comply with eevry thing, to grant to our minister

the parsonage-house and to allow him a sufficient maintenance. What could I do? Mr. Brazier was appointed to labour under Mr. Hammet, at Jamaica; but I could not bear that this delightful people should perish for lack of knowledge. I left, therefore, Mr. Brazier behind me, having spent two pleasing days with these inhabitants of the rock. May they all be built on the Rock of Ages!

My heart is too much engaged in the interests of this plain, honest colony, for me to omit transcribing the sentiments of a celebrated French writer concerning them and their island.

“ This is a steep rock, on the summit of which is a little ground, very proper for gardening.* Frequent rains which do not lie any time on the soil, give growth to plants of an exquisite flavour, and cabbages of an extraordinary size.— Throughout America there is no blood so pure as that of Saba; the women there preserve a freshness of complexion, which is not to be found in any other of the Caribbee-islands. Happy colony! Elevated on the top of a rock, between the sky and the sea, it enjoys the benefit of both elements without dreading their storms. The inhabitants breathe a pure air, live upon vegetables, cultivate a simple commodity, from which they derive ease without the temptation of riches; are employed in labours less troublesome than useful; and possess in peace all the blessings of moderation, health, beauty and liberty.

“ This is the temple of peace, from whence the philosopher may contemplate at leisure the errors and passions of men, who come like the sea, to strike and dash themselves on the rich coast of America,

* This little island is about fifteen or sixteen miles in circumference

the spoils and possessions of which they are perpetually contending for, and wresting from each other. Hence may he view at a distance the nations of Europe, bearing thunder in the midst of the ocean, and burning with the flames of ambition and avarice under the tropics, devouring gold without ever being satisfied, wading through seas of blood to amass those metals, those pearls, those diamonds which are used to adorn the oppressors of mankind; loading innumerable ships with those precious casks, which furnish luxury with purple, and from which flow pleasures, effeminacy, cruelty and debauchery. The tranquil inhabitant of Saba views this mass of follies, and spins in peace the cotton which constitutes all his finery and wealth.*

On the 17th we landed at Tortola. This island which contains about 1,000 whites and 8,000 blacks is indeed ripe for the gospel. It seems to be the general cry of the negroes throughout the island, "Let us have, if possible, a Methodist minister.

After giving the inhabitants of Road-Town, (the principal town of this island) two sermons, we sailed for Santa Cruz, an island belonging to Denmark. This last mentioned island is supposed to contain about 30,000 inhabitants, who in general speak the English language. It is highly cultivated; and the town of Basse-End, its capital, is far the most beautiful I have seen in the Caribbee islands. The governor general, through the warm recommendation of a worthy and respectable friend in London, received us with great courtesy, and

* Soon after I left the West Indies, the Governor of St. Eustatius, who is Governor-general of all the Dutch Caribbee islands, with the most implacable spirit of persecution, forced the governor and council of Saba to part with Mr. Brazier, though they did it with sorrow and reluctance, as they afterwards assured me by a letter.

promised us all the protection and encouragement in his power.

Two gentlemen in the town shewed us many marks of respect, and an old Quaker-lady permitted me to preach in her house, and afterwards informed me that it should be always at our service.

And now I found myself in the utmost doubt, and knew not which way to turn. Mr. Hammet was appointed for Jamaica; and there was no other missionary to secure the advantages which the Lord had given us in these two islands. At last we determined that Mr. Hammet should divide his labours between Tortola and Santa Cruz, till two missionaries are sent from England to prosecute the openings which Divine Providence has afforded us, and, which, I doubt not, Mr. Hammet in the mean time will greatly improve. I shall also, God willing, visit Jamaica, to prepare his way in that populous and important island.

After my return from Santa Cruz to Tortola, I had a very providential escape, in going late in the evening from the quay to the ship, in which I was to sail the next morning for Jamaica. In the mid-way between the shore and the ship, about the distance of a mile from each, a young man who sat behind me, observed with some surprize, that the water came over the stern of the boat.—I put my hand over the side, and found that the edge of the boat was within an inch of the water. Immediately I observed, that the boat, the bottom of which was very deep and leaky, had let in so much water, and had sunk so low, that on every motion the water came in over the stern, as well as from below; so that in a few minutes we should probably have sunk, if our awful situation had not been just then discovered: but after using proper means to throw out the water, we got safe to the

ship through the blessing and interference of our never-failing Friend.

We have now through the blessing of God on our endeavours, a prospect of much good in ten of the islands, which unitedly contain about two hundred and sixty thousand inhabitants, near four-fifths of whom are covered with heathenish darkness.

SECTION V.

ON the 19th of *January*, I landed at Port-Royal, in Jamaica. When I landed, Mr. Fishley, master calker of the harbour, to whom I brought a letter of recommendation, received me with every mark of kindness and respect, and introduced me the next day to Mr. Bull and Mr. Treble, of Kingston, who proved my very valuable friends. In Mr. Treble's house I preached four times, to small, but increasing congregations. At last, a gentleman of great benevolence (Mr. Burn, a Roman Catholic) observing the inconveniences the congregation was put to, in Mr. Treble's small, though neat house (which would have been large enough, I doubt not, for all the inhabitants of Kingston, if it had been as large as his heart) most generously offered me the use of a very large room in one of his houses, which room has been frequently used as a public concert-room, and is the largest but one in the whole town.

The first evening I preached there, the congregation was considerable, and received the word with great decency, and great attention. Whilst I was pointing out to the unregenerate, the fallaciousness of all their hopes, and the impossibility of reversing the decree, "Except a man be born

again, he cannot see the kingdom of God," and seriously enquiring of them whether they had found out some new gospel as their directory, a poor negro-woman cried out, "I am sure you are a new priest." The second evening the great room and all the piazzas around it were crowded with people. I believe there were four hundred whites present, the largest number of whites I ever preached to at one time in the West Indies, and about two hundred negroes, there being no room, I think for more. After I had preached about ten minutes, a company of gentlemen, inflamed with liquor, began to be very noisy: till at last, the noise still increasing, they cried out, "Down with him, down with him." They then pressed forwards through the crowd in order to seize me, crying out again, "Who seconds that fellow?" On which my new, but gallant friend Mr. Bull, stepped forth between the rioters and me, saying, "I second him against men and devils." A lady also of great worth, who in her younger years had been a member of our society in London, but through the various vicissitudes of life was now a resident of Jamaica, who had lately been dangerously ill, and during her illness, when all her former religious impressions returned with all their weight to her mind, had received a clear manifestation of the pardoning love of God—notwithstanding all the delicacy of her sex, and her own peculiar amiableness of disposition, stood up, and reasoned with the rioters on the impropriety of their conduct. They now, I believe, were convinced that nine out of ten of the congregation disapproved of their behaviour, and gave up the contest, still crying as they descended the staircase, "Down with him, down with him."

The spirits of the congregation were so deranged by this unhappy incident, that I gave out

a hymn, and then chose a new text, and preached a sermon, with some degree of liberty, I bless God, to a serious, attentive audience.

Having now received a message from the captain of the brig in which I had taken a passage for Charleston, desiring me to repair to Port-Royal in order to go on board, I returned to that little town, where I preached three sermons, which many of the white people attended, the blacks in that place not seeming to regard the gospel.

I am fully satisfied, that great good might be done in this island, if the gospel was regularly preached here with power. A small society of awakened persons might even at present be formed both among the whites and blacks in Kingston.

Indeed this valuable and populous island demands and deserves much of our attention and exertions, as it probably contains above 300,000 inhabitants, the slaves alone, in the year 1768, amounting to 217,000: and in Kingston only they have been nearly doubled since that time.

This I must add in honour of the island, that I never visited any place either in Europe or America, in which the gospel was not preached where I received so many civilities as I did in Jamaica, four or five families of property having opened to me their houses, and, very evidently, their hearts also, and assured me that any missionaries we shall in future send to that island, shall be welcome to beds and every thing their houses afford.

On the 24th of *February*, I landed at Charleston. Mr. Asbury had arrived there several days before from the North in order to meet me; but set off three hours before I landed to be pre-

sent at the conference in Georgia. The next day I followed, and riding in two days as much as he had in three, overtook him. The first day we rode forty-seven miles, for about two miles of which our horses were up to their bellies in water, with two great invisible ditches on the right and left. Our elder stationed at Charleston accompanied me.

One of the grandest objects to be seen in this country, is the fires in the woods in the spring. The inhabitants set fire to the grass and little shrubs, in order to burn up the dry leaves which cover the ground, that the grass which grows up afterwards may be accessible to the cattle. Late one evening, I saw the most astonishing illumination, I think, I ever beheld in my life, whilst I was travelling through the woods. I seemed surrounded with great, extensive fires: and question whether the King of France's stag-hunt in his forest by night, which he sometimes has given to his nobility, would be more wonderful or entertaining to a philosophic eye. Sometimes the fire catches the oozing turpentine of the pine-trees, and blazes to the very top. I have seen old, rotten pine-trees all on fire: the trunks, and the branches (which looked like so many arms,) were full of visible fire and made a most grotesque appearance.

The weather was as cold, as it had been according to the information of the people, in any part of the winter, and was felt by me just come from the torrid zone, with peculiar severity. Although I clothed myself almost from top to toe with flannel, I could but just bear the cold. We had congregations all the way, after I met Mr. Asbury; but our journies in the back parts of South Carolina and Georgia were frequently very trying. Sometimes we lost our way. In one

instance we lost twenty-one miles. A great part of the way we had nothing in the houses of the planters but bacon and eggs, and Indian bread.— Mr. Asbury brought with him tea and sugar, without which we should have been badly off indeed. In several places we were obliged to lie on the floor, which indeed, I regarded not, though my bones were a little sore in the morning. The preachers in Europe know but little, in the present state of Methodism, of the trials of two-thirds of the preachers on this continent. And yet in (what I believe to be) a proper view of things, the people in this country enjoy greater plenty and abundance of the mere necessaries of life, than those of any country I ever knew, perhaps any country in the world. For I have not in my three visits to this continent, in all of which I have rode about 5,600 miles, either met with, or heard of, any white men, women or children, that have not had as much bacon, Indian corn, and fuel for fire, as they wanted, and an abundance to spare: nor are they badly off for clothing.

The great revival however, and the great rapidity of the work of God, the peculiar consolations of God's Spirit which he has favoured me with, and the retirement I met with in these vast forests, far over-balanced every trial. Many other circumstances also amply compensated for the disagreeable parts of my journey. Sometimes a most noble vista of half a mile or a mile in length, would open between the lofty pines. Sometimes the tender fawns and hinds would suddenly appear, and on seeing or hearing us, would glance through the woods, and vanish away. Frequently indeed we were obliged to lodge in houses built with round logs, and open to every blast of wind, and sometimes were under the necessity of sleeping

three in a bed. Often we rode sixteen or eighteen miles without seeing a house, or human creature but ourselves, and often were obliged to ford very deep and dangerous rivers, or creeks (as they are here called.) Many times we ate nothing from seven in the morning till six in the evening; tho' sometimes we carried refreshments with us, and partook of our temperate repast on stumps of trees in the woods near some spring or stream of water.

On the 9th of *March* we began our conference in Georgia. Here we agreed (as we have ever since, in each of the conferences) that Mr. Wesley's name should be inserted at the head of our small annual minutes, and also in the form of discipline: in the small minutes as the fountain of our episcopal office, and in the form of discipline as the father of the whole work under the divine guidance. To this all the conferences have cheerfully and unanimously agreed. We have 2,011 in society in the state of Georgia; the increase in the last year has been 784. At this conference we agreed to build a college in Georgia; and our principal friends in this state have engaged to purchase at least 2,000 acres of good land for its support: for this purpose there was 12,500 pounds weight of tobacco subscribed in one congregation, which will produce, clear of all expences, about £100. sterling. We have engaged to erect it, God willing, within five years, and do most humbly intreat Mr. Wesley to permit us to name it Wesley-college, as a memorial of his affection for poor Georgia, and of our great respect for him.

On the 17th we opened our conference in Charleston, for the state of South Carolina. My congregations were very large in this city, as well as Mr. Asbury's, and great liberty the Lord was pleased to give me. We were bitterly attacked

in the public papers, but our mild answer, I believe, did us more service, than the illiberal attempts of our persecutors did us hurt. In this state we have 3,337 in society: the increase is 907. In my way from this city I preached three sermons in a small town called George-Town, in the Court-house, where most of the principal people of the neighbourhood attended every time, and heard with deep attention, though we never had any society or regular preaching there. As the pious master and mistress of the house where I was most hospitably entertained, with their truly religious daughter (though but young,) were desirous of partaking of the Lord's Supper, I administered it in their dwelling-house: and gave permission to any serious persons of the congregation who desired it, to communicate with us; in consequence of which, near twenty well-dressed persons (chiefly women, and some of them, as I was afterwards informed, women of property) all of whom had seriousness engraved on their countenances, joined us in that holy ordinance. In this part of the country I met with a sweet potatoe, which, when roasted, eats exactly like a roasted apple, and can hardly be distinguished from mellow apples in pies or puddings: how bountiful is Providence! I am daily filled with surprize, in meeting with such large congregations as I am favoured with in the midst of vast wildernesses; and wonder from whence they come. O that God may grant me the only hire I desire for my labours—the salvation of souls!

On the 12th of *April* we opened our conference for the state of North Carolina at the house of a planter in the country (Brother M'Knight) on the borders of a fine river called the Yeadkin.—Nineteen preachers met us there, some of whom came from the other side of the great Alleghany-

Mountains. The numbers in this state are 6,779; the increase 741. We here received most reviving letters concerning the progress of the work in Kentucke, the new Western World (as we call it) In these letters our friends in that country earnestly intreat to have a college built for the education of their youth, offering to give or purchase three or four thousand acres of good land for its support. We debated the point, and sent them word, that if they will provide five thousand acres of fertile ground, and settle it under such Trustees as we shall mention under the direction of the conference, we will undertake to complete a college for that part of our connection within ten years.

In travelling from this conference to Virginia, we were favoured with one of the most beautiful prospects I ever beheld. The country, as far as we could see from the top of a hill, was ornamented with a great number of peach orchards, the peach-trees being all in full blossom, and displaying a diversity of the most pleasing colours, blue, purple, and violet. On the opposite side of a beautiful vale which lay at the foot of the hill, ran the river Yeadkin, reflecting the rays of the sun from its broad, placid stream: and the mountains which bounded the view, formed a very fine back ground for the completing of the prospect.—The two days following we rode on the ridge of a long hill, with a large vale on each side, and mountains rising above mountains for twenty, and sometimes, I suppose, forty miles on each hand.

In Halifax county (Virginia) where I met much persecution four years ago, almost all the great people in the county came in their chariots and other carriages to hear me, and behaved with great propriety; there were not less than five colonels in the congregation. On the 18th we

opened our first conference for the state of Virginia in the town of Petersburg, and both in the public and private meetings the Lord was very present with us. Thirteen preachers were received on trial, all well recommended: in the former conferences there was not a sufficient number of new preachers to answer all our calls, but in this conference every deficiency was supplied.

From Petersburg we set off for our second Virginia conference, which we held in the town of Leesburgh, visiting Richmond by the way. At this conference also we had a very comfortable time. The numbers in society in Virginia this year, are 14,226: the increase 2,023.

From Leesburg we set off through Alexandria and Annapolis for Baltimore. At Alexandria I preached in the great presbyterian meeting-house which has been built in that town, and, praised be God, gave huge offence to the unregenerate rich, and great joy to the pious poor, by the testimony I then bore against sin.

At Annapolis, in Maryland, after my last prayer, on *Sunday* the 3d of *May*, the congregation began to pray and praise aloud in a most astonishing manner. At first I felt some reluctance to enter into the business; but soon the tears began to flow, and I think I have seldom found a more comforting or strengthening time. This praying and praising aloud is a common thing throughout Virginia and Maryland. What shall we say? Souls are awakened and converted by multitudes; and the work is surely a genuine work, if there be a genuine work of God upon earth. Whether there be wild-fire in it or not, I do most ardently wish, that there was such a work at this present time in England. In one meeting in this state we have reason to believe that twenty souls received full sanctification; and it is common

to have from twenty to fifty souls justified in a day, in one place.

Our first conference for the state of Maryland begun in Baltimore, on *Tuesday* the 4th, in which we were all unanimous and truly affectionate. On the *Wednesday* evening after I had preached, and Mr. Asbury exhorted, the congregation began to pray and praise aloud, and continued so to do till two o'clock in the morning. Out of a congregation of two thousand people, I suppose two or three hundred were engaged at the same time in praising God, praying for the conviction and conversion of sinners, or exhorting those around them with the utmost vehemence: and hundreds more were engaged in wrestling prayer either for their own conversion or sanctification. The great noise of the people soon brought a multitude to see what was going on, for whom there was no room in the church, which has been lately built, and will hold a larger congregation than any other of our churches in the states. One of our elders was the means that night of the conversion of seven poor penitents within his little circle in less than fifteen minutes. Such was the zeal of many, that a tolerable company attended the preaching at five the next morning, notwithstanding the late hour at which they parted. Next evening, Mr. Asbury preached, and again the congregation began as before, and continued as loud and as long as the former evening. This praying and praising aloud has been common in Baltimore for a considerable time; notwithstanding our congregation in this town was for many years before, one of the calmest and most critical upon the continent.— Many also of our elders who were the softest, and connected, and most sedate of our preachers, have entered with all their hearts into this work. And it must be allowed, that gracious and wonderful

has been the change, our greatest enemies themselves being the judges, that has been wrought on multitudes, on whom this work begun at those wonderful seasons.

On *Friday* the 8th we set off for our college, which is about twenty-eight miles from Baltimore. I was highly pleased with the progress they have made towards the completing of the building; the situation delights me more than ever. There is not, I believe, a point of it, from whence the eye has not a view of at least twenty miles: and in some parts of the prospect extends even to fifty miles in length. The water-part forms one of the most beautiful views in the United States; the Chesapeak-Bay in all its grandeur, with a fine navigable river (the Susquehanna) which empties itself into it, lying exposed to the view through a great extent of country.

During my stay at the college I had several long conversations with Dr. Hall, our president, and am satisfied beyond a doubt, that he is both the scholar, the philosopher, and the gentleman: he truly fears God, and pays a most exact and delicate attention to all the rules of the institution. Our classic tutor is a very promising person: he is not yet the polished scholar, like the president; but his manifest strength of understanding, and persevering diligence, will soon, I doubt not, perfect every thing that is wanting. And our English and mathematical master gives us considerable satisfaction.

On *Saturday* morning, the 9th, I examined all the classes in private: and in the afternoon we had a public exhibition of the different abilities and improvements of our young students. Two young men displayed great strength of memory, and great propriety of pronounciation, in the repe-

tition of two chapters of Sheridan on elocution, and were rewarded by Mr. Asbury, as a small testimony of our approbation, with a dollar a-piece. One little boy, a son of Mr. Dallam's, a neighbouring gentleman, delivered Memoriter, a fine speech out of Livy, with such an heroic spirit, and with such great propriety, that I presented him with a little piece of gold. Three other boys also so excelled in gardening, that Mr. Asbury rewarded them with a dollar each. But what is best of all, many of them are truly awakened.— However, we were obliged to undertake the painful task, in the presence of the trustees, masters, and students, of solemnly expelling a young lad of fifteen years of age, to whose learning we had no objection, but whose trifling, irreligious conduct, and open ridicule, among the students, of experimental religion, we could not pass over: as we are determined to have a college, in which religion and learning shall go hand in hand together, or to have none at all. But nothing relating to this institution perhaps has given me greater pleasure, than to find we are already enabled to support four students fully, and two in part, (preachers' sons and orphans) on the charitable foundation.

On *Wednesday* the 14th, we opened our second conference for the state of Maryland, in Chester-Town, where also we had nothing but love and unanimity. The numbers in society in Maryland are 11,117; the increase 1,107. On both the first and second days of the conference, there was much praying and praising aloud in the congregation. The second day they began at three in the afternoon, immediately after the sacrament, so that we could not hold a love-feast, as we intended, and continued till eight in the evening; when Brother Everitt, one of our elders, preached.

After preaching, while he was giving out his last hymn, they began again, and continued till eleven at night. A lawyer who came there out of curiosity, and who is eminent for his good sense, and great abilities in his profession, was constrained in the midst of this work to acknowledge to some who were near him, that he believed it proceeded from the interference of a Divine Power.

On the 18th, we began our conference in Philadelphia for the state of Pennsylvania, in which, as usual, we had perfect unanimity. The numbers in this state and in the little state of Delaware, in which two states the circuits are so mixed that the numbers cannot easily be separated, are 2,000. There has been in these districts a decrease on the whole of fifty-six members. On the third evening we were favoured with some breathings of the Spirit, which, I hope, will prove the beginning of better days in this city.

There is a custom peculiar to the American preachers, which is this: If there be more preachers than one in a congregation, the preachers that have not preached, give each of them a warm exhortation. And as far as I can judge by external effects wrought on the congregations, and by consequent enquiry and information, more good has been done in most instances by the exhortations than by the sermon: more souls have been awakened and converted to God.

In our conference which began in Trenton on the 23d, for the state of New Jersey, all the preachers seemed full of love. The new friends we have in this town, did every thing, I believe, that they could conceive, to make us comfortable: but alas! the work is, and ever has been, at a very low ebb in this place. The numbers in Jersey are 1,751: here also there has been a decrease of 295.

This will necessarily happen sometimes in so extensive a work ; yea, where the ministers have been most faithful. Rotten members, be they ever so numerous, must be lopped off, or we should soon become like other men. We have three Indians in this district; and who knows but they are the first-fruits of a glorious harvest among that people.

On the 28th, we opened our last conference in New-York for that state—a conference, like the others, all peace and concord, glory, glory be to God! In this city we have a great revival, and a great increase; in consequence of which we are going to build a second church. In the country-parts of this state, Freeborn Garretson, one of our presiding elders, has been greatly blessed; and is endued with an uncommon talent for opening new places. With a set of inexperienced but zealous youths, he has not only carried our work in this state as high as Lake Champlain, but has raised congregations in most of the states of New-England, and also in the little state of Vermont, within about a hundred miles of Montreal. The numbers in the state of New-York, are 2,004; the increase 900. The whole number in the United States is 43,265; the whole increase 6,111; which is very great, considering that not more than eight months, or thereabouts, have elapsed, since the last conference. Of the above-mentioned number, 35,021 are whites, 8,241 are blacks, and three are Indians.

We have now settled our printing-business, I trust, on an advantageous footing, both for the people individually, and the connection at large; as it is fixed on a secure basis, and on a very enlarged scale. The people will thereby be amply supplied with books of pure divinity for their reading, which is of the next importance to

preaching: and the profits of the books are to be applied, partly to finish, and pay off the debt of our college; and, partly, to establish missions and schools among the Indians.

And through the blessing of God we are now determined to use our efforts to introduce the gospel among the Indians: in consequence of which, my indefatigable brother, Mr. Asbury, is to set off soon for Fort-Pitt, where we are in the first instance to build a church and school, as the grand chief of a nation or tribe of Indians who lives not far from that fort, and who are at peace with the States, has expressed an earnest desire of having Christian ministers among his people. O that the day of God's visitation to those poor outcasts of men, may now be arrived.

On the 5th of *June*, I took my leave of Mr. Asbury, the preachers of the New-York district, and my other kind friends of New-York; and set off in the ship *Union* for Liverpool, at which port we landed on the 10th of *July*. The captain and crew, were, at least in my presence, decent and well-behaved, and the captain himself very kind and attentive to please. Most of them had been brought up in the Presbyterian church, and very cheerfully admitted morning and evening family-service, as well as a sermon every Lord's-day, and attended very regularly. Many of them joined us in singing hymns at the several services. But not one of them, I am afraid, is truly awakened, though I observed some of them reading the little books which I gave them, with great attention; and a solemn spirit rested on the whole company, the last time I prayed with them.

Divine Providence has favoured us with a quiet and pleasant voyage on the whole. My books, my papers, and above all, fellowship with God, have made the whole way agreeable. Cap-

tain Cook's voyages to the pacific ocean, and Captain Carver's travels among the Indian nations in North America, afforded me great entertainment. But what an awful observation is that of Mr. Foster's, who published a journal of his voyage with Captain Cook, the second time the captain sailed round the world! "It is," says he, "unhappy enough, that the unavoidable consequences of all our voyages of discovery, has always been the loss of a number of innocent lives: but this heavy injury done to the little uncivilized communities which Europeans have visited, is trifling when compared to the irretrievable harm entailed upon them by corrupting their morals. If these evils," adds the benevolent writer, "were in some measure compensated by the introduction of some benefit in these countries, we might at least comfort ourselves, that what they lost on one hand, they gained on the other; but I fear that hitherto our intercourse has been wholly disadvantageous to the inhabitants of the South Seas."

What a pity it is, that the pure intentions of one of the best of sovereigns, the great patron of the arts and sciences; as well as all the expence of the different voyages; should thus be unaccompanied with any beneficial effect. But if the salvation of many souls was to be the glorious consequence, his majesty and every person concerned that loves our Redeemer, would have a compensation indeed. And I might add, in respect to any temporal benefits that might arise either to islands of the Pacific Ocean or to our own country, such an intercourse would necessarily be opened between them and us, if missions for the establishment of the gospel among them were set on foot, and through the blessing of God succeeded, as would probably make any benevolent scheme

of a civil or political kind, not only feasible, but easy.

On *Saturday, July 4*, some time before sunset, I was indulged with one of the most delicious entertainments of the kind, I was ever favoured with; which was a set of the most grand and beautiful calm-clouds, as the sailors term them, I ever beheld, rising up on the edge of the horizon on the North. No pencil can describe, or tongue express their beauty. Being not far distant from the coast of Ireland; I apprehended for a moment that I discerned the most beautiful land-prospect, gilded over by the horizontal beams of the setting sun. The colours and appearances were so strong, and all the tints so very lively, that the imagination could with the utmost ease realize sloping hills, perpendicular rocks, magnificent turrets seated on beautiful eminences, and here and there an opening glade or lawn, and sometimes even a town or village. Those who are not acquainted with the seas, or have never minutely attended to the beauty and grandeur of those calm-clouds, have no conception of the pleasure I felt on the occasion; especially as my mind was enabled in some measure to ascend up to the celestial Limner, whose glory and handy-work were so visibly displayed before me. "But they were mere clouds," says the phlegmatic scerner. And what is the work of a Raphael, but canvas and paint? All is cloud and vapour, but the enjoyment of God! In about half an hour the delightful scenery disappeared.

On the 8th in the morning, the captain informed me that we had been in imminent danger the night before, from a very sudden and violent squall of wind on the Devonshire coast, the ship having run in the night-time, through a mistake of the captain, too far to the South, instead of

sailing along the Irish coast. Great, as it seems, the noise and alarm was on the occasion, I was fast asleep the whole time; but the Keeper of Israel neither slumbered nor slept.

On the 9th, we passed by the awful rock in the Irish channel, called the Middle Mouse, where two years ago, Mr. Wesley and myself, with about ten of the preachers, were nearly lost, our ship striking against the rock about forty times in an hour and five minutes, and our deliverance appearing to have been a very extraordinary answer.

The affairs of Methodism were proceeding with general prosperity and increase, and that both in Europe and America. The connexion was not much agitated with any contentions, except here and there about the settlement of chapels:—But a grand crisis of Methodism was swiftly approaching. The time drew near that its founder must die. Till he was about 86 years of age, there was no abatement in his extraordinary labours, but his natural force continued unabated. But for nearly two years before his death, even himself was convinced he was become an old man. Meantime, men's ideas and expectations were various as to what might happen to the Methodists after his decease. For almost fourteen of his last years, Dr. Coke acted in perfect obedience and subserviency to him, and was extremely and usefully active. Many had expectations that the Doctor would succeed him at the head of Methodism.—A head of some sort, it was thought, would be absolutely necessary. Hardly any person had an idea, that the body would be governed in the way it has been, and yet be kept together. Mr. Wesley himself does not seem to have had any such

idea. The division of the connexion into districts, was a plan unbroached, and hardly ever thought of, till the time came that something must be done, inasmuch as Mr. Wesley was now no more.

But, before I proceed to state the various circumstances connected with this important event, I must mention, that some months before Mr. Wesley died, Dr. Coke sailed the *fourth* time for America, taking the West Indies in his way.

On the 16th of *October*, 1790, he sailed from Falmouth, taking out with him Messrs. Lyons and Werrill, two missionaries from Ireland to the West Indies. Sir John Orde, governor of Dominica, the captain, master, surgeon, together with the Doctor and his two friends, made the whole of the company in the cabin. The captain was very kind to them, and they were plentifully supplied with every thing which could contribute to make the voyage comfortable. Every Friday, the Doctor and the two missionaries kept a fast. Once a day at least, they had family-prayer: and every Sabbath, the Doctor read prayers on deck, and he or one of the missionaries preached. And they had reason to believe that their labours were blessed to some of the sailors at least.

After a voyage of five weeks and two days, the Doctor and the two missionaries landed on the island of Barbadoes. "The pleasing prospect of Bridgtown, and the plantations around it, with the ships and harbour," says the Doctor, "which forms one of the most beautiful prospects of the kind in the West Indies, had a very pleasing effect on the minds of the two missionaries, Messrs. Lyons and Werrill."

He further says, "I preached twice in Bridgtown, and was favoured, particularly the last

evening, with large congregations. The preaching-house will hold about seven hundred people, is very airy, and in every respect commodious.— Mr. Pearce, our missionary in this island, for the last two years, has undergone very great persecutions; but the Lord at last inclined the heart of one of the magistrates towards him, who defended him with spirit, and reduced all to peace. A very extraordinary name has been fixed on the Methodists in this island, that is, "*Hallelujah*." Even the little negroes in the streets call them by the name of *Hallelujah*, as they pass along. On the morning after I landed, I paid a visit to Governor Parry, who received me with much courtesy. A foundation for a great work, I am persuaded, has been laid here, though this society at present is very small."

Having left Mr. Lyons behind him, with directions to meet him at the island of St. Christopher's, he sailed on the 23d, (after preaching in the evening, with Mr. Werrill,) for Kingston, in the island of St. Vincent's, where he arrived the following day, in time to preach in the evening to a full house. The chapel here formerly belonged to the Roman Catholics, but was purchased by the Methodists. It will hold above two hundred persons. The next day he set off with Mr. Baxter and Mr. Werrill to visit the societies on the windward side of the island. They rode to the borders of the Caribb-land. As they returned, a poor negro-woman ran up to them out of the field to shake them by the hand. Mr. Werrill asked her, "Do you love God?" she answered, "I do, otherwise I should not have come to you. I have felt the Redeemer's life and death in my soul."

The Doctor was convinced, that there was a prospect of great good in St. Vincent's; and the missionaries were held in such general and high

esteem, that several of the Roman Catholics preferred them to their own priests, and got them to baptize their children.

On the 27th of *November*, the Doctor left St. Vincent's, and sailed for Grenada, in company with Mr. Baxter, and met with comfortable entertainment at the house of a former acquaintance of Mr. Baxter. Mr. Dent also, the minister of St. George's, behaved very kindly to them. He was at that time, the only clergyman in those islands, that had shewn any regard for the Methodists.— He defended them in every company, till he himself began to fall into reproach; when that amiable and admirable man, General Matthews, the Governor of Grenada, and commander-in-chief of the forces in the Caribee islands, singled him out, and gave him the living of St. George's, Grenada.

Dr. Coke and Mr. Baxter waited on the general. He honoured them with about an hour's conversation concerning the design of their visit, and was so perfectly satisfied, that he begged that missionaries might be sent to that island. "I wish, said he, "that the negroes may be fully instructed, and there will be work enough for both them and the clergy of the island." The Doctor promised that a missionary should be sent, and he and Mr. Baxter dined with the governor. Among the company at dinner, were the president of the council, the speaker of the assembly, who treated the Doctor with great attention and respect. In the evening he preached in a large room to a numerous and very attentive congregation. And he now learned that a society of about twenty persons had been already formed, by a free Mulatto, who had been a member of the society in Antigua. Mr. Baxter preached the next morning at six o'clock when the room was nearly filled.

A negro told the Doctor, that a little while before, he dreamed that two ministers came to the island for the benefit of the blacks; and added, that as soon as he saw Mr. Baxter and the Doctor enter the church, he knew them to be the very persons who had been represented to him in his dream.

The comptroller of the customs also gave them encouragement, and promised to do what he could in opening a way for any missionary they might send. And other encouraging openings appeared in other parts of the island.

Having finished the present visit to Grenada, they took shipping to return to Antigua; and after touching at St. Vincent's, and taking up Mr. Lumb and Mr. Werrill, they arrived in Antigua on the 5th of December. Here the Doctor felt himself at home, and spent four comfortable days. But on the last evening, after he had preached, three drunken *gentlemen* (so called) made a rude attack upon Mr. Baxter at the door of the chapel. They seized him, and one of them exclaimed, "I'll murder thee, Baxter, I'll murder thee."—Mrs. Baxter hearing these horrid expressions, seemed to be almost distracted; and many of the negroes cried out, "Mr. Baxter, our own Mr. Baxter is murdered." Some who heard the noise, but did not understand the cause, thought there was a fire, and the whole town was in an uproar. The magistrates interfered, and order was restored. They offered to punish the offenders; but while they were thanked for the offer, they were informed, that it gave more pleasure to the injured to forgive than to prosecute.

Leaving Antigua, and touching at Montserrat, he landed on St. Christopher's, *December* the 9th. From hence he made a visit to the island of St. Eustatius. This island belonged to the Dutch,

and a new governor had lately come from Holland, who received Dr. Coke and Mr. Baxter with very great rudeness when they waited upon him. They immediately left the island. They learnt, however, that there were nearly two hundred that regularly met in class under their respective leaders; and that there were eight exhorters among them; and that they all considered themselves as being Methodists.

Dr. Coke next visited the island of Nevis, where the judge of the admiralty, Mr. Ward, received him with much civility and kindness.— He preached and kept a lovefeast.

He then returned to St. Christopher's, and on *Wednesday*, the 15th of *December*, he opened a little conference, which lasted two days and part of a third.

On the 18th, he sailed for the island of St. Vincent, and there spent his Christmas very comfortably. And on *Monday*, the 27th, he embarked, along with Mr. Werrill, for Montego-Bay, the third town in the island of Jamaica.— And after a very agreeable passage, they arrived at the intended port on the 5th of *January*. Here he found an agreeable town, but not a single friend or acquaintance. He had, however, a strong persuasion, that there was work for them to do in that town: and they went to a lodging-house where they were kindly treated. A recommendatory letter which he had with him from a friend in the city of Cork, in Ireland, to a principal gentleman in the neighbourhood, procured for them an elegant dinner, but no help or advice as to their main design. The Doctor walked about the streets, peeping and enquiring, but could hear of no place in which he could preach; and to preach out of doors is almost impracticable in that burning climate; besides, the negroes in general,

are not able to attend till the evening, when the heavy dews would render it in a high degree imprudent and dangerous to preach abroad. In this dilemma, he would have set off immediately for Kingston if he could have got his boxes out of the ship. But this could not be done for three or four days.

While they were dining on the following day at an ordinary, he told the company of the business on which he was come, and complained of the want of a place. One of them observed, that the large assembly-room, which was frequently used as a play-house, and was formerly the church wherein divine service was performed on Sundays, would be very commodious. The Doctor and Mr. Werrill immediately waited upon the proprietor, who generously gave him the use of the room gratis, and lighted it at his own expence. It would hold five or six hundred people. The first evening most of the principal people in the town heard him, and attended regularly during the four evenings he preached there. But as the man whom he sent round the town, called only at the houses of the whites, hardly any of the blacks attended the first evening. But the other evenings they did attend in increasing numbers. Each evening the congregation in general heard with deep attention; though a few rakes clapped their hands, and cried out, "encore, encore," the first and second evenings after he had concluded; but afterwards they were prevented by the interference of two or three gentlemen.

In some of the parishes of Jamaica there is no church, nor any divine service performed, except the burial of the dead, and weddings and christenings in private houses, though the livings are very lucrative.

Having opened a door for the gospel at Mon-

tego-Bay, and given the people reason to expect a missionary, and having settled all matters relating to his boxes, on the 10th of *January*, he set off with Mr. Werrill for Kingston. Finding that they could not hire horses for this journey for less than eighteen pounds, he purchased two poor weak creatures, to carry them and their saddle-bags; but it was such an uncommon thing in that country, to see a person ride with saddle-bags, that the people stared at them as if they had been two wonders. The distance from Montego-Bay to Kingston, is 126 miles, which is a very long journey in that burning climate, especially as the roads were then very deep in the plains, from the vast quantity of rain which had recently fallen; and they had to cross two mountains.

They lodged the first night at a little town called Martha-Bay. A company in a room adjoining to them were not only very rude, but one of them sung a song as obscene and blasphemous as perhaps language could furnish.

On the 12th, they began to ascend the mountains, upon the top of which they found abundance of orange-trees, of the species which we call *Seville*. They looked very beautiful, and the Doctor and his companion imagined, that their beneficent Creator seemed to say to them in the trees, "Come, ye weary travellers and quench your thirst."

About four in the afternoon they arrived at the foot of a great mountain called *Mount-Diable* or Mount-Devil, of which they had received most dreadful accounts. The landlord of the tavern at the foot of the mountain where they dined, told them of the dreadful precipices, and of the fall of many over them who were never heard of afterwards. But after dining, and resting their weary horses for two hours, they had the courage, if not

the rashness, to set off by the light of the moon, to pass this tremendous hill. This was done at the earnest request of Mr. Werrill, though the Doctor afterwards saw he had acted imprudently in yielding to him. For after all the horrible descriptions they had had of the precipices, they found them far more awful than they expected. But, with hard labour, and the exercise of much patience, at eleven o'clock at night, they came to a tavern on the other side of the mountain.

On the next day, when within about thirteen miles of Spanish-Town, they rode through that part of the island which contains the greatest curiosity in Jamaica. All on a sudden, a traveller seems to be locked up among the hills, without any passage forwards: till in a moment, a narrow, crooked pass, between two immense rocks, till then concealed from his view, opens before him. Between these two vast rocks, the Doctor and his companion, rode a mile or two with a beautiful purling stream on their right hand.

In the afternoon they approached Spanish-Town, the seat of government, and the second town in the island. But their horses were so jaded out, that they could hardly move. For three miles Mr. Werrill was obliged to lead his horse: and to keep up his spirits, the Doctor dismounted and walked with him.

Dr. Coke, ever intent upon the main business, here meditated the doing something for God and the souls of the inhabitants. He made sundry fruitless applications for a place in which to preach; till at last a tavern-keeper told him his long room was at his service. However, it was too late in the day, and as he had to leave the next morning, it was deferred to a future opportunity.

January the 14th, they set off for Kingston, which is about thirteen miles from Spanish-Town;

to which place, their poor weary horses, after resting once at a tavern, and twice on the road, where they happened to meet with some grass, brought them with great difficulty about the time of dinner.

At the conclusion of this trying journey, the Doctor said, "Notwithstanding our various trials, the novelty, beauty and grandeur of the different prospects we met with on the way, and perhaps a peculiar turn of mind the Lord has blessed me with, of extracting out of these innocent, transitory things, all the sweetness they are capable of yielding, together with the approving smile of heaven, made the journey very agreeable."

Upon his arrival at Kingston, he found himself in a place which had been, and still was, a seat of persecution. The life of Mr. Hammett, the preacher, as well as that of Mr. Bell, an active and steady friend, had been repeatedly in serious danger. The opposers had not only recourse to violence, but also to slander and falsehood. They calumniated the Methodists in news-papers.—Every thing that was bad was said of Mr. Hammett; and every name that was disgraceful was given to him. And in respect to Dr. Coke, they published a pretended anecdote of his being tried in England for horse-stealing, and fleeing to America to escape justice.

He found Mr. Hammett dangerously ill of a fever and ague, and worn almost to a skeleton with fatigue and opposition. He had not been able to preach for near a month; and his enemies were waiting for the joyful moment, when they might triumph in his death, and, as they apprehended, the extinction of the work. To save his life, and restore his health, the Doctor determined to take him along with him to the American continent.

But, for the present, Dr. Coke and Mr.

Brazier, a missionary, paid a visit to Spanish-Town. He preached in the long room of the tavern which was offered him when on his way to Kingston. But certain bucks behaved so rudely that the Doctor did not chuse to preach in that room any more. He therefore hired a poor cheap house, in which he preached the following evening. But the bucks attended here also, and were again extremely rude and disturbing. But in spite of all opposition both here and at Kingston, he made his way, and prepared the way for greater success in future.

On the 27th of *January*, 1791, Dr. Coke and Mr. Hammett sailed from Port-Royal in Jamaica, for Charleston in South Carolina. They were in great dangers, especially as they ran in the night-time among a crowd of little islands, called the Martyrs, from the number of ships which have been wrecked upon them. They lie south of Florida, the most northern of them being very near the continent. They are very small, they are most if not entirely uninhabited. The whole group are about 140 miles long and 40 broad. Only a few months before, four or five vessels had been wrecked among these islands. But Providence saw the Doctor safe out of this peril of waters and rocks. But after being two or three days in danger among the Martyrs, they immediately ran into another. About day-light, the watch discovered that they were close to a steep rocky coast on the island of Cuba, not far from the Havannah. But dangers still greater yet awaited them. On the 21st of *February*, the morning being foggy, the vessel struck against a sand-bank, but was got off.—In half an hour more she struck three times against another sand-bank, but was again cleared off. Shortly after she struck again and stuck fast. For about two hours she continued striking with such force, that they could

hardly stand on the deck; and great pieces were broke off from the false keel, and appeared awfully floating on the water. The land, however, now appeared in view, at the distance of about three miles. Four sailors got into the small boat to go on shore to look for assistance; and the Doctor and Mr. Hammett very gladly accompanied them. They now found themselves upon a small island called Edisto, containing about five thousand inhabitants. It is about fifty miles south of Charleston.

A gentleman stood ready, as it were, on the shore to receive them, as if sent thither by Providence, who took them to his mother's house, where they dined. Mr. Hammett lodged at the house of this Mr. Eding, while the Doctor reposed under the roof of Major Jenkins in the same neighbourhood. And Mr. Eding and his mother provided all the ship's company with lodging, and every comfort, except the captain, who could not be persuaded to leave the shore, but lay on the ground within sight of the vessel during the whole of the night.

The next day Mr. Eding furnished Dr. Coke and Mr. Hammett with horses and a guide: and after crossing a ferry of a league in breadth, they lodged at the house of a gentleman who treated them with great hospitality. The day following, they were kindly entertained by another gentleman; and on the next day were conveyed 25 miles in a large half-covered boat to Charleston.

The next week, the kind and hospitable Major Jenkins, took in his boat to Charleston, all the things which the Doctor and Mr. Hammett had left in the ship, a little towel only excepted. They were then informed that a violent gale of wind which rose the night after the brig, or ship, was deserted, instead of breaking her in pieces, as

was expected, drove her off the bank to sea: and in a day or two afterwards she was boarded by the crew of a small vessel, and brought by them into a safe place, which entitled them by the American laws, to a third part of the cargo.

Thus were they rescued from great dangers, and that without injury or loss. They were a whole month coming from Jamaica to Charleston, which was double the usual time. One consequence was, that the conference for South Carolina, which the Doctor designed to attend, had concluded when he arrived: but the preachers had agreed to stay a day longer in hopes of seeing him: and he had the pleasure of spending that day with them in solemn and useful conversation.

Here he found an able missionary for Edisto island. "If I can but," said he, "be the means of sending the gospel among them, it will be a glorious compensation, and the only one I can make, for their many kindnesses to me, when I was a stranger and a pilgrim among them."

On the 8th of *March*, he and some others, set off for the conference in Georgia, and in the evening they lost themselves in a wood, and thought of spending the night there, but found the road again, and soon arrived at the place whither they were going.

March the 9th, and some following days, he felt much pleasure in preaching daily to large congregations in immense forests. It gave him peculiar delight to be buried, as it were, in the woods. There he seemed to be detached from every thing, but the quiet vegetable creation and his God.— Here he expressed himself in the language of Dr. Watts:—

" I'll carve my passion on the bark :
And every wounded tree
Shall drop, and bear some mystic mark
That Jesus died for me.

“ The swains shall wonder when they read
Inscrib'd on all the grove,
That Heaven itself came down and bled
To win a mortal's love.”

The conference in Georgia being ended, he set off through the country. He was struck with the great number of children that had been baptized in America by the Christian name of Wesley: he supposed there had been some hundreds of instances in all the states.

He made a visit to the Catawba-Indians, a nation reduced to a very small number, who chiefly lived in a little town, which in England would be only called a village. They raised a rude tent in one of the fields, where the Doctor and his companions preached. But as the generality of them understood nothing of the English language, it was determined to erect a school among them.

In general, these Indians dressed like the white people. But a few of the men were quite luxurious in their dress, even wearing ruffles, and very showy suits of cloaths made of cotton. Their houses were not uncomfortable, being far superior to the cabins in which the poorest people live in Ireland.

Their chief, or general, was a tall, grave, old man, and walked with a mighty staff in his hand. Round his neck he wore a narrow piece of leather, which hung down before, and was adorned with a great variety of bits of silver. He had also a silver breast-plate. Almost all the men and women wore silver nose-rings, hanging from the middle gristle of the nose; and some of them had little silver hearts hanging from the rings.

On the 30th of *March*, the Doctor met with a remarkable instance of the great good that may result from small means, and how important it is that Christians should embrace every opportunity

of propagating the truths of religion. He met with a young preacher at whose mother's house, the Doctor had called when travelling through the states in 1785. None of the family were serious or acquainted with the Methodists at that time. He made them a present of the extract of Mr. Law's Treatise on the nature and design of Christianity, which is printed and sold among the Methodists. By the means of this little tract they were so stirred up to seek the Lord, that now the mother, the preacher, six children who are married and their husbands and wives, fourteen in all, were converted, and had joined the Methodist society.

April 2, They began their conference for North Carolina, there being about thirty preachers present. At this conference a remarkable spirit of prayer was poured out upon the preachers. Every evening, before they concluded, Heaven itself seemed to be opened to their believing souls.

At each of these American conferences, during this visit of the Doctor, every preacher gave an account of his experience from the first strivings of the Spirit of God, as far as he could remember; also of his call to preach, and the success which the Lord had given to his labours.

About the middle of April, he had rode about eight hundred miles since he landed at Charleston, and without hardly any rain: but now he was wet to the skin. However, they at last happily found their way to the house of a friend by the preachers' mark—the *split-bush*.—When a new circuit is formed in those immense forests, the preacher, whenever he comes in the first instance to a junction of several roads or paths, splits two or three of the bushes that lie on the side of the right path, that the preachers who follow him may find out their way with ease. And in one of

the circuits the sinners discovered the secret, and split bushes in wrong places in order to mislead the preachers.

On the 20th of *April*, they opened the conference at Petersburg, in Virginia, at which about thirty preachers were present. In America, on account of the vast extent of the country, they do not hold a general conference annually, but they have twelve or fourteen provincial conferences, each of which meets every year, and then have one general conference once in four years.— Mr. Asbury presides at the general conference, and almost always at the provincial ones. Only when Dr. Coke was there, they were joint presidents, in the character of bishops. And as they have at least one bishop in America, among the Methodists, besides Mr. Asbury, I believe that he is allowed the honour of some share of the presidency.

After preaching at sundry places, the news reached his ears, *that Mr. Wesley was dead*. And this put an end to all his plans for the good of the people during that visit on the continent.

The next morning he set off for New York, in order to be in time for the British packet. He rode by day and by night. For near a day he was not able to weep; but afterwards some refreshing tears gave him almost inexpressible ease. He passed through a country abounding with singing-birds, but he could take but little pleasure in them. He felt much communion with God; but yet, the death of his venerable friend had cast such a shade of melancholy over his mind, and consequently in appearance on every thing else, that he could find but little pleasure in the contemplation of the works of nature.

On *Sunday* the 1st of *May*, he arrived at Baltimore in the afternoon, and preached that

evening a sort of funeral sermon for Mr. Wesley, on 2 Kings ii. 12. "And Elisha saw it, and cried, my Father, my Father, the chariot of Israel, and the horsemen thereof."

And he preached before the following conference from the same text. The choice of the text induced some to suppose, that he expected to be Mr. Wesley's successor, as Elisha succeeded Elijah. The pulpits of the Methodist chapels in Philadelphia and New York, were immediately covered with black cloth out of respect to the memory of Mr. Wesley.

The Doctor being repeatedly struck with a sciatica in his journey was not able to reach New York before the departure of the packet. But about the middle of May he embarked at Newcastle, in the state of Delaware, in the William Penn, bound for London. When he reached the English channel, so eager was he to know what was going on among the Methodists, and to get to his work among them, that he gave some fishermen three guineas to put him on shore in the west of Cornwall. At Redruth, and in his way from thence to Truro, he received from the writer of these sheets, a full and particular account of proceedings since the death of Mr. Wesley, and particularly of the general adoption of the plan of districts: a plan which was calculated, and designed, not only to do general good to the connexion, but to prevent any one or two men from placing themselves at the head of the body, or according to an expression which then came into use, and continued so for some years, to prevent any person or persons, except the legal conference of the hundred, from "*standing in Mr. Wesley's shoes.*"—When a full detail of what had been done respecting the formation of districts, and of the persons who had brought forward and promoted the plan,

had been given to him, his answer was, "That is a weight too great to attempt to wield." He was advised not to go to the Irish conference, which was then just at hand. He seemed at the time inclined to follow that advice; but at last he resolved to go, and went accordingly. But such was the watchful jealousy, which was then on the alert, that the Doctor was not permitted to take the presidential chair. However, had he not studied the peace and unity of the communion more than his own elevation, he had those about him who would have promoted him to honour.

And here I am powerfully struck with the idea, at the very variegated, as well as active life of the Doctor. Only reflect upon the account of about three-quarters of a year preceding this time, and what an abundance and variety of labours and dangers! There are some persons whose characters and conduct are most highly thought of while they are alive, but are seldom mentioned, because little thought of, after their death: while others are much more highly thought of when they are no more seen. The mists created by prejudice, jealousy, and misapprehension, being removed, their characters and labours are allowed their full value. And this, I believe, will be the case with regard to Dr. Coke, while the reverse is somewhat the case with some of his coadjutors who left the world before him.

But a few words more about the formation of districts in the Methodist connexion. Though the words district and circuit are nearly of the same signification, abstractedly considered, they are of very different application in Methodism. Circuits had existed almost from the commencement of Mr. Wesley's career: but districts had no existence till after his death. And the principal

object of their institution was to supply his place. Between the death of Mr. Wesley, and the following conference, Messrs. Thompson, Bradburn, Thomas Taylor, Rawson, and a few more preachers, met together at Halifax, and agreed upon the plan of dividing the connexion into districts; and they wrote to the preachers in different parts, explaining the scheme, and requesting them to meet together immediately as districts, to deliberate upon the plan of our future government. And in this their circular letter, they did provisionally mark out what places should be the heads of the different districts, and what circuits should constitute each. The main of the plan was excellent, and the work now done was good and commendable. But as the framers of the scheme were not equally acquainted with all the parts of the connexion, they succeeded best as to those parts they understood the best, and but indifferently with regard to some others. And as these districts have never undergone a general revision, some of them are to this day very defective, and will so remain till there be a radical improvement.

The projectors of this plan of discipline, had two objects in view, both of which they accomplished. First, they wished to put it out of the power of any individuals to step into Mr. Wesley's shoes: and secondly, they wanted to establish such a form of government as might promote the stability, harmony, prosperity, and durability of the work.

It was in Halifax that the convention assembled, when they devised and agreed to recommend to the connexion the plan of districts.

Had any individual been chosen to fill the place which Mr. Wesley had so long and so ably filled, no persons were so likely to be elevated as

Dr. Coke, or Mr. Alexander Mather; either one of them alone, or both conjointly. Mr. Mather was a great man in the Methodist connexion for many years. He was born at Brechin, in Scotland, in the year 1733. His parents were religious, and they trained him up in the doctrine and discipline of the Lord. As early as when he was ten years of age, his mind was seriously impressed with everlasting things.

In the year 1752, he went to reside in London, and in the year following he married. He then called to mind, that *the vows of God were upon him*; that he had often promised the Lord, that when he entered into the conjugal state, he would devote himself to his service. He began to seek the Lord with all his heart. For some time the distress of his mind was very great. Frequently, he would go upon his knees at bedtime, and continue so with strong cries and tears till two o'clock in the morning. But while hearing Mr. John Wesley preach, on the 14th of April, 1754, the Lord appointed unto him beauty for ashes, and the oil of joy for mourning. He was translated from the kingdom of darkness, into the kingdom of God's dear Son.

Mr. Wesley took early notice of him, and made him first the leader of a band, and then the leader of a class. In both these little offices he acquitted himself with propriety and usefulness. And it was not long before it was impressed upon his mind that it was his duty to preach. He sought the Lord upon this subject by fasting and prayer. He then mentioned it to Mr. Wesley, who told him plainly, "To be a Methodist preacher is not the way to ease, honour, pleasure, or profit. It is a life of much labour and reproach. They often fare hard, and are often in want.—They are liable to be stoned, beaten and abused in vari-

ous manners. Consider this before you engage in so uncomfortable a way of life." Mr. Mather answered, "He had no desire to engage therein, unless it was the call of God; and he was regardless as to what he might suffer in doing the will of God." Mr. Wesley then directed him to make a trial, which he did. His labours were approved and rendered useful: and at the conference in 1757, he was appointed for the Epworth circuit. He laboured very diligently and zealously, and suffered much from wicked and unreasonable men, while his labours were crowned with success, and the pleasure of the Lord prospered in his hands. He was "in labours more abundant." He had a very strong constitution, and he exerted all his strength to the utmost. He was very much attached to, and zealous to promote the doctrines and discipline of Methodism. Perhaps Methodism had never a more zealous and laborious friend. He had a considerable strength of intellect, and had acquired a good deal of information. He was especially well acquainted with the bible, and had a great knowledge of human nature both in saints and sinners. And he had a large share of what is termed *common sense*.

Possessing these qualifications and loving perpetual exercise, it is no wonder that he was frequently employed in the most difficult matters pertaining to Methodism. This was his very element. It was what he loved and delighted in; but it brought the censure of many upon him, and made some cast upon him invidious reflections. But none of those things moved him.

For some years before Mr. Wesley died, Mr. Mather was what might be called his right-hand man. Mr. Mather had great influence with him, and was much consulted in the annual appointment of the preachers, and other matters in the

connexion. He was a very zealous, energetic, and useful preacher, though his sermons did not excel either in method or elegance. He was exceedingly diligent and laborious in his ministerial calling, and a great disciplinarian. Some thought him too desirous of power and authority, as well as lamented the occasional undue warmth of his temper; but they are very good Christians indeed who have no defects, real or supposed; such may be deemed, in the language of the apostle James, *perfect men*.

In the year 1792, Mr. Mather was the president of the conference, which was that year held in London. He continued his ministerial labours till his health failed; and then, after a lingering decay, attended with a good deal of pain, on the 22d of *August*, 1800, he died, with a hope full of immortality, at the house of his son, an eminent surgeon in York, and lies buried in the yard of St. Saviour's Gate Church, in that city, along with a son of his by a second wife. Mr. Mather and Dr. Coke were firm and warm friends for many years.

But to return from this digression. The time approached for holding the first conference after Mr. Wesley's death, which began at Manchester, on the 26th of July, 1791. The person elected to fill the chair was Mr. William Thompson, who had been a principal man in constructing the scheme of the districts.

Mr. Thompson was born in the same year as Mr. Mather, that is, in 1733, in the county of Fermanaugh, in Ireland. He remembered his Creator in the days of his youth; and in 1757, the same year that Mr. Mather began to travel, Mr. Thompson commenced his itinerant career as a Methodist preacher. He displayed at that time considerable ministerial abilities; he possessed a

burning zeal for the glory of God in the salvation of immortal souls; and his labours were accompanied with a general blessing. In the year 1758, he left his native country, and received an appointment in England. In his way to London, he stayed four days at Burslem, in Staffordshire, and was instrumental in joining 28 persons to the society there, three or four of whom professed to have received the knowledge of salvation by the remission of sins. In his way to Colchester, he stopt in London, where he was kindly received by Mr. Wesley and the friends there.

About this time, Mr. Thompson was called to endure his share in the general persecution, which at that time raged against the Methodists. One time, while he was preaching, an unruly mob, instigated by the minister of the parish, made a cruel assault upon him, and carried him and several of the principal Methodists of the place off in triumph. The people, without any sort of trial, were put on board a transport, which lay ready to sail with a fleet of men of war. Mr. Thompson was confined in prison, not allowed to see any of his friends, and expected every hour to be sent on board the transport. The parson, however, and the justice of the peace, sometimes condescended to visit their prisoner, in order to dispute with him on religious subjects.

This persecuting business coming to the ears of Lady Huntingdon, she and some other persons of rank and influence, applied to government, who immediately ordered Mr. Thompson and his friends to be set at liberty. An action was commenced against the clergyman, and had not Mr. Thompson exerted himself to stop the process, the parson and his family would probably have been ruined.

In the year 1760, Mr. Thompson went to

labour in Scotland; and in the year 1764, he caught a violent cold by sleeping in a damp bed in Lancashire. This was the principal cause of those dreadful spasms in his stomach, with which he was afflicted for many years, and which were probably the cause of his death.

Mr. Thompson was a man of a strong and clear understanding, of acute discernment, retentive memory, a close reasoner, and a good speaker, and possessed of much information.

His spasmodic complaint increased with his years, though he still continued to preach till within a few weeks of his death.

His last circuit was Manchester. But in *April*, 1799, he was obliged to yield, and retired to Birmingham, to the house of his eldest daughter, who was married to a person of considerable respectability. There he enjoyed all that filial affection and gratitude, aided by medical assistance, could do for him. But the disease proved incurable.

When confined to his bed, his friends were witnesses of his sufferings, and of the fortitude and patience with which he endured them. When exercised with excruciating pain, he often said, "O Lord, if it be thy will, release me from this state of sorrow and affliction; nevertheless, not my will but thine be done." He said, "I have no fear of dying; I long to depart, that I may be with Christ; but I must wait his time."

When his pain abated a little, he often repeated:—

" Heaven already is begun,
Open'd in each believer;
Only believe, and still sing on,
Heaven is ours for ever."

The last words he was heard to utter, were,

" Far from a world of grief and sin,
With God eternally shut in."

Such was the man, and such the death of him who was the president of the first Methodist conference after the death of Mr. Wesley. And of this conference Dr. Coke was the secretary, and consequently had a very principal hand in all the business of it. It got well over; there was a division in the body; and the preachers separated and repaired to their several circuits, probably more united in heart than ever they were before.

One of the very first disagreeable circumstances after Mr. Wesley's death, was some dispute with his executors, about the property he had in books.

In his will, he had given all his books on sale to his executors, in trust for the conference. But afterwards being apprized of difficulties that might arise from private persons having the control of the property of the conference, and which was intended to help to carry on the work, he made a codicil to his will, or, a testamentary deed, and put the books into the power of seven of the preachers. The dispute, therefore, laid more immediately between these and the executors.—These preachers conveyed, as Mr. Wesley designed they should, the property to the conference: and the executors quietly submitted.

The next painful circumstance was, the dispute between Dr. Whitehead and the executors on the one hand, and Dr. Coke and Mr. Henry Moore, and the body of the preachers on the other, about writing the life of Mr. Wesley.

Mr. Wesley had said in his will, "I give all my manuscripts to Thomas Coke, Dr. Whitehead, and Henry Moore, to be burnt or published, as they see good."

Immediately after the funeral of Mr. Wesley, Mr. Wolff, Mr. Horton, and Mr. Marriott, his executors, published an advertisement, cautioning

the public against receiving any spurious account of his life; signifying that a true history or "narrative" of him would be given and signed by them. They then requested Dr. Whitehead to write the history of his life; the preachers in town, and many of the society, joining in the same request. And this request they made *to him*, they said, not because Dr. Coke was then out of England, but because Dr. Whitehead was judged the most proper person to write it. For some time, the Doctor refused to undertake the work, but about the beginning of June, 1791, he yielded to their repeated solicitations. In consequence of this compliance, the executors signed an advertisement, signifying that Dr. Whitehead was appointed to write the life: and this advertisement was printed and circulated in his proposals of publishing it by subscription.

It was reasonable, that Dr. Whitehead, if he wrote the life, should derive some advantages from it; but what these were to be, was not mentioned at that time. He afterwards mentioned a hundred pounds. But upon reflection, he thought that would be hiring himself to do it; and that if the money was paid from the book-room, the preachers would deem the manuscript purchased, and might, and probably would alter it without his consent. Dr. Whitehead then proposed to have as his compensation for writing Mr. Wesley's life, one-half of the profits arising from it for two years; after which the whole should be the property of the conference for ever. To this proposal the three executors agreed. Dr. Coke, who by this time was got to London, and Mr. Moore, gave their consent: Mr. Wesley's manuscripts were accordingly delivered to Dr. Whitehead. But shortly a misapprehension, whether from misrepresentation or not, I pretend not to determine, took place, as

to the remuneration the Doctor was to have.—Some urged he had agreed to take the hundred guineas, while he contended for one-half of the profits for two years. During this state of the business, the conference met. The publication of a life of Mr. Wesley, among other things, was taken into consideration. Some objected to Dr. Whitehead being the writer of it, chiefly on account of his kown versatility, and the short time that had elapsed since his return to the connexion. Formerly he had been a travelling preacher for some years. He then, at his own request, was permitted by Mr. Wesley to go to Kingswood-school to learn Latin and Greek. He afterwards studied physic, became a professed medical man, and joined the Quakers. But about three years before the death of Mr. Wesley, he again joined the Methodists, and Mr. Wesley and his friends treated him with great attention and respect. Mr. Wesley took his advice respecting his bodily complaints, and Dr. Whitehead attended him in his last illness.

The objections to Dr. Whitehead, as Mr. Wesley's biographer, were over-ruled, and he was authorised by the conference to compile the life, only they understood that his reward was to be a hundred guineas. But a more disagreeable circumstance to him was, the appointment of a committee to examine every thing which should be proposed to be printed at their press during the year. It is true, he was made one of this committee; but then it consisted also of Dr. Coke, the Rev. James Creighton, the Rev. Peard Dickinson, Mr. James Rogers, Mr. Richard Rodda, and Mr. George Whitfield. Messrs. Creighton and Dickinson were a sort of chaplains at the New Chapel, City Road, and one or two other Methodist Chapels, in London; Mr. Rogers was

at that time superintendent of the London circuit; Mr. Rodda one of the preachers stationed in that circuit; and Mr. Whitfield was then the book-steward.

Dr. Whitehead had begun to write the life, and proposals had been printed by the committee, and sent into the circuits, in order that the preachers might procure subscriptions. But he, not liking the proposed terms and restrictions, and probably instigated by some of his friends, was not long before he announced that he would publish Mr. Wesley's life as an independent man; that he would make such use of the manuscripts of Mr. Wesley, which he had in his power, as he himself should think proper; and further, that he would not suffer these manuscripts to be examined, unless Dr. Coke and Mr. Moore would engage, that he should retain in his hands such papers as he should judge necessary for the writing of the life. He required likewise, that the copy-right should belong to him; and that, if it was published from the book-room, he should have half the profits.— Thus a dispute, which appeared very small, and no way alarming in the beginning, increased, and became so embittered, that it could not be stopt, till it had spent its force; a dispute, which all friends to the general cause deplored. This contention occasioned great uneasiness, not only in London, but throughout the whole connexion.

The seven trustees of Mr. Wesley's testamentary deed, consented that Dr. Whitehead should have one-half of the clear profits of the work for two years, provided the manuscript should be approved by the committee appointed to superintend the printing. He was willing to accept of the proposed profits, but would not submit to the inspection and controul. Much was then, and has since, been said and published on both sides of the

question; but the reader is left to his own reflections. No agreement took place; but a life of Mr. Wesley being advertised, the connexion expected one to make its appearance. The seven trustees, therefore, of Mr. Wesley's testamentary deed, appointed Dr. Coke and Mr. Moore, the two other trustees of Mr. Wesley's manuscripts, to compile a life as was first intended. It was done accordingly, and, as might naturally be expected, an edition of 10,000 copies was sold in a few weeks.

As this was the first publication of any magnitude of which Dr. Coke could be called an author, it may be the more proper to add a few words respecting it.

Dr. Whitehead having, as we have already stated, Mr. Wesley's manuscripts in his possession, positively refused to give them up. Dr. Coke and Mr. Moore were therefore under some serious inconvenience in writing the life, for want of those papers to consult. But their long and intimate acquaintance with Mr. Wesley, supplied, in a measure, the want of these manuscripts.

In the preface they say, Mr. Wesley is universally allowed to have been an extraordinary man; but that, like all eminent men, he paid to the public the usual tax of censure; that many were his enemies, and the aspersions thrown out against him, but that he rose above them all.—They say their history of him is chiefly taken out of his journals and other authentic papers in print and manuscript; and express a hope that it may serve as a focus, uniting the scattered rays of this burning and shining light. They declare, "There is nothing material respecting him, that is not given in this volume. All his private papers were open to us for several years. He himself also informed us of many important passages of his life, which he never inserted in his journals, and are known to few but ourselves."

They add, " We are sensible that history is a narrative of facts, properly connected and elucidated. Such we trust, the following will be found. Mr. Wesley needs no panegyrist. His works shall praise him in the gates."

They seemed to have proceeded under the impression of this last idea through the whole of the work. It is not a panegyric, but a regular, unadorned statement, or narrative of matters of fact, set forth in order. Had they chosen to eulogize they had abundance of matter to work upon. But they left the facts recorded to speak to the minds of their numerous readers. Hence the book is not written in the style so much used by the writers of the Romish church, and which has been too much imitated by many Protestant authors. They have not over-coloured his virtues in order to dazzle the eyes of the spectators.

Before I quit this subject, I would just remark, that Dr. Whitehead also published a life of Mr. Wesley, and a life of his brother Charles along with it. And what is more than could have been looked for in those days, the two different lives, the one by Dr. Coke and Mr. Moore, and the other by Dr. Whitehead, lie very peaceably in the same warehouse, are advertised in the same catalogue, are sold from the same Methodist book-room, at the City-Road, London; and are found together upon the shelves of many Methodists, and as free from all strife and contention as I believe their authors will be when they all meet together in a better country, to which, I believe, two of them are already gone.

It was at an early stage of the French Revolution that Dr. Coke resolved to visit France. The national church was overturned, and the churches declared national property, though the reign of terror had not yet fully commenced. The intole-

rant laws against the Protestants, which had been in force since the revocation of the edict of Nantz, were abolished; the Doctor, therefore, felt a desire to try whether any good could be done in that country by the preaching of the gospel. He had been some time studying the French language, but he was not, as yet, able to preach extempore in that language; but he could write and read it, though it may be taken for certain that he was deficient in the pronunciation of it. Methodism had already gained some little footing in Normandy, in consequence of the visits of some preachers from the Norman isles. The Doctor, taking one or two of those preachers with him, visited Paris, hired a church, and published for preaching. His congregations were but small, though he preached, that is, read a sermon, several times. His encouragements were not sufficient to induce a continuance of the attempt, and as he had engaged the church for some time, and at some considerable expense, he was in danger of being a good deal out of pocket; but a lady, a nun, who had attended his preaching, gave him full credit for the piety of his intentions, and sent him an invitation to take breakfast with her at her nunnery. According to the rule of those places, there was an iron grating between them; he sat on one side, and she on the other, handing him his tea, &c. through a hole in that partition. She told him that she had heard the Methodists when in London, that she thought well of his motives for visiting Paris, and as she knew his expenses must be considerable, especially for the hire of the church, presented him with a sum of money that would about bear him harmless.

The French were at that time too much enraptured with ideas about liberty and equality,

and were too generally flying from Popery into Deism, to pay much attention to any thing a stranger could say to them about the plain unadorned religion of the bible. But though Dr. Coke could do nothing at that time in France, he warmly cherished the desire and expectation of accomplishing something after the fever of the revolution should be over and peace re-established. With a view to this, he had a French emigrant for his companion for several years, to assist him in perfecting himself in the knowledge and pronunciation of the French tongue.

But it is time for us once more to follow the Doctor across the Western Main, in his fifth visit to the shores of America, and we shall find that in these visits he never went empty-handed.—He did not, indeed, carry out large quantities of silver and gold, but he took with him what was more valuable, and what they needed much more, namely, *servants of the most high God, to shew unto them the way of salvation.* However he was more slenderly stocked this voyage than usual:—he took out with him only Mr. Graham, as a missionary to the West Indies.

I once thought of inserting in this place the Doctor's Journal of his "Fifth Tour to America," but fearing I should not have room for more important matter, I am induced to omit it, only extracting from it the principal particulars:—

On the first of September, 1792, he and Mr. Graham embarked at Gravesend, and the next day set sail for America. At the Captain's desire they immediately began to have prayers in the ship.

He says, "I find a ship a most convenient place for study; though it is sometimes great exercise to my feet, legs, and arms, to keep myself steady to write. From the time I rise till bed-time, except during meals, I have the cabin-table to my-

self, and work at it incessantly.—I have six canary-birds over my head, which sing most delightfully.” *October 9th* he wrote in his Journal, —“ This is my birth-day, I am now forty-five. Let me take a view of my past life.—What is the sum of all? What have I done? And what am I? I have done nothing; no, nothing; and I am a sinner! God be merciful to me!”

Oct. 20, he says—“ I renewed my covenant with God this morning, in a solemn and happy temper as ever I experienced; my first espousals to God not excepted.”

Oct. 30th, 1792, he landed at Newcastle, in the State of Delaware. He rode seventy miles in a day and a few hours, and arrived at Baltimore just in time enough to take some refreshment and a little sleep, before the commencement of the General Conference, which lasted fifteen days.

On the *29th of November,* he had a remarkable deliverance at New York. He went to the wharfs to look out for a vessel to carry him to the West Indies, and in ascending the side of a brig his foot slipt.—He alighted on something at the edge of the water, which supported him; and with the assistance of those who were near, he was raised on board. But when he looked back on the situation in which he had been a few moments before, he was struck with awe: his danger had been imminent. “ Six times,” said he, “ I have been in the very jaws of death, upon or near the water, and yet am still preserved, a monument of mercy in every respect!”

It was at this time that he prepared for the press his sermon on “ The Witness of the Spirit.”

On the *12th of December,* he sailed for St. Eustatius, in the West Indies, being accompanied by Mr. Black, the presiding elder in the provinces of Nova Scotia and New Brunswick. Here he

found there had been some fierce persecution of the Methodists. The governor of St. Eustatius was a rough, rude man, and would not suffer them to preach: and the poor slaves, from one end of the island to the other, who met together to sing and pray, and talk on religious subjects, were cart-whipped, and many of them imprisoned.—The consequence was, that the society was almost dispersed. About half a dozen little classes met in corners; and yet there was not a single christian minister, of any denomination, in the whole island. From St. Eustatius he sailed for St. Christopher's, and there received information that a dreadful persecution had arisen in St. Vincent's, and that Mr. Lumb was at that time in the common prison of the island, for preaching the gospel, as is mentioned at large in my account of the mission in St. Vincent's.

The Doctor paid a visit to the island of Grenada. He lodged at Mr. Dent's, the rector of St. George's, preached in his church, and was pleased and refreshed with the state of the society; and after remaining about a week in Grenada, he departed for Tortola, and in his way touched at Nevis and St. Christopher's. After spending three days in Tortola, he embarked for Antigua, and on the 9th of February, the West India Conference commenced, which continued five days. The Doctor says—"We examined all the important minutes of the preceding Conferences, and left nothing unconsidered, I think, which would be useful to each other, or to the work in general. Our debates were free and full: all the preachers seemed to speak their whole mind on every important subject, and, I believe, much profit will accrue to the work from the regulations which we then made. One of the sermons which I preached

before the Conference was accompanied with peculiar unction; it was one of my best times."

In the whole of the West India islands there were, at this time, twelve missionaries, and 6570 members in society.

The Doctor next visited Barbadoes, and sailed from thence for Jamaica. He visited sundry parts of this island, and preached with considerable encouragement and some opposition.

On the 14th of May, he sailed from Jamaica for England. As the vessel in which he sailed was entering the mouth of the English Channel, on the 4th of June, they were chased by a French privateer: for twenty-four hours the chase continued, till the privateer was within about a mile and a half of the packet.—They had no force sufficient to make any resistance: all was despair among the crew and passengers, till, behold! Lord Hood appeared, with eleven sail of the line, and all their accompaniments, bound for the Mediterranean.—The privateer made off towards France. "Thus," says the Doctor, "did Providence deliver us. Then praise the Lord, O my soul, and all that is within me bless his holy name. Praise the Lord, O my soul: while I live, will I praise the Lord; yea, as long as I have any being will I sing praises to my God."

In the beginning of June, then, in 1793, the Doctor arrived once more in England, after an absence of more than nine months. The Conference was that year at Leeds: he was chosen secretary that year, (as he almost always was when he was not the president;) and he was not this year the president of the Irish Conference. Mr. Mather was appointed to fill that office; but when he considered that he should hardly know any thing of the preachers; or their affairs, he requested Mr. John Crook, then stationed in Ireland, to be his substitute in the chair.

The affairs of Methodism were at this period in a very fermented state. Many of the trustees of chapels struggled for a larger share of power than many of the preachers thought could be conceded to them without endangering and injuring the cause.

But what most engaged and agitated the Connexion was a struggle about what was called keeping to the old plan, on the admission of innovations or alterations. The innovations were, the having service in the Methodist chapels at the same hours the service was at the churches, at the respective places; the preachers baptising children, giving the Lord's Supper, and burying the dead, where burying-grounds were provided. Very little of any of these was allowed in the life-time of Mr. Wesley; and many did seriously think, that if these innovations were introduced, that the prosperity of Methodism would come to an end. Much stress was laid upon the necessity of keeping to the old plan. It is a tribute due to the memory of Dr. Coke to say, that he was a warm and firm advocate for such plans of proceeding as were the most liberal, and best calculated to meet the various circumstances of the Connexion. In a strong contention which took place in the city of Bristol, in the summer of 1794, he gave very ample proof of this. The trustees of the two oldest of the Methodist chapels in that city were strenuous advocates for the old plan: the Conference was there that year, and experienced much embarrassment from those trustees; and one of the preachers, Mr. Henry Moore, being rather in favour of allowing the people to have the sacraments of baptism and the Lord's supper among themselves, and the service in church-hours, where they desired those privileges, the trustees in Bristol objected to his being appointed for their circuit;

and when the Conference, notwithstanding their remonstrances, did fix him for Bristol, the preachers had scarcely left the place, when the trustees employed an attorney to inform him, that no person or persons had a right to appoint preachers for their chapels but themselves; that they had not so appointed him, and it was at his peril that he should attempt to trespass upon their premises.

From the high tone of power and authority that was expressed in this mandatory address, it is not difficult to discover, that there was an intention of effecting something more than the mere support of the old plan, that is, of preventing the introduction of the ordinances and service in church-hours: it is evident that this was little more than a pretext: a higher object was the assumption of paramount authority in the appointment of the preachers, and consequently in every thing. But had this been confined to the trustees in Bristol, the alarm would not have been so great; but there was too much reason to believe that there was a sort of combination among many of the principal trustees throughout the Connexion, for assuming and exercising such a power as in all probability would highly impede, if not totally destroy the itinerant plan. Dr. Coke was upon the spot, and instantly took a most vigorous part in defence of Mr. Moore and the authority of the Conference, together with the privileges of the people. A considerable part both of the preachers and people, throughout the Connexion, espoused that side of the question, while many took the other side. This dispute caused a great agitation among the Methodists during the whole of that year: very much depended upon the issue, for it was very justly called *the Crisis of Methodism*. But though the more liberal party had greatly the advantage in point of numbers, as well as argu-

ment, they were willing to agree to such a compromise as might accommodate all parties.—In this the good spirit of Dr. Coke was very conspicuously displayed. However, nothing could be effectually done till the meeting of the Conference; and almost as soon as the preachers were assembled, the Doctor moved—“ That a committee should be appointed to draw up a plan of pacification; that is, such a plan as might pacify those who are now dissatisfied, and preserve peace in future.”

A committee of nine preachers was accordingly chosen by the ballot of the Conference, of which committee Dr. Coke was a distinguished member, while he was at the same time the secretary of the Conference. Such a plan was drawn up as was generally approved of both by the preachers and people, and which served generally to restore and preserve the peace of the body. This was in the year 1795, and the Conference was held at Manchester.

But by taking such a decided and active part against one considerable branch of the Connexion, the Doctor made some of his former friends into enemies, from which he experienced considerable inconvenience when he went about collecting for the support of the missions, especially as many of those persons were of the more wealthy description. And he had such a persuasion resting upon his mind of his peculiar call to promote the missions, and consequently to conduct himself in such a way as would do this the most effectually, that he openly declared, after the termination of the above dispute, that “ he would never sacrifice himself any more.”

As when the ocean has been agitated by a violent storm, it is some time after the wind ceases before it becomes tranquil, so it was now with the Methodist Connexion.

There were some who were not satisfied with the adopted plan of pacification, and some who, having been conspicuously active, and with some measure of approbation, did not seem willing to sink down again into quiet obscurity. The most notable instance of this was Mr. Alexander Kilham, who had been a travelling preacher about ten or eleven years, but without any thing very remarkable about him either as to his superiority or inferiority, excellencies or deficiencies. He had, however, attracted some notice by his writings during the dispute which originated in Bristol; and having contracted a taste for writing, he still went on. The writer of these sheets does not think that Mr. Kilham was what is commonly called a *bad man*, or that he was actuated by *bad motives*; but he wished to be doing something, and if possible something new. He seems to have over-rated his own abilities and influence, and was deficient in foresight, prudence, and candour; he had also imbibed the levelling principles which then so greatly agitated the political world, and applied them to religion.—Of course he attacked the instituted authorities, and especially those that were the highest. But neither his friends nor his enemies seem to have noticed one thing, namely, that his conduct as a writer, between the Conference of 1795 to that of 1796, was the reverse of that of the preceding year. In the former year he obtained his notoriety by writing against the attempt of the trustees to exercise dominion over the preachers and people; but in the latter year he advocated the principle he had before opposed, only he was for putting it in other hands, or rather indeed, generally in the same hands, only in a new office; for had his scheme been adopted by the Methodist Connexion, the same men who had sought for dominion as *trustees*, would have exercised rule and authority at the head of their

respective societies, and as *lay-delegates*. And this has been clearly proved by those who ranged themselves under Mr. Kilham's banner, or have since been preachers in what is called the New Connexion. So that while Mr. Kilham accused some of his former friends and correspondents of dereliction of professed principle, it was himself who was the real changeling, and who was propagating a system, which, while it robbed the preachers of their legitimate scriptural authority, would not add any thing to the real liberty of the people. He published a book which he entitled "The Progress of Liberty," in which, among things of a better description, there were sundry paragraphs that were highly exceptionable. Some of these were gross reflections upon the characters of some of the preachers, in support of which, when called upon, he could adduce no proof: and being supported by a number of friends among the people, though his best friends among the preachers could say nothing in his vindication, he stiffly refused to make concessions, so that there seemed to be no alternative but that either he should proceed in a lawless unjustifiable way, or that the Conference should dismiss him. They accordingly did renounce him. If some more lenient measure could have been adopted, it might, perhaps, have prevented the convulsions and divisions which followed in sundry parts of the Connexion. In several places which he now visited he represented himself, and was considered by many as a martyr: and when the Conference next assembled, which was at Leeds, in the year 1797, Mr. Kilham and many of his friends appeared in the town, and erected the *standard of separation*. About five thousand in the different circuits, chiefly in Yorkshire and Lancashire, renounced what they now called the Old Connexion, and declared in favour of the new itinerancy.

In this Conference some of the senior preachers were much alarmed, and were somewhat dejected by the reproaches cast upon them by the new party. To wipe off, or balance these, they requested the junior preachers, that is, all who had not travelled more than fourteen years, to meet together by themselves, and draw up and sign a declaration in their favour. They met together accordingly, chose a chairman and secretary, and began to converse; but there was a difficulty in the way: some of these juniors had frequently expressed their dissatisfaction with some parts of the conduct of some of the seniors who took the lead at the Conference.—They did not object to the piety of these men, or their general conduct and character, but to some parts of their conduct in the Conferences, in which they thought them occasionally rather dictatorial and overbearing. But as Mr. Kilham and his coadjutors had said at least enough upon this, and all other real and supposed defects of these senior preachers, the convention of the juniors drew up a declaration, which expressed nothing but their excellencies, though without either admitting or denying their imperfections. Whether they were perfectly justifiable in this I shall not now determine. They were not conscious of any real inconsistency or contradiction, and especially as they spoke their whole mind in the meeting at the same time. But many others did not see through the whole of the complicated affair as they themselves did, and the consequence was, that some of them, whose sentiments were no secrets, were reproached as being guilty of inconsistency and flattery. The writer of these sheets being the chairman, shared very largely in this reproach; but he thinks unjustly. If these brethren did act wrong, they have been amply punished; and if they did right, *one day will do them*

justice. And there I leave them and the whole affair. So far as this measure tended to tranquillize the connection, it gave me pleasure; but I have often reflected upon some of the circumstances with pain. Dr. Coke was the president of this memorable conference, and Mr. Bradburn the secretary. The Doctor had taken a very active part against the publications and measures of Mr. Kilham and his friends, during the two preceding years. The agitations and divisions of the Connexion, however, had risen to such a height, that to meet the prevailing ideas, and stay the plague, the Conference agreed to surrender considerable portions of authority, hitherto exercised by the preachers at their discretion, into the hands of the stewards and leaders. It was right, that the people, the stewards, and leaders, should have all the rights to which the bible entitled them. But it was equally right, the preachers should retain the authority they could scripturally claim, and especially such as was necessary to the due exercise of their office in *all places and circumstances*. But the writer of these sheets was never yet convinced, that more was not conceded than the bible will sanction; and he has been acquainted with some cases in which very serious consequences have resulted from a practical application of the new rules then made. They look somewhat plausible upon paper; and where they are never acted upon they do no hurt; and where they are acted upon they may not do much harm, provided the leading men of the society be not only very pious, but men of judgment and prudence, and who keep their eye upon the bible, and study to promote peace and unity. But, where circumstances are of a different description; when there are certain men, who, like Diotrephes, love to have the pre-eminence, or where there are parties formed,

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for purposes not calculated to do good, but the contrary, and especially when there may be in a society a considerable degree of corruption and disorder, and where the most complete, firm, and vigorous exercises of pastoral authority are necessary, in order to set matters to rights, and keep them so; the man who attempts so to do, will sometimes find himself bound hand and foot, with the concessions which were then wrung from the Conference. Certain *majorities* will shew him, that he is so far from having power to *bind or loose* any thing upon earth, as our Saviour empowered his disciples to do, Mat. xvii. 19.—xviii. 18. that himself has his hands so bound upon his back, that he can do nothing, but lament that he fills an office, some of the functions of which he has not power to execute. If he attempts it, he will be, perhaps, trumpeted abroad as a disturber of Israel, and a tyrant. In relation to such cases as these, we might say to Methodism, or rather to a superintendent, as Jesus Christ said to Peter, “When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird them, and carry thee whither thou wouldest not;” John xxi. 18. How plausible soever it may appear, or however agreeable to the taste of such as acquire additional influence by it, whatever is not founded upon the bible, is neither good in itself, nor will be productive of good consequences. And had the apostles been fettered with the rules of 1797, they could not have purged the churches of sundry sinners, that they sometimes found in them. Mr. Wesley would never have agreed to them; and Methodism existed and prospered without them for nearly sixty years. But I think these rules capable of such modifications, as might make them satisfac-

tory to reasonable christians on all sides. But some may say, the connection has been more peaceable and tranquil since 1797, than it was for some years before. To this I answer, This comparative tranquillity may be easily accounted for in other ways. Prior to that period, the fermentations arose out of the novel circumstances in which Methodism had been placed, by the death of Mr. Wesley, and the struggles of different parties, who differed in judgment and disposition, to accomplish what they thought would be for the best. And these convulsions were neither unaccountable nor unexpected. But they were not expected on account of there being at that time no such rules, but from other causes. And though the Connexion has enjoyed more peace, and as much prosperity, since that period, I do not believe that either the peace or prosperity have been so great, taking the whole body into the account, as would have been the case, had the Methodists, in that respect, gone on upon something nearer *the old plan*. I am quite confident as to one point, and that is, that no man, or number of men, can improve upon the bible: and that no man, however wise, can mend the institutions of infinite wisdom. They who have set up for such wisdom, have always shewn themselves to be fools.

I had rather see a new testament produced in an assembly of christians and christian ministers, or hear a passage quoted from it, than see their table loaded with human creeds and directories. I promised the reader to say something about church government, and he sees I have not altogether forgotten my engagement. But I assure him, I am no enemy to true liberty, nor a friend to despotism, in any shape, or among any description of people. I am not for placing the

ministers of righteousness and order above all law and controul. I do most cordially disapprove of every attempt to lord it over God's heritage. I believe the overdoing arbitrary conduct of some preachers, contributed to promote that clamour which led to the concessions. I believe the ministers of the gospel are the *servants*, though not the *slaves* of the people. They are to serve the people in gospel-labours, but it is no where said they are to be ruled and governed by the people. I believe that few cases would occur in which a minister ought to act contrary to the views of the people, and especially of the more intelligent and principal members. But such cases may occur, and some times *do* occur; but according to the rules which bind down the preachers to an universal and uniform decision of stewards and leaders, ministerial authority, in such instances, is rendered null and void. And to say the truth at once, when ministers are in *all cases* to be ruled by the dictates of any part of the people, they cannot be said to be *over* those people, but rather *under* them. Bring this idea to the law and to the testimony. Turn to 1 Thes. v. 12. 13. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and esteem them very highly in love for their work's sake. And be at peace among yourselves." This comprehensive exhortation expresses the office and duties of ministers, as well as what should be the spirit and practice of the people towards them. They ought to labour among them; to govern them, and admonish them.

1. *They ought to labour.* The ministry is not merely an *office*, but also a *work*. He does not say, them who receive tythes from you, or who live in indolence among you; but them who *labour* among you.

Dr. Coke published some years ago, "Four Discourses on the Duties of a Minister of the Gospel," the notice of which very properly comes in here. The text is, 2 Tim. iv. 1. 5. He begins by observing, that "the ministerial office is the most important to the human race of any which is exercised upon earth: for, according to the order of the dispensation of grace, the preaching of the gospel is indispensably necessary to raise mankind out of the ruin of their fall, to deliver them from all the miseries which spring from an everlasting banishment from God, and to bring them to the eternal enjoyment of him, the Sovereign Good, at whose right hand are pleasures for evermore. The ministers of the gospel are particularly charged with the high interests of mankind: they are like those angels, whom Jacob beheld on the sacred ladder, ascending and descending to and from heaven: they are the mouth of the congregation at the throne of God, and open the bosom of his mercies upon the miseries of man: they officially speak in the name of Christ, whom the Father always hears."

"I. "*Preach the word:*" the word of God, which is able to save the soul. It may be said of every faithful minister, as it was of his Lord, he "is set for the rising again of many in Israel." Luke ii. 34. Elijah, ascending to heaven, and leaving his spirit of zeal to his disciple Elisha, was designed as a type of Jesus Christ, who, after he had ascended to the right hand of the Father, sent down on his disciples that spirit of zeal and fire, which was the seal of their mission; by which they were to set on fire and purify the world, and carry to all nations the knowledge of salvation, and the love of truth and righteousness. Scarcely are they thus filled with the Holy Ghost, but these men, before so timid, so careful to hide

themselves, to withdraw themselves from the fury of the Jews, leave their retreat like generous lions, know danger no more, bear in their countenance an intrepidity in the way of duty which sets at defiance all the powers of the earth, boldly bear testimony for Christ before the assembly of the chief priests, and depart from the council rejoicing to be thought worthy to suffer reproach for Jesus's holy name. Judea cannot satisfy the ardour and extent of their zeal: they pass from city to city, from nation to nation; they spread themselves to the extremities of the earth; they attack the most ancient and most authorized abuses; they tear away from the most barbarous people, the idols which their ancestors had at all times adored. They overturn the altars, which continual incense and homage had rendered respectable: they preach up the reproach and foolishness of the cross to the most polished nations, who piqued themselves most upon their eloquence, philosophy, and wisdom: the obstacles which all things presented to their zeal, instead of abating it, only give it new force, and seem every-where to announce their successes: the whole world conspires against them, and they are stronger than the world: crosses and gibbets are shewn to them to put a stop to their preaching; and they answer, that they cannot but declare what they have seen and heard; and they publish on the house tops what was confided to them in secret: they now expire under the axe of the executioners: new torments are invented to extinguish with their blood the new doctrine which they preach, and their blood preaches it still more after their death; and the more the earth is watered with it, the more does she bring forth new disciples to the gospel. Such was the spirit of the ministry of the apostleship which they received: and every minister of the gospel is an ambassador of Jesus Christ among men. But

“II. “Be instant in season, and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.”

“Be always ready and always zealous for the public duties of your office. You must deny yourselves of retirement and repose, that you may be active in the duties of your office. The Methodists *are a race of reprovers*. It is their reproach, it is to their honour, it is the glory of the cross they bear, that every christian, of every sect and party, who dares become a reprover of vice, is immediately stigmatized with the name of *Methodist*—may they never lose that cross, that glory, till vice is banished from the world, and “the earth is full of the knowledge of the Lord, as the waters cover the sea.”

I did not intend to make so *large* an extract, but as it is from a publication of Dr. Coke's, and is so excellent, I think it requires no apology, especially as it shews the views he had of the duties of a minister of the gospel.

A minister should watch over those committed to his care as one who must give an account. But

2. A minister ought to *govern* those among whom he labours: or in the language of the apostle, to be “*over them in the Lord*.” Repeatedly does the new testament declare, directly or indirectly, the right which a minister has, by virtue of his office, to exercise rule over the church of Christ, and consequently enjoins obedience on the people. “Remember them who have had the rule over you,” Heb. xiii. 7. But had those who spoke unto them been bound to be controuled continually by a majority of themselves, or of their inferior officers, it would have been more proper to have said, “*Remember those whom you refused to let rule over you, and over whom you ruled*.”

Ministers are repeatedly mentioned in the Epistles of Paul, as persons whose office is to *rule* the church of God,

3. A minister ought to "*admonish*" his people. He ought to exercise a constant watchfulness over his flock, exhorting, rebuking, cautioning, instructing, and encouraging them, as their circumstances may require. These are the duties of the minister.

But what are the duties of the people towards him?

1. They must "*know*" him. This must signify the acknowledging of him in his different official capacities, and behaving towards him agreeably to such acknowledgment. They must know him as a *labourer* among them, and diligently, and in a proper manner and spirit, attend his labours.

2. They should *know* him, that is, acknowledge him, and that practically, as their *ruler*: as one whom Providence and the church, if not also their own choice, have placed over them, for their good, to direct their proceedings, and superintend their conduct and church affairs. In the infallible language of scripture, they ought to *obey them* who have the rule *over them*, and *submit themselves*; Heb. xiii. 17.

3. Members of christian societies, or churches, ought to "know," or acknowledge, and give proof of that, that it is the indispensable duty of their ministers to "*admonish*" them. To him this can never be a pleasant duty, but the taking up of a cross. It is disagreeable to flesh and blood, and may often endanger a minister with the loss of a friend, and the creation of an enemy. When, therefore, nothing but a painful sense of duty could induce him to become a reprover, or to be a faithful monitor, his cautions, reproofs, and warn-

ings, should be respectfully and gratefully received, especially as a minister, in this part of his office particularly, should be considered as the immediate messenger of God.

But some may ask, But why this long dissertation? Why, because something of the kind naturally arose out of what I was narrating; and also because I was not without hope that my imperfect remarks might set some person's better thoughts to work, which might possibly, at some future day, lead to a revisal and amendment of some rules made by the Methodist Conference of 1797. Surely no pious private member, or any true christian, whatever office he might fill among them, could object to their being closely examined and compared with the bible, and to having them so modified as to be fully conformable to it, as well as suited to an itinerant ministry.

I hope the public delivery of my sentiments will not give any offence to any persons whatever. I had no such intention; and I have no intention or desire to promote disturbance or discontent. All my wishes and aims are the reverse of this. Every man has a right to think for himself, and, if he chooses, to publish his thoughts. I have done so, I hope with candour, and I am sure with good will.

To return to Dr. Coke.—I should, perhaps, have mentioned earlier, that in the year 1796, he paid his sixth visit to America. Certain things greatly exercised his mind, at the Conference, which was held in London, this year; and such were the sensations of his mind, when he took leave of the Conference, that it seemed very doubtful, whether he would ever return to England. And as afflictions, as well as comforts, often come in couples, his passage across the Atlantic was the most painful one he ever had; the captain of the

ship in which he sailed, behaved towards him with the utmost incivility and barbarous rudeness. The feelings of the Doctor were probed and goaded to the last degree. During this expedition also, the vessel in which he was, was boarded by a French privateer: for some time he was in their hands, and they rifled him of his property.

While he was on the continent, it was agreed between him and the American Conference, that after revisiting England, and gaining the consent of the Conference there, he should return and spend the remainder of his days in America. This awakened the affection and attachment of the English preachers to him, and they urged him not to forsake them, and as a proof of their regard, as well as a pledge of more respect being shewn to him in future, he was for the first time chosen President of the English Conference, in 1797, though that was the seventh Conference after the death of Mr. Wesley. Mr. Thompson, Mr. Mather, Mr. Rawson, Mr. Hanby, Mr. Bradford, and Mr. Thomas Taylor, were all called to the presidential chair before him. The reasons for this delay in his elevation will be easily gathered from what has been before mentioned. But the Doctor bore slights and humiliations as a christian ought.

“ Nor plaintive words,
Nor murmur, from his lips were heard.”

Meantime, he willingly and diligently did every act and drudgery belonging to the Connexion, whether at the Conferences, or at other times. And that in which he was the greatest and most abject slave, was, his begging from house to house, through England and Ireland, for the support of the missions among the poor slaves in the West-Indies. No fatigue, nor any rebuff or insult, could induce him to refrain from this. And though

a man of a soft and yielding spirit in some things, in this business, he

“ Set as a flint his steady face,
and “ Harden'd to adamant his brow.”

No house, however forbidding, nor man, however great, and doubtful his disposition, could prevent him, if he could get the opportunity for telling his uniform and interesting tale, how he had “ stepped forth in the behalf of the Heathen;” what missionaries the Methodists had in the West Indies; what success had attended their labours; but what a call there was for pecuniary aid, &c. And tens upon tens of thousands of pounds did he collect in this way, in the course of between twenty and thirty years. His person being very agreeable, his voice soft and pleasing, and being withal a very accomplished gentleman, the very essence and perfection of good-breeding and politeness, he often succeeded where many others would have been sent empty away. Mr. Wesley said, “ I used to be able to do a little, with money or without, but Dr. Coke has overshot me seven times with my own bow.” His heart melted and yearned, when he thought upon the poor negroes: and as a recent production eloquently says, “ for years he stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world, from door to door.” And though he attached no merit either to this or any other thing which he did, yet the reflection upon this part of his labours of love afforded him satisfaction, when he had, in a sense, done with the world, when he was embarked on shipboard for India, and out-of which he never got to set his foot upon land, but remained there, till after a confinement of four months, which terminated in a death so sudden and unexpected; his fellow-passengers *committed his body to the deep, there to*

remain till *the sea shall give up the dead that are in her.*

After he had embarked, he wrote in his journal, "I have a most charming study—I have two large windows that open from the stern to the sea—Here I employ almost all my time; and nearly the whole of it, in reading and writing Portuguese, excepting my hours of meditation, which, indeed, I can hardly except: for my chief study is my Portuguese bible. O how sweet is the word of God! I have loved since I came into this ship more than I ever did before:

"Jesus gives me, in his word,
"Food and medicine, shield and sword."

I now feel, I think, more than ever, the value of retirement, silence, and tranquillity of mind; and can say of my God what Virgil did of his Augustus: "God himself has favoured me with these leisure hours." And yet I cannot repent of the thousands of hours which I have spent in the most vile—the most glorious drudgery of begging from house to house. The tens of thousands of pounds which I have raised for the missions, and the beneficial effects thereof, form an ample compensation for the labour. The whole was of God."—

This drudgery of collecting, notwithstanding, could not but be a great interruption to his studies: and the consequences of being so much from his retirement were sometimes visible in his sermons. It contributed to make his discourses, on the week days, less rich and pleasing, as well as induced him to preach more frequently from the same text than otherwise he would have done. But as he was a man of incessant industry, he still contrived to employ much time in reading and writing. Of this we have abundant evidence

in the numerous and voluminous publications with which he favoured the world during the last quarter of his life. The earliest and largest of these was his "Commentary on the Holy Bible," and on "The New Testament," in six thick quarto volumes. This work was published in numbers, and was several years in coming out. It met with general approbation, and by many was, and is, much prized. But a few years ago, and when a great part of the first edition had been disposed of, a celebrated commentator informed the public, that Dr. Coke's publication, was in the main a re-print of the commentary of the unfortunate Dr. Dodd. This tended to lower the value of it in the estimation of many, and contributed, no doubt, to prevent a second edition, which Dr. Coke was then meditating. But if persons had simply attended to the merits of the work, they would not thus suddenly have fallen out of love with it. Nay, had they duly considered and credited all that the public informer said upon the subject, they must have been confirmed in their good opinion of the commentary. For just before he told them that Dr. Coke's commentary was in the main a re-print of Dr. Dodd's, he had given it as his opinion, that Dr. Dodd's commentary was the best that ever was published. If so, and if Dr. Coke's was little more than a new edition, then Dr. Coke's commentary might be allowed to be as good at least as any that ever was published. But Dr. Coke said, his was not a mere re-print of Dr. Dodd's, and as a manifest proof of this, it was much larger. He did not deny that he had made a large use of Dr. Dodd's work: but he assigned as one reason for not acknowledging this in print, that he had learnt from Dr. Maclaine, (when he went to Holland, to apply to the Dutch government, in

behalf of religious liberty in the island of St. Eustatius,) that Dr. Dodd had borrowed a great part of his commentary from one published by Dr. Maclaine's father-in-law. We may add to this, Dr. Coke might justly conceive that it would be no recommendation of his publication, to tell serious readers, that a great part of that commentary on the holy scriptures, had been written by a man who was hanged for forgery, *June the 27th, 1777*; many could not have relished the idea of seeking for religious and saving truth in a book written by a man ignominiously executed for fraud.

Dr. Coke's commentary is a most valuable treasury. The Conference purchased the Doctor's stock in that and all his other publications before his departure for India; and, I suppose in order to raise the purchase money, the book committee reduced the price, but I can hardly think it will long continue so low. The Old Testament, four large quarto volumes, published at £9. 10s. 0d. are now offered to the public for £6. 6s. 0d. and the commentary on the New Testament, containing between two and three thousand large quarto pages, sold by the Doctor, in boards, for £4. 4s. 0d. will now be sold at £2. 2s. 0d. I do seriously advise my readers, as I have done other persons, who have not this work, and want a commentary, to apply for it immediately, especially that on the New Testament, before it be all sold off, or the price be greatly advanced.

Dr. Coke, a few years before his death, became a very extensive publisher, I believe from the best of motives, but certainly to his own great pecuniary loss. His publications were so numerous, and certain circumstances were so untoward, the stars in their courses fighting against him; his vent was so contracted and unproduc-

five, that his authorship tended only to poverty, and evidently somewhat sickened him of the business. To get rid of his stock, he employed travelling booksellers. But in some instances he fell into very bad hands. Some got between two and three hundred pounds worth of his books, together with an advance of money, who sold what they could, but never made him any remittances, returned his books, or even favoured him with any account. Truly, it could be no wonder that he grew tired of the business, and that he was willing to *sell off his stock at prime-cost and under.*

He published six letters addressed to the Methodist Societies, in defence of the great doctrines of "Justification by Faith, and the Witness of the Spirit." These letters were occasioned by an attack made, in the year 1809, on the Doctor and the Methodist preachers, respecting those points, by the Rev. Melville Horne, of Macclesfield. It was at a time when there was some noise in the religious, and especially the Methodist world, on account of the impeachment and expulsion of Mr. Joseph Cook, a Methodist preacher, for preaching and publishing sentiments contrary to the sentiments of Mr. Wesley, and the Methodists, on those heads.

And here it may not be improper to remark, that when the Doctor became such an extensive author and publisher, it cannot be supposed that he could do without some help, especially when his other numerous employments are taken into the account. Accordingly he engaged in his service, Mr. Samuel Drew, author of the "Essay on the Resurrection of the Body," and the "Essay on the Immortality of the Soul," and other works. Mr. Drew had no small share in writing the letters to Mr. Horne. Any competent person,

who shall examine the style and logic, I think, may be convinced of this. It was with the same assistance that he began to publish a history of the bible, intended to have been comprised in three handsome quarto volumes, and to be comprised in about eighty-eight numbers, at one shilling, or forty-four, at two shillings each. He published about half a dozen numbers of this; but his encouragement was not sufficient to induce him to go on. Neither Mr. Drew's abilities, nor his own name and titles, could procure a sufficient vent for what he published. Besides sundry smaller publications, "partly written, and partly selected by Dr. Coke," he published a new edition of "The Life of Christ, an heroic poem, in ten books: originally written by the Rev. Samuel Wesley, Vicar of Epworth, in Lincolnshire, and father of the late Rev. and venerable John Wesley, in two volumes."

This poem was first published towards the close of the seventeenth century, and then passed through more than one edition. For some time it attracted considerable notice from such as were religious; but after living its day, it retired into the shades, and was almost forgotten. For more than a century it remained under the mantle of oblivion. In general, the design of Mr. Wesley remained unaltered. The contents preceding each book, and the note subjoined, continue nearly as they were. But in the poem itself, the variations are considerable. But the book is considerably enlarged. For to remedy its various defects, and bring it as near to perfection as possible, more than two thousand lines are added in the various parts. Each book has received an addition of lines; several, of some hundreds. There is a passage in the Doctor's preface, of which I so much feel the weight in my present

undertaking, that I cannot refrain from transcribing it—says he, “There is perhaps no species of writing more entertaining than that of biographical narrative; but its utility must in no small degree depend upon the character of him who becomes the subject of historical relation. This must always form the criterion, when the writer presents to the world a faithful delineation. An individual, who has been honoured for probity and virtue, may become an example to thousands, who may view him as a pattern worthy of imitation: and his history may diffuse virtues through various departments of life, to which our calculations cannot reach.”

The above poem, in 2 vols. price 6s. may be had at the City-Road, London. One of the last works which bears his name, if I may not call it the very last of all, as it was not all printed off, nor even all written, as the conclusion shews, when he embarked for India, is, “A History of the West Indies, containing the natural, civil, and ecclesiastical history of each island: with an account of the missions instituted in those islands, from the commencement of their civilization; but more especially of the missions which have been established in that archipelago by the society late in connexion with the Rev. John Wesley.” This work is comprised in three octavo volumes, upon good paper, handsomely and closely printed, containing 1,465 pages, price £1. 11s. 6d.

He apprises his readers that he shall avail himself of every extant authority: and expresses his own ideas in the words of a principal authority, that of Mr. Bryan Edwards, of whose history of the West Indies he makes a large use—“I have endeavoured to collect useful knowledge wheresoever it lay; and when I have found books

that supplied what I sought, I have sometimes been content to adopt, without alteration, what was thus furnished to my hands."

As one principal part of my work was proposed, before its commencement, to be devoted to accounts of missions, and especially those promoted by Dr. Coke, and along with those missions, to give some geographical and historical accounts of those distant regions, where some of the principal of them have been established, it appears to me, that this is the most proper stage of my history of the Doctor, to say what I have to say of the West Indies.

THE WEST INDIES.

And now, reader, we are going to be amused and regaled for a while, in one of the most romantic and pleasant regions upon the globe. Such all who have visited those islands allow the West Indies to be. But while we may briefly notice the natural beauties, as well as history of those insulated paradises, our principal subject must be religion, and especially as there promoted by Dr. Coke. And to contemplate the spread of the everlasting gospel, and its transforming influences upon the lowest tribes of the descendants of our general parent Adam, must afford no small portion of the purest pleasure to every genuine christian. Such a religious pleasure, combined with the beauties of nature, now lies before us. Here we shall find many of the sable sons and daughters of Ham, shewing forth the praises of Him who hath called them out of darkness into marvellous light, and who, till lately, never heard of the Saviour's name. The comforts derived from religion have softened and even sweetened slavery itself; so that they are not only resigned

to their state, but even thankful to that mysterious and gracious providence, who has thus brought the greatest good out of the greatest evil. Supported by a hope full of immortality, and filled with peace and joy in believing, the poor injured African endures as seeing him who is invisible, and glories in tribulation, while he looks forward to that rest which remaineth for the people of God. And from Abraham's bosom will many of these see *some* of their former tyrants and oppressors in that place where he was who cried, and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Many a slave-holder would be glad of a similar service from his lately abused negro, when both are arrived in the world of spirits. But I am not denouncing any general indiscriminating vengeance. It is said by some, that some slave proprietors are good people, and treat their slaves very mildly and kindly. So far so good. But I am not prepared to prove how dealing in slavery can consist with genuine christianity: but that, on the contrary, is not our present business. The question of the slave trade has been amply discussed by the public, and especially in the British senate, in our time, and Great Britain has had the honour of being the first nation upon earth, which has formally and solemnly renounced the iniquitous traffic. May she never resume it, and may all nations follow her example.

The islands which have obtained the name of the West Indies, are considerable in number, and of very different sizes. They are situated in an extensive excavation, apparently scooped out by the hand of Providence, near to the most southern part of the northern continent of America.

In the western world, we behold an immense

continent, stretching from above the Arctic Circle, down to 55 degrees of south latitude. This vast continent is divided into two parts at the Isthmus of Darien; in the bosom of which lies that chain of islands which are denominated the West Indies. These islands are divided into two classes, called the Windward and the Leeward; and the windward are again subdivided into other classes, and are distinguished by the station which they sustain.

Viewing these islands from north to south, they appear like so many scattered fragments of a broken continent. They are bounded on the east by the Atlantic ocean, with which they are laved; on the north, by the northern continent of America; on the west, by New Spain, and the Isthmus of Darien; and on the south, by the northern shores of the southern continent of America. Protected on the west by the mountainous Isthmus of Darien, which rises in majestic grandeur, and forms a rampart to the world of waters which lies behinds it; these islands are shielded from otherwise inevitable destruction. Thus are they secured from the encroachments of the Pacific Ocean, which otherwise, on any sudden convulsion of nature, would probably have involved them in utter destruction. By this isthmus, God hath fixed the bounds of the two great oceans, the Pacific and the Atlantic; he hath chained each with his word, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

The geographical position of this vast archipelago, which is bounded and protected as just described, engrosses on the globe a considerable space. Extending from Trinadad on the south, to the northern Bahamas, it includes from 10 to 27 degrees of north latitude; and stretching from

Barbadoes on the east, to the extremity of Cuba on the west, it fills from 60 to 85 degrees of longitude west of London.

The territorial dominion belongs to different European powers, except we allow the independence of St. Domingo. The chief settlements appertain to England, and the rest to France, Spain, Holland, and Denmark. But the frequent European wars not only sometimes make these islands the theatres of devastation, but cause them occasionally to change their masters. But how strongly soever the contention for empire may have been on other occasions, yet in the course of those wars which too frequently happen between Great Britain and France, they have generally in modern times been restored to their former possessor on the return of peace.

The first discovery of these islands was made by Christopher Columbus, as before mentioned when speaking of the discovery of the continent of North America.

Situated under the tropic of Cancer, the climate, soil, and productions of the West India islands, may be included together in one general description; and without entering at present into any minute examination of any particular island, we may view the whole in one collective point, their general character bearing a near resemblance. The cultivated parts of these islands exhibit a degree of fertility, to which no country in Europe bears any proportion; and of which no European, accustomed only to the temperate and frigid zones, can form an adequate conception. It is a region in which variety and plenty seem to maintain an equal and undecided contest. And the seas which encircle and lave these islands, teem with fish of the most delicious flavour, and that in astonishing abundance. Both earth and sea conspire to sup-

ply the wants of man, by communicating their productions with amazing variety ; exciting gratitude while they heighten wonder, through evidences which strike upon every sense, and more than demonstrate the unbounded goodness and infinite power of God.

The diversity of hills and valleys, the elevated mountains, the number and variety of trees and shrubs, the shades and cool retreats, which diversify the scene, all contribute to heighten the grandeur of the prospect. The mind is almost lost in contemplating the numerous beauties here afforded in unrivalled abundance. The larger, or leeward islands, being thickly peopled, when discovered by Columbus, with a mild and hospitable race, presented grounds which were not wholly uncultivated. The winters and summers of these islands can hardly be described so as to convey adequate ideas to the inhabitants of northern latitudes.

Were we to follow nature in the divisions of the seasons in these islands, we should find only two, the *dry* and the *wet*. But in imitation of European customs, we will reckon them four.

The Spring usually commences in the month of May. The trees then begin to look more green, and all nature appears more lively and gay. The periodical rains are then daily expected. The same effects are produced in these islands by the periodical rains which regularly fall, as are produced in Egypt, by the overflowings of the Nile. In both cases the earth seems threatened with an inundation, through the waters overspreading her surface for a moment, which then look like the approach of another deluge. In Egypt, the waters rise from the swellings of the river, but in these islands they descend in torrents from the skies. These rains generally set in about the mid-

dle of May. But compared with those that fall in Autumn, they may be considered as gentle showers, which only sprinkle the surface of the soil. They descend chiefly in the middle of the day, approaching from the southern quarter, and break up with loud peals of thunder, which terminate the daily scene, disperse the clouds, and restore the skies to their wonted serenity. These rains continue for about a fortnight, with little or no variation; and when they cease, they leave the earth clothed with the smile of gratitude, and renewed in verdure. During this season, the transitions, through varied degrees of heat and cold, are very sudden and uncertain. The thermometer is rarely in one position through any measurable distance, but flutters, falters, and hesitates; varying six or eight degrees in a short time. At length it determines in favour of superior heat, and fixes in a medium standard, at about seventy-five degrees. Meanwhile, vegetation sprouts from every quarter, and proceeds with inconceivable rapidity. A change of seasons is evidently visible at the termination of the vernal rains; the sudden transitions are now past, and the weather becomes fixed and dry. The season becomes tranquil and salutary; and the tropical Summer immediately succeeds. Not a cloud is there to be seen, and the heat is excessive. A general lassitude is diffused through all animal nature. Vegetation is overpowered by heat, and seems to solicit relief. Even the natural shady retreats seem insufficient to protect animal life against the fierce assaults of the sun.

To counteract, or at least lessen these inconveniences, the sea breeze regularly sets in about ten o'clock, and continues to blow with great force and refreshing vigour during the remaining part of the day; in the evening it dies away, and the land breeze supplies its place. The languor and

debility occasioned by the heats, are soon banished by the refreshing sea breeze, and the heat becomes more tolerable. The shady retreats are now pleasant and delightful.

In this season of the year, the nights are uncommonly serene and bright. The stars spangle, and emit a radiance which is unknown in Europe. Constellations which are invisible in England, here display their beauties, and shine through the summer without being intercepted with a shade. The magnitude of the stars appears to be enlarged; and the planets assume a more resplendent appearance. The moon makes her appearance with such resplendent brilliancy, as if it were its native lustre. By her light the smallest print may be read without difficulty; and distant objects may be clearly seen. By her light the finest landscapes in nature are presented to the eye of the admiring spectator.

Nearly the same weather as just described, continues with trifling variations, through the months of June, July, and till about the middle of August. At the close of August, the sea breeze becomes irregular, and gradually dies away. The atmosphere then becomes sultry, and almost suffocating; and at this period, the groves afford little or no protection. A general lassitude now prevails, which depresses the animal spirits, and the inhabitants almost in vain seek for relief. The serene brightness now disappears, and the heat of the sun operates with all its vigour, without any thing to assuage it. This state continues with little variation, till the beginning of October. This, and the rainy season, which immediately succeeds, is the most sickly portion of the year.

October setting in, the windows of heaven appear to be opened, and the days of Noah seem

to be returned. The skies discharge vast torrents; and these form floods which threaten to deluge the earth, in a way which can hardly be conceived by the inhabitants of Europe. But the quantity of these torrents are providentially suited to the climate. They retrieve the land from the injuries of the former months, and greatly contribute to fertilize the soil. In this also, we see the hand; the wisdom, power, and goodness of God.

In December, another considerable change takes place, in the temperature of the air, and the salubrity of the climate. On the northern shores of these islands, a heavy and tremendous surf is driven by a stiff gale, which, blowing from the northern quarter with some violence, and thence varying a few points towards the east, continues to act till it has driven away those noxious effluvia, which, occasioned by the autumnal calms and succeeding rains, prove so destructive to the life of man. Health revives, and the elements regain their wonted vigour. A succession of mild and clear weather then takes place, sometimes in December, but more frequently in January, which continues till the commencement of May, when the vernal season again begins. From January to May, the climate is cool, and the air balsamic; and to those accustomed to frigid climates, it is refreshing and salubrious. The Winter months form the most delightful season of the year, in the West Indies. To persons in the decline of life, the warmth which this season affords, is suitable to their wants, without incommoding them with any annoyances. The season, in all its parts, seems to suspend the progress of age. The temperature of the climate mitigates the progress of disease, and soothes the agitated spirits into tranquillity. But all the islands are not exactly alike. In these regions there are occasionally what they call

tornadoes. These are hurricanes, which bear down all before them, and lay plantations waste.

The advantages which result from the regularity of the winds in those quarters, are obvious to all who navigate those seas. The inhabitants of distant regions can anticipate with exactness the course of the winds at any season of the year, and therefore know how to prepare accordingly.

Delightful in themselves beyond description, after all that an European has read and heard of their beauties, the scenes which he realizes, upon his arrival there, far exceed his highest expectations. He approaches these abodes of wonder with sensations, which nothing but the real prospect can excite. There is a resemblance, and yet a difference, in these islands, both as to animals and vegetables. In regions of such extent, there must be variety, while in most things there may be a similarity. But in order to understand this matter the better, we must note each island separately.

It is probable that the natives of the Windward Islands came from some part of South America. Their language and savage customs have been found considerably to resemble, especially as to devouring human flesh: though it has been confidently asserted that this practice was not general.

The original natives of the Leeward Islands probably came from the southern part of North America; but my narrow limits will not permit me to enlarge upon such topics. We must proceed to what more immediately concerns our main object. For want of room, and because there is so little in their history that concerns religion, at least the religion of the bible, I shall almost entirely pass over what concerns those original natives called Charaibeas. As to their ideas of God and a

future state of rewards and punishments, our information is but scanty. They considered the earth as their common bountiful parent, to whom they were indebted for all the necessaries and comforts of life. They believed in the existence of a good and an evil spirit, and that these spirits acted continually in hostility towards each other. Of course they believed that each possessed an efficient power, and that the earth acted occasionally under the controul of each. To the good spirit they ascribed all the blessings which the earth yielded: and to the evil spirit all the evils which themselves endured, and all earthquakes, hurricanes, &c. They thought that the malignant spirit was the more active in this world, and that the good spirit would be more active in the world to come.

These two fancied independent Deities, they imagined acted towards human beings through the agency of some subordinate beings. These they considered as messengers, constantly passing and repassing in their tutelar employment, and as being so numerous as to preside over every individual. And who does not see in these confused ideas, some perverted and darkened notions, handed down by tradition of God and the devil, and the ministry of angels. In honour of these subordinate spirits, they erected clay statues, of imperfect and uncertain shape.

On particular occasions they inflicted upon themselves the most dreadful lacerations and gashes, with an iron-teethed instrument made for that purpose. With this instrument they tore the flesh, and offered a bloody sacrifice. All nations seem to have had some dark idea of the necessity of the shedding of blood in order to make an atonement for sin. It seems that God has sown in all hearts some conceptions of this, which thus significantly point to the Lamb slain from the

foundation of the world, the Lamb of God, which taketh away the sin of the world.

These benighted Charaibeas had some notion of a future state of rewards and punishments. This also is a principle which seems to be more or less implanted in the breasts of all mankind, except where it has been eradicated by atheistical principles. But their notions of futurity were very obscure and whimsical. And they had no idea of the resurrection of the body. All their views of a future state applied solely to the soul.

How thankful should every one who enjoys the light of christianity be, for the glorious light given them by that dispensation. And a proper view and feeling of this should prompt them to come forward, and use their best exertions, that those who sit in darkness, and in the region of the shadow of death, may be turned from darkness to light, and from the power of Satan unto God.

From the preceding survey of the principles and manners of the natives of the West Indies, we may see the importance and necessity of complying with our Saviour's directions to his Apostles, "Preach the gospel to every creature." These Apostles were all what we call missionaries; and indeed the two terms mean precisely the same thing.

Many missions have been set on foot in different parts of the world. They have too often failed; but this has not been occasioned by any thing in christianity itself, or even in the people themselves, but rather by the defects in the establishment of the institution, or in the conducting of them.

The church of Rome has shewn a laudable zeal on many occasions, in sending out missionaries to the different quarters of the globe. But

unfortunately more attention has generally been paid to the converting men to rites and ceremonies than to the pure and undefiled religion of Jesus Christ. This has been one cause of their disappointments.

Ferdinand and Isabella, King and Queen of Spain, shewed great zeal in promoting foreign missions, and especially in Hispaniola, or St. Domingo, Jamaica, and Cuba. To these islands they sent out several monks to plant and propagate popish christianity. This was about the end of the fifteenth century. Shortly after more missionaries were sent, and in 1524, the king granted two thousand crowns to build a monastery for the Dominicans of Hispaniola: and at the same time he ordered preachers to be sent to all the West India islands, as well as to the neighbouring continent. These missionaries were clothed in plain serge, to form a contrast to the luxury of those to whom they were to preach. However they were otherwise well provided for the expedition.

FRANCIS ZAVIER.

The next mission on record was undertaken by Francis Xavier, to the East Indies. He was named Xavier from the name of the Castle in which he was born, in 1506, and which was called by the family name of his mother. It was situated at Navarre, a province of Spain. His genius was sublime, his heart fearless, and his manners agreeable. His parents were pious, and trained up their son in the doctrine and discipline of Christ. He made great progress in learning, but had very little religion, till he became acquainted with Ignatius Loyala, the founder of the order of the Jesuits. He then became very pious, meditated on divine subjects day and night, and determined to devote his life to the glory of God, in promoting

the salvation of men. He soon was admitted into Holy Orders, and was appointed a missionary to India, and embarked on the 7th of April, 1541, in the 36th year of his age. Having arrived at Goa, he immediately entered upon his labours.

The European conquerors of India are said to have planted christianity there. But religion was in a miserable state when Xavier went thither. Mahometanism and idolatry overspread the whole country: and there were but four preachers of christianity in all that immense region.

Xavier prayed much, and laboured with great diligence and zeal at Goa, and especially in teaching the principles of religion to the children. And this was followed by great and lasting effects.

His public preaching was attended with great effects upon many of the natives.

He visited the coast of Fishery, between Cape Cormorin and the Isle of Manor. At first he preached by an interpreter. He had great success, and while he endured many privations, he had many and great inward consolations. He baptized hundreds and thousands, who professed to believe in Christ, and vied with each other who should demolish the temples of the idols. Sometimes he preached from a tree in a plain to five or six thousand people. The idolatrous priests sought to kill him; but he trusted in God, and was delivered.

He next visited the Isles called Del Moro, about sixty leagues to the eastward, the inhabitants of which were in a most deplorable state. Here he endured great hardships, and enjoyed much inward comfort, though it does not appear that he had much success in his labours.

Soon after, he visited Japan, all the inhabitants of which he found to be gross idolaters. Having acquired the language of the country, he

began to publish the gospel. He had great success, though there was much opposition, and especially from the bonzas or priests. A great work was wrought in the kingdom of Bungo, and the king himself became a convert, and lived and died a christian. In this kingdom thousands were delivered from the power of darkness, and translated into the kingdom of Christ.

Having paid a short visit to his friends at Goa, he embarked for China. But such insuperable hindrances succeeded each other, that his design of introducing the gospel into that vast empire, proved abortive. Having arrived at the island of Sancian, within view of China, he was taken ill of a fever, which ended in death. With his eyes fixed upwards, he fervently said, "In thee, O Lord, I have hoped; I shall never be confounded:" and with a holy joy, visible upon his countenance, yielded up his spirit into the hands of God. This was on the 2d of December, 1552, in the 46th year of his age, and ten years and a half after his arrival in India.

One of the first missions undertaken by Protestants, was set on foot by the Swedes in Swedish Lapland, in 1559. The celebrated Gustavus Vasa being then King of Sweden, sent a missionary of the name of Michael to that chilling region. Considerable success attended his labours: and about the beginning of the seventeenth century, churches were built in different parts of that country. Schools were also erected, to instruct the youth in the Swedish language, and to qualify some of them for preaching in their own tongue. But at present, christianity is at a low ebb in Lapland.

I was here about to insert an account of the missions established by the Dutch, and especially in the island of Ceylon. But it strikes me, that

it will be best to defer this, and also the account of the Danish missions in the East Indies, till we approach the time that Dr. Coke engaged missionaries for India, and that he and they embarked for Bombay, intending to go from thence to the island of Ceylon. I shall now notice,

ENGLISH MISSIONS IN NORTH AMERICA.

The despotism of the house of Stuart, both in church and state, had a principal hand both in peopling and christianizing North America.

When numbers of the pious Puritans fled for refuge to the then wilds of America, they endeavoured to instruct the natives in the principles of christianity. The first who deserves to be called a missionary is Mr. John Elliot; who not being allowed to keep a school in England, fled to America, and became minister of Roxburg, near Boston. He was born in 1604, and about 1631, accompanied some hundreds of Puritans across the Atlantic. After some time, feeling a desire to preach the gospel to the American Indians, he applied himself to study their language. Having acquired this, he went to a place four or five miles from his residence, and made trial. A company being collected, he made a short prayer, and then addressed them in the Indian language for more than an hour, concerning God, the creation of the world, the fall of man, the ten commandments, Jesus Christ, the day of judgment, and heaven and hell. He repeated his visits, and though the powaws, or conjurors, raised opposition, he had soon considerable success: and some of the other tribes in the neighbourhood requested him to come over and help them, which he soon did. In a while he extended his labours to more distant parts, and made an excursion generally once a fortnight, besides doing the duties of his office at

Roxburgh. Many in different parts embraced the gospel of the grace of God, and were added to the church of Christ.

About the year 1661, Mr. Elliot translated the bible into the Indian language; and afterwards also translated Baxter's Call to the Unconverted, the Practice of Piety, and wrote some catechisms and school-books; and especially a grammar of the Indian language.

In 1674, in no fewer than fourteen Indian towns, there were praying Indians, so called.— Probably in these there were about eleven hundred under instruction; and Mr. Elliot's labours extended, more or less, to all these places. He died in the year 1690, in the 86th year of his age.— Some of his last words were, "Welcome joy."

There were some others who afterwards exerted themselves in missionary labours in North America, but as my restricted limits confine me to a choice and brief collection, I shall only just name the Mayhews, Mr. Cotton, and Dr. Edwards; and bring forward

DAVID BRAINERD.

He was a young man of distinguished piety; and in April, 1743, he entered upon his missionary labours among the Indians, under the patronage of the Scotch Society for propagating Christian Knowledge. His station was about twenty miles from Albany, in the province of New York. The situation was extremely lonely, being in the midst of a wilderness, surrounded by woods and mountains, and almost twenty miles from the nearest English inhabitant. Here he lodged with a family lately come from the Highlands of Scotland, sleeping on a bundle of straw, and living on the

coarsest fare, while almost the only language he heard was either Indian or Gaelic, neither of which he understood. But after some time, he went and lived in a hut among the Indians. For a while, his labours were partly successful, and partly the contrary. He directed his few converts to put themselves under the care of a neighbouring missionary, while he went to see what he could do among another tribe of Indians, at the Forks of Delaware. When he arrived, his encouragements were but small. However, he laboured, and prayed for success, and left the event to God.

After some time, he visited some other Indians, about 30 miles from the Forks of Delaware; and having some prospect of success, he went thither again. In these journies he encountered almost incredible hardships and dangers.

In May, 1745, he paid a second visit to the Indians on the river Susquehannah, accompanied by an interpreter. On his return from thence, he was taken very ill, and had like to have died on the road. But after stopping near a week in an Indian's hut, with little comfort, he went forward home.

He now visited a number of Indians, at a place called Crosweéksung, in New Jersey, about 80 miles from the Forks of Delaware. Here he met with a people who seemed ready prepared of the Lord. He spent a fortnight here at this time, and then returned to the Forks of Delaware; and from this time the chief of his labours were divided between these two places.

His interpreter at the Forks of Delaware becoming a real experimental Christian, it was of vast advantage to Mr. Brainerd's ministry. His sermons now lost hardly any thing of their original energy.

At **Crosweeksung**, in a little time, there was a general cry of "What shall I do to be saved?" Every sermon seemed to produce some good: and he baptized 25 Indians in one day. In Mr. Brainerd's journal the reader may find some very striking accounts of the idolatrous feasts of the Indians.

Mr. Brainerd repeatedly visited the Indians on the **Susquehannah**; but never saw much fruit of his labours there.

At **Crosweeksung** he rejoiced in the happy effects of a preached gospel. He had many pleasing evidences that the congregation there had received the gospel, not only in word, but in power, and in the Holy Ghost, and much assurance.

He not only preached but catechised his people, and saw the blessed effects of it. They grew, not only in knowledge, but also in experimental religion.

In 1746, a school was opened for instructing the Indians in reading and writing the English language. About 30 children entered it, and made very rapid progress.

After due preparation, he administered the Lord's Supper to between 20 and 30 of his Indian converts: and it was a very solemn and refreshing season.

After struggling with a lingering and painful decay for some time, on the 9th of October, 1747, he died the death of the righteous. And to me it seems remarkable, that Dr. Coke was born the very same day that Mr. Brainerd died. A great missionary died; a greater promoter of missions was born.

Some account of the **DANISH MISSIONS** in the East Indies would have come in here, but that, as I have before said, I shall defer this till we

come to speak of Dr. Coke's embarking for India. However, I must mention, that the Danes established a mission in Greenland.

In the beginning of the eighteenth century, Mr. Hans Egede, a minister in the northern part of Norway, had a powerful impression upon his mind to go to Greenland as a missionary, though he had a wife and four children. After encountering many difficulties and discouragements, he embarked, being accompanied by a number of friends, who went to establish a colony in Greenland, under the authority and patronage of the King of Denmark. They sailed in May, 1721, and landed in Greenland in July, after escaping very great dangers. Immediately they proceeded to build a house. Mr. Egede began to learn the language, which he found to be a very difficult and tedious matter. And when he became able to instruct the natives in the principles of Christianity, he found them very dull of apprehension. Some other missionaries came to his assistance.— But the Greenlanders proved a crooked and perverse generation, who did not desire the knowledge of God's law. After some time, however, there was some prospect of good being done, and what was effected during the mission of Mr. Egede served to prepare the way for the greater usefulness of the Moravian missionaries, some of whom arrived in Greenland some time before Mr. Egede's return to Denmark, which happened in 1736. He was made superintendent of the Greenland mission, and was useful in promoting its prosperity. But he spent the rest of his days in Denmark, and died on the 5th of November, 1758, aged 73.

Since the year 1812, the Danes have had no missionaries in Greenland, but the Moravian Brethren have a number of settlements there.

And here it may be proper to state to the readers, that the author of this publication did intend to give a much more full and particular account of missions in general than he now finds his prescribed limits will admit. And he had made preparations on this head, which he now thinks may perhaps make a separate small volume, which will be a proper companion or supplement to the life of Dr. Coke. And the reader may form some idea from the scanty outlines of missionary history contained in this book what will be the contents of the other.

The next missions in order, are those established by the church of the **UNITAS FRATRUM**; or, **UNITED BRETHERN**; commonly called the **MORAVIANS**. The missions which have been undertaken by the Moravians are so numerous, and sundry of them so replete with circumstances peculiarly interesting, that volumes might be filled with the narrative. I have not room to do much more than state the names of their different missions, with the period of their commencement, and a few words about the present state of such as are still continued.

Two circumstances are worthy of notice respecting the missionaries of the United Brethren. The first is, that academical learning is not made a pre-requisite for this office. They take care to send none but men of piety, of competent natural parts, well acquainted with the scriptures, and especially the doctrines of Christianity; but as to the knowledge of arts and sciences, and of the learned languages, it does not appear that they deem these branches of learning indispensably necessary to qualify a man for the Christian ministry. But when these missionaries are sent among people whose language they do not understand, and who do not understand the native language

of the missionaries, they then diligently apply themselves to learn the language of the country, and generally succeed. It should be observed at the same time, that the Moravians have good schools at most of their principal settlements in Europe; and as most, if not all their missionaries, go out from thence, it may be presumed, that they are not illiterate men, nor destitute of a moderate share of general information. And certainly nothing less than this is highly requisite for all who engage in foreign missions, and especially in new ones. And such persons should possess a love of study, and an aptitude for learning, and particularly for learning languages, when they are sent where the natives do not understand the mother tongue of the missionaries.

The second circumstance I allude to is, that in general they work for their bread while engaged in the missions: "*their own hands minister to their necessities.*" It is true, "God has ordained, that they who preach the gospel, shall live of the gospel;" but though it is a just and divine appointment, yet before any Christian church is formed, it can neither be obtained nor expected: no, nor when only a few poor people constitute the whole of the congregation, and especially such people as Indians, negroes, &c. In such cases, large and flourishing churches should send the missionaries what will supply their wants. Doubtless the Moravians in Europe send pecuniary aid to their missionaries in foreign countries; but that they send *all* of them what will render it unnecessary for them to earn any thing by bodily labour, does not appear, but quite the contrary; and indeed when their first missionaries were sent out, the whole body were so few and so poor, that they could do but very little for their brethren who went abroad. Yet they cheerfully offered them-

selves, and went forth without purse or scrip, not having two coats, nor perhaps more than two shirts. Those who went first to Greenland had hardly any thing more than the clothes upon them.

And it may not be amiss to remark, that their having to live in straitened circumstances, and especially to provide their own subsistence, most effectually removes the temptation to wish to get into the office of a missionary, that a man may eat a piece of bread, and enjoy comparative ease. The great, pure, unmixed motive alone, can influence such a person. And here I feel inclined to drop a hint, to those who send missionaries abroad, to make the best enquiries, whether all they send endeavour to spend and be spent in the work appointed them; or whether some of them do not live a life of ease and plenty upon the contributions of Christians at a distance, without imitating either the first apostles of Jesus Christ, or the Moravian missionaries, in ministerial labours.

Another circumstance I cannot avoid mentioning. In instructing heathens in the principles of religion, the Moravians experimentally proved, that the most effectual method to ensure success is to proclaim Christ Jesus as the Saviour of the world, the very first thing. One of their historians says, "If in preaching to and instructing the heathen at the beginning, an attempt is made to imprint other truths upon their minds, before they have received this great truth, that God was manifested in the flesh, and that he suffered and died for us men and for our salvation, they are either entirely indifferent and inattentive, or they begin to exercise their speculation upon what they have heard, but their hearts remain empty, and without any real impression of such truths. On the other hand, the word of the cross is the power

of God unto salvation to every one that believeth; it seizes upon and operates in the heart, and is productive of the true conversion of it. For this reason it is a rule with our brethren, that they never enter into an extensive discussion of the doctrine of God's being an infinite Spirit, of the Holy Trinity, &c. nor do they seek to open the understanding of the heathen in these points, until they believe in Him, "in whom are hid all the treasures of wisdom and knowledge."

This same writer remarks, "We must confess, that the labour of our missionaries among the heathen is no easy employ, but requires much patience, and must be pursued with prayers and tears. The power of darkness among them, and the dominion of Satan, whose opposition is soon perceived by the missionaries, the natural blindness and pride of the savages, their heathenish prejudice against the truths of the gospel, their sinful practices, the bad examples of so many who are called Christians, the seductions laid in their way by others, and the unfaithfulness of some of those who had been touched by the grace of our Lord, are certainly such lets and hindrances, that no abiding fruit could spring from the brethren's labour, if a mightier power than their own strength, did not support and render their labour successful. These and numberless other difficulties the brethren struggle with in their undertaking, and nothing but an unconquerable desire to bring souls to Jesus, could have carried them through all the difficulties and hardships that they have had to encounter. Indeed we have reason to praise and adore the grace of our Lord, which has formed a people in the church of the brethren, who, knowing all difficulties, and having no prospect before them, but to endure extreme heat or cold, with few or no conveniences of life, and no

hopes of gain, have offered themselves unto the Lord for his service among the heathen."

As to the manner of their appointment to missionary labours, Mr. Benjamin Latrobe, the writer above quoted, says, "When a member of the church of the Brethren has a particular impulse upon his heart to serve the Lord among the heathen, he makes known his desire, (having first weighed it well before the Lord,) to those who are appointed to direct the affairs appertaining to the missions among the heathen. Then, when there is a vacancy or a new mission begun, the desire of those who have offered themselves is taken into consideration, and after examining into the motives of their desire, and their qualifications for this important employ, such as are wanted, are nominated."

In the year 1733, three Moravian missionaries went to Greenland. But it was not till after the lapse of some years, and the endurance of almost incredible privations and hardships, that they saw any fruit of their labours, though Mr. Egede, the Danish missionary, had been labouring some years there, and afforded his countenance and assistance. At length the day dawned, and they who had sat in darkness began to see a great light. And it was here that the Moravians first proved the superior efficacy of first directing heathens to the Lord Jesus Christ, before giving them much other instruction.

The Greenlanders, and especially the women, became remarkable good singers of hymns, with which they joined some wind and stringed instruments.

In the year 1810, the number of persons belonging to the Brethren's congregations in Greenland, amounted to 998; at New Hernhuth, 300; Lichenfels, 298; and at Lichtenau, 400:

The island of St. Thomas, in the West Indies, would claim the next notice, only I will leave the account of all the Moravian missions in those islands, to come in immediately before those promoted there by Dr. Coke.

In the back of what was formerly the British American colonies, now the United States, particularly behind the provinces of Philadelphia, New York, &c. the Brethren have laboured among the Indians ever since the year 1740; and God has blessed the word preached by them.

In this mission especially, have the Brethren endured such privations, hardships, and multiplied and aggravated sorrows, as are scarcely to be equalled in the records of the church. The leading particulars of this mission ought to be proclaimed as upon the house-top, in the ears of all the christians upon earth.

The Brethren have at present five settlements among the Indians in North America: Fairfield in Canada, Goshen on the Muskingdum, Spring Place in the country of the Cherokees, Sandusky, and one on the river Flint, among the Creek Indians.

In 1738, two of the Brethren were sent to begin a mission in South America, at a Dutch settlement called *Rio de Berbice*. After encountering great difficulties, and acquiring some knowledge of the language, they had some encouraging success in different parts of the country. In a few years they had baptized about 400 persons.

In 1735, three of the Brethren were sent to Surinam, to try to introduce the gospel among the Pagan inhabitants there. After encountering many difficulties, this mission assumed a more promising aspect. But to this day the success of the missions of the Brethren in South America has been but small.

In the year 1759, with the consent of the court of Denmark, and the Asiatic Company at Copenhagen, a colony of Brethren went to Tranquebar, in the East Indies, in the neighbourhood of which they formed a settlement, with a view to establish a mission on the coast of Coromandel, and especially to establish a settlement on the Nicobar islands. And after almost despairing of this, in 1768 they established a small colony in those islands. But this mission was afterwards abandoned.

The Brethren tried the island of Ceylon also, but with very little success. And the same remark will serve respecting to Persia.

The Empress of Russia having granted the Brethren some land in the kingdom of Astracan, on the banks of the Wolga, a colony was established there, and the heathen on the borders of that country shewed them great respect. But hardly any good was done, till the Brethren became acquainted with the German colonists on the Wolga, when societies were formed, and ministers appointed.

Missionaries were sent by the Brethren into Africa also. In 1767, five missionaries were sent to the coast of Guinea. But their labours were rendered abortive through the savage manners and extreme depravity of the natives. In short, though they had much success in some places, and a little in others, they have had too much reason to say, "All day long we have stretched forth our hands unto a disobedient and gainsaying people."

The poor Hottentots at the Cape of Good Hope also attracted the notice of the Brethren. But circumstances prevented the mission from being continued; but in 1792 three missionaries were sent to renew the mission, and not without success.

The Brethren resolved to attempt the conversion of the Copts in Egypt and Abyssinia; and three missionaries went to reside at Grand Cairo for the purpose. But my materials do not inform me what success followed.

In 1740, one of the Brethren went to Algiers, where he, while preaching to the slaves sick of the plague, caught that disorder, and died. Another preached to and served the slaves there from the year 1744 to 1748.

In the year 1752, the Brethren sent four missionaries to the coast of Labrador, but could effect nothing. But in the year 1764, a Brother who had been in Greenland, and had learned the Greenlandish language, being continually impelled in his own mind to go among the Esquimaux, went to that country. It was a great joy to him, and a surprize to them, that they could understand each other. And it was thus discovered, that the Esquimaux and the Greenlanders were originally the same nation.

In May, 1770, three Brethren sailed on a mission to Labrador, and were favourably received by the inhabitants. The Brethren preached to them both in small and large companies, and proceeded to form a settlement among them.

As I have already exceeded the intended number of pages for the mention of missions in general, I shall not enlarge upon those of the Moravians any further, except when we treat of the West Indies. What I have said on this point may serve to give a sufficient idea of the whole.

In 1794, a society was formed in London, upon a very large scale, by the different denominations of Protestant Dissenters, and called the London Missionary Society. Some of the more pious and evangelical clergy of the Established

Church also patronized and encouraged this institution: and so did many of the ministers of the Church of Scotland. The society engaged a number of persons to go as missionaries to certain islands in the Great South Sea; and having bought a ship, and engaged a proper captain, the mission sailed. Great were the expectations as to its success: but owing to the civil wars, which have so frequently occurred since their landing, the object of the mission has been greatly retarded. However recent accounts from that quarter are very promising, the King of Eimeo has embraced the Christian religion, and several of the chiefs have followed his example; by the last accounts the directors are informed, that, "the good work of conversion appeared to be going forward; and that the number of those who had renounced their idols, and desired to be considered as the worshippers of Jehovah, amounted to fifty. They report that these persons are in general regular in their attendance on the means of instruction; that they are in the habit of retirement for secret prayer; that many of them pray in their families, and ask a blessing on their food; that they carefully observe the Sabbath, associate to hold meetings for prayer, and that their moral conduct is greatly improved. Some of them appear to have experienced an inward change, evinced by their loving what once they hated, and hating the evil ways which once they loved; that *they are desirous of having their sins pardoned, and their hearts renewed*; and that *they seem to be sensible of the need of divine influence to effect this*. They add, that in consequence of this profession, their neighbours deride them, and distinguish them by the name of *Buree Atua*—'the praying people.' In this pleasing intelligence every member of the society will doubtless rejoice, and give glory to

God. Hereafter, let no missionary, in any age or country, however long his patience may be tried, despair of final success."

This society have also extended their labours to Africa, where they have met with considerable encouragement.

In 1792, the Baptists sent some missionaries to the East Indies, who fixed themselves in Calcutta and its neighbourhood. This mission promises to be of infinite importance and utility to that part of the globe, and especially in promoting the translation and spread of the holy scriptures, in the various languages of the East in general, and of India in particular.

Provoked to jealousy, and roused into action by surrounding examples, sundry of the best of the clergy of the Established Church, a few years ago, associated and formed a church missionary society. They have sent out missionaries to Africa, New Zealand, and the East Indies, and some of their missions already furnish them with causes of rejoicing; and it is to be hoped, that the good done by them will be still more abundant.

In returning to my leading subject, I think it but right to say, that there is reason to believe, that the previous example of the missions carried on by the Methodists, had had no small share in prompting the formation of these other societies, and especially the London Missionary Society.— And as Dr. Coke was the chief instrument in promoting the Methodist missions, before and at the time these others were set on foot, we see something of his usefulness in these institutions, though in a more remote and indirect way. But the formation of the London Missionary Society, especially, was a great loss to the Methodist [missions, as to pecuniary aid. To their honour be it spoken, the

Dissenters were almost the best, if not the very best contributors to the missions of the Methodists, before they had missions of their own. While the Doctor "for years stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door," he found many of the Dissenters to be the most liberal givers. The writer of these pages has heard him with gratitude make this acknowledgment, which is here recorded with pleasure. And after such an excursion in company with so many missionaries, and over so many missionary grounds, I return refreshed, notwithstanding the labour, to the

WEST INDIES AND DR. COKE.

I have already given a *general* introductory description of the West Indies, we shall now proceed to speak of the different islands separately, at least such in which Dr. Coke was instrumental in promoting missions. We will begin with

JAMAICA.

This island is situated in the Atlantic Ocean, about 4000 miles S. W. of England. St. Domingo lies about 50 miles to the East, and Cuba is about 37 to the North. It is 120 miles long, and 42 at its greatest breadth. It is of the oval form, and becomes narrower from the middle, till it terminates in two points at the extremities of the island. A large ridge of hills runs nearly from E. to W. from sea to sea. Abundance of rivers take their rise in these hills, and flow from both sides in gentle streams, and refresh the vallies as they glide along. They are well stored with various sorts of fish, not known in Europe. The moun-

tains are covered with woods, which look green all the year. The days and nights are nearly equal the year round. Not above one half of the island is cultivated, and most of the plantations are near the sea. The houses in general are but one story high, on account of the hurricanes and earthquakes. The common drink is Madeira wine, or rum punch. Hogs are plentiful, and their lamb and mutton pretty good; but servants generally feed upon Irish salt beef, and the negroes have salt fish and herrings. The current coin is chiefly Spanish money. The chief produce of the island is sugar, rum, ginger, cotton, indigo, chocolate, pimento, dying woods, and medical drugs. They have no sort of European grain, but they have Indian corn, Guinea corn, various roots, and peas of different sorts, but none like ours. Fruits are in great plenty, such as oranges, lemons, pine apples, star apples, &c. &c.

Jamaica is divided into three counties, Middlesex, Surrey, and Cornwall, containing six towns and twenty-seven villages. The legislature consists of a governor appointed by the king, a council, and a house of assembly. In 1787, the number of negroes amounted to about 250,000, the whites to 30,000, and the Maroons, who have since been transported to Nova Scotia, to 1,400.

Columbus discovered Jamaica on his second voyage, 1494, but made no settlement at that time. But some time after a Spanish settlement in this island, the Spaniards began to be guilty of great and long-continued cruelties.

I pass over a long period of but little interest, and remark, that under the protectorate of Oliver Cromwell, his Admirals Penn and Venables attacked Jamaica, and annexed it to the British empire. Yet so little was this thought of at that

time, that both Penn and Venables, upon their return home, were committed to the Tower; not indeed for taking Jamaica, but because they had not taken St. Domingo, which they were sent out to do.

Jamaica was but in a forlorn condition when it came into the possession of the English. Cultivation was confined to a small part of it; and cattle, which were grown wild, inhabited all the rest. Most of the island abounded with horned cattle and horses, which wandered at large over the extensive plains, without controul or owners; and the whole vegetable kingdom was in the state of rude uncultivated nature, with little exception.

The ecclesiastical, as well as monarchical part of the government of England, being subverted, at the time of the conquest of Jamaica, and Presbyterianism being then uppermost, Cromwell sent over seven Presbyterian ministers, for the religious establishment of the island; and in this way the English settlers remained till the restoration.—Episcopacy was then introduced, and Jamaica was put under the jurisdiction of the Bishop of London. But King Charles ordered the governor of the island to allow all denominations a free toleration, which has, with some exceptions, been acted upon ever since: Under the protection of this, in the year 1754, some gentlemen of considerable possessions in Jamaica, being much concerned for the salvation of the souls of their poor negroes, desired the Moravians to establish a mission in that island, which was done; and these gentlemen contributed liberally to its support. And this was the only instance in which they had such encouragement in the beginning. Fruit quickly appeared; afterwards it seemed to wither, and

then revived again. Yet upon the whole, their success in this island has not been so great as in many other places.

In January, 1789, when Dr. Coke was on his way to visit the United States of America for the third time, he took the West Indies in his way, and on the 19th of that month, landed at Port Royal, in Jamaica. Some years before this, Methodist societies had been formed in several others of the West India islands. But the missionaries had been so few in number, that they were unable to extend the work as it has been since. A more enlarged plan was now determined upon. An increase of missionaries was become necessary in all the islands where missions were established. Dr. Coke so stated the matter, that Mr. Wesley entered heartily into the undertaking, and engaged the whole body of preachers to unite in promoting it.

When Dr. Coke paid this visit to Jamaica, the form of godliness was scarcely visible in that island; and its power, except in a few solitary instances, was totally unknown. The exertions of the Moravian Brethren were quite inadequate to the field which lay before them. Iniquity prevailed and abounded in all its forms; and whites and blacks were living without hope, and without God in the world. The Doctor made but a short stay at this time in Jamaica; but he preached four times in a gentleman's house in Kingston, to small but increasing congregations.

On the 5th of January, 1791, he again visited Jamaica, when, under the divine blessing, he opened a door for the gospel in Montego Bay. He had no previous intention of making the trial, but being unable to get his boxes out of the ship for some days, and always being "about his Father's business," he with difficulty procured a

commodious place to preach in; he preached several evenings to large and increasing congregations.

During the following year, the Methodist Chapel in Kingston was completed, being 80 feet long, 40 broad, galleried on three sides, and capable of containing 1500 people.

In the year 1792, the Doctor again visited Jamaica. Between this and the last visit before, Mr. Hammett had been appointed missionary to this island. His labours had chiefly been confined to Kingston, though not entirely, for he had gone wherever a door opened. His preaching had benefited and offended many. There were many adversaries; and the chapel before mentioned was erected in the midst of danger and surrounding storms. The prosecutors gave full evidence that they loved darkness rather than light, because their deeds were evil; and some instances of their wickedness and brutality were too disgusting to be mentioned. Mr. Hammett was involved in great difficulty and danger. To flee from persecution was to flee from duty, as well as to abandon the chapel; to go on in the usual course was to hazard his life; and to apply for justice, would only add insult to wrong. Mr. Hammett repaired from preaching after it was dark; but this did not prevent the mob from making a violent assault upon the chapel near midnight. They were, however, dispersed, and the magistrates reluctantly afforded some protection.

While the Doctor was in Jamaica at this time, he tried an experiment upon a poor negro, who was blind, and declared incurable by two physicians. He got his hair shaved off the crown of his head, to about the size of a crown piece, or rather more; and applied a poultice of the yolk (only) of an egg, beat up with salt, to a proper consistence to the shaved part. On the second

day after, another such poultice was applied over the first: and on the third day, a third poultice was made as before, and applied over the other two. On the fourth day the whole was taken off, and the part dressed after the manner of a blister. And in a few days the negro recovered his sight. As this was not the only instance in which the Doctor recommended this remedy with success, and may afford an useful hint to some person, I thought it right to mention it.

The Doctor also mentions the following interesting circumstance:—Mr. Hammett had two or three interviews with a young African prince, a son of the King of Mundingo. This was the second time he had come to the West Indies, to seek for his sister, who, many years before, had been stolen, and sold for a slave. To their mutual surprize and joy, he found her in Kingston, a member of the Methodist society, and married to a free black, a class-leader and exhorter. The prince promised Mr. Hammett that he would send two slaves from home, as the purchase of his sister, that she might return to her native country, and bring her husband along with her. The return of this couple to Africa may possibly be a means of introducing some knowledge of the gospel in those almost unknown regions of the globe. And should nothing more be effected at present, it may tend in some measure to prepare the way for a future mission in that neighbourhood.

Before his return home from his fifth voyage to the continent of America, he made his last visit to Jamaica, landing at Port Royal in March, 1793. A malignant fever had put a period to the life of Mr. Werrill, who was succeeded by Mr. Fish, who spent many years in the West Indies, with great approbation and usefulness. He has

now been for some years in England; but the Methodists in Jamaica much wished for him to return to them, especially as he was so much respected by the public, which circumstance might be of singular service in their present embarrassing and persecuted circumstances.

When Mr. Fish arrived in Jamaica, the number in society amounted to about 170, including those on three or four plantations in the mountains. The violence of the persecution had somewhat abated; but no attempt had been made to renew the preaching by candle-light; and the society rather enjoyed peace than prosperity. Mr. Fish having no colleague, was so full of employment, that he was necessitated to abandon Montego Bay. The gospel now made a rapid progress among the people of colour; but the white inhabitants were inattentive to its charms.

Mr. Fish enjoyed peace; his labours were much blessed to many; a considerable number was added to the society, while many others were so far humanized and civilized, that from barbarians they were transformed into men. The magistrates took against the rioters, and

“ Returning justice lifted aloft her scale.”

The following comparative estimates will shew the success of Mr. Fish's labours. When he arrived in 1792, we have stated that the whole of the societies amounted to only 170 members; but in July, 1794, the number amounted to 280.

It is a necessary observation, which will apply to the other West India islands, as well as Jamaica, that in general, the regular congregations are five or six times as large as the societies; and much more in several of the islands. In many of the societies, there are several local preachers and exhorters, who are employed on the sabbaths.—

And in all the societies there are class-leaders, who generally have each a class of from twelve to twenty members. These class-leaders also hold prayer-meetings in dwelling-houses in the towns and villages.

On the 6th of June, 1795, about two o'clock in the afternoon, a dreadful fire broke out, near the centre of the town of Montego Bay. How it originated was never clearly ascertained; but it raged with the most violent fury. In five hours a great part of the town was in ashes. The damage was very great; and the disorder and confusion beyond description. But it is a fact, which none can disprove or deny, that not a single house belonging to a member of the Methodist society was injured, though the flames occasionally came near them. An infidel may ascribe this to chance; but a christian will see, acknowledge, and adore, the hand of God. A pious young woman had removed out of the part that was destroyed, only a few days before, somewhat in the way that Lot fled out of Sodom, before fire descended from the Lord out of heaven, only with this difference, he had notice, but she had none. Had this not been the case, her property must have met inevitable destruction, except it had been protected by the same power which preserved the three Hebrews in the burning fiery furnace.

In the height of the confusion occasioned by the conflagration, a person, called a gentleman, was swearing most horribly, when a pious negro, who heard him, said to him, "Ah massa, no use curse and swear now; cursing and swearing do all this."

This calamity was followed by another still more destructive, the Maroon war. The haunts of these people were at no great distance from Montego Bay. Neither night nor day could pro-

mise safety. The restless activity of the savages, armed with fire and sword, created the greatest dangers and devastations. These disasters so absorbed the attention of the people, that they neglected to attend upon the preaching; so that Mr. Fish, who had been labouring near a year among them, returned to Kingston. Another missionary had succeeded Mr. Fish, when he removed to Montego Bay. Religion flourished at Kingston, and both the congregation and society increased.

In May, 1795, the missionary at Kingston informed Dr. Coke by letter, that he had introduced evening preaching on Thursdays; and that instead of 20 or 30 hearers, whom they used to have on Sundays, at four o'clock in the afternoon, they had 8 or 900 hearers. Many merchants and principal inhabitants attended, and all was quietness and attention. Soon after he wrote again, and told the Doctor, that the chapel was pretty well filled, with quiet and attentive hearers; that the singing-meetings were prudently and piously conducted, and were edifying and a great blessing to many; and that their temporal comforts were increasing.

In the district of Kingston, the gospel was not at this period confined to the towns. Some of the plantations readily received the missionaries: the proprietors were friendly, and the negroes attentive.

The year following there were several openings, and encouraging prospects, in parts at a considerable distance from Kingston, and the prospects at Port Royal continued to brighten.

In May, 1797, the missionary wrote to Dr. Coke in the following words:

“ Dear Sir,

“ You would rejoice to see the openings we have in this extensive island. We preach at Spring

Garden, on the northern side of the island, and have about 50 in society. At Petersfield, on the eastern side, we have many more. Both these sugar estates belong to the Honourable Henry Shirley. He has two other estates in Trelawny; and the last time he was in town, (Kingston,) he desired me to write to you for a minister for them. He will build a chapel, a house for the minister, and will give between £140 and £150 salary.— Our leaders go out to teach in several places; but having families, they cannot go far. When I first came here, we had five leaders; but, blessed be God, we have now twenty, and work enough for them all.”

All the accounts proved that more missionaries were wanted; and in 1798, three more were sent.

It is an old scheme of unprincipled persecutors, falsely and maliciously to accuse the zealously pious of being enemies to the civil government. This was done in Jamaica: but the slander was triumphantly refuted.

In 1801, the number of members in society amounted, in the whole island, nearly to 600; many of whom were filled with peace and joy in believing, while the rest were seeking the kingdom of God, and his righteousness. The whole of the regular congregations would amount to between thirty and forty thousand. There were nine local preachers or exhorters, all of whom were either blacks or persons of colour. They were men of piety, and displayed no mean share of mental faculty.

In 1802, preaching was begun at Morant Bay, and soon after a society of thirty persons was formed, which soon increased to ninety. The congregations kept increasing, and the prospect was cheering. Persecution attended them as usual in such

cases; but God protected his servants, and prospered his work.

Applications were made for licences for the houses in which the meetings were held; but the magistrates refused; and at the quarter-sessions these houses were represented as nuisances, and a prosecution was commenced. But as nothing could be brought against them, that would stand examination, it was reluctantly dropped.

In this way of progressive prosperity, the mission went on till December, 1802, when an act, evidently subversive of the Toleration Act of England, passed the legislative assembly of Jamaica. The dreadful effects of this law on religion are almost beyond calculation. Not only the Methodist missionaries, but many pious and useful preachers of different denominations, painfully experienced its pernicious influence. Mr. Reed, the Scotch missionary, Mr. Sweigle, the Baptist minister, and all the local preachers and exhorters in the island, were instantly silenced.

The preamble to this infamous law insinuated that some ill-disposed, illiterate, and ignorant enthusiasts, by preaching, &c. endangered the peace and safety of the island. But the charges were unjust, and therefore they could not prove them, nor indeed can I say that they made any serious attempt to prove them.

The law, however, was soon put in force.—Mr. Williams, a free man of colour, of Morant Bay, assembled with about twenty other persons, and sung and prayed, but without preaching or teaching. Information was lodged against Mr. Williams, and he was apprehended, and taken before five magistrates. He having been declared guilty of a sort of singing and praying, which the magistrates declared to be the same as preaching,

he was sentenced to one month's hard-labour in the work-house. He was closely confined in a room paved with brick, and exceedingly damp.— But he was patient and even joyful in this tribulation. Though subject to rheumatic pains, he sustained no bodily injury. The society remained steadfast and immoveable, as well as peaceable and exemplary.

Mr. David Campbell, a Methodist missionary, succeeded Mr. Williams in his place of confinement. The same magistrates having pronounced him guilty of the same offence, they doomed him to suffer the same punishment. The first time that he attempted to preach, after the enacting the new law, he was apprehended, but discharged. However, after some time, he was apprehended again. He produced his licence; but the magistrates declared it insufficient, and committed him to prison. The case was tried before the supreme court of judicature; but though the chief justice thought Mr. Campbell's licence sufficient, the other judges declared the contrary. Having spent his appointed time in the house of correction, he was released, but to remain in silence, or commit new crimes, as he should choose.

Mr. Fish and Mr. Campbell got each a licence, and went to Morant Bay, at the time of the quarter-sessions. They presented a petition to the magistrates, praying for a licence for a house in that place, in which they had been accustomed to meet. The court read the petition, and the chairman returned it, saying, "the magistrates are unanimously resolved to grant no licences."

The persecutors went still further. The magistrates issued a warrant to apprehend Daniel Campbell and John Williams, and to lay them under the penalty of £100, which, according to the new law, and their interpretation of it, they

had incurred, as occupiers and possessors of the meeting-house, at the time of their being prosecuted for preaching. A constable was repeatedly sent to Kingston, 31 miles, to take Mr. Campbell into custody; but he always escaped capture. But learning they were resolved to have the £100 if they caught him, and to require such securities as he could not give, to avoid perpetual imprisonment, he embarked for England, and arrived in London in November, 1803.

Mr. Fish was now in an arduous situation. Mr. Campbell being gone, and the local preachers being silenced, he had to labour alone. It is true, his labours were confined to Kingston, because the new law forbade him as a missionary to go to any other place. But still his labours were great. No interruption was offered in Kingston; the congregations continued large, and the society gradually increased. Towards the close of the year 1803, Mr. Fish stated the number and condition of the society as follows: "The number of the society in Kingston (the only society of which it is possible for me to make any regular return) was at the September visitation 530; of whom there were 14 whites, 98 browns, and 418 blacks: of these 482 were baptized, and the remaining 48 were catechumens. Those of free condition were 246, and those that were enslaved 284. The number of the men was 201, and of women 329.

The permanency of the new restrictive and persecuting law, depended upon the royal assent. To ratify or nullify colonial laws, is a branch of the royal prerogative. Without the sanction of the king those laws cannot be permanent. And when this statute was laid before the king, he disapproved and disavowed it, determined that his subjects in Jamaica should enjoy the same religious liberty as those in England. The rights of con-

science were restored, and the sheep, which for two years had been deprived of the benefits of the labours of their shepherds, again could assemble to hear of the unsèarchable riches of Christ, and partake of all the ordinances of the house of the Lord.

The missionaries were now invited to many places from which they had been before expelled; Montego Bay shewed a wish for that gospel of which they had before made light; and Morant Bay was no longer forbidden ground. Mr. Bradnock was now stationed as a missionary in Jamaica; and as soon as liberty was restored, he repaired to Morant Bay. Here he found a people who had held fast the beginning of their confidence, with great steadfastness. The chapel, which had been begun before the prohibitory law, he exerted himself to complete. In twelve months from his arrival at Kingston, the Society there had increased nearly two hundred members, and the work deepened as well as widened.

Mr. Bradnock endeavoured to establish preaching in towns and plantations, at some distance. He visited the parish of St. Mary's, about twenty six miles from Kingston, on the northern side. He was kindly received by a few who had before repaired to the towns to hear the gospel. After preaching to them and their neighbours during the five days of his stay, he went twelve miles further, to an estate he had been solicited to visit. Here he preached first to about fifty negroes, many of whom were much affected by the word. Next day, nearly 100 attended, and the sermon was attended with still more powerful effects. Many were awakened, and fell to the ground in the utmost distress, and after "roaring aloud for the disquietness of their souls," were enabled to rejoice in God their Saviour.

From hence he proceeded about ten miles

further, to the parish of St. Andrew's, and found an asylum in the house of a lady, whose heart had been so influenced by the grace of God, that she would have thought it an honour to wash the feet of the disciples of Jesus. Here he preached to a few serious hearers, and then went about three miles further, where the word sunk deep into the hearts of the congregation, some of whom had followed him nearly twelve miles, to hear again those truths which he had delivered to them in the parish of St. Mary.

After a short interval, Mr. Bradnock advanced to Manchioneal, about 70 miles from Kingston, and was respectfully received. Preaching had been attempted here on some former occasions, but with little or no success. There was no public worship within 30 miles of this place. Mr. Bradnock had but few hearers; however he formed a Society of six persons, and returned to Kingston.

In this town the word of God ran and was glorified. Mr. Gilgrass had laboured with great diligence and success during Mr. Bradnock's excursion.

April the 26th, 1806, Mr. Bradnock informed Dr. Coke, that his prospects of the rising generation far exceeded his former expectation; that the number in society at Morant Bay consisted of 2 whites, and 95 coloured and black people, 43 of whom had been joined since the preceding December; that at Irish-town they had 38: in St. Mary's 34: and in St. Andrew's 13; at Manchioneal 6; and in Kingston 22 whites, and 622 coloured and black people: making in all 904.— This was an increase of full 300 during the preceding twelve months.

Towards the end of the same year, Mr. Gilgrass informed the Doctor, that the society in Kingston was the most devoted; and that many

were enabled to rejoice in God their Saviour, and that their hearts were warm with divine love; that many young persons had lately joined the society, who were in earnest, and promised fair for the kingdom of heaven; and that the congregation increased greatly with both whites and coloured people of respectability, who gave great attention.

In January, 1807, the missionary said, that at Morant Bay he had joined 50 members during the last quarter; and that there were many places to which he had not been able to attend for want of another preacher; and that they were in want of money to build chapels. He added, "The blessed work of God not only spreads wider, but it sinks deeper into the hearts of our people. We are constantly comforted with the enlivening declaration of those who are born of the Spirit, and made heirs of God, and joint heirs with Christ. Our whole number now, in town and country, exceeds one thousand; so that, during the last two years, an addition of more than five hundred members has been made; besides many who are gone to glory, praising God for sending his ministers among them to preach the *Great Word*, and tell them of Jesus Christ."

In February, the same year, Mr. Gilgrass informed Dr. Coke, that in every quarter, and on every hand, the people were crying, "Come over and preach to us;" that not less than eight or ten places were then wanting the gospel; but that they could not have it. Mr. Bradnock, he said, was laid up, and had been nearly so for some months past; and was dying a martyr for the gospel and precious souls.

In Jamaica there are many Jews, who cannot be expected to be friends to the gospel of Jesus Christ. But many of their slaves frequently attended the preaching, and several were convinced

of sin, and converted to God. This so exasperated those unbelieving children of Abraham, that they threatened to flog and imprison the slaves if they did not desist from attending the preaching; which threatening was too frequently put in execution. One of these Jews sentenced a woman to receive 39 lashes, except she would desist from going to the chapel. She replied, "Massa, me must pray." He then gave her nine very severe strokes, till the blood ran in streams from her back. A gentleman, pitying her situation, inquired into the nature of her offence, and learning it was only for worshipping God, interposed, and instantly released her. A young black man, on the very day he was baptized, received thirty-nine lashes on account of his piety. Some, yea, many Jews, did afterwards frequently attend the preaching, and gave great attention; but that any of them became christians is more than I know.

Many leading persons in Kingston, irritated by the prosperity of the missions, resolved, if possible, to stop their progress. Private opposition being insufficient to accomplish their design, it was determined to make a law for the purpose. While preparing to preach and administer the sacrament at a distance in the country, Mr. Bradnock was hastily sent for by his friends to hasten to Kingston. A law was in contemplation to prevent all religious meetings from being begun before sun-rise, or continued after sun-set. This was purposely framed in order to put an end to all meetings, except on Sundays: for all their meetings began at five in the morning and seven in the evening, and were therefore within the prohibited hours. The business was put off till the following week: in the mean-time they took a man into custody for praying too loudly in his own house. It had been reported, by those who wished

to have the law enacted, that the meetings of the slaves and others were held at unseasonable hours; that people could not pass through the streets without being annoyed with singing and praying; that they were at it all night; that the orderly inhabitants could not rest in their beds without being disturbed; and that there was nothing but singing and praying through all Kingston. The last of these charges, at least, was notoriously false, as the abundance of rioting and drunkenness, chambering and wantonness, together with dancing, billiards, and theatrical amusements, too fully proved. But no one molested persons of these descriptions; their houses of assembly were not required to be kept shut till after sun-rise, or to be closed with the setting sun.

On the 15th of June, 1807, a decided majority of the common-council of Jamaica made a law, which they perversely and wickedly entitled "An ordinance for preventing the profanation of religious rites, and false worship of God, under the pretence of preaching and teaching, by illiterate, ignorant, and ill-disposed persons, and the mischievous consequences thereupon."

In the preamble to their statute they set out with the grand mistake which has misled so many civil governors in different ages and nations, namely, that they had a right to dictate in matters of religion. They pretend to be doing their duty, and pretend to be very zealous for the honour of God and the credit of religion. But who required this at their hands? Under pretence of preventing improprieties in religion, these "rulers took counsel together against the Lord, and against his Christ." With the avowal of zeal for pure and undefiled religion, they acted over again the part acted at Babylon, when the three Hebrews were thrown into the burning fiery furnace; and that

was so often acted in after-ages both by Jewish, Pagan, and Popish persecutors. I will not stain my book by inserting a copy of this execrable enactment, but proceed to say, that nothing could be more effectual than the provisions of it, for preventing the slaves from hearing the gospel on six days out of every seven: before the sun rises they are compelled to be at their labour, and they are not permitted to quit their work till the sun goes down. The law, therefore, leaves them at liberty to attend preaching during those hours they are confined, that is, when they cannot possibly attend; and prohibits their attendance only when they can attend! Such were the methods which these lying legislators adopted "for preventing the profanation of religious rites, and false worshipping of God!"

The breach of this law was to be punished in a white person, who should have any share in such worship, by a fine of not more than one hundred pounds, or by imprisonment in the common gaol, not exceeding three months, or both; in a coloured or black person just the same; and if a slave, the breach of this statute was to be punished by confinement and hard labour in the workhouse, for any space not exceeding six months; or by whipping, not exceeding thirty-nine stripes; or both, as should in these respective cases be adjudged.

The framers of this law had no jurisdiction beyond the precincts of the town and parish of Kingston, which confined the operation of the *letter* of it accordingly, but the *spirit* which produced it reached to other places, to the injury of the missions. It was not a little remarkable, that French and Spanish priests remained unmolested, while free-born natives of the British protestant government were laid under an interdict.

A still more effectual obstruction to the propagation of the gospel was thrown in the way: the assembly, council, and governor of Jamaica, passed a law in November, 1807, which they entitled "An act for the protection, subsisting, clothing, and for the better order and government of the slaves, and for other purposes."

The preamble seems to express a wish for the slaves to be instructed in the principles of the christian religion. This is no sooner intimated than it proceeds to declare, that the instruction of such slaves shall be confined to the doctrines of the church of England, and that no Methodist missionary, or other sectary, or preacher, shall presume to instruct the slaves, or receive them into their houses, chapels, or conventicles, of any sort or description, under the penalty of twenty pounds for every slave proved to have been there, and to be recovered in a summary manner before any three justices of the peace, who were authorised to issue their warrant for the recovery of the same. The evident design of the legislature was to cut off all intercourse between the missionaries and the slaves.

The persecutors in Kingston persevered in their evil exertions, and made the utmost use of their restrictive "ordinance," as appeared by the account which Mr. Gilgrass sent to Dr. Coke, dated the 2nd of February, 1808.

A missionary and his wife having just arrived from England, introduced a new tune into the singing-meeting, which was now held from five to six o'clock in the evening. The meeting being much taken up with this new tune, continued trying to learn it till a quarter after six, when a police-officer and a magistrate, with a night-guard, surrounded and entered the house, and took Mr. Gilgrass, and Mr. Knowlan, another missionary,

into custody, to carry them, at the request of the officer of the police, down to the Cage, a place where all vagabonds are confined for misdemeanors. However they were permitted to stay at home, upon promising to be forth-coming in the morning. They were then informed, that the business would be let drop : but in a few days they were summoned to the court-house, before the corporation: and a few days after that again, after standing above two hours before his judges, the mayor pronounced upon Mr. Gilgrass the following sentence:—" William Gilgrass, you are found guilty, by a large majority of this assembly, of a breach of the resolution of the late " ordinance," keeping your house a receptacle for that purpose; for which you are to be confined in Kingston common gaol one month." Mr. Gilgrass looked the mayor in the face, saying, " I thank you, and am very happy under the judgment."

Sundry persons visiting him in the prison, he sung and prayed with them, and was requested to preach; but the magistrates prohibited both this and singing and praying. Mrs. Gilgrass accompanied her husband during his imprisonment.

Mr. Knowlan should have been imprisoned next, but as he was ill, they granted him a pardon: and when Mr. Gilgrass had been confined a fortnight they released him; but he found the chapel shut up. He resolved, however, to preach, and did so for a fortnight, of which there was the more need, as many who had run well were now moved from their stedfastness in this day of tribulation and persecution.

The four missionaries, Messrs. Bradnock, Gilgrass, Knowlan, and Wiggins, were summoned before the sitting magistrates. After being interrogated, they were informed, they should

not preach without being licensed by that court. They answered, that they were already licensed by the laws of England. It was replied, "What are the laws of England to us? What have we to do with them?" Mr. Knowlan then moved for a license; but was thus answered—"Indeed you will not get one."

The class-meetings were set aside, and indeed the whole society might be said to be dissolved. The missionaries made every exertion to recover their suspended privileges, but altogether in vain. The only remaining hope, therefore, was in an application to the king and his privy council. But apprehensive of such an application, the framers of the law made a delay of some months before they transmitted the law for the sanction of the king; and when it came, it was accompanied by an agent, who appeared to be delegated to enforce all its clauses.

The committee appointed by the Conference for guarding the privileges of the Methodist Connexion, of whom Dr. Coke was a leading member, had before made application to the king's most honourable privy council; but the answer returned was, that no such act as was alluded to had yet arrived. The committee also presented a petition, or rather memorial, to the king himself.

The three denominations of dissenters also presented a memorial "to the right honourable the Lords of the committee of privy council for trade and plantations, representing the sufferings of their brethren in Jamaica," and praying the king to withhold his assent to the persecuting law.

Notwithstanding these memorials, the year 1808 passed away, and left the interesting question still undecided. But in the spring of 1809, after the board of trade had duly heard and considered the subject, Dr. Coke received the following letter:

“ Office for Trade, Whitehall, 26th April, 1809.

“ Lord Bathurst presents his compliments to Dr. Coke, and acquaints him, that the late act passed in Jamaica, in November, 1807, “ for the protection, subsisting, clothing, and for the better order and government of slaves, and for other purposes,” was this day disallowed by his majesty in council.” This news was communicated to all the Methodist Societies throughout the United Kingdom and the West Indies, that all might partake of the general joy. But though the arm of persecution was somewhat staid by the tolerant conduct of the king and his council, yet it could not make enemies into friends. A spirit of hostility to the gospel of Jesus Christ still continues to manifest itself in Jamaica, but more especially in Kingston, to which place indeed its greatest fury is confined. In this town, through the influence of a municipal law, preaching has been prevented year after year. Though the acts of the legislature have been disallowed by the king, they have contrived to maintain their point by still enacting something to the same effect. In August, 1812, Mr. Wiggins, a Methodist missionary, ventured to preach, and had large and attentive congregations. But he was summoned before the magistrates, and imprisoned a month in the common gaol. But this procured him many friends. To increase the stir created by his imprisonment, a dreadful hurricane, followed by a tremendous earthquake, had greatly contributed. Many have considered these awful occurrences as judgments on a guilty island. Multitudes have flocked to prayer-meetings, established in various parts of the town, and which, it seems, the magistrates cannot prevent. These have been attended with the most blessed effects to the souls of many; and partly supply the want

of the public preachings, of which they continue to be deprived. At Morant Bay, once the seat of persecution, the society is in a flourishing condition; and the congregations are not disturbed.— On many plantations there is an open door, which present to the four missionaries now stationed in Jamaica full as much work as they can do: and even amidst persecution there is cause to be thankful. The number in the Methodist society, in Jamaica, in the year 1814, was returned at 1937.

THE ISLAND OF TRINIDAD.

This island has been but little noticed in the history of the Western World. It is the most southern of what are called the Charibee islands. It was discovered by Columbus in his third voyage to those regions: and he gave it the name of Trinidad, in honour of the Holy Trinity. He was overtaken by a violent storm, and in great danger: and in the midst of his distress, he vowed, that if spared to make any more discoveries, the first should bear that sacred name. It was not long before a sailor, at the mast-head, descried three points of land, apparently emerging from the ocean; and this appearance, as well as his recent vow, seemed to demand that the island should be called Trinidad.

It was in the year 1498, that Columbus first landed on this island; and from its contiguity to the southern continent, which he intended to explore, he found it admirably calculated for a place of rendezvous to himself, as well as to future adventurers, who might engage in expeditions to those little-known regions of the globe.

The discovery of Trinidad led to that of the river Oronooko, to the mouth of which it lies almost contiguous. Trinidad produced no gold,

and was but little thought of, especially as objects of greater importance attracted the notice of Columbus.

Trinidad is of a quadrangular form, separated from Paria, in Terra Firma, by a strait of about eight miles. The soil is fruitful, producing sugar, cotton, Indian corn, fine tobacco, cassava, and other roots, and generally all that is found in North and South America. It is upwards of 70 miles in length, and from 30 to 60 in breadth.— All the interior parts are covered with forests.

In 1595, that great English Admiral, Sir Walter Raleigh, sailed to the Western Continent, leaving Plymouth on the 6th of February, and reaching Trinidad on the 22d of March. And as Great Britain was then at war with Spain, he landed his forces, conquered, and took possession of the island.

He made a speech to the natives, about his sovereign Queen Elizabeth, which, together with his actions, filled them with astonishment, and they were almost ready to pay divine honour to the picture of the queen, which was presented for their inspection.

From Trinidad Sir Walter took with him an hundred men, and sailed 1400 miles up the river Oronooko: but the intense heat of the sun, and other obstructions, overpowered his strength and resolution, and he was obliged to return without accomplishing any lasting or valuable purpose. In consequence of his disappointment, he abandoned Trinidad, which again fell into the hands of the Spaniards. In 1676, it was attacked, conquered, plundered, and abandoned by the French. The Spaniards again took re-possession, and held it till the year 1797, when it was captured by the English, and was ceded to them by the treaty of peace of Amiens in 1802.

As to religion, the Roman Catholic, with the old Spanish attachment to its most rigid discipline and frivolous superstitions, prevails throughout the island.

Till very lately, the Methodists had no missionary in Trinidad: but Mr. Talboys, a missionary, then stationed in the island of St. Vincent's, had occasion to visit Trinidad, in 1809. On his arrival he began to preach, and many attended to hear. But meeting with some interruption, he applied to the governor for protection, which was granted: and preaching went on without further molestation. At first he preached in a house which he rented; but this, though it would hold about 200 persons, was soon found too small to hold the congregation. It was then enlarged about one-third; but this also was insufficient. A chapel was then proposed, and very shortly built, chiefly by the joint endeavours of those who wished to hear.— This was soon filled with deeply attentive and truly respectable hearers, and a society of 57 members was formed in the year 1811. In 1813, the number in society was 138: and 1815, the return was 160.

GRENADA.

This is one of the Windward Charibee islands, about 24 miles long and 12 broad. It is 30 leagues or 90 miles north-west of Tobago, and the same distance south-west from Barbadoes.— North latitude about 12 10. West longitude 30. A chain of mountains crosses it from north to south, in the centre of which is a large lake. Near the coast, the soil is fertile, producing indigo, sugar, coffee, cotton, and tobacco. It is finely wooded, and trees of all sorts, both fruit and timber, except the cocoa-tree, thrive better

here than those of the same species in the neighbouring islands. It is watered with ten rivers.

Columbus discovered this island about the year 1498. It was at that time inhabited by a numerous race of native Charaibeas. On the approach of the Spaniards towards the shores, the natives exhibited marks of the most stern defiance, accompanied by preparations to resist invasion.— And as the island afforded no tempting gold, the Spaniards went off in pursuit of easier and richer conquests.

In 1651, the French established a settlement in Grenada, and afterwards utterly exterminated the native Charaibeas.

Du Parquet, the governor of Martinico, took with him about 200 of his fiercest desperadoes, and landed in Grenada, designing to kill the natives before him. But meeting with a reception more friendly than they expected, they pretended to enter into a treaty for the purchase of the country; and gave some knives and hatchets, and a large quantity of glass beads, besides two bottles of brandy for the chief himself; and thus did the invaders pretend that the island was fairly ceded to the French nation in lawful purchase. But the natives entertained no such ideas, and absolutely refused to surrender their country. They were instantly declared to be in a state of rebellion; and war and destruction began.

Du Parquet, indeed, returned to Martinico, but he appointed La Compte, his kinsman, to the command of a fort which he had erected. The natives continued to defend their independency with vigour: but a reinforcement being sent La Compte from Martinico, he overpowered the natives, who fell in almost every direction.

The unhappy Indians collected together,

amounting to about 80, to make their last desperate effort. But one half of these being killed, the rest fled to a rock or precipice, hanging over the sea. Hither the French pursued them; and left them no alternative, but whether they would be drowned or killed by the sword; and they precipitated themselves headlong into the ocean.— This precipice retains to this day the appellation of *Le Morne de Sauteurs*, or, “the Hill of the Leapers.”

The French now quarrelled among themselves about the spoils; but Du Parquet and his party prevailed, and assumed the government. But he wanting money, sold it to a French nobleman, who sent out a governor to act despotically, and raise a princely salary for his master, who had made the purchase for thirty thousand crowns.— He proving inexorable to all complaints and remonstrances, the principal settlers, unwilling to submit to the levies, abandoned the plantations, which they had improved at considerable expence, and fled to Martinico. But the governor oppressed those who remained still more cruelly, which produced a general insurrection. The tyrant was seized; and a court immediately formed to try him. This was composed of such of the lower people as remained on the island, after those of higher rank had emigrated to Martinico. One only was capable of writing his name; and he, of course, was the secretary. The governor was impeached by a blacksmith, who used a horse-shoe instead of a seal, to close the documents which were sent to France, with a detail of these extraordinary transactions. The governor was condemned to be hanged; but he solicited the honour of being beheaded. They compromised the matter; they agreed to shoot him; and to this he quietly submitted.— But the judges and execu-

tioner, fearful of consequences, fled from the island. The whole population was reduced to 251 white people; free mulattoes and negroes 53; and 525 slaves. But in 1714, the avaricious Count de Cerillac transferred his right and property to the French West India company. This was followed by great improvements in the circumstances of the island, which still increased when it became the property of the crown of France.

But in the war between England and France, which broke out in 1755, the superior naval power of Great Britain produced the capture of Grenada, and all the other Charaibee islands belonging to France. On receiving the intelligence that Martinico and Guadaloupe had been taken by the British naval and military forces, the inhabitants surrendered without resistance upon the approach of those forces. And by the treaty of peace in 1763, Grenada, and its dependencies, (small islands called the Grenadines,) were ceded in perpetuity to the crown of Great Britain.

During the American war, the French again got possession of Grenada, but it was restored to England by the treaty of peace.

In 1794, a malignant pestilential fever was introduced into this island, a civil war followed, and famine, combined with these, seemed to complete the general misery. Insurrections and fires, added to the yellow fever, desolated the island; and the contagion did not entirely cease before the year 1798.

We come now to religion. In the year 1784, five clergymen of the Church of England were established in this island, and placed in the several parishes into which the territories had been divided. But whatever service this might be of to the white inhabitants, the blacks were almost totally overlooked. Though these clergymen

must have sometimes read, that God "made of one blood all nations of men, for to dwell on all the face of the earth," yet, by their conduct, they might have imagined that no human beings had immortal souls but such as were covered with white skins. The poor benighted and enslaved Africans were neglected.

It was the knowledge of this melancholy truth, which induced Dr. Coke to take such a lively interest and so active a part, in sending missionaries to the West Indies, and which moved himself to brave the dangers of crossing the great deep, to visit these islands, and to go from one of them to another, to preach among these Gentiles the unsearchable riches of Christ, and to labour to turn them from darkness to light, and from the power of Satan unto God.

In my account of the island of Antigua, the early introduction of the gospel, and the instruments by whom God has been pleased to bless it, will be seen recorded somewhat at large. The reader will there find a supply of those deficiencies which he may discover in the account of Grenada, and some of the other Islands. From Antigua the gospel spread around. Every island was found to abound with vice, and swarmed with uncultivated negroes, living without hope and without God in the world; and too often manifesting that carnal mind, that is enmity against God, and the gospel of his grace.

In November, 1790, Dr. Coke landed in Grenada, as before-mentioned. Here, it seems, was a truly pious and excellent minister of the Church of England; and the only one, I believe, at that time, in the West Indies, that answered the description of what is often termed an evangelical or gospel minister.

The Doctor was hospitably entertained at the

house of a Mr. Rae, an agent to two principal West India merchants in London, and to whom he brought a recommendatory letter. This gentleman had about 900 negroes under his care; and he said, that so far as his influence could extend, they should be open to the instruction, and his house to the entertainment of any missionary the Doctor might send. These negroes had, however, been much exposed to the superstitions of some Romish priests who had gained a footing among them.

When Dr. Coke was on his fifth tour to the American continent, and third to the West Indies, he paid another visit to Grenada. He found that Mr. Dent, the pious and worthy rector of the parish of St. George, already mentioned, had retained his former friendship and piety, and contributed to the support of the mission that was partially established. A society was already formed: and during the preceding year, Mr. Owens, one of the Methodist missionaries, had occasionally visited the island; preaching had been established in several places, and many flocked to hear; irregularity had given place to order, and the society increased, though still far from being large.

The inhabitants of Grenada are a mixture of French and English, and retain their respective languages. A missionary, therefore, was wanted, who could speak both languages, and such an one Dr. Coke found in Mr. Bishop, a native of the island of Jersey. He was also possessed of ardent zeal for the salvation of souls.

The inhabitants of Grenada treat their slaves with less severity than those of any other of the islands. They have among them a law, which provides guardians in every parish, who are obliged upon oath to oversee and protect the negroes from injurious treatment. This law was enacted about

the year 1789: and soon after a lady was fined £500 for cruelty towards her slaves.

After spending about a week in Grenada, he took his leave of his friends, and sailed for Tortola.

In June, 1793, Mr. Bishop informed Dr. Coke, that God had lately done wonders among them; that they had one hundred in society; and that a chapel was finished, which would hold near 400 people, and was sometimes too little. He further stated, that there were great openings for the gospel, and that they could form three circuits in Grenada, and should have wherewith to supply the wants of the preachers, if they had them. But this man of burning zeal soon finished his course. Before he had finished the letter containing the above information, he died. The Rev. Mr. Dent wrote on the same sheet as follows:—

“ June 18, 1793.

“ Thus far had our departed brother written about the first week in this month. On the 11th, he was seized with a violent fever, and died at the chapel, about two o'clock on the morning of Sunday, the 16th. He was buried in the yard on the evening of the same day. His mental faculties were much deranged, from a very early stage; and, though he had the assistance of three of the principal physicians, were never perfectly restored.— Yet, though thus afflicted, he bore his sufferings with great patience, and prayed, or exhorted, though in broken accents, to the last. I preached in the chapel, after the interment, to a very full congregation, on these words, which he had written on a paper of directions left with me a few weeks ago:—“ Blessed are the dead which die in the Lord.”

Though religion flourished among the English in Grenada, yet scarcely one of the French paid any attention to Mr. Bishop's preaching. And now a vigorous attempt was made against the missionaries, and in favour of the Romish priests. An act passed the assembly, establishing the Romish clergy with the Church of England in every parish; allowing them £200 a year; and prohibiting preachers of any other denomination whatever from exercising the functions of the ministry; and in case such ministers should preach in the island, they were to be taken up, and treated as rogues and vagabonds. However it met with such strong opposition, that it did not pass into a law.

The war which now raged with such fury in Europe, extended to the West Indies, and Grenada had not only to resist French invasion, but was afflicted with internal war. Not only were many of the pious negroes compelled to bear arms, but some of the preachers had to do military service, and the friends were under the necessity of lending the Chapel for barracks for one of the black corps that were raised there.

In 1797, the number in society at Grenada was 115.

In 1804, the Rev. Mr. Dent, who had been such a friend and helper to the mission and the missionaries, died rather suddenly of the gout in the stomach. His friends sorrowed, "but not as men without hope."

From 1807 to 1809, (I suppose occasioned by the disturbances in the island,) there was no missionary there, which caused the society to dwindle to 70 members. But the number was soon augmented to 90, and the mission wore a prosperous face. In 1813, the number in society was 106. The annual report for 1814 says, "Our accounts

from Grenada are not so full and circumstantial as could be wished, to lay before our readers a satisfactory report of the work of God among the inhabitants. We have only one missionary in this island, nor is it in our power to support another at present, even if he could be furnished with employment. In the country several places are open for his reception, and to some of these he pays occasional visits. Many, however, among the planters, are by no means friendly to our cause; and no doubt they would readily oppose our endeavours to instruct the slaves, if their power was equal to their wishes. Hitherto, we have reason to bless God, the governor has afforded us protection, and under the sanction of his authority we have enjoyed peace. Nevertheless, we do not perceive that rapid increase in our society, nor that visible progress in the work of God, which we perceive in many other islands. The time, however, we hope will come, when the prejudices which now predominate with many, will disappear before the preaching of the gospel, and when those planters who are hostile, will favour the cause which they now seem anxious to suppress. These are the effects which we have frequently witnessed in other places; and we have equal reason to hope that similar effects may be produced in Grenada. We shall state the number of our members in our society as we did last year, 106." In the report for 1815, the number is 129.

BARBADOES.

This island was not discovered by Columbus, but by the Portuguese, who thought it too insignificant to demand much attention. It is not certain in what year the discovery was made; but probably about 1600. The Portuguese found it

uncultivated, and without inhabitants, though it seems probable it had formerly been occupied by Charaibeas, but who, for reasons unknown, had abandoned it.

Without attempting any settlement in it, the Portuguese turned some hogs into the woods to multiply. Their probable motive was, to provide a source of provisions for themselves, or some of their countrymen, who might navigate the same track, and require refreshments.

In the year 1605, an English ship, from London to Surinam, fell in with this island, and on landing, these Englishmen erected a cross on or near the place where James-town was afterwards built, and carved on an adjacent tree the following inscription:—“*James, King of England, and of this island.*”

By this time, the hogs which the Portuguese had turned a-shore on the island, were greatly multiplied, and ran wild in the woods. They afforded a supply of provisions to the new inhabitants. Parrots, pigeons, and other birds, were numerous, and the sea-coast abounded with fish. But they only stopt till their wants were supplied, and then pursued their voyage.

Some years elapsed before any person seems to have thought of establishing a colony in Barbadoes, till a London merchant, on his return from the Brazils, was driven to it by a violent tempest. The master and seamen were not a little pleased, and made such a favourable report of its beauty, fertility, and other good qualities, that it attracted the notice of Lord Ley, afterwards Earl of Marlborough, and lord high treasurer. This nobleman, to secure for himself a possession which promised much future wealth, made an application to King James, and obtained from him a

grant of the island. But in the mean time, Sir William Courteen, the owner of the ship which had lately touched at Barbadoes, concerted measures for an establishment upon that island, and took over about thirteen persons, furnished with implements of husbandry and different kinds of seeds, and provisions for a season.

A Governor of Barbadoes was appointed in 1624. The island was covered with forests almost impenetrable, and the trees were extremely difficult to cut, they were so hard. But diligence, labour, and patience, soon made such a change, that the settlement reached its zenith of prosperity with a degree of rapidity seldom equalled either in the old or new world.

But prosperity too often creates envy. Lord Carlisle, who was planting a colony on the island of St. Christopher's, wanted to have Barbadoes also. Conceiving that Lord Ley's patent was at variance with his own indefinite grant, previously obtained, of all the Charaibee islands, a dispute arose between these two noblemen. But after long and severe contention, Lord Carlisle carried his point, only he engaged to pay £300 annually to Lord Ley and his sons for ever. But Courteen, who had superior claims to either of these Lords, was passed over with neglect. But the case being laid before the king, he revoked the patent given to the Earl of Carlisle. But upon his lordship pleading his own cause before him, King Charles, who appears to have been always carried away by the last tale, renewed the grant to Lord Carlisle. This took place in the year 1629.

The noble patentee had the lands divided into convenient parcels; a London company obtained ten thousand acres. Above sixty adventurers engaged to go thither, who landed on the island in July, 1629. The early settlers, who

had toiled so successfully, were stripped of their rights, and compelled to an unconditional surrender.

Barbadoes is the easternmost of all the Windward Isles. It is 25 miles long, and 15 broad.—The country is in general level. It has suffered much from hurricanes, particularly from the dreadful one of 1780. The capital is Bridgtown.

As to religion in Barbadoes, the reader will have anticipated, perhaps, that it would not be long, after it became a British colony, before it would be furnished with ministers of the Church of England. But no accounts within my reach, give any very interesting statements of the usefulness of their labours.

In treating of missions, we have frequent occasion to mention the Moravian Brethren. The negroes on the island of Barbadoes were often the subject of the thoughts and prayers of many of them; but when the way and manner of establishing a mission there was taken into consideration, they saw difficulties which seemed insurmountable. After making an unsuccessful attempt, a brother in England, in 1675, resolved to go thither, trusting in the Lord, that he would give success to his attempt to bring the negroes to the knowledge of the truth. A brother from America soon joined him. These missionaries found favour in the eyes of some of the gentlemen on the island, and many negroes shewed a desire to hear the glad tidings of redemption from sin by the blood of Christ. The work of the Holy Ghost was soon apparent. The missionaries purchased a spot of ground, to fit up dwellings for themselves, and a hall in which the negroes could meet: many good effects of the labours of these men soon appeared; and some negroes were baptized.

By the accounts published by the United Brethren, we learn, that in the year 1790, the missionaries in that island were well and active, and had good hopes concerning their mission, though it had not so far flourished so much as some in other parts. The negro congregation then consisted of about forty baptized persons. And in addition to these, they had on Sundays a numerous auditory. They found the power of darkness to be very great, but they relied on the Almighty, and lived and laboured in hope.

In 1792, their chapel was well filled with negroes every Sunday; thirteen adults had been baptized, and ten had been added to the communicants in the preceding year.

After this, they stated, that the progress of religion was not so evident in Barbadoes as on some other islands. Yet, their report said, they had cause to praise God, for what he had done, during the preceding year. Seventeen adults and four children had been baptized.

On December the 4th, 1788, Dr. Coke, accompanied by three missionaries, landed in Barbadoes. Two of the missionaries sailed immediately for St. Vincent's, while the Doctor and Mr. Pearce remained to make a trial. A company of soldiers happened to be there, lately come from Ireland, several of whom were serious, and known to Mr. Pearce. Several of those had preached since their arrival, and had many hearers. A gentleman had accommodated them with a large room, formerly used as a warehouse. This gentleman invited the Doctor and Mr. Pearce to breakfast. He had frequently heard Dr. Coke preach at Baltimore, in Maryland. He and his wife joined in soliciting them to make their house their home, which they did accordingly.

The Doctor and Mr. Pearce waited upon

the governor of the island, who received them very kindly.

The Doctor preached repeatedly in Bridgetown, to large and increasing congregations. The way seemed fully opened for a mission, so that Mr. Pearce remained, began his labours, and preached to large and attentive congregations.— Sufficient employment seemed instantly to be provided, and the prospect bore a promising aspect.

In 1790, when Dr. Coke visited Barbadoes the second time, the prospect was somewhat beclouded. Many enemies had manifested their disposition to oppose; Mr. Pearce had endured much persecution during the two years he had been there; and for a considerable time, he could obtain no redress. At length, one of the Magistrates reduced all to peace. The Doctor preached without interruption during his stay, in the chapel lately built, which would contain about 700 persons. In 1793, Dr. Coke visited Barbadoes again; but found that religion had not greatly prospered: there were only 51 persons in the society: 34 whites, 7 coloured persons, and 10 blacks. But the Doctor was highly gratified with meeting with a gentleman with whom he had had a long and warm friendship when at the college at Oxford, and who had already allowed the missionaries to preach on his plantation. Violent opposition was made to the missions; Mr. Pearce was exposed to considerable danger. Sometimes he was violently interrupted by a mob. But still there were many hearers, and the congregations increased. And two little societies were formed in the country.

In the year 1791 Mr. Pearce was succeeded in his missionary labours by Mr. Lumb, who found on his arrival that, notwithstanding the wickedness and opposition which prevailed, he had

more places than he could supply with preaching. He had the liberty of attending seventeen estates. But there was little prosperity; and Mr. Lumb found himself at once exposed to the ridicule of thousands of professed enemies, and the allurements of others who professed to be his friends.

In the year 1798, this mission seems to have been so hopeless, that it was abandoned till the year 1800. And there was such little encouragement, that after some months they were again deserted for three months.

In March, 1804, Mr. Bradnock arrived at Barbadoes. "I found," said he, "a large island, with more than one hundred and twenty thousand souls; but only twenty-four in our society, with about forty hearers, and a debt of thirty pounds for repairs lately made."

Mr. Bradnock seems to have been much blessed in his labours, and he was much encouraged, as well as protected by the civil power. Flattering prospects surrounded him. But there was some riotous opposition. However, he applied to the magistrates, who afforded him redress.

In 1805, the society was left in peace by Mr. Bradnock, but was only 49 in number, though that was more than twice the number which he found when he came thither.

The succeeding years were passed over with alternate encouragements and discouragements, but most of the latter: the preaching was nevertheless still continued; and in 1812, the society numbered 40; in 1814, 54; and 1815, 72.

ST. VINCENT'S.

The situation of this island is in the 13th degree of north latitude, and the 61st west longitude from London, and is nearly at an equal

distance from Grenada and Barbadoes. It is about 40 miles long and 10 broad.

This island being either overlooked or neglected by the European navigators and adventurers, many years after they had seized and colonized most of the other West India islands, became the asylum of the native Indians, who had fled from the cruelties of the Spaniards, the first invaders of their ancient habitations. This island was only inhabited by native Charibs, till towards the latter end of the last century, when a ship from Guinea, with a large cargo of slaves, was either wrecked or run ashore on the coast; great numbers of negroes escaped into the woods and mountains, whom the Indians suffered to remain. The Africans soon became very numerous, partly by the accession of slaves from Barbadoes, and partly by the children they had by the Indian women. After this, the country became the theatre of savage wars between the negroes and the Charaibeas, in which the negroes were generally victorious, and especially in the end; their number being in the year 1763 computed at 2000, while not more than a hundred families were left of the red Charibs.

St. Vincent's was long considered as a neutral island by France and England; but at the peace of 1763, the French agreed that it should belong to England; who afterwards, by the influence of some rapacious planters, engaged in a war against the Charaibeas, who inhabited the windward side of the island, who were forced to cede a very large tract of valuable land to the crown. In consequence of this, their resentment prompted them to aid the French in conquering the island in 1779, but who restored it at the peace of 1783.

The country is generally mountainous and rugged: but the vallies are extremely fruitful. It

contains about 80,000 acres, every where well watered, of which 23,605 acres are possessed by British subjects; and as much more was lately held by the Charibs. But during the French revolutionary war, and that at a very early period, St. Vincent's became the theatre of savage intestine hostilities. The memorable Victor Hugues, the French governor of Guadaloupe, employed secret confidential emissaries, to disseminate democratic principles in all the neighbouring English islands. A confederacy for a general insurrection was agreed upon. The rebellion broke out, and spread havoc and bloodshed. Distress, in a thousand variegated forms, extended and maintained a dismal triumph. But the Charaibeas were at length entirely vanquished, and the surviving remnant were transported to the little island of Basileau.

It is a true but melancholy observation, that the histories of nations in general are little more than accounts of injustice and general wickedness; in which plunder is dignified with the appellation of conquest; and in which barbarity is excused under an idea of its necessity. Thus has the earth often been filled with violence, and cruel habitations. They who are ignorant of God, and the things belonging to their peace, cannot be expected to be otherwise than sinful; and they who are sinful must be miserable.

I proceed to observe, that prior to the introduction of the Methodist missions into the island, St. Vincent's exhibited a deplorable picture. Whites and blacks were much alike: they were ignorant, sinful, and miserable.

The island had long been divided into five parishes; but in four of them, when Dr. Coke paid his first visit, no church had ever been built: and the one that had been erected was destroyed by a hurricane in the year 1780. The only cler-

gyman then in the island performed divine service in the court-house in Kingstown.

And it does not appear that the Moravians had ever made any attempt to establish a mission in St. Vincent's.

Here then was an island containing above twelve thousand inhabitants, for whose souls no man seemed to care. And yet they were called christians, and thought themselves such, though without even so much as the form of godliness.

When Dr. Coke was driven by stress of weather and adverse winds to Antigua, in 1786, he held a little conference, and received a pressing invitation from some who were acquainted with the doctrines, discipline, and designs of the Methodists, to pay a visit to St. Vincent's. The Doctor and Mr. Baxter, the Methodist preacher in Antigua, instantly embarked, and landed at Kingstown, in St. Vincent's, on the 9th of January, 1787.

They found a Mr. Claxton, who had formerly been in the Methodist society in Antigua, who readily fitted up a place to preach in, as well as received them into his house. There were other encouraging openings in the country. The prospect was so good, and the calls so loud, that a missionary was immediately stationed there.

The mission went on smoothly, and with some degree of prosperity, though this was not so great as might have been expected.

In December, 1788, Dr. Coke paid a second visit to St. Vincent's. Mr. Baxter, on different visits to this island, had conceived the idea of evangelizing the Charaibeas. He and the Doctor had a most romantic excursion in visiting these savages.

A vigorous exertion was now made for the

good of these poor creatures. A school was erected, and Mr. and Mrs. Joyce were sent from London to teach it. Mr. and Mrs. Baxter were induced to go and reside on the Charib boundary, for the purpose of introducing the gospel among them.

Preaching had already been established in different parts of the island, and societies formed. In several of these places the Doctor preached while on this journey, and much good-will was manifested by the inhabitants in general. And besides Mr. Baxter, two missionaries were appointed. The two succeeding years, the mission went on well: multitudes attended the preaching, and many manifested decisive evidences of being born of God.

The congregation in Kingston greatly increased: and the work gradually enlarged on the different plantations in the country. In different parts of the island, some hundreds were added to the society, who walked becoming the gospel.

Mr. Baxter, however, was totally unsuccessful among the Charaibeas: and their rejection of the gospel was almost instantly followed by that awful war, before-mentioned, in which so many of them were hurried into eternity.

After having taken a tour through a great part of the United States of America, as well as England and Ireland, since his last visit to the West Indies, on the 24th of January, 1793, Dr. Coke landed in St. Christopher's, and was instantly informed by Mr. Warrener, the missionary there, that a dreadful persecution had broken out in St. Vincent's; and that Mr. Lumb, the missionary, was then in the common prison for no other crime than preaching the gospel. Afflicted with Mr. Lumb's afflictions, the Doctor on that same day hastened to St. Vincent's to see the prisoner;

whom he found in the common gaol with a malefactor, to whom shortly another was added.

Because Mr. Lumb exhorted the poor negroes through the gratings, he was closely confined, and a guard appointed to prevent his rescue, or any person of colour from speaking to him, or he to them. But the white people, and they alone, were allowed to visit him, and provisions sufficient both for him and his fellow prisoners were regularly furnished. But, why was Mr. Lumb imprisoned? Why, because he preached, and would continue to preach, the gospel of the grace of God to the poor negroes, in the Methodist Chapel built with their own money, and to which no other person pretended to lay any claim. The carnal mind, which is enmity against God and the things of God, and his Gospel especially, raised this persecution. To prevent the negroes from being instructed, and to hinder the progress of those conversions which had taken place, a law was enacted, that no person in the island should preach, without first obtaining a licence: and that no person should be eligible to a licence, who had not resided a year on the island. This was a blow directly aimed at the plan of Itinerancy, or the annual changes of preachers, which takes place in those islands, the same as among the Methodists in Great Britain and Ireland.

The people in general, and many of the most respectable of the inhabitants, strongly reprobated the measure. The law was passed when the Assembly was about to close the Session; in haste; and when many of the members were gone; and then not without opposition. The penalties were, for the first offence, a fine of ten johannes, that is 18*l.* or imprisonment for not more than ninety days, nor less than thirty.

For the second offence such corporal punishment as the court should think proper to inflict, and banishment. And lastly, on return from banishment, death,

Mr. Lumb transgressed this law, and it was all the accusation they could bring against him.

Prior to this, the progress of the mission had been very great, and the prospect was still enlarging. Many of the negroes already feared God and wrought righteousness; and the rest throughout the island seemed ripe for the gospel. But now a famine of the word prevailed; many turned back to folly, while others grew weary and faint in their minds; but a considerable number held fast whereunto they had attained.

When the Doctor returned to England, he laid a memorial before the king in council; and also made application to some of the members of the executive government. Orders were given, that the colonial minister should send letters to all the governors of the West India islands, to make enquiries concerning the Methodist missionaries in general. The reports returned were (as Dr. Coke was informed) exceedingly favourable. So that in August, 1793, when the Doctor, with five or six of the preachers in London, waited upon Mr. Secretary Dundas, he informed them, "That his majesty in council had been graciously pleased to disannul the act of the assembly of St. Vincent's," which banished the missionaries from the island. So that after the mission had been in a depressed and afflicted state for some months, the places of worship were re-opened,

In 1794, when the two missionaries appointed for the island arrived, they found the societies in a shaken and forlorn condition. They were scattered like sheep without a shepherd. The number was considerably reduced, though some had not

forsaken the assembling of themselves together.— The missionaries endeavoured to collect the scattered sheep, and to repair the waste places, and their labours were not in vain. Many of the lost sheep returned, and the congregations were soon large and respectable. But almost immediately came on the Charib war, which threatened universal destruction. Sword and fire united to destroy tranquillity; and the means of present safety tended to engross the public mind, so as to leave but little room for the consideration of the joys and pains which lie beyond the grave.

It was a general observation, that the greater part of those who promoted the late persecution, perished by the sword. So, they who had exerted themselves to prevent the instruction of the inhabitants, fell by the hands of ignorant savages.

At the end of the war between the Charibs and the British government, the mission was in many places to begin again. But from this time, there was a gradually increasing prosperity. Obstructions and hindrances dwindled away; the preaching was much attended; and there was a general revival of religion throughout the island.

The utility of the missionaries became visible to the planters, and some of them, from interest alone, promoted the undertaking.

In 1802, one of the missionaries in St. Vincent's informed Dr. Coke, that they had between two and three thousand blacks in society, many of whom experienced a work of grace, and were going on to full salvation; that the congregation in Kingstown, on a Sunday morning, consisted of about 600 persons; that when they preached on the week-day evenings among the plantations, they had generally 50 or 60 hearers in each; but

that when they preached there on Sundays they had several hundreds. He further specified, that they had two love-feasts in Kingstown every quarter, because the chapel would not hold more than one half of the society at once; and that the love-feasts were very refreshing seasons. He added, that on the first Sunday in every month, they administered the Lord's Supper to between one and two hundred communicants; and finally, that they had peace among themselves, and favour with those among whom they lived.

After this, however, there was a weeding and pruning time. Some apostatized, and others were expelled for unchristian conduct. But in 1805, one of the missionaries informed Dr. Coke as follows:—"I think the grace of God is making its way into many hearts in this island. Our hearers increase every day; and I trust and believe, that the religion of Jesus Christ increases in the society. Formerly few white people came to hear the word; but now, so many come, that they can hardly find room either to sit or stand. It is now no rare thing to see fifty or sixty of the most respectable white people at the chapel; and they seem to hear with much attention.—On Easter Sunday, there were about seven hundred at the chapel by four o'clock in the morning; and at ten we had the largest congregation I ever saw. It is thought there were fifteen hundred or two thousand people of different colours, who appeared to hear with attention.

"Such a vast concourse of people could by no means find room in the chapel; and to remedy the defect, we were obliged to borrow sails from a vessel, and spread them before the door for an awning; yet even this expedient would not afford covering for one-half. In the windward parts of the island the places were equally as much

crowded, in proportion to the number of the inhabitants. The divine power seems to accompany the word; multitudes enjoy tranquillity in life; and many who have died, have departed in peace."

In the year 1809, the return of the number in society in St. Vincent's was 2374, of whom only 13 were whites. The return of 1810 was exactly the same number; that of 1814 was only 2535: and only 9 of these are whites.

There seems to have been a considerable reduction in the number from 1810 to 1813. But the report of 1814, says, "It may be said with strict propriety, that in this island the harvest is great, but the labourers are few. Every thing seems favourable to the cause of God. The civil power is friendly; the congregations are large, and in most parts composed of the most respectable of the inhabitants; the societies increase; and the missionaries enjoy good health. From the spirit of hearing which prevails, more chapels and more preachers are wanted; and we doubt not, if a full supply could be procured, that religion would take a more extensive spread than we have yet been able to record in the history of this island. It is nevertheless worthy of remark, that, although multitudes of all descriptions attend preaching, it is chiefly among the African race that the power of godliness is experienced."

DOMINICA.

This island lies in north latitude 15. 32. and west longitude from Greenwich 61. 23. It is about 29 miles long and 16 broad. It was discovered by Columbus, November the 3d, 1493, on his second voyage to the new hemisphere, who called it Dominica, which is a corruption of the

Latin name for Sunday, on which day the discovery was made.

It was found inhabited by Charaibeas, though they were not very numerous; and both he and his immediate successors left them in undisturbed possession.

From the time of its discovery, to the beginning of the seventeenth century, no Europeans attempted to make any settlement in this island. But then some Frenchmen fixed their residence on some parts of the sea-coast, which had been forsaken by the natives. A mutual friendship took place, and they lived in peace and harmony.

In the year 1632, the number of the Charaibeas amounted to 938, who lived in 32 huts, according to the mode of their ancestors. The French had increased to 349; there were 23 free mulattoes, and 338 negro slaves, who had been imported to assist in the cultivation of the land.

The growing prosperity of the island awakened the envy of the contending nations of England, France, and Holland; who for the time agreed that it should be a neutral island. But in the war between France and England, which broke out in the year 1755, it was seized by the English in 1759, and confirmed to them by the peace of 1763.

Upon the commencement of war between England and France, during the contest between Great Britain and her North American colonies, the French made a sudden and powerful attack upon this island, and obtained possession of it.—The governor practised great cruelties towards the inhabitants, especially such as were English. In 1781 a dreadful fire destroyed between four and five hundred houses, and consumed the riches of the island to the amount of two hundred thousand pounds. The governor was suspected of being

the cause of this dreadful and destructive calamity.

At the peace of 1783, Dominica was restored to England, though the town of Rosseau was, as formerly, declared a free port.

This island is divided into ten parishes. The only towns of note are Charlotte Town or Rosseau, on the south-west side of the island, and Portsmouth, at the head of Prince Rupert's Bay. It yields coffee, indigo, ginger, and other articles of West Indian produce. In the woods are innumerable swarms of bees, so that it is a land flowing with honey: and it is well supplied, if not with rivers, yet with streams of water. It has no considerable bay or harbour, but the anchorage round the coast is safe and commodious, and its capes furnish ships with shelter. It lies between Guadaloupe and Martinico, and nearly at an equal distance from each.

As to religion, Christianity was first introduced into this island in a popish dress, by the French inhabitants. And when it was finally ceded to the British crown in 1783, the Romish church was completely predominant. But from that time, a partial establishment of the protestant faith, according to the rites of the Church of England, took place, which gradually gained ground.

In January, 1787, Dr. Coke, accompanied by three missionaries, sailed from Antigua to Dominica, with a design to establish, or prepare the way for a mission. Having got a hint about a Mr. Burn, who was favourable to the gospel, the Doctor and his companions repaired to his house, and met with a courteous reception.— He expressed much satisfaction at the proposal of appointing a missionary, and said he would gladly entertain him.

The Doctor preached in a private house in Rosseau, and a considerable number attended.— But there appeared to be too many difficulties and obstacles in the way to attempt to establish a mission at this time. But nearly two years after, Dr. Coke visited Dominica again, accompanied by some missionaries. Notice being had of their coming, a Mrs. Webley, formerly of Antigua, had hired a large room. The Doctor waited upon his excellency, Governor Orde, to inform him of the intention of establishing a mission in the island; and he shewed great respect and affability. Dr. Coke and Mr. Baxter preached each twice: they also visited several places in the country; and thought the probabilities of success to be such as to justify the attempt. And of those who had formerly been Methodists in Antigua, and a few others, they formed a society of twenty members, who seemed desirous of being saved. A missionary of the name of M' Cornock immediately took his station in Dominica, and began to labour with zeal. Multitudes flocked to hear him; many received the word with joy; and a great and lasting blessing attended his preaching. He was instant in season and out of season; and in a few months he had a society of one hundred and fifty members, who were in earnest to flee from the wrath to come. But he over-worked himself, and shortly died:— and several years elapsed before this mission could be re-established. Yet many retained their steadfastness, and were found as lights in a benighted land, when Mr. Cook, in the year 1794, was appointed to renew the mission. But it was not long before the governor ordered his successor to quit the island. In a few months, however, the mission was again restored, but for some time was at a very low ebb.

In 1800, the prospects had so far brightened,

that another chapel was thought necessary. In 1803 the society consisted of one hundred and three members, of whom only nine were whites. About this time, Mr. Boocock sailed from England, as a missionary for Dominica, and was much debilitated with an unpleasant voyage. He only preached twice, and then died of a putrid fever. Mr. Thomas Richardson, who was employed in the mission about this time, gave an interesting description of the island and its inhabitants.—“The islands,” said he, “in general, are very mountainous; and none, perhaps, more so than Dominica. To describe the hills, rocks, and precipices, would require an abler pen than mine. They really have a terrific appearance. This island is only cultivated near the sea. Probably nine parts out of ten remain in a state of rude nature, and are chiefly covered with forests, trees, and brush-wood. The houses are chiefly built of wood; and instead of glass they have lattices, which exclude the heat of the sun, and let in the air.—Chimnies they have none, having no occasion for fire. All their cookery is performed in out-houses; and their washing near the wells or streams of water.

“The slaves are in a better condition than the free coloured people, having a weekly allowance of salt provisions, two suits of clothes in the year, and a sufficiency of land to plant for their own use. But their morals are in a deplorable state. The Lord’s day is scandalously profaned. On this solemn day the stores are all open as on other days. On this day the negroes bring their provisions to market, and afterwards spend their time in music and dancing, till called to work the next morning. Except on Sundays, the black men go half naked; but on the Sabbath they dress like the English, with the exception of shoes and stockings.

The black women generally wear a handkerchief round the head, instead of a cap; and a few have hats instead of bonnets. Gowns, stays, stockings and shoes, are not in use; but they look very well in their white muslin jackets and petticoats. In my excursions through the country, I have found the people ripe for the gospel, and much readier to receive it than the poor in England. Some have told me, that they formerly walked thirty miles to get instructed in the christian religion, and have continued to serve the Lord from the first time they heard a sermon. In some places where they have no preaching at all, they have erected commodious little small houses for prayer. Some have been severely punished for attending these meetings; but it has had no other effect than to make them more vigorous in serving God. I have really been astonished at the propriety and power with which they have spoken of the Lord's dealings with their souls. Oh! if the young men in England did but know how these poor heathen pant after, and thirst for, the gospel of Christ, they would not be so reluctant to leave their country, to help a wretched people who are groaning for redemption.

In 1803, the missionaries had permission to preach on most of the estates in the island: and on the Lord's day the people came many miles to hear the word. Their bounds were so enlarged, that they divided the island into two circuits.— Their chief places of residence were about thirty miles from each other. They changed stations about once a month, passing and re-passing by sea. The number in society was then about seven hundred; and the Lord was adding to them daily such as were likely to be saved. The increase was so rapid, that Mr. Richardson joined fifty-nine to the society on one day. But, so mysterious are the

ways of God, though they cannot be otherwise than right and good, that this promising young man was called away by death in the midst of his usefulness. In such instances as this, *the ways of God are past finding out.*

Mr. Shepley, the other missionary in this island, joined to the society at Prince Rupert's Bay, where Mr. Richardson died, one hundred and thirty people in ten days. In less than twelve months he could say, "I found but fifty in society in the whole island; and now we have nine hundred." Nearly five hundred of these were added at Prince Rupert's Bay. But one of the missionaries dying, and the other leaving the island in ill health, the mission was left for a time in a forlorn condition.

Mr. John Hanshaw, who was sent to establish a mission in Demarara, having been baffled in his design, by the intolerant and despotic opposition of the governor, came to Dominica; and after preaching there with much success and personal satisfaction, he was carried off in the same way as Mr. Richardson.

I shall conclude this article by saying, that the return of the number in society in Dominica, in 1814, was 710 blacks, and only one white person.

ANTIGUA.

This island is situated 17. 5. north latitude, and 62. 5. west longitude from London. It is 60 miles S. E. of St. Christopher's, and, nearly at an equal distance from each, between Guadeloupe and Dominica. It is about 20 miles long, and nearly the same broad.

When Columbus discovered this island, it was deemed unfit for an European settlement; for

it was found to be totally without rivers or springs, and the art of preserving rain water in cisterns was then unknown. This was the principal reason why Antigua remained uninhabited for more than a century after it was discovered. The chief part of the water there used is saved in cisterns, and the rest is fetched from other islands. Antigua is very rocky; has excellent harbours; contains about 60,000 acres of land, on which are 6 towns and villages; and a population of 6000 whites and 36,000 negroes. The chief produce is sugar, of which 16,000 hogsheads are produced annually. The capital, St. John's, has a royal naval yard, and arsenal, with conveniences for careening ships of war.

In the year 1629, a small number of French planters, being molested in St. Christopher's, attempted an establishment in Antigua, which they found totally uninhabited. But they soon abandoned it. About the year 1632, some Englishmen settled here; preserved rain water in cisterns, and employed themselves in the cultivation of tobacco. In the year 1640 the inhabitants were more than 30 families: and from this period the population gradually increased. But when England and France were at war, in 1666, the French government of Martinico invaded and pillaged this island. The desolations created by the enemy were so great, that the island was reduced nearly to its original rude condition. But in 1674, or 1676, Colonel Codrington, of Barbadoes, purchased a considerable quantity of land in Antigua, and became a considerable planter. Soon after this, he was appointed commander-in-chief and captain-general of all the British Leeward Charaibbean islands; most of them having been indebted for their flourishing condition to his patriotic zeal, and great skill in agriculture and commerce. And

most of the lands which were adapted to the growth of sugar, were, under his direction, appropriated to its cultivation.

Besides the want of rivers and springs, Antigua labours under another great disadvantage, an uncommonly dry atmosphere. The inhabitants are often in distress for water, which they then import at great expence. The temperature of the atmosphere is extremely irregular: and the inhabitants are very subject to fevers and the *glandular disease*.

The legislative and executive authorities of Antigua resemble those of the other British colonies. They are vested in a governor, a council consisting of twelve members, and a house of assembly composed of twenty-five persons, who represent the people. A certain landed property in the island is necessary to confer a qualification. None but freeholders can elect them to their office. These legislators have honourably distinguished themselves, by introducing some important amendments into the jurisprudence of the island, which have tended to soften the hardships of the slaves. And regulations of a similar nature were afterwards instituted in many of the other colonies. But I now proceed to mention the *one thing needful*, I mean, true religion.

A parish church was built pretty early in St. John's. But we are not able to learn any thing of moment respecting religion in Antigua, till the Moravian Brethren established a mission there, in the year 1756. Though the progress of the gospel has not been so very rapid nor the effects quite so striking as in some other places, yet many negroes have received the word of atonement with joy, and have been made experimental partakers of the redemption which is in Christ. The Brethren soon erected a chapel and a house in St.

John's, where many negroes began constantly to attend the preaching; and the missionaries had soon an open door into several plantations in the country.

Indeed, the success which has attended the exertions of the Moravian Brethren in Antigua has been great and uninterrupted. A spirit of hearing was excited among the negroes, from the commencement of the mission, which has continued to the present. Their masters countenance their assemblies, and see them to be to their own advantage.

In 1787 the Moravian congregations in Antigua amounted to no fewer than 5,465 negro slaves, many of whom, they had reason to believe, were genuine christians. And since that time, their annual accounts have exhibited a pleasing aspect.

At the close of the year 1791, the two congregations at St. John's and Gracehill consisted of upwards of seven thousand four hundred persons, besides many, whom they called new people, who constantly attended public worship. The number of the Moravian missionaries then on the island was only five. From Easter, 1791, to Easter, 1792, they baptized 640 at Gracehill and St. John's. And this mission still exists and continues to prosper. Their congregations are still larger, and their preaching of the word is still attended with much fruit: and the United Brethren in Antigua live in peace and harmony, not only with the clergy of the Church of England, but more especially with the Methodist missionaries. The Brethren have cheerfully assisted the Methodist missionaries in promoting the infant work of God among the negroes. The arrival of any of these missionaries they considered as acquisitions to the cause in which they were engaged; and

they afforded them a kind reception, and treated them as fellow-labourers in the common vineyard of the Lord. The shades of difference which subsisted in opinions were lost in nobler views, that they were evangelical ministers of Jesus Christ.

Antigua was the first scene of missionary exertions among the Methodists. It was here that the work first took root. From hence a variety of branches have spread themselves into other colonies; and the event has been, that many thousands have been turned from darkness to light, and from the power of Satan unto God.

In the year 1760, Nathaniel Gilbert, Esq. a resident of Antigua, heard the gospel in England, and felt something of its saving power. Upon his return home, he began to exhort on Sundays in his own house. He had instant and visible success. This induced him to enlarge his sphere of action: and though he was no less a person than the speaker of the house of assembly, he waxed bold in the cause of Christ, and zealously preached the gospel to the negroes. This brought on him the contempt and insults of some, but none of these things moved him. He soon joined about 200 in christian fellowship, most of whom manifested that they had not received the grace of God in vain.

In this way, Mr. Gilbert continued to labour without abatement of ardour or success, till he died, and went to receive his reward. His spiritual children were then left as sheep without shepherd. Some turned back to perdition; some grew lukewarm; while others held fast the beginning of their confidence.

In 1778, Mr. John Baxter, a shipwright in the royal dock at Chatham, was sent by govern-

ment to work for the king in English harbours. He had been a member of the Methodist society about twelve years: and he had been a class-leader and an exhorter for some time previous to his going to the West Indies.

His own account of his arrival in Antigua, I shall here insert:—

“ On Thursday, April 2, 1778,” says he, “ I arrived at English Harbour. On Friday, the 3d, I went to St. John’s and waited on Mr. H. who received me kindly. The next day Mr. H. went with me to see our friends. The work that God began by Mr. Gilbert is still remaining. The black people have been kept together by two black women, who have continued praying and meeting with those who attended, every night.— I preached to about thirty on Saturday night: on Sunday morning to about the same number; and in the afternoon of the same day to about four or five hundred.” He informed Mr. Wesley, “ The old standers desire that I would inform you that you have many children in Antigua, whom you never saw. I hope we shall have an interest in your prayers, and that our christian friends will pray for us. Last Saturday I again visited St. John’s, and preached to a fashionable company of white women, while the back room was full of blacks, who are athirst for the gospel. On the following day I preached to a large concourse of people, that filled both the house and the yard.”

Mr. Baxter being daily employed in the dock yards, had no whole day at liberty for the work of the ministry, except the Sabbath. But he travelled out in the evenings, and preached on the different plantations, and then returned home through those heavy dews which are so pernicious

in that climate. And he had also to endure reproach for the sake of Christ.

At this time Antigua was in a state of great calamity. There was no rain for some months; the ground was parched up; there were scarcely any crops for three years: the negroes had not a sufficiency of even water to drink; and had nothing allowed them to eat, but a pint of horse-beans a day. But with many of them the affliction worked for good. Six hundred of them joined the society, and were earnest in the use of the means of grace, some of them coming three or four miles, after the labours of the day, to hear the preaching at 8 o'clock on the week-day evenings; and on Sundays many came seven or ten miles bare-footed to meet their classes.

Mr. Baxter appointed a day of fasting and prayer for rain; and while they were assembled and calling upon God, he poured floods upon the dry grounds and abundantly refreshed their souls at the same time.

In sundry parts of the island, the Lord opened doors for the preaching of the gospel.—But the work of religion was deep but in very few, though visible in many.

In 1783 Mr. Baxter opened a new chapel: and Mrs. Gilbert, returning from England to Antigua, greatly helped him in the work of the Lord. And this was the more important, as for a number of years Mr. Wesley could not send any missionary thither. But by an extraordinary providence, a family was brought thither from Ireland, the father of whom was useful in leading classes and exhorting. And through the superintendence of Mr. Baxter, the assistance of Mrs. Gilbert, and the help of the old Irish emigrant, the work went on prosperously; so that they had under their care more than a thousand members, chiefly blacks, who were in earnest to be saved.

In this way things went on till the year 1786, when Dr. Coke and three missionaries, on a voyage to Nova-Scotia, were driven by stress of weather, and adverse winds, to Antigua. One of the missionaries, indeed, Mr. Warrenner, was designed ultimately for this island. After landing in Nova-Scotia, he was intended to take shipping for this island.

It is mentioned elsewhere, how the Doctor and his companions landed at St. John's on Christmas-day, and met Mr. Baxter in the street, going to perform divine service. Here the Doctor seemed to be quite at home; and was much pleased with his congregations, and more especially with the appearance of the blacks. "The negro-women," says he, "were dressed in white linen gowns, petticoats, handkerchiefs, and caps; which, from their unsullied whiteness, formed, when compared with the jetty complexion of the wearers, a most singular contrast. The negro-men were all dressed nearly as neatly; and discovered a degree of taste and elegance, which could only be expected from men in a more exalted sphere of life.

While Dr. Coke was now in Antigua, he and the missionaries received cards of invitation from the merchants of St. John's, to dine with Prince William Henry, now Duke of Clarence, who then happened to be in the island as captain of a frigate. The Doctor, Mr. Baxter, and one of the missionaries, went. And, while they were at dinner, a respectable gentleman intimated to the Doctor, that if five hundred a year would detain him on the island, he should not leave it. The Doctor thanked the gentleman for the generous intimation; but praised God, that so many thousands a year would not seduce him from his line of duty and sphere of usefulness in the church of Christ.

The providential compulsion which brought Dr. Coke to Antigua at that time, led to the establishment of a mission; to the introduction of the gospel into other islands; and to the firm and lasting establishment of many christian societies in those remote regions.

In February, 1789, the Doctor again visited Antigua: and at that time there were 2800 members of the Methodist society, and 2000 belonging to the Moravians. He found the congregations to be large, decent, and solemn, while many enjoyed genuine christianity. And during the three years he had been there, Mr. Warrenner had been so useful as to add not less than a thousand members to the society. The society loved one another, and were pitiful and tender-hearted one towards another.

In February, 1793, Dr. Coke paid his last visit to Antigua, and held a conference of five days with the missionaries of that and the neighbouring islands. The resolutions then made have since proved very useful.

By the returns which were made at this conference from the different islands, the total number was 6570; and of this number 2470 resided in Antigua. Of this company in Antigua, 36 only were whites, 105 persons of colour, and the rest were blacks. The blacks, through all the islands, almost uniformly constitute the chief part of the converts: they pay the greatest attention, and get the greatest blessings.

The good work continued to prosper, and chiefly under the superintendence of Mr. Baxter, till God called him to a better world, in November, 1805. He was a holy, zealous, and useful man of God.

In the year 1808, the number in society in Antigua was 20 whites, and 2809 coloured people and blacks.

In 1811 the return was 2645, of whom 27 only were whites.

In 1812 the total number was only 2407.

In 1813 they were still fewer, being only 2285.

In 1814 the number returned was, whites, 19, blacks, 2718. Total 2737.

NEVIS.

This little island is situated in 17. 14. north latitude, and 62. 95. west longitude from Greenwich. It is divided from the east end of St. Christopher's by a narrow channel. It is small, but fruitful and beautiful. It is little more than a single mountain, high in the middle, and abounding in large trees up to the very top.— From the sea, its sloping sides appear to rise with an easy ascent, till its elevated summit terminates in a point, and mixes with the clouds. It is easily discoverable at a considerable distance; and looks like a conical pillar emerging from the ocean to support the skies. It has springs of fresh water, and a hot bath, much of the same nature as at Bath in England. Its capital is Charles Town. It is said to produce on an average one hogshead per acre of sugar, and about 4000 hogsheads in the whole. The number of the inhabitants is about 6000 whites, and about 10,000 negroes.

Unhappily for the settlers on this fertile spot, sometimes the waters, issuing from the upper parts of the island, in stormy seasons, swell into impetuous torrents, and in their progress towards the sea, sweep away the plantations in a general wreck.

Of its ancient history scarcely any notice has been taken by English writers, in their accounts of the British settlements in the West Indies.—

From the period of its discovery, it has hardly furnished any historical record of any importance. It was about the year 1628, that some of our contrymen, under the protection and by the assistance of Sir Thomas Warner, began a settlement in this island. Sir Thomas Warner introduced into this colony men of industry, probity, and virtue. These excellencies established the inhabitants on a firm and lasting basis. The force of example tended to confer on the rising generations similar dispositions and habits.

In 1640, according to Raynal, the population amounted to 10,000 whites, and 20,000 blacks.— But it is highly probable that this is an exaggeration.

The annually increasing prosperity of Nevis continued near half a century. But in 1689, a dreadful mortality swept off one-half of the inhabitants. And in 1706, it was invaded by the French, who plundered it, and carried off between three and four thousand slaves, and sold them in Martinico. The following year the ruin of the island was nearly completed by one of the most furious hurricanes recorded in history.

It required many years of great industry, and the assistance of the benevolent in England, to recover the little colony of Nevis to its former prosperous state.

In one of his missionary voyages Dr. Coke visited Nevis, in January, 1787. He and his companions were received with great civility; but there did not appear any opening for the preaching of the gospel. Though they had letters of recommendation, they appeared to be useless.

Contrary, however, to expectation, it was not long before Mr. Hammett, a missionary in St. Christopher's, received an invitation from a Mr. Brazier, a member of the assembly, to come

and preach to the negroes in Nevis. And another gentleman, soon after, invited him to come and preach in his house in Charlestown, the principal, or rather, the only town in the island.

It was not, however, till 1789, that a mission was established there. A small society was speedily formed; things wore an encouraging aspect, and shortly a chapel was built.

In 1793 Dr. Coke paid the island of Nevis his last, though transient visit. He found the inhabitants were friendly to the gospel, and that the labours of the missionaries had been made a blessing to many. An ingathering had taken place, the gospel was advancing in respectability, and the congregations had increased both in numbers and attention.

The gospel continued to flourish in this little island; and the missionaries were treated with great attention and respect. Hence Mr. Brownell, who was stationed there, wrote to Dr. Coke, saying, "We are at present on a more respectable footing in Nevis than in any other island in the West Indies, except Antigua. The gentlemen frequently invite us to their houses, and behave with great civility." There were, however, some opposers and persecutors. This was partly occasioned by the exertions that were now making in England for the abolition of the slave trade; a measure to which the planters thought the Methodists were aiding and assisting. And in this they thought justly. Mr. Brownell and the society were in considerable danger from lawless and violent mobs. But the government afforded them protection. The society, meantime, flourished exceedingly; and the congregations so increased, that they were obliged to enlarge the chapel.

From this period, nothing remarkable occurred in the religious history of Nevis for some con-

siderable time. Things went regularly and comfortably on.

In May, 1799, Mr. Brownell wrote to Dr. Coke, "Amidst the difficulties which assail us, God acknowledges the endeavours of his servants. We have now nearly seven hundred members in society. The way to future success is now pointed out before us. To the places where we have little chapels of our own, the negroes will resort from the distances of five or six miles. And from the prospects which at present lie before us, and from the stability which the mission has acquired, we look forwards with sanguine expectations. Many, very many slaves in this island, raise towards heaven their lifted hands, and with hearts full of gratitude and love, bless God for sending his gospel among them. And scanty as their words and ideas are, they sometimes express themselves in a most affecting manner on the occasion, and even bless the very ship which brought over the first ministers among them. This they do with so much artless simplicity, as frequently to draw tears from the eyes of those who hear them declare what God has done for their souls."

Some time after the above letter was written, a persecution began about some land belonging to the chapel being made into a burying ground. Some who lived near indicted this as a nuisance. But a pious gentleman purchased the premises of the plaintiff, which put an end to the dispute.

In May, 1801, the society in Nevis amounted to 800 members, and the congregations were large. The societies would have been larger, but that many of the planters, who were not enemies to religion, or the mission, were nevertheless prejudiced against class-meetings. And the unfavour-

able impressions which they had respecting those meetings, induced some of them to prohibit their slaves from attending them.

In May, 1802, the society consisted of eight whites, and nine hundred coloured and black people. This is to be understood of those in and about Charlestown only; for in the different country societies, in this small island, there were about fifteen hundred more.

Early in the year 1805, Nevis, in conjunction with the neighbouring islands, was invaded by the French. The Methodists had their share of this general calamity.

In 1808 the Methodists had two chapels in Nevis, two missionaries and one local preacher: and the society amounted to 1376 members; of whom only 18 were whites. Yet among these 18 whites some were of considerable respectability and influence, who both sanctioned by their presence, and honoured by their conduct, the word of eternal life.

The number in society after this became somewhat reduced, and continued so for several years. However, there has been a large increase again, and the annual report for the year 1814 says there are 1300 members in the Methodist society in Nevis.

ST. CHRISTOPHER'S, OR ST. KITT'S.

This is one of the Charaibee and Leeward Islands, about 54 miles north-west of Antigua. It is twenty miles long, and seven broad. There are high mountains in the middle of it, from whence rivulets flow, which are of great service to the inhabitants. Between the mountains are rocks, precipices, and thick woods; and in the south-west, there are hot sulphureous springs.

The air is good, and the soil light, sandy, and fruitful; it is, however, subject to hurricanes. It is divided into nine parishes and contains four towns or hamlets. The white inhabitants are computed at four thousand, and the negroes at twenty-six thousand. The produce is chiefly sugar. The general average of this article, for a series of years, is sixteen thousand hogsheads, of sixteen hundred weight each. But it yields also cotton, ginger, indigo, and the tropical fruits. It is situated in 17. 15. north latitude, and 63. 14. west longitude.

The general aspect of St. Christopher's is uncommonly beautiful.

A party of English adventurers landed in St. Christopher's in January, 1623. They raised a crop of tobacco: but a dreadful hurricane almost demolished their plantation.

The inhabitants soliciting assistance from their friends in England, the Earl of Carlisle fitted out a ship, and loaded her with provisions necessary for their relief, and with implements of husbandry for cultivating the land. The ship arrived in safety; and soon after more adventurers arrived from England. About this time a French privateer put in here, under a pretence, that the native Charaibeas were about to rise and take vengeance on them; the English and the French fell upon them in the dead of the night, and murdered in cold blood about 120 of their stoutest and bravest warriors. The remaining males precipitately left the island; while the assassins of their countrymen detained the most beautiful of their young women. The Charaibeas of the neighbouring islands espoused the quarrel of the injured; and a large body entered St. Christopher's, breathing revenge and slaughter. They fought with great bravery, and for a while victory seemed doubtful.

At last, however, oppression, aided by European arms and discipline, triumphed over the oppressed natives, who sunk into despair, and totally abandoned the island.

After a number of new adventurers had arrived both from England and France, the island was equally divided between the natives of both countries.

But in 1629, the Spaniards, who uniformly laid claim to those islands, and considered other European nations as intruders there, invaded St. Christopher's, with a force which the united efforts of the English and French could not resist. The English fled to the mountains, and the French to Antigua. The English being compelled to unconditional submission, six hundred of their stoutest men were condemned to the mines; and the remainder, consisting chiefly of women and children, were ordered instantly to quit the island. Their houses were then demolished, and their plantations destroyed, and the scene of desolation abandoned.

Thus were the English and French punished, by divine permission, for their cruelty to the native Charaibeas.

Those who had been compelled to leave the island returned, and for a while they lived in peace and union. But the French soon grew envious of the rapid prosperity of the English, and war breaking out between England and France in 1666, the French in St. Christopher's proceeded to open hostilities. For nearly half a century, the island was a prey to discord and confusion, war and bloodshed. Both parties were alternately the strongest and the weakest, and by turns quitted and returned. In 1702 the French were totally overcome and driven from the island. In 1705 they returned with reinforcements, and

made a vigorous attack. They committed great depredations; but they were compelled to retire. The parliament voted the sum of one hundred and three thousand pounds, to enable the English colonists to renew their ruined buildings and plantations. And at the peace of Utrecht, in 1713, the whole island was ceded in perpetuity to England. The lands, formerly belonging to the French, were confiscated and sold to reimburse the English sufferers. After this, the island enjoyed general tranquillity, till it was assailed and captured by the French in 1782. But by the definitive treaty of peace, made in September, the same year, it was restored to the British crown.

The climate of St. Christopher's has always been deemed remarkably healthful. To this the light and porous soil, spread over a bed of sand, has greatly contributed, by absorbing the rains, which would otherwise stagnate, and breed pestilential diseases. In springs and mines the whole island is rather deficient.

In its legislative departments, St. Christopher's bears a strong resemblance to the other West India islands. Its house of representatives consists of twenty-four members, and the council of ten. Antigua is the residence of the governor-general, and St. Christopher's annually contributes a thousand pounds currency towards his salary.—The quadrupeds and birds of this island have scarcely any thing to distinguish them from those of the others, except a species of monkey. These are very small; but they assemble in large troops, and frequently sally forth, and do great mischief to the sugar-canes.

It was not among the early attempts of the Moravians to establish missions, that they visited St Christopher's. However, such were their re-

ception and encouraging prospects, that in 1789 they began to build a chapel, which they finished the year following. The dedication of this place of worship was attended with a peculiar blessing. Seventeen negroes were then baptized; three baptized ones were taken into fellowship, and twenty-five were added to the candidates for baptism.—The day was closed by the sixty communicants partaking of the Lord's Supper.

In 1790, the congregation of believing negroes, under the care of the Brethren, were nearly three hundred, besides a hundred more who constantly attended divine service. And in the following years, prosperity continued to attend this mission. From that period to the present, their labours have been abundantly blessed.

In January, 1787, Dr. Coke, accompanied by three missionaries, sailed from the island of Dominica for St. Christopher's, designing to establish a mission there. They found an open door. Some of the inhabitants had provided them a lodging, and a house in which to preach. They found, at least, two truly pious persons, who treated them with great kindness.

They preached, and the general appearance of the congregation was such as to indicate that the inhabitants were ripe for the gospel, and that a mission might be established with every probability of success. They were invited to preach in the Court-House of Basseterre, the capital. They complied with the request; had large and attentive congregations; and six or seven of the principal gentlemen invited them to their houses, among whom was the established clergyman of the parish. Many of the inhabitants immediately joined, and rented a house for Mr. Hammett, the missionary, to reside and preach in.

In the space of two years Mr. Hammett was enabled to raise a society of seven hundred members: of whom, there was reason to believe, the greater part were members of the mystical body of Christ. And among these were two local preachers, able and willing to labour in the work of the Lord.

In 1789, and again in 1792, Dr. Coke visited this island, and was much satisfied with the state of religion. Genuine religion flourished like an olive tree in the house of God: and his own mind was greatly enlarged, refreshed, and animated.— And ever since that time religion has continued to flourish, under the fostering hand of the pious and laborious missionaries who have been stationed there.

In the year 1794 the number in the Methodist society was, 1410 blacks, and 13 whites.

In 1795, when the French threatened to invade this island, as well as Antigua, Mr. Baxter was called on by the president and council of Antigua to give his opinion, whether the slaves would defend that island. He told them he was firmly persuaded they would; and he and Mr. Warrenner undertook to raise a corps of Methodists, and to attend them as chaplains. The Moravian Brethren also raised a corps of their people. Both societies united raised above a thousand men. There was likewise raised a corps of slaves in addition.

In the five succeeding years religion continued to flourish in St. Christopher's in an abundant manner. The negroes were not the only persons to whom the missionaries preached. The white people also crowded the chapels, and heard with deep attention.

In 1802 the number in society in this island was, 2587.

In 1803 Mr. Brownell wrote to Dr. Coke as follows:—"There has been a great ingathering of souls since this time the last year, at Basseterre, Old Road, and Sandy Point. And what may be deemed remarkable, the whites and coloured people chiefly have found peace with God. Many of them experience redemption through the blood of Christ, even the forgiveness of sins, and bring forth the fruits of a real conversion, in a holy life, and heavenly conversation. There is a visible growing in grace; and not a few blacks relate what God has done for their souls, with such plain, such artless simplicity, as immediately reaches and affects the hearts of those that hear them."

At this period, it was believed, that genuine religion flourished in this island more than in any other in the West Indies. The number in society in 1805 in St. Christopher's was, whites, 35: coloured and blacks, 2473.

In 1807, the number returned was, whites, 34: coloured people and blacks, 2325.

In 1808, whites, 28: coloured people and blacks, 2299.

In 1809, whites, 26: coloured people and blacks, 1925.

In 1810, whites, 26: coloured people and blacks, 2053.

In 1811, whites, 31: coloured people and blacks, 2322.

In 1812, whites, 26: coloured people and blacks, 2093.

In 1813, whites, 30: coloured people and blacks, 2132.

In 1814, whites, 40: coloured people and blacks, 2652.

ST. BARTHOLOMEW'S.

This is one of the Charaibee Islands, and is situated about 30 miles to the north of St. Christopher's. It is about 24 miles in circumference, and has a convenient harbour. Its chief products for exportation are drugs, lignum-vitæ, tobacco, cassava, and limes. In 1785, the French ceded this island to the Swedes, who still retain it. It lies in 17. 56. north latitude, and 63. 10. west longitude.

It was not till the 17th century, that any attempt was made by Europeans to colonize the little island of St. Bartholomew. This was done by some French people. Fifty French families went from St. Christopher's, in 1648, and were the first inhabitants of St. Bartholomew's. And from the period of its discovery to the year 1785, it belonged to the French.

As to religion in this island, I find no traces of any, till about the year 1797, when the Methodists formed a small society, and began to build a chapel. Shortly after the society amounted to 130; 109 blacks, 20 people of colour, and 1 white man. Persecution would have raged, but that the government did not countenance it. The Swedes tolerate and protect all sects of christians. In this island, the ministers of every denomination are permitted to baptize, marry, and bury, and to perform whatever belongs to their office. But the keeping of a school in this island was a condition imposed by the governor on the missionary residing in it. This was useful; but it so confined the missionary that he could not sufficiently extend his labours to the inhabitants of the country parts of the colony.

The common variations attended the society ; but upon the whole, it continued to flourish.— And this would have been abundant had it not been for the following circumstance:—The island being originally peopled by France, and afterwards ceded to Sweden, most of the inhabitants speak the languages of these two nations. French is almost wholly spoken in the country ; and in the town, that and Swedish are spoken promiscuously. Those who speak English are but few ; yet it is to these that the society and congregation have been confined ; which affords a sufficient reason why neither of them have been much enlarged.

When the British forces took possession of this island in 1804, they occupied the chapel with their troops for several months ; by which the society and the school were nearly ruined. The chapel was so damaged as to be unfit for public worship, without a thorough repair. The colonel of the troops promised a certain sum of money as a recompence, but in performance he was deficient.

Religion, however, continued to flourish ; and many of their meetings were times of refreshing.

The invasion of the island had reduced the society to 50 or 60 members ; but in 1806 the number was augmented to 200. But after this, the being afflicted with a hurricane, and want of rain for two or three years, brought the inhabitants into such distress, that hundreds of them left the island ; some died for want ; and most of the rest were greatly impoverished. The society declined in number, though without sinking in respectability. The congregation was considerably blessed, and the society was reduced from 200 to 117 members. To those their afflictions seemed to be sanctified.

Some time after this, the society greatly increased in this little island; so that the return to conference in 1814 was, whites, 16: blacks and coloured people, 530: total 546.

I now come to what are called the Virgin Islands:—

And here first, TORTOLA.

These are about 40 in number. Several of them belong to the English, and the rest to the Danes and Spaniards.

These islands were discovered by Columbus, in the year 1493. But being thought of little value, they were immediately abandoned.

This irregular group of islands lies in about 18 degrees of north latitude, and between 68 and 64 degrees of west longitude from London.

In the year 1580, Sir Francis Drake sailed through these islands.

In 1648, the Dutch Buccanniers made a settlement on the island of Tortola, and erected a fort for their protection against hostile assailants. Of the island and fort they kept undisturbed possession for about eighteen years.

In the year 1666, another banditti, more powerful than the former, attacked them, seized their possessions, and drove them from the island.— These last adventurers were English, who pretended to secure the island for the British crown: How far they acted by authority, is uncertain.— The English government, however, claimed the island as a conquest, and it remained a British colony.

In 1756 the inhabitants amounted to 1263 whites, and 6121 blacks. But it was not till the year 1773, that they obtained the establishment

of a proper civil government, and then upon condition of paying four and a half per cent. upon all goods, commodities of the island, which should be exported.

In that year, the governor-general of the Leeward Islands issued a proclamation, for convening an assembly, a house of representatives of the British Virgin Islands. They established the four and a half per cent on the colony for ever; and granted an annuity of £400 currency towards the salary of the governor-general of all the islands.

The whole extent of the present population of Tortola is about 11,000; 1300 are whites, and the rest more or less of African colour, and are chiefly slaves.

It is an undeniable fact, that nothing was ever attempted by the government of this island, in its legislative capacity, to instruct the people in the way to heaven. Not one building was ever appropriated to divine worship, nor one minister ever appointed, from the commencement of the colony to the present hour. The negroes, of consequence, remained in heathenish darkness, and most of the inhabitants lived without hope and without God in the world.

Dr. Coke, being apprised of the condition of Tortola, as to religion and morals, took the first opportunity to endeavour to establish a mission there; and, accompanied by some missionaries, he landed in Tortola, in February, 1789. The prospect appeared very favourable, *the fields being white unto the harvest.* A similar prospect opened in the neighbouring island of Santa Cruz, which belongs to Denmark. And it was immediately determined, that Mr. Hammett should for the present divide his labours between those two islands. In Tortola, a large and flourishing society

was soon raised. After the missionaries had laboured for some time in this island, with considerable success, a door was also opened to them in Spanish Town, another of the Virgin Islands belonging to England; and little societies were formed in several of the smaller islands.

In 1793, Dr. Coke paid another visit to Tortola. He was much pleased with the success which had attended the labours of the missionaries. In that and the neighbouring islands, no fewer than 1400 had been joined in the society. Most of these were evidently awakened out of the sleep of sin, and not a few were savingly united to Christ. And the congregations were large and attentive.

A warm persecution had been raised; but by the activity and prudence of Mr. Owens, the missionary then labouring there, its violence was soon abated, and finally extinguished.

The Doctor at this time held a conference in Antigua. From the returns made at this meeting, it appeared that it was chiefly among the negroes that the great ingathering has been in Tortola.—Of 1406, 6 only were whites, and the rest partly coloured people and partly blacks.

Not long after this, Mr. Owens wrote from Tortola to Dr. Coke as follows:—"In this island the work of the Lord prospers. Backsliders are restored, sinners awakened, and God's children established; and what is equally matter of thanksgiving, some are safely and triumphantly removed to Abraham's bosom. The society increases in number and grace. We have peace in all our borders.

In the island called Spanish Town, also, the mission prospered. Almost all the negroes joined the society; and the whites were civil, friendly, and attentive to the preaching. When we recollect the state of the inhabitants of these islands

about five years before, and the proofs of illumination and regeneration which now appeared, we may exultingly exclaim, *What hath God wrought!*

In 1794 there were about 2000 in the society in Tortola, and between two and three hundred in Spanish Town.

In 1795 the number in society in Tortola was, 12 whites, and 2260 mulattoes and blacks: and in Spanish Town, 2 whites, and 260 mulattoes and blacks.

From Tortola and Spanish Town, the savour of piety, and the possession of religious knowledge, spread into the adjacent islands; and considering the small number of the inhabitants, many embraced the gospel.

In the month of May, 1796, the members in society in the whole of the British Virgin Islands were as follows:—In Tortola, 2642; in St. Peter's Island, 49; in Jostvan Dykes, 76; in Spanish Town, 299; in Anagada, 82; amounting in the whole to more than 3000 souls.

In Spanish Town, there was no place of worship, till one was erected by and for the Methodists in 1796. And to this was added a dwelling-house.

As Mr. Isham, one of the missionaries, was sailing from Tortola to Spanish Town, in 1797, a French privateer pursued and captured the vessel in which he sailed. He contrived to escape on shore; but he lost all his books and clothes.

In these little islands religion has continued to be attended with considerable prosperity; but it does not appear that the numbers have ever risen higher than those mentioned; and at present they are not quite so many.

On the last day in December, 1805, Mr. Brownell was furiously attacked and cruelly abused while walking through one of the public streets

in Tortola. In the Methodist magazines for July that same year, a letter had been inserted, said to be from Mr. Brownell, in which it was said, "fornication, adultery, and neglect of all religion, are reigning sins in this region." It was alleged, that this letter was a libel on the public, and it was resolved that the writer should be hunted out of the community. A gentleman, so called, called Mr. Brownell rascal and scoundrel; struck him in the face, first with a stick, and then with his fist; and then pulled him by the nose, and kicked him. Another person struck him a violent blow on the breast; and a third made a severe cut in his head with the but-end of a loaded horse-whip. It was with some difficulty that he escaped immediate murder, in the open street, and in the face of day.

Mr. Brownell laid the affair before the grand jury of the Virgin Islands; but instead of finding a bill for him, they found one against him. He was arraigned at the bar; but after sundry malicious attempts to imprison and punish him, the king's council thought right to quash the indictment, to the great mortification of Mr. Brownell's enemies.

The missionary report for 1809 said, "In Tortola, in Spanish Town, and in the adjacent islets, the work appears to flourish. The congregations are large, attentive, serious, and respectable; and the work seems to sink deeply into many hearts. Our number in society amounts to 2337, of whom 52 are whites.

I shall only add upon this head, that the return of members for 1814, for Tortola, &c. was, whites, 81; and blacks and mulattoes, 2493; making a total of 2574.

There are sundry other little islands in this region, where the Methodists have not yet estab-

lished any mission. But in the Danish islands of St. Thomas, St. Croix, and the St. Jan, the Moravians have long laboured, and that with considerable success. In the year 1791, they baptized 222 adults: and the number of believing negroes at that time under the care of their missionaries, in all these three islands, was about 8000; since then they have increased, and their present number is supposed to be 10,000.

After repeated applications to the Danish government, the Methodists were given to understand, that their missionaries must expect no protection or toleration in the Danish West India Islands.

In speaking of the West India Islands, we must mention the BAHAMA ISLANDS. These are sometimes called LACAYA ISLANDS. They are situated to the south of Carolina, between 22 and 27 degrees of north latitude, and 73 and 81 of west longitude. They extend along the coast of Florida to the island of Cuba, and are said to be three hundred in number, but mostly mere rocks. Twelve of them, however, are pretty large and fruitful: and the Island of Providence, though not one of the largest, is esteemed the most valuable. The island of Bahama, which is the largest, and gives name to the rest, is about 60 miles long, and 9 broad. These islands are under the government of England. The cotton seed, which has been brought from Georgia hither, is found to be well adapted to the soil and climate. The quantity of cotton exported is very large.

Some time elapsed after missions had been introduced into the other British West India Islands, before a mission was attempted in the Bahamas. But when trial was made, many of the inhabitants shewed a ready disposition to receive

the gospel. From about the year 1806, the work began to take a considerable spread. During the first year of its establishment it was confined to New Providence; and from this island it went to some of the neighbouring ones. It met with a favourable reception, and small societies of serious and affectionate people were soon formed in them.

In 1808, the number in society here was, 91 whites, and 148 blacks. These were zealous for God, and bade fair to endure unto the end.

The annual report of the state of the missions, for 1809, says, "In the Bahamas, as well as in the Virgin Islands, religion appears to be venerated by those who fill the most exalted stations.— Though New Providence may be considered as the principal of our labours, the mission is by no means confined to this island. It extends to several of the adjacent islets, on which solitary families reside, or detached plantations are established.

In Wreck Sound we have more than 100 members in society, of whom no less than ninety are whites. In all these places, so great is the spirit of hearing, that we have not one place of worship which is sufficiently large to contain the congregation. And what is of more importance, the people seem to hear for eternity. Since our last report, the members of our society are nearly doubled in number. We had then 148: we have now 255, of whom 111 are whites. Scattered, however, as these are, up and down in the islands, great exertions are required on the part of the missionaries who labour in the Bahamas."

In 1811, the missionary report says, "In Torpurn Bay, the society has increased in number; and the members evidently appear to be growing in grace. At Wreck Sound a new chapel has been erected, and this, in a great measure, by the

voluntary labour of the inhabitants, who willingly employed their strength when they had no money to bestow. In these places their meetings have been attended with a peculiar unction from above; and many have voluntarily testified that the Lord is gracious. In the latter of these places, we are informed, that the whole body of the people have been brought out of gross darkness, and are now united in the service of God. At Savannah Sound, also, the people have been visibly reformed; and, in short, in most places where the gospel has been preached among the people, its happy influence seems to have left some lasting effects. In New Providence the work wears a favourable aspect. Both in the east and west end of Nassau, public worship is established, and large, attentive, and respectable congregations assemble, from a principle of reverence, and a sense of duty. In this place also a new chapel is wanted, and the building of it is already contemplated. Many of the inhabitants have contributed largely towards it, and a spot of land is given by a friend for the purpose; but its final accomplishment must depend upon an extensive liberality.—Our whole number in these islands amounts to 277.”

The report for 1812 says, “In these islands we know not which to admire most, the pleasing prospects which are held out, or the happy accomplishment of former expectation. Both are great, and both demand a tribute of praise.—In these islands the attachment of the people to the interest of the gospel is really astonishing. They seem to contend with each other, not only for the faith once delivered to the saints, but also for the greatest degree of the love of God in their hearts. In New Providence we have lately been enabled to erect a chapel. The congregations which now attend, are large, serious, and respectable. In Eleuthera the preaching of the word has been

received with peculiar pleasure, and crowned with much success. Many in this place have been led to inquire the way to Zion, with their faces thitherward, and many have found peace with God. In Wreck Sound a respectable society has been raised up, which, for piety and christian love, may equal any that can be found in the West Indies. In Torpum Bay, and Savanna Sound, the people have experienced much of the awakening power of God, and not a few of them have enjoyed his pardoning love: and such is their zeal and attachment to the word of God, that many travel several miles, through bogs and swamps, and scale dangerous rocks and precipices, in order to declare at the quarterly-meetings, what God has done for their souls, and to hear others testify of his mercy."

The report of 1813 gives an account of an attempt to establish a mission in Harbour Island. And in about two months, Mr. John Rutledge, the missionary, formed two small classes, one of whites, and one of blacks. He found the island in a state of great ignorance and wickedness.—Dancing, swearing, sabbath-breaking, and drunkenness, prevailed greatly. There were more than a thousand persons in the island, including whites and blacks, and the latter especially were exceedingly ignorant. They had a church, but had been without any minister for some years.

The magistrate was very friendly; and the officers of the soldiers stationed there, not only attended themselves, but also advised their men to attend the preaching.

The report for 1814 is also very satisfactory. In New Providence religion was in high repute. The congregations were large, respectable, and attentive; and the society was in a flourishing condition. Many members were added in a few

months, and the prospect of future success was blooming.

The report says, "At Wreck Sound, Torpum Bay, and Savanna Sound, we have large and flourishing societies. In these places, which are but thinly peopled, nearly all the inhabitants have joined our society, among whom many have found redemption in the blood of Christ. These continue to bring forth the fruits of faith, and to witness to all, that they belong to the family of heaven. From Eleuthera, where we have many precious souls, the mission has been extended to Governor's Harbour, and Pelemetto Point. In the former of these places only a few seemed inclined to hear; but those who came, we have reason to believe, did not hear in vain. At Pelemetto Point the people received the word with all readiness, and with much joy. Among those who heard a society has since been formed, consisting of 26 persons, who seem to be in earnest for the salvation of their souls. Throughout the whole settlement of Eleuthera, the society increases both in number and in piety. Love seems to predominate in their hearts, and to have taught them that to live is Christ, and to die is gain.

In our last report, the whole number in the Bahamas amounted to 505. These are now augmented to 703; and we have every reason to expect that the number still continues to increase."

BERMUDA, OF SOMERS' ISLANDS.

These are a cluster of islands, about 500 miles east of Carolina, in the Atlantic Ocean. They are properly rocks, or hard banks of sand, about 400 in number, and not containing in all above 20,000 acres; some of them are so near each

other, that passengers step across the intervening sea from island to island. They are inhabited by the English, enjoy a pure and temperate air, and have plenty of fish, flesh, garden stuff, land and water birds, Indian corn, tobacco, and fruits.—The common employment of the inhabitants is in building sloops of cedar, which grows here in abundance, and they frequently erect their houses and other buildings of it. The most considerable of these islands are, St. George, St. David, Cooper, Ireland, Somerset, Long Island, Bird Island, and Nonsuch. The first contains a town; the two following have some villages, the others only dispersed farms. It is here perpetual spring; the trees never lose their verdure, as the leaves only fall when new ones begin to appear; and the birds sing and breed without intermission. The town of St. George, on St. George's island, is the capital. North latitude 32. 10. West longitude 65. 0.

The great distance of these islands from any other land, was the chief cause of their not being discovered till the year 1527. The discovery was made by John Bermuda, a Spaniard, and they were called after his name. But no attempt was made to form a settlement here, till 1612, when sixty Englishmen landed, and began to form a colony. These were the first human beings who were ever known to inhabit these islands. They continued to spread such a favourable report, that their number soon increased. And during the civil war in England, many royalists, when their cause became hopeless, repaired to Bermuda; among whom was Waller, the poet. The beauties of Bermuda he celebrated in poetic imagery.—But upon the restoration of Charles the second, he and many others returned to England.

These islands are about 4,500 miles from the Land's End of England, and occupy a solitary

situation in the vast Western Ocean. In a collective point of view, they are long and narrow, being in some places not three miles broad, surrounded by seas, and walled by rocks. There is neither a river, nor a large spring, upon these islands; and yet wells may be found at no great depth from the surface of the earth, pretty plentifully supplied with water, but this is often rather brackish. However, they have plenty of rain water in general. This is the water chiefly used for drinking. When it becomes very scarce, it is sometimes sold at nine-pence a pail. It is a Bermuda proverb, "No rain, no drink; no fish, no dinner." Fruits of various kinds are both plentiful and delicious. Lemons, oranges, and limes, grow wild in the woods. Figs and pomegranates are also common. Sweet potatoes and onions are raised in great plenty. But no grain is produced here, except a little barley.

The inhabitants of this little cluster of islands, according to the census taken in the year 1808, including those of all conditions, ages, and sexes, amount to 10,300; of whom about 4,500 are whites, and the rest chiefly blacks, who are in a state of slavery. There is but one town of any note, and that is St. George, before mentioned.—It contains about 2000 inhabitants, partly whites and partly blacks.

The Bermudas have been singularly happy in one respect: whatever miseries other places have experienced from war, from this scourge they have been exempted. Generation has succeeded generation, in tranquillity and safety, of which the rest of the world have been deprived. And from their first settlement to the present day, these islands have been uninterruptedly in the hands and under the protection of Great Britain.

The inhabitants in general are not rich; but

they are happy in a pure and salubrious air; in uninterrupted peace; in a moderate supply of their wants; and in contentment. But still Bermuda is not a paradise. Sin is found there, and this produces many sorrows. It is divided into nine parishes, and is generally supplied with three clergymen. There was also a Presbyterian congregation before the introduction of Methodism there.

In 1798 a letter was sent from a sea-faring gentleman to the Methodist missionary committee, requesting a missionary might be sent to Bermuda. And after the receipt of a second letter, Mr. John Stephenson, a native of Ireland, was sent upon this mission, and reached the islands on the 10th of May, 1799. But it was immediately circulated that he was from Ireland; the inference was, that he was an Irish rebel; and that such a missionary would promote disaffection and rebellion among the slaves. And had not an enlightened and prudent magistrate befriended him, he would not have been permitted either to preach or to land. He said, he should not be banished without being heard; and that one puncheon of rum would put more evil into the heads of the slaves than Mr. Stephenson would all the days of his life.

Mr. Stephenson waited upon the governor, and offered to take the oaths of allegiance, and to qualify according to the law. The governor replied, "There is no occasion, Mr. Stephenson. I know his majesty allows liberty of conscience; and I know Mr. Wesley and his people were always peaceable and loyal subjects."

Prejudice, in many, produced considerable opposition: notwithstanding which, in a few months 59 persons were joined in society.

In April, 1800, the society consisted of 74 whites, and 30 blacks. The congregations were

increased, and about £300 had been subscribed towards a chapel intended to be built. But this prosperity produced enmity and opposition. Men in power sanctioned others, and a storm was created. But they soon found that they could not succeed against this church without a persecuting statute. And on the 24th of May, 1800, the colonial legislature passed the following edict, in order to silence Mr. Stephenson:—

“ An act to prevent persons pretending, or having pretended to be ministers of the gospel, or missionaries from any religious society whatever, and not invested with holy orders, according to the rites and ceremonies of the Church of England, or the Church of Scotland, from acting as preachers or school-masters.” Such was the title of the law, and its contents were accordingly.— The purport is, “ That no man shall preach, exhort, lecture, write, speak, or in any wise propagate any doctrine to any collected audience, public or private, who is not ordained according to the rites and ceremonies of the Church of England or Scotland.”

The penalty to be inflicted was, £50 and six months imprisonment for every offence; which pains and penalties applied, not only to the preacher, but also to the person in whose house he preached.

Mr. Stephenson made an ineffectual attempt to prevent the passing of this law: and when it was passed, he thought it his duty to disobey it. His ideas and conduct resemble those of the persecuted apostles, Acts 4, 19. “ Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.” He therefore continued preaching for a month longer, till, on the 24th of June, he was apprehended, treated with contempt and insult, and committed to the

common gaol, to take his trial in the December following. Mr. Pallais also, in whose house he had preached, was committed to prison. But after being in gaol about a fortnight, Mr. Stephenson procured bail, as Mr. Pallais had done before.

A petition was now prepared, and signed by nearly 500 persons, and sent to Dr. Coke, to be presented to the king. To this, a more particular memorial was added by the missionary committee, and presented to the king in council. But though the application was treated with attention and politeness, the act was not negatived by the king till nearly three years had elapsed.

Early in December, Mr. Stephenson was put to the bar, and sentenced to "be confined six months in the common gaol, to pay £50, and to discharge all the fees of the court." In June he was liberated, with his health injured, and constitution broken. But though he could not venture to preach, the society kept together better than might have been expected. In 1802 he was recalled, and the society was left without a guide.

It was not till April, 1808, that another missionary was sent to Bermuda. In that month, Mr. Joshua Marsden came from New Brunswick hither. The governor and attorney-general received him with much civility and respect: but the people in general displayed evident marks of disapprobation. Of the fruits of Mr. Stephenson's labours, he found but few who retained their seriousness. He had, therefore, to begin the work afresh. But early in 1809 a subscription was set on foot in the island to erect a chapel; and notwithstanding the hostility and universal scarcity which prevailed, £180 were contributed towards it.

In 1809 Mr. Marsden had a commodious chapel to preach in, and a congregation consisting of some hundreds. And the more respectable part of the inhabitants now looked upon the mission with an eye of favour; and there was now a society of one hundred members.

The annual report of 1812 says, "The principal obstacle which this mission has to encounter at present, arises from the sea-faring life of the general mass of the inhabitants. A considerable portion of these live on the water, and are only transient visitors of the land. While on shore with their families, they readily attend public worship, and frequently receive serious impressions. But on going another voyage, they too often lose sight of their condition and resolutions, and retain nothing but a recollection of the vows they have broken. Many of the blacks are also employed on an adjacent island, called Turk's Island, in making salt, and this prevents them from attending on the means of grace with regularity. In the principal town, the congregation in general amounts to above three hundred, of whom two hundred may be reckoned among the most respectable white inhabitants of the place. Among these may be reckoned some principal persons who cordially join in partaking of the Lord's Supper, though they do not belong to our society. Those who attend on public worship behave in general with the greatest decorum; and such as profess themselves members of our church, adorn the gospel of God their Saviour. Many happy deaths have already taken place, since the gospel was first introduced into this settlement; and a still greater number of living witnesses may now be found to testify that Christ has power on earth to forgive sins. The number now is 135.

In the report for 1813 it is remarked, "In these islands, as in most of the West Indies, the members of our society fluctuate in number, through the deplorable degradation of their civil condition. As a great majority of them are in a state of slavery, they are entirely at the disposal of their masters; in consequence of which, they are frequently taken from their accustomed abodes, and sold to other masters in distant parts to which we can have no access. But notwithstanding these unhappy circumstances, we have not lost ground throughout the Bermudas. The gracious Lord has fully supplied the places of such as have been removed, both by human authority and by death. The work has taken a more general spread, so that in several different places besides St. George, we have many who make confession of the true faith. Our whole society at present amounts to about 140."

The report of 1814 says, "At present many, both rich and poor, attend the preaching of our missionary, and a door is opened for the reception of the gospel in almost every parish throughout the islands. But we are sorry to say, that there are some *persecutors*. In our last return the number in society was 134."



I have now made my tour through the West Indies. I have not mentioned every island, because in sundry of them, alas! there is no mission, and I fear, little or no religion. This observation will apply to St. Domingo, Cuba, Porto-Rico, Martinico, Guadaloupe, and several others of less size and importance. The reader will bear in mind, that I have given the preceding accounts of different islands in the West Indies, on account

of their being the theatres of missions; and I have given those statements of missions, because of their close connection with Dr. Coke. He instituted many of them, and was the principal promoter of them all. And the same may be said in a measure about the missions in Nova-Scotia, New Brunswick, and Newfoundland. But as the Doctor was never in any of those places, I do not conceive myself bound to give a full and particular account of them, especially as I have noticed them in the early part of this work.

In Nova-Scotia and New Brunswick there are about 1150 in society; in Newfoundland and Prince Edward's Islands, about 400; in Quebec, 30; at Sierra Leone, in Africa, 96; at Gibraltar, 65; and at Bouville, in France, 14. There are also some Methodist classes formed in New South Wales; and in the Island of Ceylon, in the East Indies, the missionaries, whom Dr. Coke was conducting thither, have already begun to form societies.

But, we must now return to Europe, and take some notice of what are termed the HOME MISSIONS.

The Home Missions, properly speaking, include all missions in Great Britain and Ireland. Dr. Coke, however, in drawing up the annual report, included, under this name, only those in England, and gave a statement of the missions in Ireland and Wales under separate heads.

The mission, among those now under consideration, which claims the first notice, is that among

THE ROMAN CATHOLICS IN IRELAND.

Dr. Coke had a great desire to establish missions among the Roman Catholics, in their own

language, and made several fruitless attempts for that purpose. But, though this had been his anxious desire for more than twice seven years, it was not till the year 1799 that proper persons were found, and immediately employed in the undertaking.

In the course of four or five years, a considerable number of Roman Catholics were brought from sin and superstition, to be ornaments of scriptural christianity. Thousands more were somewhat enlightened, and a general enquiry after truth spread through the land. The clergy of the Established Church, in general, the magistrates, and the officers of the army, appeared all ready to protect the missionaries in the time of danger.

The annual report of the Methodist missions for 1805 says, "Our missions in Ireland, in the ancient Irish language, are still very successful.—The last Irish conference entered very minutely into the examination of the progress of those missions, and were so fully satisfied with the excellence and utility of the plan, that they doubled the number of missionaries, raising them from four to eight."

It would too much swell my book, and that to the exclusion of other equally important matter, to make an extract from the annual report of every succeeding year. But I will give abridgements of the statements, at such moderate distances of time as will sufficiently convey ideas of every thing necessary and important.

The report of 1808 says, "The benefits which have already resulted from these missions are almost incalculable. Great numbers, through grace, have had fortitude sufficient to break off the shackles of popery, in which both they and their ancestors had been held from time immemorial. Multitudes of others, who cannot be indu-

ced to believe that salvation is attainable out of the pale of that tyrannical and corrupt communion, have been so far enlightened as to perceive many of the impositions which have been practised on them by their priests. Even great numbers of the Protestants of Ireland have, through these means, been stirred up to seek that salvation which they had habitually neglected."

As the English and Irish languages are spoken in most places where they preached, it was found highly expedient, that they should travel in pairs, one of them preaching in English and the other in Irish. The happy effects of this soon became visible. At that time, ten were employed; and the extent of the country and population required ten more.

Notwithstanding the absolute dominion of the priests, and their anathematizing prohibitions, many of the Roman Catholics found means to hear, and the word of God found its way into their hearts.

The report of 1811 gives a detailed, and very interesting account of this mission. There were then six distinct missions, and twelve missionaries. Many of the places which heretofore formed parts of the various missions, had lately been added to the regular circuits, and the members in society incorporated with the general numbers. And this has been constantly done since, as soon as it could be made convenient.— And by giving up the fruits of their labours in this way to the regular travelling preachers, the missionaries have been at liberty to visit new places, and form new societies.

The report of 1811 says, "In the Cork mission, the hand of persecution has been lifted up with much violence; in consequence of which, the work has been much retarded in some places.

It has, nevertheless, abundantly prospered in others, so that many souls have been brought to God. In the Cove of Cork, 14 English miles from Cork, a new chapel has been erected, which is filled with large and attentive congregations.— In several new places preaching has been established. This missionary circuit, which is perfectly distinct from what is termed the Cork circuit, takes in an extensive range. A general spirit of hearing and inquiring prevails in most places; and notwithstanding the opposition which the missionaries are occasionally obliged to encounter, the Sun of Righteousness visits the people with his enlivening and genial rays. On the whole, the prospects are truly animating, and evidently foretel a glorious harvest of many souls.

“ In the Galway mission, we have three missionaries who are bold for God, and who proclaim the readiness of Christ to save sinners, to people of all descriptions who assemble to hear them. In the county of Tipperary they have many new openings; and they are heard with attention, notwithstanding the land seems covered with all the moral darkness that sin and superstition have been able to accumulate.—Many of the most profligate are reclaimed, and begin to enquire the way to Zion with their faces thitherward.

“ In point of extent, this circuit is no less than 350 Irish miles. It includes a great part of the counties of Tipperary and Galway, no considerable portion of the county of Limerick, and the whole of the county of Clare. It stretches from near the city of Limerick to the western extremity of the island, and expands in nearly the same proportion. In some places the people appear civilized, friendly, and humane; but in others, they are so far sunk in ignorance and papal darkness, as to be scarcely advanced a single

step from savage barbarism. Before our missionaries began to explore these rude and uncultivated parts, which is not more than about two years, the most shameful ignorance and abominable practices prevailed. And perhaps it may with safety be said, that prior to this period, few among them ever heard the sound of the unadulterated gospel. In many places the Protestants and Papists, by constant intercourse and intermarriages, were melted into one common mass, which cherished the vices of both parties, but retained few of the virtues of either. In the crime of Sabbath-breaking, this district exceeded all conception. The most rude and vile amusements were familiarly practised, and the ordinary business of the week was carried on without interruption on the Lord's Day. But now, blessed be God, all these things are on the decline, and the general conduct of all those who attend our preaching, puts on a new and more pleasing aspect. Now, instead of reveling, dancing, and card-playing, on Sabbath-days, multitudes attend preaching, and spend their time in singing of hymns, and conversing about eternal things."

"From the Donegal mission accounts equally animating have been received, but our limits forbid us to enlarge. In 1808, when our missionaries entered on this circuit, even vice itself appeared too formidable to be encountered, and not a single friend was visible. They, however, began in the name of their Lord and Master. First, curiosity induced many to hear, and others followed from the reports which the former made. Conviction and conversion soon followed. Many doors were opened in a very short time, and salvation accompanied the missionaries to many houses into which they entered. Changes like these, induced many, who, had designed to persecute, to

draw near; and the word reached several of their hearts, and they were constrained to apply to Jesus for the balm of life. Two hundred and two were joined in society during this year, while the people at large were prepared for the farther reception of the word. In 1809, the preaching of the word was attended with still greater power. It seemed as though a nation was to be born in a day.

“ The Belfast mission has hardly been less successful in proportion to its extent, than that of which we have just sketched the outline. Mr. Kerr, and Mr. Adam, were appointed to this station in 1809; and when they first entered on their labours, they had to encounter many grievous hardships, being frequently obliged, after preaching, to travel from three to six miles to procure a lodging. At first, their words seemed like idle tales; but this was soon succeeded by regular attendance and strict attention. After labouring about six months, they ventured to form the more serious into societies, and established seven classes, consisting of 110 members, of whom 30 had found peace with God. Among these, three acted as class-leaders, and twelve occasionally assisted at prayer-meetings. Twelve houses were also opened for the reception of the missionaries, in which they found such accommodations as the circumstances of the people could afford. Since that period more have been added to their numbers, more have found peace, and seriousness is visibly impressed on the majority of the congregations. This also is the Lord’s doing, and it is marvellous in our eyes.

“ Our accounts from Mr Hamilton, who is in the Newry mission, are very full and succinct, but strongly tinged with light and shade. He

and his colleague have had many difficulties to encounter, but they have been enlivened by many gracious tokens of God's approbation. But these successes in this mission, it must be observed, have been chiefly among the Protestants. The Catholics are, in this part of the country, so closely watched by their priests, that they hardly presume to hear, except it be in fairs or markets, when they also drink in the word with greediness, and excuse themselves to their priests by saying, that they went thither on business. So much are the Romish priests afraid that their people will be enlightened, that they forbid them to purchase, or even to read our bibles, telling them that they are corrupted; and so far has their influence in some instances prevailed, that the people have been induced to sell them at reduced prices, though they cost them only two shillings each; and in some instances, they have played at cards with one another for them. Still, however, these bibles circulate, and of course, will continue to do good. While this flagrant contempt of God's word appears in the conduct of some, there are others who cherish it as a hidden treasure, and who seize every secret opportunity to read and hear. Many doors have been opened to afford accommodations; and new places for preaching have likewise been provided. The congregations are large and attentive, and marks of genuine devotion are to be found with many who have no immediate connection with us."

The above extracts may be sufficient to give the reader a full and sufficient view of the nature, circumstances, and progress of the Irish missions.

The report for 1812 says, "We learn by letters received from the Galway missionaries, that the prospects we have before us in the

province of Connaught are pleasing; and that the success of that mission has been great. This, however, has not been the case in all places. In the county of Clare they have been compelled to encounter much opposition; and in some places, during the last year, they suffered much from persecution. But even here God has been pleased to bless their labours to many souls, and they view these as the first fruits of the approaching harvest.

“As a vast proportion of the inhabitants in the country places are professedly papists, and sunk into the grossest superstition, the generality of them cannot be prevailed upon to enter our chapels, even where they are large enough to accommodate them comfortably, lest they should fall under the anathemas of their priests. These men watch them with unremitting vigilance, and seem more anxious to excite their abhorrence against preaching, than against the flagrant enormities which they commit. On these accounts our missionaries are compelled to preach in the open fields and market-places, to which the unholy curse cannot easily extend its influence. The people have no objection, provided they are not detected by their priests. Hence, on public occasions, when they attend their business, they rejoice to have such favourable opportunities.”

The annual report of the state of the missions for 1813, says, “The missions in Ireland are, on the whole, in a more prosperous condition than might be expected, when we consider the hosts of difficulties which oppose their progress. In these missions, the numbers in society afford no criterion whatever to guide our judgments, as to the success of the missionaries, because as soon as a society becomes organized, it is generally delivered up to the regular circuits. This leaves

the missionaries at liberty to visit new places, in order to erect again the standard of the cross.

“ In the Newry mission we have preaching in no less than forty places, to congregations of various descriptions. But as the people are much scattered, it is only in a few places that the assemblies are large. The market of Castle Blaney affords the largest concourse, which frequently amounts to 2000 souls. The total amount of hearers throughout this mission may be estimated at 3700. These in general behave with decency, and shew no small degree of attention to the gospel which they hear; and what is of infinitely greater importance, it has evidently introduced among them a striking reformation of manners.”

The same report informs us, that in the Tyrone mission there were eight different societies; in the Belfast mission sixteen places of preaching; in the Cove of Cork mission, nine places where the people were willing to hear the word preached.

The report for 1814 says, “ In different places our missionaries have been very successful during the last year, notwithstanding the innumerable difficulties they have had to combat, from the iniquity which prevails, and from the influence and inveteracy of the Romish priests. In other parts, however, the fruits of their labours have been less visible, although we have no occasion to think, that in any they have wholly spent their strength for nought. We trust, on the whole, that this blessed work is owned of God in a most conspicuous manner, and we are induced to believe that thousands will rejoice in the last day, that ever this institution was established in the land. We have at present eight missions and nine missionaries, who regularly travel up and

down preaching to the inhabitants, "in season and out of season," as opportunity offers, or prospect of doing good appears.

The report for 1815 says, "Our missionaries in Ireland are men of deep piety and steady zeal. Their labours are abundant, and their sufferings and privations great; but, amidst all, they proceed in the work like primitive apostles. Much good has been done by their instrumentality this year; and pleasing prospects of future success continually open to their view. One of them, speaking of a very dark part of the country, says, "The Lord has caused 'the wilderness and solitary places to be glad, and the desert to rejoice and blossom as the rose.' In many places, where the bible had not been seen, it is now read with seriousness, attention, and prayer."

The reader will bear in mind, that Dr. Coke instituted the Irish mission, and not only superintended it, but also provided its principal support till his departure for India. And this is also true respecting

THE WELCH MISSIONS.

In travelling annually, for many years, through North Wales, in his way to Ireland, the Doctor felt exceedingly for his countrymen the Welch, and anxiously desired that the genuine gospel might be preached universally among them. Notwithstanding there were many pious clergymen of the Establishment, as well as among the Dissenters, he was persuaded that many of the Welch still sat in darkness and in the region of the shadow of death, and were in the gall of bitterness, and in the bond of iniquity. He thought itinerant preachers might find access to many whom the settled ministers could not reach. But

he was at the same time convinced, that no extensive good could be accomplished, unless itinerant preachers could be found, who were masters of the Welch language. Being urged, by a pious person in the island of Anglesea, to make an attempt, he requested Mr. Owen Davies to travel through North Wales, provided the conference should consent, and a proper colleague could be found to accompany him. Mr. Davies agreed, the conference consented, and a very suitable colleague for Mr. Davies was found in Mr. John Hughes. These missionaries immediately entered upon their labours. Great success crowned their endeavours, and sundry societies were speedily formed.

As early as 1804, seventeen chapels had been built, and eleven more were building; about 80 different societies had been formed; and there were twenty local preachers raised up, who preached in Welch, besides ten more, who had become itinerants: and all this had been brought to pass in about four years. The work was great and marvellous.

The missionary report for 1805, which was drawn up by Dr. Coke, says, "Our missions among the Welch in North Wales in their own language, have indeed been successful beyond our most sanguine expectations. In about five years nineteen Welch travelling preachers, about twenty local preachers, and a society of near four thousand, have been raised, under the grace of God. And what is above all, the members of the society, at least in general, are holy, pious, and devoted to God. In short, the labours of our missionaries in North Wales have been so remarkably owned of God, that we are ready to flatter ourselves, that the greatest part of the princi-

pality will soon bow down to the sceptre of the Lord Jesus."

The annual report for 1808 says, "Perhaps in no part of the globe in which we have established missions, have the benefits resulting from them been more conspicuous, more extensive, or more genuine, than in the principality of Wales. Ten years have not yet elapsed since their first institution; and so greatly has God blessed the endeavours of his servants, that no less than sixty chapels have been erected, which are filled with large and attentive congregations. A society has been raised, which consists of 5,218 members, besides our Welch societies in London, Manchester, Liverpool, and in the circuits of Swansea, Cardiff, Merthyr-Tydvile, Brecon, Kington, Caermarthen, and Wrexham, which will probably amount to at least 1000 more. This very extraordinary work was begun about nine years and a half since, by two pious men who understood the Welch language. From this small beginning, no less than thirty-six travelling preachers have sprung up; and these have been accompanied by a still greater number of men who act in a local capacity."

From the report for 1811 we learn, that there were then 20 missionary circuits, in which were employed 46 missionaries; that the chapels were in general very well attended by steady and attentive hearers; and that there was great reason to believe that religion was in a prosperous condition. Thus far the missionaries had almost invariably preached in the Welch tongue; but it was now thought that much good might be done by their preaching occasionally in English.

The report for 1812 says, "When we contrast the religious state of Wales about ten years since with what it is at present, we feel gratitude

to Him through whose gracious spirit and mercy the astonishing change has been wrought, which has really taken place. In many parts, the people who then sat in the most profound darkness, have now seen a great light, and have followed it till it has conducted them to the Lamb of God who taketh away the sin of the world." It then mentions several places where the mission prospered remarkably.

The report for 1814 says, "What once were missions, now are circuits; and large societies at this moment flourish, where in former years the sound of the gospel had scarcely ever been heard. It is to the establishment of these missions, that we are indebted, under God, for several thousands of precious souls, who are ornaments to that religion which they profess."

The report for the present year, 1815, says, "Now we employ 46 itinerant, and nearly 100 local preachers, who preach the word of life, in the Welch language; so that now many hundred congregations, and several thousand members, hear in their own tongue the wonderful works of God. We have built upwards of 120 chapels for public worship, besides fitting up buildings and dwelling-houses for this purpose."

Nothing now remains upon this head but the missions in England, termed by Dr. Coke

THE HOME MISSIONS.

These were commenced about the year 1805, and they were attended with speedy and visible success.

The report for 1808 says, "When our friends and brethren reflect on the vast extent to which the gospel has been published through this kingdom within the last twenty years, many of them

may be led to wonder, why these missions should be thought necessary. But their astonishment will cease, when they are informed, that out of the eleven thousand parishes which England and Wales contain, perhaps one-half of them seldom or never hear the gospel. In numerous small towns, villages, and hamlets, a very considerable part of the inhabitants attend no place of worship whatever, nor once think of entering a religious edifice, except when marriages, baptisms, or funerals, occur. It is among people of this description that our missions have been chiefly established."

"Among these people," says the report for 1809, "our missionaries have laboured with very great success. Many, who before their arrival never heard the sound of the gospel, have been converted to God; and multitudes have been induced to believe that they have an interest in a future life, who before spent their whole time in sensual gratifications, and in the means to indulge their appetites. The societies which have been raised in a great many of these long-neglected villages, have either themselves been formed into circuits, or united to our contiguous circuits; and the inhabitants have now preaching established among them, which they regularly attend.— In some of these places our societies are very respectable."

The report for 1811 mentions a number of places where these missions had been instituted, as Brigg, in Lincolnshire, Bromsgrove, in Worcestershire, Hereford, Essex, Ipswich, Surrey, Sussex, and Devonshire.

The report of 1812 says, That some of the missions established in England "are very prosperous, others afford flattering prospects, and

others have not answered our expectations." This report enters into no detail, except of the missions at Ulverston and Garstang, in Lancashire, and that at Melton Mowbray, in Leicestershire, which it describes as being tolerably favourable.

The report for 1813 says, "The missions which we have undertaken in this country are professedly with a design to carry the gospel into those places which fall not within the reach of the regular circuits, and where the real gospel of our Lord Jesus Christ is not preached. By mere report, the inhabitants of these places have, no doubt, heard of Methodism; but hearing of it only through the accounts of those who have an interest in misrepresenting it, it is not to be expected that their opinions of our missionaries should be very favourable. We accordingly find, on entering any new place, that many of the old tales, which were propagated in the days of Mr. Wesley, are again revived. And we have no doubt, were it not for the protection which the laws afford, and the superior light of the age in which we live, that persecution would follow religion like its shadow. It would not be difficult to mention instances to justify these observations. In some few places our endeavours have been unsuccessful, but these are inconsiderable indeed.— In others, congregations have been collected, societies have been instituted, and many have been converted to God. In consequence of these successes, many new circuits have been formed, and many of our regular circuits have been enlarged by the additions which have thus been made."

The report for 1814 says, "If we look back to the time when these missions were first established, we shall find many districts of the country in which the gospel is now regularly preached, whose inhabitants were then in the same condition

as thousands of our fellow-creatures in this highly-favoured land, who are at this moment living without hope and without God in the world.— Since the establishment of these missions, we have, through every year, been enabled to mark with pleasure the progressive advantages which have resulted from them. It is a glorious fact, that no less than fifty circuits have been either augmented, or wholly formed, by means of these missions. And in numerous places, in which vice and immorality of the grossest kind once prevailed, we have now large congregations who regularly attend preaching, and flourishing societies, containing many precious souls that are truly alive to God.”

The report for 1815 says, “ Like the primitive Methodist preachers, our home missionaries meet with persecution in some places; but they are safe in his hands who sent them forth. If these missions are promoted and encouraged, we are of opinion, that every village in this nation will soon know the joyful sound.”

In the Home missions, as well as those before mentioned, Dr. Coke, under God, was the main spring, and chief agent, and so he was also in the missions among the

FRENCH PRISONERS.

Of these missions it is very proper I should give some account.

Dr. Coke, as before mentioned, had long had a wish to propagate the gospel in France. But the war prevented the attempt from being made, except by two or three preachers who had gone over from the Norman Isles, one of whom was a Frenchman. But as many thousands of French soldiers and sailors were prisoners of war in Eng-

land, it was determined to try to propagate the gospel among them.

At the conference of 1809, Mr. Toase, who is well acquainted with the French language, was appointed to a circuit on the banks of the river Medway, on which there were ten prison-ships, which contained about 7000 French prisoners of war. While attending to the duty of his circuit, he received an invitation from the commander of one of these ships, named the *Glory*, to come on board and preach to the prisoners. He went on board, and after spending about an hour in conversation, and distributing some religious tracts, he proposed to come and preach to them the next day, if they would promise to hear him. Many of them joyfully accepted the offer. Accordingly, on the 6th of March, 1810, he stood on the quarter-deck of the *Glory*, and preached to several hundreds, who listened with deep attention, and some among them with many tears. When the service was ended, the prisoners expressed much gratitude, and intreated him to come again. This he promised to do, which he did as often as his other engagements would permit him.

At the conference of 1801, a petition, signed by about fifty French prisoners, was received, requesting that Mr. Toase might be stationed among them. He was appointed accordingly.— He was received with great pleasure at the head of his circuit, that is, on board the *Glory*. He formed a little circulating library, getting some bibles and testaments from the British and Foreign Bible Society, and procuring some other books from other quarters.

Before the establishment of preaching, religious books were sometimes refused by the prisoners; and frequently when accepted, were either disregarded, or treated with contempt. But after

Mr. Toase began to preach on board the *Glory*, the prisoners made application for the holy scriptures, received them with joy, and read them with deep attention.

Among the ships containing the prisoners, was one called the *Trusty*, which was an hospital for the sick. Mr. Toase had soon access to this vessel, and afterwards regularly preached to the people once every week. Many of them were much affected, and some appeared to be truly enlightened and savingly affected.

Application being made to the government for an authority to visit the other ships, which was immediately granted, all the depots, which contained about 70,000 prisoners, were open to Mr. Toase. Mr. De Kerpezdron, a French preacher, was then sent to assist him.

The report for 1813 says, "The French officers, as well as the men, seem deeply sensible of our benevolent intentions towards them; and they appear to vie with each other in their expressions of gratitude." When some invalids took their leave, on their departure to France, one of them said, "We cannot doubt the goodness of God, since he has sent you to instruct us in our deplorable captivity." Another said, "When you preached to us the word of life, it sounded in our ears like the voice of mercy and love, which was a source of consolation to our souls." "How can we forget," said another, "your labours among us? We shall feel it our duty to publish to our families and friends, what the Methodists have done in our behalf, whose names will be known and remembered by our children and relatives." "We shall esteem it an unspeakable favour," said another, "to see you in France." "I will keep this book," said another, "as a precious evidence of the benevolence of the British and Foreign

Bible Society, and of the Methodists, towards us; and I will say to my wife and children, I received this book from two Methodist missionaries who visited us in our captivity, to the last moment of our remaining in the Medway." And when the cartel got under weigh, as the missionaries were taking their leave, "We are indebted to you," they exclaimed, "beyond expression, and are bound to pray for your success and prosperity.— May the Lord reward you." The bibles which had been given them when they had no expectation of returning to France, they carefully treasured up, and exhibited with glowing gratitude on the quarter-deck just before they sailed.

Great numbers still remained on board the prison-ships who had received serious impressions. In all the vessels visited by the missionaries, there was a visible reformation among those who attended the preaching. On board several of the ships, the French officers cordially co-operated with them in their pious designs, and summoned the prisoners to attend at the hour of preaching. Among these, an officer of high distinction one time said to Mr. Toase, "I suppose, Sir, your society will send missionaries to France, should we have the happiness to see a peace." Mr. Toase answered, "Should the French government approve of such a measure, and grant us protection, it is a probable case." "Protection," he replied, "we protect all denominations in France. The French government, I can assure you, will be thankful for your attention to the prisoners of war."

The annual report of the state of the Methodist missions for the year 1814 says, "Although in many departments of our missionary exertions, it has been our lot to follow the example of others, there is one instance, in which we have had the honour of leading the way, and this is the intro-

duction of the gospel among the French prisoners of war. Being deeply impressed with a conviction of their moral wretchedness, we made an application to the British government a few years since, for leave to introduce the gospel among them. To this measure they acceded with the greatest readiness; and the facilities with which we have been favoured by government, in the execution of our intentions, must reflect on the British cabinet a degree of honour, which we doubt not, on some future day, even France herself will be ready to acknowledge.

“ On the river Medway there are ten prisons, one board of which we have about nineteen hundred prisoners, who regularly attend preaching, among whom we have much reason to believe that preaching has been productive of the most salutary effects. On board of the ten ships lying in the Medway, we have about 300 French lads, who regularly attend the schools we have established among them. Many of these have already made such proficiency, as to be able to read the bible in French with great facility; and we trust we may add, without hesitation, our full persuasion, that several among them are not without feeling that sacred influence which it is calculated to impart.

“ Among the prisoners in the Hamoaze, as our establishment has been less permanent, the good effects of our missions have not been altogether so conspicuous. But in several instances our hopes have been exceeded. Many have evidently received serious impressions, and we trust that some few souls have been converted to God.

“ At Dartmore Prison, in which several thousands are confined, we have made a few attempts; but our means of supporting the mis-

sionaries are unequal to the expences which must necessarily be incurred. We may truly say of this interesting mission, the harvest is great, but the labourers are few, and the means of supporting them still less.

“ To form a proper estimate of this mission, we must look forward to a period, when peace shall visit the warlike nations of Europe. We trust, whenever it arrives, that those prisoners whom we now endeavour to instruct, being liberated from their confinement, will in a measure prepare the way for us to visit their country, with the sound of the gospel. Being scattered through that populous empire, they will naturally relate the events which occurred, while, in England, they remained prisoners of war; and among these it is unreasonable to suppose, that the labours of our missionaries will be forgotten. We can hardly anticipate a greater pleasure, than that which our future missionaries will probably enjoy, when visiting the continental shores, to hear these prisoners declaring their gratitude to their friends and neighbours, saying, “ When sick and imprisoned in a foreign land, these men came and ministered unto us.”

The report adds, “ We have seen greater things than these; and both faith and hope will lead us to expect that God may make this mission, which is now in its infancy, an instrument of introducing the pure gospel into France.”

It was almost immediately after this last report was written, that the Allied Armies invaded France, and captured Paris; that Bonaparte abdicated and was exiled to Elba; that Louis XVIII. was recalled, and a general peace was agreed upon. This being come to pass, the French prisoners of war returned to their native country. Many of them invited the missionaries to visit them at their

homes in France ; and not a few of them left their address. The friends of the mission entertained the most sanguine expectations. Mr. De Kerpezdron, by the advice of the missionary committee, followed them, and called upon sundry of them, being directed by their address which they had left with him. But his hopes were very much disappointed. Some would hardly acknowledge they knew him ; others behaved very coolly ; some introduced him to their friends as a noted freemason ; and scarcely one of them manifested any wish for him to preach to them and their neighbours. The old tide of popish superstition was rapidly returning, and the expected opening for the preaching of the pure gospel seemed to disappear. It seems the religious appearances manifested by the French prisoners, by the love that hopeth all things, had been estimated too highly. And yet, there is reason to believe, that great good had been done among them. And though Mr. De Kerpezdron met with so little encouragement, sundry applications from other parts of France have since been made to the committee for missionaries. But as it is impossible, at this day, (June 24, 1815,) to tell what fate awaits that country as to sovereign or form of government, we can say little more, but that we are assured, by that unerring guide, the word of God, that the period will come, sooner or later, when saving knowledge and pure and undefiled religion will be universal in all nations. But as to the times and seasons, these the Father hath reserved in his own power. Had Dr. Coke been in England when the late peace was made, I believe his whole soul would have entered into the business, and that all his energies would have been instantly employed to establish missions in different parts of France.

I engaged to give a short history of Methodism, in connection with the life of Dr. Coke, but have said but little of the main body of them since the year 1797.

The connexion continued to be more or less agitated for several years after the formation of Mr. Kilham's party. But nevertheless their affairs visibly improved, while the numbers, both in preachers and people, received a considerable augmentation year after year. But yet, scarcely any thing of an extraordinary nature befel them, till the period of Lord Sidmouth's memorable bill. The Methodists, particularly on account of their rapid increase, attracted more than usual public attention, and the clergy of the Established Church appeared greatly alarmed. This alarm appeared in numerous publications, in visitation sermons, and otherwise. The fears of the clergy were infused into some members of parliament. An intention to obtain some restrictive statute, to prevent the increase of the Dissenters, and Methodists, was announced. The necessity of such a law was loudly proclaimed. But the persons who engaged in the business appeared very much at a loss as to the best plan of proceeding. They wished to do a great work of the kind, but they appeared very much afraid of exciting an alarm, and especially as the times were perilous. They advanced and hesitated, advanced and again hesitated. This want of promptitude was partly occasioned by convulsions and distresses at home and abroad, which time after time occurred. For some years the weapon was prepared; but something still happened to fill the hands of those who were about to strike, with other work. And when the measure was brought forward, it was considerably narrowed and frittered down from what certain circumstances seemed to indicate. Both the matter

and the manner were greatly studied, and displayed great art and contrivance. The most artful circumstance was, the entirely avoiding so much as the mentioning of what the whole measure was intended to suppress. Itinerant preachers, conferences, district-meetings, local preachers, class-meetings, &c. were all passed over in silence, as if no such things had been in existence, while the great object of the bill was effectually to suppress them all. The proposed bill was to explain the act of toleration; and the provisions said, it meant this, that, and the other, and nothing else. But within the whole compass of its explaining, there was nothing that would tolerate or protect what I have just mentioned. These might have been prosecuted and persecuted, and when they had applied for redress under the act of toleration, the new explanation would have been read, and the plaintiffs would have been told, the act did not touch their case, for no such thing came within its meaning as explained by the late act of parliament.

It is true, the leading mover in this business denied that he had any intention to fetter and enslave the Dissenters and Methodists, as his bill was evidently calculated to do. And perhaps this will admit of an explanation somewhat satisfactory. It is possible, and indeed very probable, that he was not the chief framer of the bill; but that many were employed in it, some of whom had designs more deep and comprehensive than they thought proper to explain, even to their mouth-piece and confidential agent.

In May, 1811, Lord Sidmouth brought his long-expected, and long-to-be-remembered bill, into the House of Lords. The Dissenters and Methodists were affected by it as they ought to have been. Almost in an instant, 620 petitions

were presented against it, one of which was signed by 4000 names. But the time was so short, that petitions could not be procured in time from places more than 120 miles from London: otherwise, many thousands, and more numerous, signed, would have been presented in a very few days.— There was an evident design to hurry the bill through the house, before the people would, and, if possible, before they could form their opinion upon the subject. May 11, 1811, the bill was read the second time. The supporters of it were become embarrassed, and rather intimidated. But its opposers were emboldened and invigorated.— Several noble lords opposed the bill in a strain of eloquence that will do them lasting honour: and Lord Erskine moved, that the bill should be read the third time that day six months; (the common way of throwing out an obnoxious bill;) and after some of the advocates of the bill had apologized for their conduct in the best manner they could, Lord Erskine's motion was carried without a division.

Between this memorable session of parliament and the preceding one, the bishops had caused enquiries to be made respecting the number of licensed teachers, in each year from 1776 to 1810. And the total number licensed during that half century, was 2672. The number of chapels licensed, including small rooms and dwelling-houses, during the same period, was 12,161.— Returns were also made to and by the archbishops and bishops, of the number of churches and chapels, belonging to the Church of England, in every parish containing a thousand persons and upwards; and of the number of places of worship not of the Establishment. The total number of churches and chapels of the Church of England, amounted to 2547; and of chapels and meeting

houses not of the Establishment, to 3457, besides many private houses, in which was preaching, and religious meetings, which were not included.

When the enemies of the Dissenters and Methodists could not obtain a new statute that would abridge the provisions of the act of toleration, then a vigorous attempt was made to introduce such a new practical construction of the old law as would answer all the intended purposes of the projected new one. In addition to the usual oaths, it was required of persons applying for licences, that they should prove that they were ministers of certain separate congregations. This new interpretation of an old law, bore principally upon the Methodist preachers, and on Dissenting ministers who served sundry congregations, and on candidates for the ministry. It was determined to make an united application to government for relief. No very sanguine hope was entertained of success. But prayer was made continually by the church of Christ, and the Lord helping them, the arm of persecution was staid, and an increase of liberty and security became the inheritance of the pious in the land. Thus did the Lord over-rule for their good the intolerant and malicious designs of the enemies of the Dissenters and the Methodists.

In the applications to members of government, and other exertions necessary upon the occasion, Dr. Coke had his usual share. His heart was deeply affected with the threatening danger; and his triumphant joy and gratitude were very great, when the storm was blown over, and the liberty which was intended to be curtailed, became, in the result, more firmly established, and greatly enlarged. It was at this eventful period that the Methodists instituted a second public school, at Woodhouse-Grove. It is situated in the West-

Riding of Yorkshire, on the banks of the river Aire; 2 miles west of Leeds, between 3 and 4 north of Bradford, and about 6 south of Otley. At this seminary there are about 70 of the preachers' sons, while there are about 50 more at the old school, at Kingswood, about 3 miles from Bristol.

It will be interesting to many to state the numbers in society, in the different parts of the Methodist Connexion, in the year 1814.

In Great Britain	...	...	173,885
In Ireland	...	...	29,388
In France	...	...	14
At Gibraltar	...	...	65
At Sierra Leone, in Africa			96
In Nova Scotia, Quebec, and Newfoundland	...	...	1,570
In the West Indies	...		17,002
			<hr/>
			222,020

The Methodist societies in the United States of America, in July, 1813, (the date of the last returns) included, whites 171,448
Coloured people and blacks 42,859

214,307

436,327

There are besides, 685 regular travelling preachers stationed in Great Britain; 56 on our foreign missions; 114 in Ireland; and 678 in the American Methodist Connexion: making a total of 1533 travelling preachers throughout the world, and which are not included in the preceding

account of the numbers in society. And here it may not be amiss to observe, that the number of the preachers in 1814 was just three times as many as they were twenty-four years before, at the conference of 1790, the last before Mr. Wesley's death. And the people, in the mean-time, had increased in a still greater proportion, being above three times and a half as many as they were then. In looking back to 24 years before the year 1790, I find that Methodism was more than trebled during that period; more than trebled during the 24 years preceding, which takes us back to the very cradle of Methodism. I was so struck with this calculation in the retrospective view, that I calculated upon the same principle in looking forward. And supposing Methodism to be only trebled in every 24 years, then all the world would be Methodists before the end of six and the commencement of seven thousand years from the creation. And supposing the chief part of the Methodists to be real Christians, and to continue such, that we see, that upon a scale of gradual increase, similar to what has been from its beginning, yea, rather smaller than that, the whole world would be Methodists by the period which the ancient tradition fixes for the commencement of the millenium. The traditional opinion, handed down from time immemorial, is, that after six thousand years of sin and sorrow, will be a thousand years of holiness and happiness. This is thought to have been prefigured in God's working six days in creating the world, and all things therein, and also in his appointment of man to labour six days each week, and then rest on the seventh. And to render this opinion the more probable, we are told, that "one day is with the Lord as a thousand years, and a thousand years as one day."

And now when I consider, in addition to the Methodists, what God is undeniably working by different denominations of Dissenters, not only in these islands, but by their foreign missions; and when I survey the goodly and greatly increasing number of pious and useful ministers in the Established Church, and their recent and zealous exertions to promote foreign missions, I cannot but hope and expect that the millenium will commence many years before the year 6000 from the creation, or 2000 from the birth of Jesus Christ. Even so, Lord Jesus; "thy kingdom come."—
AMEN.

Dr. Coke continued his usual movements through Great Britain and Ireland; presiding annually at the conference in Ireland, and generally filling the office of secretary to the English conference. And as the missions and missionaries every year increased, and were attended by a great increase of expense, the Doctor was obliged to give all diligence in collecting money for this most important charity. And this was then the more necessary, as the exertions of the Doctor then produced nearly all the support of these missions. It was not till the year 1804 that public collections were appointed to be made in the different congregations. And till that time, no account had been published of the receipts and disbursements. But the conference of 1804 resolved, that a public collection for the missions should be made in all the Methodist congregations in every circuit of Great Britain, after the manner of the collection for Kingswood school; that an annual account of all receipts and disbursements should be published; and that an account of the spiritual state of the missions should be drawn up by Dr. Coke, and published under the approbation of the committee.

Dr. Coke was originally a man of some fortune. He possessed about three thousand pounds which he received from his parents. In process of time, all this was gone, except a small annuity, for money which he had advanced to relieve some of the missionary chapels in the West Indies.—The rest of his property had been consumed, in promoting the different missions, and in his expences to and from America and the West Indies, upon the different visits he had paid them. For about a year he had no private resources: But on April the 1st, 1811, he married Miss Smith; she was the only child of Joseph Smith, Esq. solicitor, of Bradford, in Wiltshire. Through his fondness for his daughter, and fearful of her forming a connection with some person not agreeable to him, he kept her almost a prisoner at home.—She was piously inclined from her very childhood, and employed her hours of solitude in sacred music, in which she made some proficiency. She was very much attached to Methodism and the Methodists. But her father was differently disposed, and would not permit her to join them. And this was almost the only point in which he crossed her. But after his death, she was at full liberty openly to espouse the cause she had long loved.

The Doctor became acquainted with her at the Bristol Hot-Wells, when he was going about begging for the missions. It does not appear that he had any previous knowledge of her. However, a lady assuring him, that if he called upon Miss Smith, she would give him something handsome, he took her address, called upon her, and told her his usual tale, about his having “stepped forth in behalf of the heathen.” She went to the desk, and brought from thence such a large donation as

greatly surprised as well as pleased the Doctor.— In the account of Dr. Coke which is inserted in my *Portraiture of Methodism*, it is said, she presented him with a note of *One Hundred Pounds*. But the missionary report for that year, (1805,) makes her a subscriber of *TWO HUNDRED GUINEAS*. The only way to acquit myself of inconsistency and self-contradiction upon this point is to tell the truth; and that is, that I did not write that account, though it is in my *Portraiture*. The publisher employed another person to write that part.

Dr. Coke and Miss Smith being united in marriage, some difficulties arose. He had been in the habit of travelling much, and of having no fixed habitation, while she had almost always lived and slept in the same house. And neither her constitution nor her habits seemed suited to an itinerant life. She had, however, a willing mind; brought her mind to her circumstances; and laboured to be happy and agreeable wherever she came. But she could not endure to travel long journies, which made the movements of the Doctor very slow from what they had formerly been. But as she brought with her a fortune of more than twenty thousand pounds, they possessed ample means for rendering their travels comfortable.

The Doctor now bought a plain carriage, in which they took their routes; but he did not encumber himself with either horses or servants.— He hired post-horses and drivers at the different stages. There was something singularly striking in the appearance of this couple when together.— She was remarkably fond of the Doctor, and constantly manifested this; while he did every thing in his power to accommodate and serve her. A striking simplicity, accompanied by exemplary

and zealous piety, might be seen in every movement, and in every thing they did and said. They did not, indeed, appear to have the most convenient method of packing up their luggage. A great deal of this was tied up in separate handkerchiefs; and the vast quantities of these little packages would sometimes occasion an innocent smile, and a pleasant remark by the spectators, at the times of loading and unloading. Sometimes a considerable pile of these things was with them in the carriage. This, however, did not prevent them from labouring to do good even while the carriage was in motion. Quantities of religious pamphlets came flying out of the windows of their chariot, on the roads and in the streets, when they saw persons who were likely to gather them up and read them.

They seemed very happy in each other, and were constantly and zealously united in every possible effort to do good. But after an union of little more than six years, she died. Her death was like her life, full of holiness and happiness.—The Doctor accompanied her remains from London to Brecon, and had her interred in his family vault in the Priory Church.

Not much above a year after this regretted loss, he married Miss Loxdale, of Liverpool; a lady of reputable family, and who had long been eminent for piety. But her health was too delicate for a person who was to accompany the Doctor in his travels. Neither during this marriage, nor the former one, did the Doctor keep any home of his own, but moved from town to town, and from one county to another. Both the friends of Miss Loxdale, and those of the Doctor, gave their advice against this marriage. But the parties were irrevocably determined. In the course of seven short months, however, she died while

they were at York. She also died the death of the righteous. He accompanied her remains also to Brecon, and buried her along with his former wife. And in this same vault did he wish to be interred, let him have died wherever he might. Yea, had he died in India, or wherever else, his executors had it in strict charge to bury him in the Priory Church of Brecon. But the time and manner of his death rendered this impossible. In the two principal points upon which his mind was set, did God see meet to disappoint him: I mean, his personal establishment of a mission in India, and having his body to rest with those of his beloved wives till the morning of the resurrection. Man proposes, but God disposes; and yet he is wise in his doings, and holy and righteous in all his ways.

The Doctor now seriously turned his attention to India, which he had long wished to visit. Individuals of the East India Company he had often sounded on the subject of a mission to that rich but idolatrous region, but he found no encouragement. But the island of Ceylon not being in the charter of the company, he fixed upon it his special attention.

Before we proceed to say any thing about Ceylon in particular, it may be proper to say something about India in general. India is an extensive region in Asia, which lies between 66 and 108 degrees east longitude, and 8 and 36 degrees north latitude. Under this name is generally understood all the countries which lie south of Tartary, and extend from the eastern frontiers of Persia to the western coasts of China, divided into India within, and India without, the Ganges. The moderns have likewise included, under the denomination of the East Indies, the islands of Japan, with all the islands in the Eas-

tern and Indian Oceans, nearly as far as New Holland and New Guinea. But the name of India is most frequently applied to that country only, which is distinguished in Asia, as well as in Europe, by the name of Hindoostan. And the chief part of that I shall have occasion to mention, besides Ceylon, is what is often termed the Peninsula of India.

It is a great mystery of Providence, that the chief part of this fine country should have remained in pagan darkness till little more than a century ago; and it is lamentable, that the chief part of the inhabitants are gross idolators.

But I proceed now to give some account of

THE DANISH MISSION TO INDIA.

In the beginning of the 18th century, the King of Denmark, on the recommendation of one of his chaplains, resolved to attempt the conversion of the heathen, on the coast of Coromandel. He engaged two young men, Bartholomew Ziegenbalg, and Henry Plutcho, who were educated at the university of Halle, in Upper Saxony, and they embarked at Copenhagen, in November, 1705. After an agreeable voyage of about seven months, they arrived at Tranquebar, the principal town belonging to the Danes in that quarter of the world. They lost no time. A barbarous kind of Portuguese, which had been introduced about two centuries before, and was now spoken by many of the natives, they had begun to study on the voyage. In less than four months after their arrival, they were able to catechise the people in this tongue. They then began to learn the Tamulian, the vernacular language of the country. They encountered great difficulties in this study, but at length succeeded. Ziegenbalg

especially became very expert in this language.— But while they were preparing to preach to the natives, they preached to the Germans on the Sabbath-days, held religious meetings on the week days, instituted a charity school, and translated Luther's Shorter Catechism, and some prayers and hymns, into the Portuguese and Tamulian languages. Plutcho superintended the exercises in Portuguese, and Ziegenbalg those in the Tamulian language.

But the prejudices of education, the frightful consequences of loss of caste, which is a sort of outlawry, the scandalous lives of professed christians, and the opposition of the resident Europeans, threw difficulties in their way, almost insurmountable. The Danish governor himself was their opposer; but the king was on their side.

Before they had been there two years, they baptized five of the natives, and with much difficulty erected a place of worship, where they instituted public worship in Tamul and Portuguese, agreeably to the Danish liturgy, which they translated into both these languages.

Plutcho opened a Portuguese and Danish school, and Ziegenbalg a Tamulian one; but so numerous were their scholars, that each was obliged to divide his school into two, and employ an assistant.

They suffered for want of pecuniary aid. The first subsidy of 2,000 imperial pieces, sent from Europe, was lost in the sea near Tranquebar. But other help was obtained. The King of Denmark continued warmly to befriend the mission; and the society for promoting christian knowledge, established in London a few years before this, warmly espoused the cause of the Danish missionaries. And this society has ever since been

the principal instrument in supporting and extending that undertaking. Large contributions were raised at that time, in different parts of England, and a printing-press, and all things necessary to enable them to print, were sent. And from this period, the missionaries published vast quantities of books every year, and circulated them among the natives, who received them with great avidity, read them to their neighbours, and conversed about their contents with the missionaries and one another. A general movement about religion was excited in the country. Some attempted to prevent this circulation of the books; but the King of Denmark ordered the governor and council at Tranquebar to allow the missionaries to publish whatever books they should judge necessary for promoting christianity among the natives.

In October, 1714, Ziegenbalg visited Europe, in order to promote the interests of the mission. The King, Queen, and Royal Family of Denmark, treated him with the utmost kindness, and they and others loaded him with many valuable presents. In travelling from Denmark to Halle in Saxony, all ranks of people treated him with much attention and respect. The Duke of Wurtemberg ordered a contribution to be made through his dominions.

After marrying in Germany, Ziegenbalg visited England, and much attention and respect were paid to him by all orders, and especially by the society for promoting christian knowledge. He had an audience of the king, George the First, and other members of the royal family: and the Archbishop of Canterbury, Dr. Wake, and the Bishop of London, promised him their utmost assistance and support. He then hastened back to India, where he arrived safe after a voyage of between five and six months. During his absence the

mission had been carried on successfully, notwithstanding some opposition from some of the natives.

Ziegenbalg's translation of the New Testament into the Tamul language was now printed and published; and soon after a seminary was instituted for the education of some Tamulian boys, for catechists and school-masters, of which there was great need. The plan succeeded so well, that in a short time four of these youths could assist them.

King George the First corresponded with them, and wrote them letters with his own hand. In answer, they told his majesty how they were going on, and how they spent their time. They told him, they were endeavouring to spread abroad the seed of God's word among the heathen; that they employed converted Indians to assist them, as catechists; that they had translated the New Testament, and were then translating the Old Testament into the Malabarian and Portuguese languages; that they every year composed some books for instructing the heathen in the principles of the christian religion; that some, particularly the brahmins, or priests, gainsayed and scoffed; that others abandoned idolatry; that they instructed the members of the congregations with all diligence, that Christ might be formed in them; that they catechised them daily; that they held meetings for prayer and religious conversation three days a week; and that they gave every one fair occasion to communicate their concerns. Their letter was dated November the 18th, 1718.

But Ziegenbalg was attacked with a disorder in his bowels, which in about six months terminated in his death. But though afflicted, he continued to labour, especially in translating the Old Testament into the Tamulian, till near his end.—

He expressed his desire to depart and be with Christ; and on February the 23d, 1719, he breathed his last, amidst the prayers, tears, and groans of those who were present. Even the Pagans bewailed his death with many tears.

Shortly after his death, more missionaries arrived, which was a great consolation to Grundler, who was now the leading missionary. He took great pains in preparing the new missionaries for their work; and shortly after he was called to a better world. During his last days his whole soul seemed absorbed in the contemplation of eternal things; and after lingering a few weeks, he died March the 19th, 1720, in the 43d year of his age, and was buried the next day.

Shultze, one of the last comers, and his fellow-missionaries, encouraged themselves in God, and resolved to stand fast, and quit themselves like men. And notwithstanding unfavourable circumstances, the mission was not only continued but extended by them.

Ziegenbalg having translated the Old Testament, as far as Ruth; Shultze, after two years of arduous labour, in which he generally spent six hours a day, finished the remainder, to the great joy of the Indian Christians.

The circulation of the works which the missionaries printed was not confined to the immediate scene of their labours; but they were dispersed to Bombay, Ceylon, the Cape of Good Hope, and other places.

They now passed the boundaries of the Danish territories, and went into sundry parts; and at length arrived at Madras. Here, and in the neighbourhood, Shultze laboured with unwearied diligence in promoting true religion among Pagans and nominal Christians. He preached in more

than a hundred places, making his jôurnies chiefly on foot.

He settled in Madras, with a view of establishing a mission in that part of the country, in which he was patronized by the Society for promoting Christian Knowledge. There were many difficulties; but in the year 1728 he baptized 17 natives, and the next year 140 more: and afterwards the increase continued to be considerable. Numbers of these converts had been Roman Catholics, which greatly enraged their priests against the mission: and some of the Catholics proceeded to acts of violence.

Shultze preached four times on a Lord's-day, in the Tamulian, the Telinga, and the Portuguese languages: and he translated the Old and New Testaments into Telinga, though it does not appear that this work was ever printed.

The way was now preparing for the introduction of the gospel into the kingdom of Tanjore, through the instrumentality of a native of that country, whose grandfather had been a Roman Catholic, and himself had been baptized in his infancy. He had an eager desire for knowledge, and read many Popish books. In reading a meditation on the sufferings of Christ he was convinced of sin, and made sensible of his miserable and helpless state. Meeting with a copy of the four Evangelists, and the Acts of the Apostles, he borrowed it, and read day and night, and resolved to copy the whole, and got near the end of Luke.

After some time, he heard of the Danish missionaries, and wrote to them for some books, when they sent him Luther's Catechism, the whole of the New Testament, two parts of the Old, and some short advices how to read the holy scriptures with understanding and profit. After

this, he and his two brothers went and spent a Sabbath at Tranquebar, and proposed sundry doubts to the missionaries. Their answers convinced them of the errors of Popery. He now laboured to instruct both Pagans and Roman Catholics, and in some instances was successful.— Other circumstances concurred to open the way of the missionaries into the kingdom of Tanjore, where a small church, or christian society, was immediately formed. But the Romish priests, who had a prior footing there, raged horribly against the missionaries, but in vain.

Rajanaiken, the person just mentioned, hitherto a military officer, now resolved to leave the army, and devote his life to the service of the mission. His offer was gladly accepted, and he was appointed a catechist in that part of the country, with one of his brothers to assist him. The Roman Catholics became so violent against him, that they collected the inhabitants of 18 villages to destroy his house. They also propagated far and near false and absurd accusations against the Reformer Martin Luther. The reader will here recollect, that these missionaries being of the Church of Denmark, they were Lutherans both as to doctrine and discipline.

These persecuting Papists, who appear to have been true sons of the Church of Rome, tried to deprive Rajanaiken of part of his property, wounded his brother, and so beat his father, that he died about two hours after. They also frequently made attempts on his own life, while he displayed great fortitude, patience, and a forgiving spirit. The contrast between their conduct and his, tended greatly to promote the Protestant mission. Catholic converts, as well as Pagans and Mahometans, came daily to Tranquebar to hear the missionaries, and get some of their books.—

Almost all the Roman Catholics in the neighbourhood of Rajanaiken became Protestants.— Converts increased and multiplied, and many of them were chiefly indebted to the catechists, the utility of whom being so apparent, the missionaries used great endeavours to prepare them for their work. And they selected a suitable native to be pastor over the congregations in the country.

At the close of the year 1736, the whole number of the converts made since the commencement of the mission, was 3517; of whom 2329 were still living.

In the year 1741, the country congregations had so increased in number, that a second native preacher was ordained, who was a man of some talents, and well acquainted with the Bible.

In 1747, Benjamin Shultze, after labouring in India for 24 years, returned to Europe, where he still promoted the interests of the Oriental mission.

In 1747, the whole number of converts since the commencement of the mission at Tranquebar, including children baptized in their infancy, amounted to 8056; of whom 5235 were still alive.

We come now to the history of that burning and shining light

MR. SWARTZ.

Christian Frederick Swartz was born in Germany, in 1726, and engaged himself as a missionary to India, under the protection of the Danish Mission College. At the University of Halle he became acquainted with the Rev. Benjamin Shultze, before-mentioned, who was return-

ed from India. It was in contemplation to print the Bible in Tamul; and Mr. Swartz was appointed to learn that language, in order to correct the press. The design was, however, relinquished; but the studies of a year and a half, employed in learning that language, were not lost, as they led to his being appointed a missionary to India.

In the year 1750, and when about 24 years of age, he embarked for India, with two other missionaries, named Huttman and Polzenhagen, and after a voyage of about six months, they arrived safe at Tranquebar.

After labouring with his colleagues for some years at Tranquebar, Mr. Swartz established himself at Tritchinapoly, under the patronage of the Society for promoting Christian Knowledge. This society had various missionary stations towards the southern part of the Indian Peninsula; and in the year 1766, this new one was established at Tritchinapoly, and Mr. Swartz was appointed to preside over it. The erection of a church at this place was in a great measure owing to the patronage and exertions of Colonel John Wood, who was at that time commandant of the fort.

The heart of Mr. Swartz was much set on Tanjore. He often visited it, and used great endeavours to do spiritual good to the Pagan inhabitants. He had several conversations with the king on religion, and preached before him and his officers. The heathen began to be more inquisitive about Christianity, which gave Mr. Swartz great encouragement. But the conversion of some Roman Catholics roused the rest of them into a persecuting fury. He found the Jesuits to be the most inveterate enemies of the mission. They continually stirred up the people to acts of violence against him.

He took unwearied pains with his native

assistant catechists, in preparing them for, and directing them in their work. Except those who were employed on distant stations, he instructed them daily to explain the doctrines of the gospel, to use the most winning address, and to overlook the passionate speeches and rough treatment they might have to endure. In the morning, after uniting in prayer, and reading and explaining some part of the holy scriptures, he sent them off into various parts of the country, "to try," as he said, "whether they might not be so happy as to bring some of their wandering brethren into the way of truth." In the evening they gave him an account of the labours of the day, and the encouragements and discouragements they had met with. Then the day closed with meditation and prayer.

Mr. Swartz was accustomed to converse with the different ranks of the natives in the most free and affectionate manner. Multitudes would listen to him while he explained the doctrines of the gospel, and would confess the folly of their own religion. But many of their convictions seemed to be momentary, and in some, probably, their declarations were mere oriental compliments.

He laboured also with great zeal and faithfulness for the salvation of the Europeans, both civil and military: and it is said, that in various instances his ministry was successful among the soldiers of the garrison, to whom he acted as chaplain. He opened English and Tamulian schools in sundry places, and was most affectionate and unwearied in his attention to the children. Poor widows, also, obtained a share of his benevolence, for whose reception he built a small row of houses.

About the year 1779 he erected a church in the city of Tanjore. But at the time of doing

this, the government and council of Madras desired him to go to Seringapatam, and undeceive Hyder Ally, who harboured some mistaken suspicions, by giving him a fair declaration of their pacific sentiments. And after some consideration, he agreed to go, hoping to prevent evil, and to do some good: and above all, hoping for an opportunity of conversing with many people about the things of God, who might have never before heard of a Redeemer, or the true God.

In Hyder Ally's country he spent three months; met with, and preached to some of his former acquaintance and disciples; got a plain answer from Hyder Ally to all the questions he was ordered to propose to him; by which the honourable board at Madras obtained the information they wanted.

On taking his leave, Hyder Ally presented him with a bag of 300 rupees to defray the expences of his journey, which sum he offered to the board upon his return, because they had borne his expences. But as they would not take it, he laid it out in founding an English school at Tanjore.

In the years 1781, 1782, and 1783, there was a severe famine and other distresses in that country. War raged in the Peninsula, and spread slaughter and devastation. Mr. Swartz not only preached and otherwise taught the principles of true religion, but also exerted himself for the relief of the temporal distresses of the people.—His congregations increased, hunger inducing many to resort to him for help.

The famine was great and long, so that a person in vigorous health was scarcely to be seen. The mental powers of the people were enfeebled, while their bodies were like walking skeletons. He laid in a quantity of rice, while the price was

moderate, with which he preserved numbers from perishing.

In 1785, Mr. Swartz acknowledged the assistance he received from Mr. John Sullivan, the President at Tanjore, on whose suggestion he zealously entered into a plan for establishing provincial English schools throughout the country, to facilitate the intercourse of the natives with the Europeans. Such schools were established at sundry of the principal places, and were attended chiefly by the children of brahmins and merchants. Several of the native princes, among whom was the Rajah of Tanjore, assisted him in this undertaking; and the East India Company directed the government of Madras to pay a hundred pounds annually towards the support of each provincial English school then existing, and the same sum to every one which should afterwards be established. And these provincial schools, as well as the English and Malabar ones, were attended with the most beneficial effects. They furnished young men who filled considerable employments under the government: and some of the scholars were out of the first families in the country.

Such was the confidence placed in Mr. Swartz, that in 1787, the Rajah of Tanjore, having adopted one for his successor on the throne, he solicited Mr. Swartz to be his guardian. He expressed his willingness to serve him according to his ability, but declared this service to be beyond his power. The boy was but nine years old; there were parties in the palace; and Mr. Swartz could not see him more than once in a month. He was therefore afraid that the life of the child might be in danger, and the country thrown into confusion. He therefore prevailed upon the Rajah to make his own brother the guardian.

The Rajah appropriated for ever the income of a village, which was 500 pagodas, for the maintenance of the school, and more especially for the orphans.

Mr. Swartz's labours were both extensive and successful. He was the instrument of the effectual and saving conversion of at least two thousand of the natives: of whom 500 were Mahometans, and the rest Hindoos of different castes. One said of him, "He was full of love to Christ. He used to preach of the love of the Redeemer till he wept, and then his hearers soon became Christians." But his labours now drew near their end. His strength visibly declined; and he frequently spoke of his approaching dissolution, not as what he feared, but desired. He sunk into a state of bodily debility, and after enduring severe pain, though without a murmur or complaint, and displaying an interesting example of christian faith, fortitude, and joyful hope, without a struggle or a groan, on the 13th of February, 1798, he gave up the ghost, aged 72 years, 48 of which he had been a missionary in India. Christians and Pagans bewailed his death; and the rajah himself, to whom he had been tutor, bedewed his corpse with his tears. What property he had, he bequeathed to the mission and the poor. The East India Company erected a monument to his memory at Madras.

Mr. Gericke now became the leading man in this mission. About the year 1801, he visited the southern districts to collect and comfort the poor converts, who had suffered great distress by the rebellion of the Polygars, and the consequent war. The villages anxiously waited his expected arrival, that they might enjoy the benefits of his ministry. They had before enjoyed the labours

of the native ministers and the catechists, but now they broke their idols to pieces, and converted their Pagan temples into Christian churches, in which Mr. Gericke preached to them. He formed them into congregations, procured for them catechists and school-masters, and got them, in each place, to choose four elders, according to the form of the Lutheran Church. These examples roused the whole country, so that the inhabitants of other villages requested him to "come over and help them." But he could not stop, and so recommended them to the care of the native ministers and catechists. In this journey he baptized about 1300 people; and after he was gone, the native teachers formed 18 new congregations, and baptized 2700 persons, making the whole number 4000.

Soon after Mr. Gericke's return from this expedition, he was seized first with a fever, and then with a disorder in his bowels, which, on the 2d of October, 1803, in the 62d year of his age, and the 38th of his missionary labours in India, removed him out of time into eternity. His death caused inexpressible grief among all classes of people. He possessed so much gentleness, meekness, humility, and other branches of holiness, that many used to call him *The Primitive Christian*. Being possessed of considerable property, he largely contributed to the support of his fellow-missionaries during his life; and when he died he left about £6000 to the mission, with a considerable sum more, together with a large house, on the decease of his widow. He was a burning and a shining light, and his memory is blessed.

In the year 1806, the Rev. Claudius Buchanan, D. D. visited the principal missionary stations on the coast of Coromandel, and has favoured the world with a very interesting account of his tour, in his book entitled "Christian Researches in

Asia." It contains a general view of the present state of the mission, and has greatly contributed to draw the attention of the pious in England, to the state of the inhabitants of the East Indies, and to excite their zeal to send them help. It was chiefly this book which induced Dr. Coke to go and spend a day with Dr. Buchanan at Kirkby-Hall, near Boroughbridge, in Yorkshire; to converse respecting the India missions. They also corresponded upon the subject. But both of them died not long after, and within a few months of each other.

Dr. Buchanan tells us, that at Tranquebar there are three missionaries superintending the Hindoo congregations. He visited the church built by Ziegenbalg, where his body lies on one side of the altar, and that of Grundler on the other. He saw the register of the church, and the name of the first christian, or converted heathen, who was baptized there. In Ziegenbalg's church, and from his pulpit, the Doctor first heard the gospel preached to a congregation of Hindoos in their own tongue. But he learnt, that religion had suffered much in those parts from the importation of French infidelity. The Danes had become indifferent to their own religion, and therefore, at least indifferent to the conversion of the Hindoos. And he remarks, that religion flourishes more among the natives of Tanjore, and other provinces, where there are but few Europeans, than at Madras. European example in large towns is the bane of christian instruction.

Dr. Buchanan next visited Tanjore. He waited upon Major Blackburn, who accompanied him the next day on his visit to the rajah. When the first ceremonial was over, the rajah conducted them to the grand saloon, adorned with the portraits of his ancestors; and immediately led

the Doctor up to the portrait of Mr. Swartz. He discoursed for a considerable time about "that good man, whom he ever revered as his father and guardian." The rajah has erected a college for Hindoos, Mahometans, and Christians, in which provision is made for the instruction of 50 christian children.

Dr. Buchanan preached in English in Mr. Swartz's pulpit on the Sunday; a missionary preached in the Tamul language; and then another in the Portuguese. And the next day he heard a native preacher preach in the Tamul language, with much natural eloquence, and visible effect.

The Doctor's next visit was to Tritchinapoly, where is the first church which was built by Mr. Swartz, and will hold near two thousand people.

From a scarcity of missionaries, and their inability to get a sufficiency from Europe, a few of the natives have been ordained.

DUTCH MISSIONS.

The island of Ceylon is situated between 78 and 82 degrees of east longitude, and between 6 and 10 of north latitude. It is about 250 miles long, and 195 broad. It does not appear that this island was ever sufficiently supplied with ministers. And when, in 1796, the Dutch possessions in Ceylon became subject to England, the European clergy became prisoners of war, and the native catechists were deprived of their salaries. The duties of public worship and the education of youth, became either totally neglected, or poorly executed. Many of the churches fell into ruins; and many of the natives who had professed christianity relapsed into paganism. But after a lapse

of about three years, the British government re-established the schools, and the Dutch ministers resumed the charge of their congregations. Several preachers were educated in the island, and others, still better qualified, were brought from the coast of Coromandel. A flourishing academy was established at Columbo, and there also is a bible society.

The number of professing christians in this island is said to be more than 300,000, and yet the state of real religion is very low. The Dutch ministers are almost all either dead or have left the island. Many professing Protestant Christians have relapsed into idolatry. And indeed numbers of these were never fully purged from paganism, but continued to worship the idol Buddhu. Owing to the want of Protestant ministers, Dr. Buchanan asserts, that 50,000 have joined the Church of Rome, while very spacious Protestant churches are now occupied by the Popish priests from Goa, who have assumed almost undisturbed possession of the island.*

The Doctor met with considerable discouragements in preparing for his missionary expedition; at last, however, he triumphed over every obstruction. On December the 31st, 1813, he sailed from Portsmouth for India, with the six missionaries who had engaged to go with him. These were, Messrs. Lynch, Ault, Erskine, Harvard, Squance, and Clough, and two of their wives. On this occasion, he wrote thus in his journal:—My divine call to Asia has been so indubitably clear, that, if all human aid had been withheld, I should have been obliged to have thrown every thing into the hands of my God, and to have said to him, *Here am I, send me to Asia.*

* For a larger account of this mission see the extracts from Buchanan in the Appendix.

The Doctor, assisted by others, ordained these missionaries before they left England. And here, according to my promise, I will insert a copy of the Letters of Orders, or Certificates, of Ordination, which he constantly gave to those whom he ordained:—

“ These are to certify to all whom it may concern, that on the _____ day of _____ One Thousand _____ I, Thomas Coke, Doctor of Civil Law, Bishop of the Methodist Episcopal Church, did, in the fear of God, and with a single eye to his glory, by the imposition of my hands and prayer (being assisted by several ordained Elders of the Church of God) set apart _____ for the office of an Elder in the Church of God, being persuaded that he was a fit person for that holy office. And I do accordingly recommend him as duly qualified to feed the Church of God, and to administer the Holy Sacraments.

Given under my hand and seal, the day and year above-named.

THOMAS  COKE.

Some time prior to his embarkation, he made his will, and bequeathed the chief part of his property, which was somewhat considerable, to the preachers' fund.

He never set his foot on land again, after embarking at Portsmouth: but after being at sea for four months and three days, he was found dead in his cabin, on the morning of the 3d of May, 1814. For four months he had his health better than most of the other passengers.

He complained a little, for two days before his death, but neither he nor his friends apprehended any serious result. It is supposed that his death was occasioned by a fit of apoplexy, to which he was constitutionally pre-disposed.

As to a personal description of Dr. Coke, he was, like Zaccheus, little of stature, being about five feet and an inch in height; he was strong, stout, vigorous, and handsome; his neck was rather short. The first time I saw him, which was at Halifax, when he was about thirty-two or thirty-three years of age, I thought him the most handsome man I had ever seen. His face was remarkably pleasing, and continued so, notwithstanding the increase of years, and fatiguing exercises, to the end of his days. His countenance was very open, and exhibited a striking mixture of the fair and ruddy. His voice had in it a peculiar softness and sweetness, together with what might be called a great elasticity. In common conversation it appeared weak. But when he began to swell and elevate it, in the pulpit or the conference, it was then very loud and piercing, as well as clear and melodious. But sometimes when addressing very large congregations, he so energetically exerted himself, as to border upon screaming. His eyes were dark, and in his younger days his hair was very black.

His natural understanding was good, though not of the first-rate description. His literary attainments were respectable, without being extraordinary. His natural temper was ardent and irritable. On some occasions this was very apparent, in every state of his life; generally this was but for a moment. Of him, as well as of Mr. Wesley, it may be justly said,

“ He carried anger, as the flint bears fire ;
Which, much enforced, shews a hasty spark,
And straight is cold again.”

A proneness to manifest too much sensibility of mind, when provoked, in my opinion, was his greatest defect. But seldom, if ever, did the sun go down upon his wrath. He studied no

revenge, and cherished no resentment. Often would he stand corrected, and could beg pardon with a peculiar grace. Often did he express the humble views he had of himself, and in honour preferred others. The societies, and more especially the preachers, he loved as brethren, and was courteous, pitiful, and kind. He was remarkably free from every thing bordering on selfishness.— He had that charity that seeketh not her own. He looked not so much on his own things as on the things of others. And often might he be seen following after the things which make for peace, and things wherewith one might edify another. He was a remarkably agreeable man to be associated with in any employment or undertaking. He did not treat an inferior with contempt or neglect, but behaved to all descriptions of people with due civility and respect. He possessed and exercised a large portion of true and sincere, yet very graceful politeness. He could go into any sort of company, however polished, and address any personages however dignified. He was therefore peculiarly fitted for his situation, having frequently to apply to the ministers of state, governors, and other great men, in behalf of the missionaries when persecuted, and for the introduction and furtherance of the great work of missions, which he had so much at heart.

The piety of Dr. Coke was lively and genuine, but was to be sought for more in his actions than professions. It consisted more in godly activity than religious contemplation, and imposing appearances. He followed after righteousness, godliness, faith, love, patience, and meekness; fighting the good fight of faith, laying hold on eternal life, whereunto he was called. 1 Tim. vi. 11, 12.

APPENDIX.

A LETTER FROM THE MISSIONARIES LATELY
SENT TO ASIA, TO THE MISSIONARY COM-
MITTEE IN LONDON.

Bombay, June 15, 1814.

Reverend and Dear Fathers,

WE wrote to you on the 4th instant, by the overland dispatch, which we hope you have already received: we therein gave you as full an account of our situation as our limits would permit: we now present to you, not only the substance of what we then transmitted, but also a more full account of our voyage, of our late venerable father, Dr. Coke, and also of ourselves.

1813.—*Thursday, Dec. 30.*—We left our very kind friends at Portsmouth, and our little company divided, no more to unite again in this life: each company went on board our respective ships.

Friday, 31.—We set sail, in company with 6 Indiamen, 5 ships of war, and about 20 merchantmen, that were going to different parts of Europe, Asia, Africa, and America. We had a fair wind.

1814.—*Saturday, Jan. 1.*—We made a little way down the Channel, the wind being variable. We felt our minds impressed with our situation: the season was proper for reflection: we entered on this year with very enlarged prospects of future labours in the heathen world. Little did we think, that, to some of our little company, this year would prove the last. North lat. 50 deg. 15 min. West long. 3 deg. 11 min.

Sunday, 2.—The wind being contrary, we were detained in the Channel; and also on the 3d, till towards the evening, when the wind sprung up fair. About 8 or 9 in the evening, we had the last sight of the Light-House at Lizard Point.

Tuesday, 4.—We entered the Bay of Biscay with a strong gale: the rolling of the ships now became very violent, and we expected that a general sickness would ensue.

Wednesday, 5.—The sea ran very high: the motion of the ships increased much: most of us were now taken sick: our sickness continued to increase till *Sunday, 9*, when we became more accustomed to the motion; but our sickness continued, (though somewhat abated,) till we were out of the Bay of Biscay. Indeed, the rough weather continued, with squalls and gales, and a great swell, till *Jan. 23*, when we passed Madeira. North lat. 46 deg. 44 min. West long. 8 deg. 5 min.

Sunday, 23.—About 10 o'clock this day, Madeira was in sight; but the sea was so high, and the wind so violent, and blowing off from land, that we could not make the shore. The ship *Fort-William* lost her main-top and mizen-mast; she could not proceed with the fleet: the Briton frigate took charge of her. We passed Madeira at 2 o'clock in the afternoon. North lat. 32 deg. 24 min. West long. 16 deg. 5 min.

Tuesday, 25.—We passed the island of Palma: we had now a more pleasant breeze, a smoother sea, and finer weather, than any we had had before, since we embarked. North lat. 29 deg. 43 min. West long. 19 deg. 18 min.

Sunday, 30.—We had very fine weather and pleasant sailing. Lat. 19 deg. South. West long. 25 deg. 26 min. This was the first Sunday that we could have prayers on deck.

On this day the brethren who sailed on board the *Lady Melville* were very much rejoiced to see Mrs. Ault rise from her long confinement. From the time that she came on board till this day, she had been violently afflicted with sea-sickness. She was now much reduced. Her sufferings were extreme. She was poorly while at Portsmouth, though brother Ault did not then apprehend danger.

On *Monday, 31*, she again sat up a little; she was, during the whole of her affliction, quite happy and resigned, always pleasant and cheerful, enjoying sweet union and communion with God.

Tuesday, Feb. 1st.—Our dear sister Ault still continued much better, and appeared to be fast recovering;

she again rose and was dressed, *but it was the last time*. She could not get on deck, but as the Cabalva was near, and as our venerable, but now deceased father, Dr. Coke, with the brethren Harvard and Clough, were on the poop, looking towards the Lady Melville, she summoned her feeble powers, and after much exertion, with the assistance of brother Ault, contrived to obtain a sight of them from the port of her cabin. It is scarcely possible to describe the affection with which she viewed them, or the enjoyment which the sight afforded her; she particularly rejoiced to see Mrs. Harvard, whom she clearly discerned standing with brother Harvard on the poop, though the distance between the ships was considerable. She afterwards went a second time, and a third time, to view the little company, from which she had been separated nearly five weeks. We almost hoped that now the bitterness of death was past; but alas! this was the last time that she could sit up at all. Our dear sister now retired to her bed, and from this time continued to decline, till Feb. 9, when, about seven o'clock in the evening, while the brethren Lynch, Ault, Erskine, and Squance, were commending her soul to God, silently kneeling on their knees round her bed, she quietly and imperceptibly breathed her last, and her happy spirit entered into the joy of her Lord. So composed was her death, that it could scarcely be ascertained when this life ended, and immortality commenced. For a more full account of her very triumphant exit, we refer you to Mr. Wood of Deptford, to whom brother Ault transmitted an account.

Feb. 10.—North lat. 3 deg. 14. min. West long. 22. deg. 10 min.—The body of the deceased was committed to the deep: brother Squance performed the burial service, and brother Lynch concluded with prayer.

Mrs. Harvard, during the former part of the voyage, was very much afflicted with sea sickness, though since we have come between the tropics, she is perfectly recovered.

Saturday, 12.—For some days past we have had heavy rain. *Wednesday, 9,* we had thunder and lightning. This is generally the case near the Line. North lat. 2 deg. 56 min. West long. 20 deg. 43 min.

19—The ridiculous ceremony, as usual among the sailors, was performed this day, as we passed the Line. During several days past we have had nearly a calm, and

very sultry hot weather. North lat. 00 deg. 18 min. West long. 24 deg. 36 min.

Monday, 28.—The American ships parted company for the Brazils. Dr. Coke sent by them some letters to England. South lat. 11 deg. 11 min. West long. 32 deg. 3 min.

Tuesday, March 1.—The Scaleby Castle left us for St. Helena, in which we sent our letters to Europe. South lat. 12 deg. 47 min. West long. 32 deg. 14 min.

Saturday, 5.—Brother Squance being at this time very unwell, he left the Lady Melville, and went on board the Cabalva, at Dr. Coke's particular request: the Doctor hoped that the change of company would be of service to his health. South lat. 17 deg. 44 min. West long. 33 deg. 12 min.

Wednesday, 16.—The commodore left us, and took our letters to the Cape of Good Hope. South lat. 31 deg. 45 min. West long. 27 deg. 20 min.

23.—This morning the wind sprung up, and toward the evening was very high, though yesterday the sea was so calm that a shark was caught, which is never the case except in calm weather; we had now a very high sea and large swell, which continued for a considerable time, till we had passed the Cape of Good Hope. South lat. 36 deg. 14 min. West long. 19 deg. 00 min.

Monday, 28.—Some time this morning the Cabalva lost sight of the fleet; which was a source of affliction to all our company; we were now separated, and afraid that we should never meet again till we arrived in Bombay, but our apprehensions were soon over; we joined company again the next day. South lat. 38 deg. 11 min. West long. 4 deg. 13 min.

Tuesday, April 5.—We had a storm. The fleet ran 10 miles an hour; the Cabalva with only 2 top-sails close reefed; the Lady Melville had no other than the foretop-sail close reefed; the violence of the wind continued till about 11 o'clock at night, when the wind and sea suddenly fell, and we had a better night than was expected. We were apprehensive of danger from the Telemach shoals, which were supposed to be near South lat. 38 deg. East long. 22 deg. 09 min.

Friday, 15.—Brother Squance left the ship Cabalva, and went on board the ship Lady Melville; he was much the same in health as when he left the Lady Mel-

ville. South lat. 31 deg. 30 min. East long. 50 deg. 43 min.

Wednesday, 20.—We had a fresh gale : a sailor fell down the hatchway of the *Lady Melville* ; his skull was fractured : a man fell overboard from the *Neptune*, and was lost : a man fell from the maintop-mast of the *Elphinstone*. How awful are these providences ! Several sailors have, during the voyage, fallen overboard from the different ships ; and, from the violence of the sea, could not be taken up again. South lat. 26 deg. 32 min. East long. 54 deg. 35 min.

Saturday, 23.—We passed the island of Bourbon. In the evening, though 12 leagues from shore, we very distinctly saw, with the naked eye, the irruption of the volcano ; the streams of fire were seen issuing forth with great velocity ; the mountain being high, the flames at first appeared like a comet in the heavens, with a large blaze of fire following in its train ; it was seen the whole evening, sometimes blazing out very bright indeed, but at other times feeble and dim. South lat. 21 deg. 58 min. East long. 55 deg. 50 min.

Sunday, 24.—Passed the Isle of France early in the morning. South lat. 19 deg. 46 min. East long. 56 deg. 44 min.

Wednesday, 27.—At five in the evening we passed the Island of Gallega, about five miles distant : the sounding line was thrown out, but no sounding made at fifty fathoms, though danger was apprehended. Here a Frenchman resides, with his family, and a few slaves.

Tuesday, May 3.—This day God has visited us with a most awful and afflictive dispensation. Our highly esteemed and venerable head is taken from us. *Dr. Coke is dead.* This morning he was found dead in his cabin. While we view every circumstance of this most distressing visitation, we are led to wonder and adore. The event would have been less alarming had he been encircled by his friends, who might have heard his latest testimony, received his dying instructions, and obtained directions how to proceed in the work of this great mission ; but these advantages were not enjoyed, and we are now left to lament the departure of our *Elijah*, and to tremble for the cause of God. *He is gone !* and he is gone to receive a crown of righteousness that fadeth not away. His death, though a loss to us and to the cause of God,

to himself is infinite gain. Though sudden, his death was glorious : he died in the work of God, with his soul fired with an ardent desire and zeal for the enlargement of his church, and the Divine glory. For some time before his death, it appeared that he had no desire to live, but to see the gospel established in Asia. He frequently observed, that he had given up his life to Asia ; and it is astonishing with what assiduity he pursued his object. Though near 67 years of age, in a short time he acquired such a knowledge of the Portuguese language, that he had written many sermons, and translated many hymns : this work he was engaged in but yesterday, and he is now enjoying his reward. Thus did he

“ His body with his charge lay down,
And cease at once to work and live.”

About 6 o'clock this morning the captain sent for brother Clough, and communicated to him information of the death of Dr. Coke, which had been first discovered by the servant, upon his entering to call the Doctor at half past five, which was his usual practice. He was found lying upon the floor in a lifeless state. Brother Clough immediately opened the melancholy subject to brother Harvard in a prudent way. Upon the first mention of the distressing circumstance, brother Harvard could scarcely receive the information ; but at length being prevailed upon to believe it, he hastened to the cabin of the late Doctor, when, alas ! he found the fact to be mournfully certain. The corpse of the Doctor, which had been moved from the floor, was laid upon the bed : it appeared but little discomposed : a placidity rested upon his countenance : his head appeared turned on one side. The surgeon, after examining the body, gave it as his opinion, from the Doctor's habit of body, that his death might have been produced by an attack of apoplexy. It is supposed, that he rose in the night to reach something that he wanted ; and, the stroke coming upon him, he fell in the posture in which he was found by the servant : this must have been about midnight, as, when discovered, the body was quite cold and stiff. It is evident that the Doctor must have had an easy death ; since neither Captain Birch nor Mr. Harvard heard any straggling or noise, which they would undoubtedly have

done had there been any, as each of their cabins immediately joined with the Doctor's, and were only divided from it by a very thin wainscot partition.

Captain Birch very kindly offered a boat to proceed to the Melville, and brother Harvard wrote a note to the brethren on board that vessel, to prepare their minds for the scene which awaited them. When the note was read, all were as though thunderstruck; the brethren felt as if they were electrified even to stupidity, and could scarcely believe what they read. While thus exercised, sometimes gazing on the note, and then speechless looking at each other, the surgeon of the Lady Melville entered their cabin, with a letter from Captain Birch to Captain Lochner, stating that Dr. Coke was dead. All their fears were now realized, and they hastened to their brethren on board the Cabalva; our meeting on this occasion may be more easily conceived than expressed. After consulting together it was resolved to apply to Captain Birch for the preservation of the mortal remains of our *departed father in the Lord*. Brothers Ault and Clough waited upon the captain; he heard them with great attention, but stated difficulties so many and so insuperable, that after maturely weighing the subject, we all concluded that it was most proper to desist. Captain Birch wished us to pursue our own plan, with respect to the interment of our venerable friend, and politely sent a note, desiring to know how we intended to proceed, stating his desire *to shew every respect to the memory of so worthy and excellent a man*.

At five o'clock in the evening the corpse was committed to the deep; this was a most solemn and affecting time, the captain, the passengers, and the whole of the ship's company, shewed him every respect; the deck was crowded on the occasion; a large, thick deal coffin had been made, and holes left in the bottom. The body was placed therein, and being nailed up, was laid on the leeward gang-way starboardside, respectfully covered with signal flags. The awning was spread, the soldiers drawn up in a rank on deck, the ship's bell called together the passengers and crew, and all seemed struck with silent awe. Four cannon balls had been placed in the coffin, decently tied up in as many bags, and placed two at the head and two at the feet of the corpse. Brother Harvard read the burial service, brother Ault then

delivered an address suited to the subject, in which he spoke of the character, respectability, and general usefulness of the Doctor, and of the happiness of the righteous dead; and from the sudden and unexpected dissolution of one who was but yesterday in life, took occasion to shew the necessity that lay on each individual to make a speedy preparation, and stand in constant readiness for death. Brother Lynch then read the 51st hymn, on the 53d page, *Hark! a voice divides the sky, &c.* and concluded with an appropriate prayer. The whole of the service was interesting and impressive, and the solemnity of the occasion appeared to be felt by all present; some were visibly affected: may the impressions issue in their salvation! The corpse of the Doctor was committed to the deep, South lat. 2 deg. 29 min. East long. 59 deg. 29 min. to wait the resurrection of the just.

As we have no doubt but every information respecting so valuable and worthy a man will be acceptable, we copy brother Clough's account of the Doctor, which embraces chiefly the latter part of his life, from the time of his leaving London. Brother Clough being much with him, had an opportunity of knowing much of the Doctor during his short stay at Portsmouth, and on the voyage. The propagation of the knowledge of Christ in Asia was a subject which had rested on the mind of our late venerable father for more than 20 years, but (according to his own account,) he received a stronger and clearer evidence of the will of God on this subject, in May, 1813, and was then more especially convinced of the absolute necessity of adopting immediate measures to hasten that important period, when the heathen shall be given to our Lord Christ. His zeal, fortitude, and patience (in contending with difficulties which invariably stood in the way of so important an undertaking, from the above period till he left London,) are too well known by many in England to render any further information necessary.

BROTHER CLOUGH'S ACCOUNT OF DR. COKE.

1813.—*Dec. 10.*—We left London and proceeded to Portsmouth, where we were to embark. I have seldom seen the Doctor more lively and happy than he has been

this day ; he considered this as the commencement of his mission, and the thought that he had so far succeeded in obtaining the consent of Conference, with six missionaries to accompany him, (and that these were all either gone or on their way to Portsmouth,) afforded him unspeakable pleasure. His happy soul would frequently break forth in loud praises to God, who had thus far opened his way to the East. When he had collected his little party at Portsmouth, and they were all assembled round him, he lifted up his heart and hands to God, and broke forth in the following language : *Here we are, all before God, now embarked in the most IMPORTANT, and most GLORIOUS work in the world. Glory be ascribed to his blessed name, that he has given you to be my companions and assistants in carrying the gospel to the poor Asiatics; and that he has not suffered PARENTS, BROTHERS, SISTERS, or the DEAREST FRIENDS, to stop any of you from accompanying me to India.* At this time he seemed as though he had not a dormant faculty about him, every power of his soul was now employed in forwarding the work in which he had engaged.

We stayed several days in Portsmouth before we went on board, during which period his whole attention was fixed upon his work, and he was unwilling to attend to any that was not connected with it : from morning to night his eye was fixed upon it, as the eye of the racer who continually keeps the prize in view. He would frequently address himself to me, in language like the following :—*Brother Clough, what we are now doing I am certain is for God ; and therefore what our hands find to do in this cause, let us do it with all our might.* Here I might mention a circumstance which took place between us, a little before we left London. As we were travelling in a coach, upon some business relative to the Asiatic work, in one part of our conversation, I presented a small paper for him to read, which was not altogether connected with the subject in hand ; *Brother,* said the Doctor, *I beg your pardon, but excuse me, I am dead to all things but Asia.* Though I wished him to read the paper, yet I admired his unremitting zeal in so holy a cause. I confess, it was one of the most powerful and instructive lessons to me, and necessary to be observed in my future life and conduct. I need not add any thing more about

him ; while at Portsmouth, there were several who had the opportunity of observing his conduct, both in public and private, who are better able to do justice to such a combination of talent, holiness, and zeal.

Early on the morning of *Dec. 30, 1813*, the signal guns were fired from our commodore, for the fleet to unmoor. I hastened to the Doctor, to inform him of it ; upon receiving this intelligence, he exceedingly rejoiced. The long-wished-for period was arrived. I collected his remaining scattered articles ; meantime a servant of Captain Birch's arrived, leaving a note for the Doctor, containing information that our ship unmoored at 7 o'clock in the morning, and was then under weigh to St. Helen's. After the Doctor had made the necessary arrangements, he took his leave of his friends at Portsmouth, with that feeling and affection characteristic of his regard for them : yet with that fortitude of spirit, which pourtrayed a mind convinced of the necessity and importance of his absence from them ;—whilst they, as a people who had interest in the court of heaven, offered up their prayers to God, that his aged and venerable servant might, though in the evening of his days, so shine in Asia, as to introduce the glorious morning star of the gospel in these benighted regions.

When we had arrived safe on board, I was ready to conclude that every anxious thought had taken its flight from the Doctor ; I procured the carpenter to fix up his bed ; after he had taken proper refreshment he retired to rest, and slept as comfortably as though he had been on land. The next morning he rose, and commenced his usual practice, as one amidst busy multitudes alone ; he wrote several letters to send by the pilot to land, when he left the ship. The ship's company began soon to notice him as being a singular character. When we came to the Bay of Biscay, and had to contend with gales of wind, and tempestuous seas, the Doctor seemed alike unmoved, and pursued his labours of prayer, study, reading and writing, with as much settled composure of mind, as though he had been on land. Now it was that the Doctor, who had been to the present a suspected person, began to gain the good opinion, attention, and even respect of all of the passengers. His polite and easy address, his attainments in literature, were conspicuous traits in his character, and these, together with

the sacred office which he sustained, attracted the veneration of all.

On *Saturday, Jan. 8*, Dr. Coke proposed to give a short lecture upon some passage of scripture the next day, after the captain had read prayers on deck: this offer was not denied, but, the weather being unfavourable, we were prevented from having service in the intended manner. However, this offer of the Doctor's was not afterwards entreated; this was rather a painful subject of reflection to him, but he observed, "I believe our captain has his reasons for it." Since the Doctor's death, Captain Birch informed me that his instructions from his employers were, that "he should go on just as usual;" the captain added, that it "had frequently been a matter of pain to him, to hinder so excellent and valuable a man from doing all the good in his power. I cannot express the regard and respect which I have had for Dr. Coke, since I have had the honour and very great pleasure of knowing him;" but many of the passengers were disappointed; they frequently expressed their sorrow and regret that Dr. Coke could not fulfil his promise.

In the whole of his voyage he seemed to live with his mind fixed on that passage, Eph. x. 16, *Redeeming the time*. He had no idle moment, though in a ship: the work in which he was engaged occupied his attention next to communion with God; every action of the day tended to forward the work of God in Asia. In the beginning of the voyage he corrected part of the Old and New Testament of the Portuguese Vulgate; this he intended to print immediately on our arrival at Ceylon; but when reflecting on the importance of setting the press for the Old and New Testaments, and the infancy of our work, it was thought proper to defer that at present, and begin with something of less magnitude, such as Tracts, Prayers, Hymns, Sermons, Portuguese Prayers, and translate our Hymns; I believe he has translated nearly 50.

Drawing near the line, I began to have serious impressions that the Doctor would materially injure his health, and expressed those fears to Mr. Harvard, who was fully of the same opinion. I also consulted several medical gentlemen on board the ship, who were witnesses of his conduct; and they gave it as their decided

opinion, that if he pursued the same line of conduct in India, he would very soon injure himself. But the difficulty was how to prevail upon him to give up any, or almost the whole of that employment in which he so much delighted, and which he considered of such importance. However, I would say, " Doctor, you certainly must take a little exercise in the open air upon deck ; it will undoubtedly be conducive to your health ;" he frequently complied ; at other times he would refuse, stating, (no doubt, what in some respects was true,) that the motion of the skip was a great deal of exercise to him. Knowing the delight he took in viewing any thing that was curious or new, I sometimes had him out several times in a day, to see shoals of flying fish chased by a dolphin ; a shoal of porpoises ; the catching of a shark ; to see a whale, or view an island ; and he always thanked me for giving him the information. He also took great delight in viewing the beautiful appearance of the clouds about sun-set, which in those latitudes are strikingly grand ; and on these occasions I could sometimes keep him upon deck for half an hour ; yet he laboured very hard, and always rose with the sun ; so that when we were under the line, he began to be a little out of order ; but soon recovered ; and from that period until we got round the Cape, and near the line again, he was as active and lively as I ever knew him to be. Yet, I believe this kind of labour was too severe for a man of his advanced age in this hot climate, and I am sorry to add, not only from my own thoughts, but also from the judgment of the above-mentioned medical gentlemen, that it was one means of hastening his sudden death. Yet while we view and deplore this conduct, as exemplified in the case of our venerable leader, it is a standard of emulation, at which all young ministers ought to aspire ; and even our passengers confessed that Dr. Coke's conduct was a tacit reproof to all. The only way in which I can account for his unremitting labours is this :—that as Asia had so long occupied his serious attention, and to send the gospel to so great a number of immortal souls, who were in heathenish darkness and superstition, was now the chief concern of his life ; as more than once since we came on board, he had told me that if he had not succeeded in establishing the present mission, he believed it would have broke his heart ; but having so clear a dis-

covery of the will of God on the subject, he cast himself upon his direction, fully persuaded that his way would be opened; and having so far succeeded, he took it as a proof of the divine approbation of the undertaking, and now determined to spend and be spent in so glorious a cause. And now having made a beginning, by translating and composing in Portuguese, he experienced great joy in his soul; and when he had composed a short sermon or prayer, he always read them to us with joy and gratitude; but that which afforded him the greatest joy was, when, in our prayer-meetings, we sung his translation of our hymns into Portuguese; and which (according to our judgment) were translated astonishingly well. Among all these labours, our ever dear father enjoyed deep communion with his Lord and Saviour; this we felt both in our public and private meetings, when he had the soldiers together who desired to flee from the wrath to come. How lovingly and earnestly he would address them! and how fervently he would address the Lord Jesus on their behalf! These little meetings he considered as dawnings of the gospel in the East. One trait in his character while on the voyage I ought not to omit: when at any time the weather was stormy, or when on any occasion there appeared any fears or alarm, he would encourage the passengers, by observing in what small ships he had frequently taken long voyages; what distressing scenes he had witnessed, and how far short this came of what he had witnessed; then he would remind them of our fine large ship; our comfortable accommodations, &c. &c. and the goodness of God in preserving us from day to day; and that he had no doubt but that the same God would bring us safe to the end of our voyage, and that all things would be for the best. Thus, while he encouraged their hopes, and enlivened their apprehensions, he gained their approbation and esteem.

Those of our company who were on board the *Lady Melville*, began morning and evening prayers on their entrance into the ship; and also class-meetings every Sabbath. This they always found to be a soul-reviving and strengthening mean of grace. They had from one to three persons who met with them. Their evening meetings were generally attended by several soldiers: and for a few Sabbath evenings their cabin was very well

filled. And on *Sunday, Jan. 30*, several of the military and ship's officers sent a note, informing them, that if agreeable, they would attend the evening prayers. To this request the brethren cheerfully acceded. Brother Squance, after reading a chapter, spoke about 20 minutes on Heb. ii. 3. After the conclusion of the meeting, they expressed thankfulness. On the next Sabbath evening, as the cabin was too small, the military officers requested them to accept of their large cabin, as several more gentlemen and ladies intended to attend the lecture. The captain, with most of the passengers, and several of the ship's officers, attended. The next Sabbath evening, as one of the military officers was unwell, the brethren were requested to stand in the steerage. This was just what they anxiously desired, as all the soldiers and sailors who had wished to hear, might there have an opportunity. From this time, (*Feb. 6*.) each brother preached in his turn during the voyage. For these opportunities the brethren were truly thankful to God. They also commenced the duty of visiting the sick; and continued this practice till they left the ship: they found this also to be profitable to themselves.

April 8, being Good Friday, and *10*, Easter Sunday, being separated from all our religious friends, and from the church of God in Europe, with whom we had spent so many Christian Sabbaths, and days of communion, and who on these occasions were solemnly commemorating the dying and risen Saviour; we considered it our duty and our privilege to partake of the sacred ordinance, which we blessedly experienced to be owned of God.— From the Doctor's death till our arrival at Bombay, we had no opportunity of an interview with each other. Shortly after we cast anchor on the *21st of May*, brothers Harvard and Clough visited those of the Melville. It was then realized that no letters or papers among the Doctor's papers authorised us to become his executors, or to draw money for our support. The brethren stated Captain Birch's friendship; and that a simple, plain statement of our case had been given to him, with which he appeared to be well pleased; and promised to render us every assistance in his power. Immediately on his landing in Bombay; he represented our case to Thomas Money, Esq. and to several of the principal gentlemen of Bombay; so that when brother Harvard, whom we

appointed to act in our name, presented to him a letter, which Dr. Coke had had to that gentleman) he was received as a friend : and at once proposed to advance money to us on the respectability of our society. And also kindly assured our brother, that were it not for the delicate state of his health, he would feel pleasure to accompany and introduce him to the governor ; to whom the Doctor had recommendatory letters from gentlemen of the highest respectability in England. But this also Captain Birch most generously undertook and performed.

His excellency received Captain Birch and brother Harvard with the utmost politeness ; and during breakfast, observed the high opinion of some noblemen in England of the loyalty and usefulness of the late Rev. Mr. Wesley, and talked of Dr. Coke and his death : and in a private way gave orders to his secretary to order a house in the fort for us. But this being previously occupied, he appointed his country-seat at Parell, five miles from town, for our residence. But at this time we received information that the ship *Spencer*, of 650 tons, Captain Mitchell, would sail for Ceylon very soon ; we determined to avail ourselves of so favourable an opportunity. Of this we informed his excellency in our letter of thanks which we sent him ; and then removed, *May 27*, from the inn to Parell. We now expect to sail on the 17 inst. but as several friends and a medical gentleman highly disapprove of sister Harvard, in her present state, going to sea, brother and sister Harvard must remain here for some time. We have already drawn on Mr. Money for 600 rupees, which we hope will nearly clear us out of Bombay.

We have felt considerable pain on account of the vast expences necessary on an unsettled state in such a place as this. These in detail you may expect in our next. Captain Birch has also advanced us £400 which the Doctor lent him in England, as his own property. And though he believes it was designed for the use of the mission, yet he considers it his duty to have a draft from us on you for the amount ; which we have given him at three months after sight, and which we hope you will thankfully accept. This we purpose to deposit with Mr. Money, and take a draft on his agent in Ceylon, for the amount : and on this ground we intend to proceed

till we receive further instructions from you. We shall leave a considerable quantity of our articles with brother Harvard, in order to dispose of them.

We feel both duty and gratitude constrain us to inform you, that under God, the favourable reception we met with in Bombay, and escaping the troubles which we dreaded, are principally owing to Captain Birch — During the whole of the time that our late father and friend was with him, he evidenced the utmost respect for him; and still more so, if possible, to his memory after his death. He felt as a tender friend for us all; he ever partook of our feelings, and always assured us that we had not so much to fear as he thought we dreaded. His report of us to his excellency the governor, to Mr. Money, and many other gentlemen, before an evil report, or an unfair statement of our case could circulate, prevented troubles, expences, and afflictions, which otherwise we must have fallen into. Besides, his proposing to advance us the £400 raised our credit. And we are decidedly of the opinion, that he justly merits the warmest thanks either of your committee, or the Conference; as we are certain that his generous mind is above every other kind of acknowledgment.

We also consider it our duty to inform you, that from every information we can obtain of the Isle of France, it would be a very promising place for a missionary. There are several thousands of professing Christians, who have no instructor, and the French language is generally spoken in it. As it is a more cool climate than Ceylon, we have thought that if a missionary was appointed for it, brother Squance, who has a little knowledge of the language, and whose health is delicate, might be appointed for it. But we only suggest the business to you. From what we can learn of Ceylon, if Missionaries were acquainted with the Tamul and Cingalese tongues, (which we are told are not difficult to learn) they might expect to be very useful. And we trust that in humility before God, we may say that we were never more firmly determined to labour for God than we are at present. And also, that we are deeply sensible of our awful responsibility to God, and our venerable fathers, and the cause of God at large.

And now, Rev. and Dear Fathers, being fully sensible that you will not cease to pray for us; and also to





recommend us to the public and private prayers of the churches of God: and requesting any information or direction which you may think proper to give us: and trusting that we shall never forget that we are still Methodist preachers, and ministers of the Lord Jesus Christ—we subscribe ourselves,

Your Sons and Servants in the Gospel of Christ,

JAMES LYNCH,	WM. M. HARVARD,
WILLIAM AULT,	THOMAS SQUANCE,
GEORGE ERSKINE,	BENJAMIN CLOUGH.

P. S. In consequence of a variety of incidents and hindrances, we have only finished the above about 15 minutes before the packet closes; so that our fathers will make allowances for any unimportant mistakes that may be found, as there is no time to revise or correct.

Direct to us at Columbo. From private letters you may receive information on some things which could not be specified here.

LETTERS FROM CEYLON.

EXTRACT OF A LETTER FROM MR. LYNCH,
MISSIONARY IN CEYLON, TO MR. CORDEUX.

Jaffnapatam, Nov. 24, 1814.

My very dear Brother,

From our letter to the Missionary Committee, you and our dear friends in London have obtained a general knowledge of our landing and reception at Bombay, and also of our arrival and reception in Ceylon, and the providential door which God has opened for us. I doubt not that you, with our London friends, sensibly felt for the great loss which we sustained in the death of our father and friend Dr. Coke; and not only on account of our loss, but that of the church in general. How unsearchable are the divine dispensations! How singular the death of Dr. Coke! not in the bosom of his brethren and children in the gospel, delivering his dying testimony to them, as was the case with Mr. Wesley, and many others of our fathers and brethren in the gospel: but on

the great deep, with a little company of inexperienced youths, whom he was carrying to plant the gospel among the heathen, with his heart exulting in the glorious prospect of the success of their humble labours, was he suddenly and unexpectedly snatched away, without even one of them to witness his last moment! Had he been so snatched away five months sooner, my dear brethren and myself would still have been in our native country; and, perhaps, for many years to come, Methodist missionaries would not have visited Asia! What we know not now, we shall know hereafter; but we know at present, that God does all things well.

Some good, I believe, has resulted from our orphan state; for persons of great respectability in civil life, have felt very tenderly for us, as having sustained so great a loss; and, believing that our simple design was to instruct the poor heathen in the principles of christianity, they have favoured us with uncommon kindness and encouragement. Deprived of our honoured friend and father in the gospel, to whom we all looked up with respect and affection, we, perhaps, were led to cast our care more on our heavenly Father, than otherwise we would have done. If ever men felt disposed to submit themselves to God and each other, I believe we did on the trying occasion. It is true, we are now separated several hundreds of miles from each other; but we can have a letter from the most distant in seven days; which to us is an unspeakable comfort. Brother Erskine is three hundred miles from me, and thirty from brother Clough, and about one hundred and fifty from brother Ault, who is nearly two hundred miles from me. On account of brother Squance's delicate state of health, he has lately removed to Columbe, as it is the most healthy place in the island, or perhaps in India. Brother Squance has made great progress in the language. At present, we are engaged in teaching the English language to children of the natives, and grown people; which is rather a furtherance to our learning their language. I am persuaded that we are useful to several English and Dutch families, who had no religious instruction; and I hope that, after we shall be able to preach to the natives, there will be no great difficulty in forming classes of them. Several of the European Christians will be ready to afford us very considerable assistance.

The Roman Catholic Christians here are scarcely a remove from the heathen; and many of the Protestants have little or no idea of the Lord Jesus. Both Christians and heathens are marking our conduct; *this* must preach in India.

At present I have more than 50 scholars, and I find great pleasure with them: for minds capable of receiving instruction, I find them equal to any I have met with in Ireland.

Though God has wonderfully opened our way, our great work, as well as our grand object, is to keep the life of God in our own souls, and to lead others to enjoy the same blessing. We feel our insufficiency for the great work in which we are engaged; but we have a degree of faith in God, who, we know, wrought by us in our own country, that he will work by us here also.

I can give but very little account of the island, or manners of its inhabitants. The climate, though warm, is not intolerable. For two hours in the morning, and two in the evening, it is most delightful. The inhabitants are exceedingly indolent. The cocoa-nut-tree is a nursery for idleness, as a small garden of them supplies a family with every thing they want. From them they get meat, drink, oil, &c. and even timber to cover their houses.

I am, your's, &c.

J. LYNCH.

P. S. Both myself and brethren are at a great loss for school books. We want a great many primers and spelling-books, and also grammars. And if by any means the British and Foreign Bible Society could send us about 200 New Testaments, and 50 or 60 Bibles, we could distribute them as much to the glory of God as they could be distributed in any part of Europe. Please to inform sister S. B. that I have already distributed the Hymn Books she gave me, and that to some of the most dignified, sensible, and pious people in Ceylon; I believe much good will result therefrom. Indeed the good sense, elegant poetry, and pure English of the hymns, have raised their authors, the Messrs. Wesleys, greatly in the esteem of those that have read them.

FROM MR. LYNCH, TO HIS FRIEND IN DUBLIN.

My dear Sir,

Ceylon, Nov. 24, 1814.

I send you enclosed a letter from my brother Hugh, at Gartmasson, as I doubt not but you and our dear friends in Dublin will rejoice to hear of our prosperity. If you judge that any thing in the inclosure is worthy of publication, you may extract it, and forward the letter immediately to my brother; I believe God is opening an effectual door for the gospel in India. Brother Harvard, whom we left at Bombay, has formed a class of truly awakened members, and is leaving them under the care of a truly awakened leader, who was brought to the knowledge of the truth in England; and though more than five years in Bombay, has always retained his peace. I lately had a letter from an unknown friend at Madras, who had been a member of our society in England, and has been five years in India. He informs me that he has formed a class, and most earnestly entreats one of us to visit them. "My heart and my house," says he, "are open to you, and the society will receive you with open arms." Lieutenant Hunter, the Port-Adjutant of this place, (Jaffna) has just received a letter from a son he has in Madras, from which I infer he is one of the class, and truly alive to God. The Rev. Mr. T———, of Madras, has written to the Rev. Mr. T———, his friend at Columbo, requesting that if any more missionaries from our society, be sent to Ceylon, one may be sent to Madras. In Ceylon there is work, yea, there is the utmost necessity for three times the number of missionaries that are in it, and I do trust that God will send them. Surely such of my young brethren, in Ireland, as have faith and fortitude to come over and help us, will even in time receive double at the hand of the Lord. I am still decidedly of opinion, that brother G. Ousley should have been with us; his experience and zeal would have been a great advantage, now that God has been pleased to take from us our venerable father and friend Dr. Coke. I also wish that my dear friends, Mr. and Mrs. F. were with us. Pious sisters in this country would be of far greater use among the native women than their husbands, as the latter can have little or no access to them. The late Mrs. P. was of more essential use to the souls of both natives and European women than all

the missionaries on the island besides, although there were several of them. I have met with several women who were brought to God by her.

FROM MR. LYNCH TO HIS BROTHER.

My dear Brother,

In my last of *September 15*, I gave you such information at that time as I thought necessary. Since then very little of importance has taken place. We have opened a school, and have about 40 scholars; several of them are heathens, but evidence a desire and a capacity for instruction, and do not appear to be behind any children in Ireland in aptness to learn. Very few, even of grown men, wear any clothing higher than their loins; so that the most of our pupils are naked from the waist up, and several of them are young men: but we hope in some time to prevail on them to cover all their bodies: for nothing must be attempted on a sudden with the natives. Two of the Braminical priests have called to converse with us. We could converse very imperfectly with them, as we had but a very bad interpreter. They do not appear to be alarmed at our coming among them; but told us, that all the country knew that good men were come to live amongst, and to instruct them. The converted Moor-man (whom I mentioned in my last letter) has from five to forty Mahomedans with him every day, to whom he reads such parts of the Koran as mention Jesus Christ, and shews the same to them in the Malabar Testament; and what is most astonishing, he lives in peace and safety in the midst of them, and they hear him patiently, and with apparent satisfaction. We now live in his house, which is one of the finest in Jaffna; and he and his brother-in-law, who has also embraced Christianity, live in a comfortable little house in the garden; so that we have every opportunity of being useful to them. It is generally believed that God is about to do a great work among the Mahomedans; and we humbly trust that our coming among them at this favourable time is of God; and we have reason to believe that they have already received a favourable opinion of us. We have met with a few truly pious people; one, a lady, who about eight years ago was truly happy in

God, but retained her peace only a few months. She was greatly astonished to learn, that thousands in Great Britain have for many years enjoyed the same blessing, (some I knew for forty years) which she then did. She, with many others, who had never heard of the doctrine of holiness, thought it very strange at first; but after a few conversations on the subject, they cordially received it, and now bless God for the comfortable hope of being cleansed from all unrighteousness, as well as to have the forgiveness of sins. Notwithstanding all this, we have not attempted a regular class. Sir Alexander Johnson, the Chief Justice of the island, has advised us to commence preaching by an interpreter: I intend, please God, to do so as soon as I can procure one. In my last I gave you a promise of a few extracts from letters which I received on the subject of our mission, I now attempt a fulfilment of that promise.

So far Mr. Lynch; who transcribes a series of letters which passed between himself and several pious characters, all interesting and highly honourable to these friends. An extract from three or four of them we here subjoin.

Mr. Lynch, before he and Mr. Squance left Colombo, having addressed a letter to a friend in Madras, requesting him to forward some letters to Europe, received some time after the following letter:—

Dear Sir,

Madras, August 19, 1814.

I am sorry to see how long I have been acknowledging the receipt of a packet from you, including a letter from the Methodist Missionary Committee, and one to Miss Squance. I gladly undertake to forward them to England, and would have informed you sooner of it, but from the weak state of my health, I cannot, by any means, do one half of the things I would; and am obliged to draw largely on the divine and human patience and forbearance with me. I have seen with much pleasure in the newspaper, a report of the arrival of yourself and your brethren at Bombay, and trust that you are all come devoted to the work of the Lord among the poor heathen, in simplicity and godly sincerity. I was well assured of the very liberal reception you would receive from the Honourable and Rev. Mr. T——,

my much esteemed friend: in him I know you will find a generous patron, he will never be unmindful of you, so long as you persevere with diligence and zeal in the work you have undertaken. You have already felt his kindness, and I trust will have pleasure in studying to give him satisfaction. I doubt not but he has particularly impressed on you the obvious and extreme importance of an immediate and persevering study of the native languages. Set yourselves to this work with all your hearts. I well know how much Mr. T——— is interested about this; I have witnessed his great uneasiness, that some other missionaries, who were in Ceylon before you, minded it so little, and were so soon discouraged. He will rejoice to see another mind in you; and this joy I trust you will give him, assured that it is joy for the poor heathen. O that they may know the Lord! and that he may be glorified among them! Remember continually who it is that calls out, "Lions, Lions in the way;" and who it is that challenges, "Who art thou, great mountain?" I have heard with great concern of the death of the venerable Dr. Coke: your letter gave me the first information of it. However, though dead, I hope he will be found still speaking, and particularly that his zeal, admirable as it appears, in the love and service of the Lord, and the souls that are perishing, will provoke many. And now commending you, dear Sir, and all your brethren, to the grace of God, for the good work you have chosen, and myself to all your prayers,

I remain, your's, sincerely, &c.

On Sept. 14, the Rev. Mr. B. wrote to the two brethren as follows:—

Dear Sirs,

I received your very welcome letter yesterday, and will not lose another post before I thank you for it. It gives me great pleasure to hear that you are arrived safe and in good health, and also that you have had such attention shewed you on your way, and upon your arrival at Jaffna. I am also greatly pleased to see in your letter a strain of content, and a disposition to take things as they are, without giving way to uneasiness, and repining at what cannot be mended. I shewed your letter to the

governor, who felt nearly in the same manner on the subject as myself; we both augur well of your success. Your account of Mr. M.'s reception of you is very gratifying, and I have no doubt but he will continue your friend. By a letter from you to Mr. T. which he has just sent me, I find Mr. Squance's health is improved, which gives me much satisfaction. My own seems to be quite re-established. You will, no doubt, find in Christian David a most venerable friend and assistant. Pray remember me kindly to him, and assure him of my regard. I am also much interested about Daniel Theophilus, (a convert from Mahometanism.) I hope he will communicate freely his wishes upon any subject, when he is in want of favour or assistance. I expect every day an arrival of Tamul New Testaments; pray let me know your wants in that language, or in any other matter where I can be of use. Be assured that my will and constant desire is to do every thing in my power either to forward the benevolent and pious designs of your mission, or to contribute to your convenience and ease. The Governor and Mrs. Brownrigg thank you for your remembrance of them, and desire theirs to be sent you in return. Remember me to Mr. M. and the other gentlemen of Jaffna, and believe me

Yours, faithfully, G. B.

EXTRACT OF A LETTER FROM MR. CHATER,
BAPTIST MISSIONARY, TO MESSRS. LYNCH
AND SQUANCE.

My dear Brethren,

Columbo, Oct. 11, 1814.

I fear you will begin to think of us according to the well-known proverb, "Out of sight, out of mind:" but this, I can assure you, is not the case; few days have passed without thinking and speaking of you. I have now a piece of pleasing information for you. On the 29th of last month my dear partner in life obtained mercy in a trying hour; both she and the little boy (our fifth son) are doing well. Bless the Lord, O my soul, and forget not all his benefits! We have a few pious military friends added to us; one of them, Serjeant-Major Campbell, appears to be an eminent Christian: he possesses, with the gift, the spirit of prayer: I hope he

will be a great help and comfort to us. His wife also is a devout Christian. No doubt you have heard that Mr. Armour preaches in our place once a week in Portuguese, and has congregations of, I think, nearly 800 hearers: this is pleasing. I am almost ready to begin in Portuguese and Cingalese; I shall have then, I hope, a wider field for exertion than at present: and O that God may crown all our labours with divine success! I long to be able, and to obtain liberty, to try the same means in Columbo, that were so successful and useful under the instrumentality of the blessed reformers, Wesley and Whitfield; I mean, field, or rather street-preaching.—As I pass through the streets on a Sabbath morning, I see such numbers passing and repassing, that by any other means will never hear the word of life. I see them, and my eye affects my heart; and I feel the secret wish, I breathe the silent prayer, O that I could stand here, and cast the gospel-net! O that I could stand here, and preach the unsearchable riches of Christ to these lost sinners! Since I began to write, your present and affectionate letter have arrived. We receive them not only as a token of your friendship, but of sincere christian love. We have heard and read with pleasure concerning our dear brother Squance, that his health seems to be improving. May the best of blessings descend on you both in rich abundance! I am, very dear brethren,

Yours in our blessed Lord,

J. CHATER.

EXTRACT FROM A LETTER FROM MR. CLOUGH, TO THE REV. JOHN BARBER, AND THE MISSIONARY COMMITTEE.

Point de Galle, Island of Ceylon, Jan 8, 1815.

Rev. and dear Sir,

I do not know that I can give you any thing more acceptable than an account of my labours, and how the word of the Lord is going forward in this part of the world where Providence has cast my lot. There is, in this place, a very extensive field of labour, particularly among the country-born people, Dutch and Portuguese, and half-cast people, exclusive of the native Cingalese.

There are some young men, from whom I expect great things. They speak English, Portuguese, and Cingalese, with great fluency and ease, and I hope they will soon begin to use their talents by instructing the natives. One of them, who was brought up as an assistant surgeon to the hospital in this place, has lately, in a very evident manner, received the pardon of sin, and has begun in

a very singular way to labour in behalf of religion. On the Sunday afternoon, (which is the leisure time with the people) he takes his Bible in his hand, and wherever he meets with an assembly of people, he begs leave to read a portion of it to them: he then translates it into low Portuguese, and in the best manner he is able, explains it to them. This is of great use, as it inspires them with a disposition to hear the gospel. I am entreated, on every hand, to learn low Portuguese, in order to preach to them. This I hope soon to accomplish, though it will be attended with considerable difficulty, as my labour at present in this place is great, and I have no brother to assist me. Beside the time spent in learning the Cingalese language, I have to preach three times in the week to the same people, and lead a class. Add to this, I have the school to attend to, which engrosses much of my time. I believe this will ultimately be attended with good, as it affords an opportunity of instilling into the minds of the children the principles of the Christian religion; and I have even now the pleasing satisfaction to see some of the young men seriously disposed, and enquiring how they may please God, and go to heaven. These will, I trust, instead of being carried away by the idolatry and superstition of their country, become powerful advocates for the religion of Jesus.

During my short residence in this place, I have been doing what good I could through the medium of interpreters among the Cingalese. I first endeavoured to get acquainted with their priests, and Providence cast me in the way of one of the most celebrated in the island, known both in the Candian and British dominions. He resided for some time with the King of Candia, and is every where extolled for his extensive knowledge both of the religion and literature of the island, as well as of the Oriental languages. After about two months acquaintance with him, he, from the deepest conviction of mind, expressed a strong desire to throw aside his priestly garments and situation, and embrace Christianity. But he was aware that by this step he would not only lose every thing he had, and all means of support among the Cingalese people, but also be in danger of losing his life. As I knew his excellency, the governor, favoured religion, and was a decided friend to the propagation of the gospel among the natives, I made bold to represent the case to him, and received an immediate answer which gave us an entire satisfaction; viz. that he would not only defend him from all assaults, but, in case he forsook his priestly emoluments, he would allow him something to subsist on. We then made arrangements for his baptism, which was to be performed in the church at Columbo. At this time, I received a letter from Columbo, stating, that brother Squance had left Jaffna on account of his health, being seized with a fever, which they expected would carry him off speedily. He having no brother there, I was requested to go to him without delay. When I left the priest I ordered him to remain quiet until he received further directions from me. I had not been absent a week before the matter was blazed abroad through the district, and came to the knowledge of the high priest, who was so alarmed by the intelligence, that he assembled fourteen of the head priests, and sent them to prevail upon him, if possible, by some means or other, to abandon the idea of embracing Christianity; stating, that if a priest of his rank and respecta-

Witly in the religion of Boodho, forsook them, it would not only disgrace his own character, but injure the cause in general. However he continued immoveable, and the matter spread so rapidly, that before the fourteen left him, they were increased to fifty-seven, using every possible method to prevail upon him to continue as he was. Besides the priests, there were his family connections, some weeping, some scolding, and others threatening to put an end to their existence. Many head men of the district came to him with large presents, observing, "If you forsake the priesthood, it will ruin our religion in this country." However, he broke through them all, and made his escape at the hazard of his life. He got from his temple in the country, to the house of an European in the fort of Galle, where he met a letter from me, desiring him to go to Columbo without delay. On this occasion, the Right Honourable Lord Viscount Molesworth, Commandant of the Fort, behaved not only like a friend, but like a Christian, who had the work of God at heart. He took him into his own house, and when he came off to Columbo, gave him money sufficient to bear his own expences, and those of the men who went with him as guards. It would be ungrateful and unjust were I not to mention his Lordship's unremitting kindness and attention to me while I have been labouring in this place. Not content with a general countenance, he condescended to offer to assist and co-operate with me as far as lay in his power in any thing when I thought it necessary. Hence in all my intentions of public plans, &c. I have had his superior wisdom to consult, I have always found him willing, and pleased to do any thing for the furtherance of the work of God, and particularly as relating to the natives. Both officers and men have a bright example in the character of his Lordship. He never absents himself from church except in a case of absolute necessity, and has even attended my lecture in a private house in the Fort on week day evenings. I may say, he has been to me a Father, a Christian, a Friend, and a Guide.

But to return to the priest. After he arrived in Columbo, he had some severe conflicts both from within and without. He received several letters of a very severe kind. I was almost ready to wonder how he maintained his resolution. In this case we might say of a truth, *Not unto us, O Lord, but unto thy name be the praise!* A day or two before his baptism I called upon him, and found him uncommonly cheerful and happy. "I dreamt," said he, "last night, that my robes were covered with all kinds of filthy reptiles. I was so disgusted at the sight, that I thought I went to a river and cast them in, never to touch them again. When I awoke this morning I found myself naked, and all my robes folded up and thrown on the far side of the room. Now, thought I, God has sent this dream to shew me the bad state I am in, and to confirm me in all my former resolutions, and I am only sorry that I am forced to put them on again." He hardly ever let us rest after this, until something could be provided to dress him in. After his baptism, his excellency the governor sent him two suits of new clothes. He is to have a salary from government as a translator; and is now going to translate the Bible into the two languages of this island, the Cingalese and Paariah or Maggada, which is spoken in the interior. He is to study the scriptures under the care of the Rev. Mr. Armour, who now:

resides in Columbo, until he is qualified to preach. I flatter myself, that, humanly speaking, this man will be capable of doing as much good among the natives as fifty European missionaries. Many of the priests are so shaken by this conduct of their leader, that they also are wishful to embrace Christianity; but there is this difficulty in the way, when they cast off their robes, they lose all, even their freehold estates, if they have any, as our priest had to a considerable amount. But we hope soon to see the people coming over likewise, and then a way will be opened. This morning, after I concluded service in the church, I baptized eight persons, native Cingalese, six of whom were adults. Their confession, which they made at the fount, was as follows: "That they had forsaken all kinds of idolatry; believed in no God, but the great God who made all things; that Jesus Christ was the Son of God, was present in the church, and knew they were going to be baptized and called Christians; that they wanted to love Jesus more; would always pray to him to make them good people, that when they died they might go to heaven."—After this ceremony, I married Philip and Diana, who seemed a most affectionate couple. Should the English keep the island, I hope many more missionaries will be sent out. I think the rest of my brethren will fully agree with me in this, that there is here a fine field for action: a missionary may labour in this island without any kind of restraint from the civil power; on the contrary, he is assisted by it; the rulers being decided friends to the spread of the gospel; consequently, he has only to labour with all the powers of body and soul. On my arrival at Columbo I found brother Squance in a high fever, attended with delirium; he continued so for near a fortnight, and then began to recover. When his strength had increased, the Doctor and the brethren advised me to take him to Galle. I did so, and on the 31st of December, 1814, we arrived here. Since then his strength has increased, and he is now completely rid of every symptom of fever. But I am sorry to say the medical gentlemen are of opinion that his consumptive complaint will carry him off. The people are extremely kind, and pay him every attention. Should he leave us, our loss will be his gain.—During my stay in Columbo, the governor requested me to draw up an account of the priest from our first acquaintance. I did so, and he caused it to be published in the news-paper. The introduction was written by the governor himself. With respect to the language of this country, I can read it tolerably well, speak it a little, and am beginning to catechise the children in it, &c.

ANOTHER ACCOUNT OF THE BUDHIST PRIEST BY MR. CLOUGH.

The manner in which I became acquainted with the Buddhist priest, was, by attending the idolstrous worship and ceremonies.—On these occasions I was always attended by an interpreter, by whose means I was enabled to make many enquiries; and I now particularly addressed this priest, perceiving that he possessed acuteness of intellect, and was acknowledged to be the best versed in the ground work of the religion of Budhu, and in the sciences of the country. I began to take great pleasure in conversing with him; and the

pleasure appearing to be reciprocal, our interviews became frequent and of protracted length; in one of which he requested (hoping it would not offend) that he might be allowed to put a few questions to me, relating to the christian religion, to which, when I readily assented, he began by observing, that man must be acknowledged to possess two spirits or principles of action, the one actuating him to do good, and the other to do bad. He then commenced his questions by asking whether, if the God of the Christians be perfectly holy, that God can be the author of evil; and if not, where did man get the spirit to do evil? I answered, that he got it from his forefathers, who could trace it up to our progenitors, Adam and Eve—He then enquired from whence did our first parents receive this evil? My answer was, the awful consequence of disobedience to their Creator; Whence then, said he, that disposition to disobey God?—Temptation, I replied, and the Devil was the tempter. What, said he, is the Devil? An evil spirit, I replied.—Who, said he, made the Devil, and how did he become evil? God, said I, created him a pure Angel, but on his refusing to give due honour to Jehovah, God appointed him to a place of inconceivable horror, and destined him and his wicked associates to it for ever. The English are printing Bibles in almost every language, which sufficiently treat on this subject, and missionaries are sent with them to explain them; and in the course of God's providence, I and my five companions have come to the Island of Ceylon, and that it was not for the *past* darkness of the Cingalese that God would punish them, but for rejecting the offer of those exalted blessings tendered to them by us. I added, I have now to offer to you the blessings of the gospel of Jesus Christ, and if you reject this offer, you will assuredly be condemned at the last day. Here he began to be greatly agitated, and gathering up his loose garment with a countenance expressive of great concern, he mildly replied, "I hardly know what to do, I have been brought up in the religion I now profess, and am settled in it, I know not how to think about changing it, and it is a thing which I cannot at present determine to do. He then took his leave of me, and I began to suspect that I had offended him. He, however, delayed not long to make me another visit, and we resumed the usual subject.

Perceiving that he continued to be very inquisitive about christianity, I furnished him with a copy of the four gospels in Cingalese, with which he was much pleased, saying, that it was what he had long wished to see, and said, be assured I will read it with great attention; but, may I request an additional favour of you, which is to allow me to trouble you to explain any parts which I may not understand? To this I readily assented, and I presented to him the gospels at his own heathen temple, when some of his pupils preparing for the Budhist priesthood were present, who were not a little surprised at the joy he expressed, and the care manifested in wrapping it up, as being more valuable than gold.

After this, he soon put me to the pleasing task of explaining, to the best of my ability, those things which were rather mysterious to him. After he had read the gospels several times, he began to lament that he had not the Old Testament, supposing it would give him a clear explanation of the New.

I must now pass over a number of interesting evening conversations, and hasten to the interview when he made a public confession of the state of his mind and present views, which was nearly as follows:—

I feel I wish to give you a relation of my present condition, and I believe from what I know of you, that you will not make a wrong use of what I say.—Since I became acquainted with you, your conversation and your answers to my different questions, have made a deep impression on my mind; and during the past three weeks, I have been in a state of great distress of mind. I have frequently returned home after my interviews with you unable to sleep for many nights.

I asked him the cause of this trouble? he replied, that it arose from an apprehension, that he and his countrymen who followed the religion of Budhu, had been mistaken in their religious principles, which was to him a consideration of the greatest importance. He added, that the more he thought on the subject, the more the apprehension increased, inasmuch as the evidences in favour of the Christian Religion were making stronger impressions upon him. I then asked him, whether he thought the God of the Christian was he, who ought to be worshipped in preference to idols? He replied, that he had been considering the subject candidly, as though he were a member of neither communion, and had offered up prayers for direction in a matter so important, and that if he and his countrymen were in error, he prayed that he might receive conviction in the clearest manner, and that a way might be opened by which he might leave his present profession, and embrace christianity, not only for his own good, but for others to whom he would preach it. He added, that the more he prayed, the more did his desire to quit the religion of Budhu increase. He then asked me to assist him in managing this matter, for which his gratitude would be extreme, and that he should think that the great God had sent me from England to Ceylon, on purpose to instruct him, and shew him the right way of worshipping God; and in return should think it incumbent on him, to his latest hour, to make known to his countrymen the blessings of the gospel, which had been thus offered to him through my means.

Perceiving that he was prepared to manifest his conversion, I asked him what he conceived the most speedy and effectual mode of doing it? He replied, "By laying aside my priestly garments, and joining myself to the society of Christians,"—adding, I am in my present situation as comfortable as I can wish with regard to the things of this world; but as soon as I throw off the garment, I shall be deprived of all means of support, and this gives me some uneasiness, and if I embrace christianity I shall be brought into distress, because you know, for some time I shall be of no use to any religion, (meaning he would not be able to preach) yet, if I had only a sufficient knowledge of the Christian religion to enable me to preach it, I believe the great and good God would not suffer me for one moment to want; and one of the greatest acts of mercy you can do, will be to assist me a little in this particular.

At this period commenced the correspondence between me and the Rev. Mr. Bisset, the result of which settled all his fears and tended to confirm him in his intentions. Many were our subsequent

interviews, in which he never failed to express the happiness he enjoyed in his pleasing prospects.—About this time, there was a meeting convened of several Budhist priests on a particular occasion, near Galle, and the meeting was to continue for some days.—I was apprehensive he might be shaken, or not be sufficiently prepared to stand the attacks of such a number of his former acquaintance. I however paid him a visit at this meeting, when they were all not a little surprised; to see me advance; but they were the more surprised, when they perceived my convert advance and join me, we then retired, and I began a very close conversation about the state of his mind, and found him unshaken. I asked him whether he did not feel reluctance at leaving his religion? He answered, that this reluctance was easily overcome, because he was about to receive a better. He added, that he felt no difficulty in casting his lot with mine, and he should be very glad to have the same place with me in the next world, and that he should have little trouble in his mind, if he thought he should be in the same situation with me at the day of judgment.

At this time a singular circumstance occurred, which added importance to all his past conduct. The afore-mentioned assembly of priests availed themselves of opportunities of receiving personal and public improvement, both by day and night, through the means of my faithful convert; and, he being the senior priest, was looked up to for instruction. One evening, when they were assembled, and were expecting him to preach on the religion of Budhu, he pulled out the Cingalese New Testament, and began to read the 1st chapter of St. Matthew, and proceeded to read other chapters, making his observations till morning, by which time he had nearly finished the whole gospel. He was heard with surprise and attention, and they frequently interrupted him, while he proceeded, with questions, which he answered to the best of his ability.

He came to me afterwards, and related this circumstance, and after a long conversation, expressed himself in the following manner, “I am like an hungry man tied to a tree, with a table covered with rich provisions near, but out of reach; and this will be my state till the day of my liberty comes.” We then talked about his being baptized, and he expressed a wish to comply with that ordinance as early as possible, which he considers to be the grand characteristic mark of those who are not worshippers of idols.

Dr. Buchanan, in his “Christian Researches in Asia,” says, “In the Island of Ceylon the population under the British government amounts, according to the best authorities, to upwards of a million and a half; and one-third is supposed to profess christianity.” When at Jaffnapatam, in Ceylon, September 27, 1806, he remarked in his journal, “It will be scarcely believed in England, that there are here protestant churches under the king’s government, which are without ministers. At this time there is not one Protestant European minister in the whole province. I ought to except Mr. Palm, a solitary missionary, who has been sent out by the London Missionary Society, and receives some small stipend from the British government. The only Protestant preacher in the town

of Jaffna is Christian David, a Hindoo catechist, sent over by the mission of Tranquebar. The Dutch ministers, who formerly officiated here, have gone to Batavia or to Europe. The whole district is now in the hands of the Romish priests from Goa; who perceiving the indifference of the English nation to their own religion, have assumed quiet and undisturbed possession of the land."—And when he was at Columbo, in March, 1808, he observed, "I find the south part of the island is much in the same state as in the north, in regard to christian instruction. There are but two English clergymen in the whole island.—I was not surprised to hear that great numbers of the Protestants every year go back to idolatry. Being destitute of a head to take cognizance of their state, they apostatize to Boodha (or Budhu,) as the Israelites turned to Baal and Ashtaroth. It is perhaps true, that the religion of Christ has never been so disgraced in any age of the church, as it has been lately, by our official neglect of the Protestant church in Ceylon. There are now three missionaries of the London Society established in the three different parts of the island. Government has allowed to each of them an annual stipend. In returning from the country, I passed through the groves of cinnanon, which extend nearly a mile in length. The whole of the New Testament has been translated, but only three books of the Old Testament. But even this portion has been translated almost in vain; for there is no supply of books for the use of the people. I reflected with astonishment on the fact, that there are, by computation, five hundred thousand natives in Ceylon, professing christianity, and that there should not be one complete copy of the holy scriptures in the vernacular tongue."

Such is the country, and such the state of religion in it, for the religious instruction of which Dr. Coke engaged six missionaries, and was conducting them thither, when he was "With sudden death, with sudden glory, bless'd."

The reader is desired to excuse the following errors, which were occasioned chiefly by the author's great distance from the press, and his not having an opportunity of correcting the proof sheets:

Page 25,	Line 18,	for Persecutions read Persecutors.
42,	25,	Instances read Objections.
55,	21,	Possible read Impossible.
56,	13,	the read this.
59,	18,	here read have.
72,	3,	Baptists read Papists.
73,	38,	Import read Important.
132,	28,	American read Arminian Magazine.
322,	25,	Gird them, read Gird thee.
330,	21,	Rawson read Pawson.
363,	14,	Expunge to.
366,	28,	for Prompting read Promoting.
455,	15,	1729 read 1799.
486,	2,	two miles read nine.

Vertical text on the left margin, likely bleed-through from the reverse side of the page.



