

intercourse with any Christian friends but the Methodists. By them her dying bed was surrounded, and they followed her remains to the grave. The "remarkably decent looking woman," of whom Mr. Richmond speaks in his beautiful description of Elizabeth's funeral, was the late Mrs. Prangnell, of Merston, the leader of the class there, and truly a mother in our Israel; in whose class Elizabeth occasionally met, and of whom an interesting memoir was published by the Rev. A. B. Seckerson, when he travelled in the island. The singing in the open air, with which Mr. Richmond was so surprised, delighted, and edified, and of which he has given an account at once impressive and attractive, was led by one who has been an important, and is now a venerable, member of the Wesleyan Society at Newport.

As this account has been written partly to correct a mistake into which Mr. Richmond has fallen, it is necessary to take some notice of it before I close. He not only gives no hint of the fact, that "the Dairyman's Daughter" was a Methodist,—this might have been very proper, circumstanced as he was,—but he conducts the reader to the full impression that she was indebted to a clergyman of the Established Church for the instrumentality of her conversion. By this means, not only are those deprived of the honour which is their due, but it is ascribed to a quarter to which it does not belong. On this account, the author of that perhaps unequalled tract has been even severely censured,—not indeed by those who had the privilege of knowing his character, and his truly catholic and most affectionate spirit,—but by those who have been but imperfectly informed of the facts of the case. The matter is scarcely worth explanation, except as it is one of those overwhelmingly numerous instances which abundantly prove that God does work, not as though bestowing his "uncovenanted mercies" sparingly, occasionally, and as an evident exception to his established order, but liberally, constantly, regularly, by the instrumentality of persons not occupying a certain position in what has too often been asserted to be the exclusive order of the ministry. By those who are not in that order God so evidently works, that he is plainly blessing an instrumentality which he himself has created, and which therefore he recognises; and is not overruling in mercy the evil product of human infirmity, and making it an occasion of good.

Whether Mr. Richmond did or did not know that Elizabeth Wallbridge was a member of the Methodist Society, I cannot learn; but I have a full conviction that when he represents her as informing him that she was awakened in the established "Church," by a sermon from a missionary clergyman, it was a mere mistake, very naturally resulting from the imperfect recollection he would have of the terms which she employed. Mr. Crabb would at that time be called a missionary, as the tract of the country over which his labours were spread would then be called a Home Mission amongst us; and as Mr. Richmond wrote from memory, some years after the event had occurred, and when he had left the island, and resided in another part of the kingdom, he might easily confound the words which were floating in his memory, and suppose it was some wind-bounded missionary who had come on shore at the island, while the vessel was detained on the coast.

As the Rev. J. Crabb is still living, now a venerable and highly respected Minister of a congregation at Southampton, and has very kindly furnished the writer of this account with a letter on the subject, an extract from it will set the mistake in a clear and candid light. Mr. Crabb says,—

"You request me to give you some information relating to the conversion of the late Elizabeth Wallbridge, known by the name of 'the Dairyman's Daughter.' Perhaps it is known to thousands that I was the honoured though unworthy instrument of leading her to Christ Jesus, her only and dearest Friend. Several friends have urged me many times publicly to correct the little inaccuracies in Mr. Richmond's narrative; but I have felt very unwilling to do it, lest I should in any measure lessen the importance and value of the tract; especially as those little mistakes no more affect the truth of the facts stated, than if a man were, through forgetfulness, to make a mistake as to the right name of the person by whom a very fruitful vineyard had been planted.

What does that signify when it is seen that the trees live and bear fruit? And no one doubts the fact that it is the Supreme Ruler of the universe who gave life to the trees, and who preserves them in life. I was well acquainted with that highly and deservedly beloved servant of Christ, who visited the interesting family in their affliction; and I once ventured to ask him at his own house,—"Pray, did you know the instrument of Elizabeth's conversion?" "No," was the answer, "but I expect it was under the ministry of a Missionary who was going abroad,—to New South Wales,—I think it must have been Mr. Marsden." The remark evidently showed how he had misunderstood Elizabeth's reference to a Missionary. I said no more, only rejoicing in my heart that the Holy Spirit had converted her. Mr. Richmond must have fallen into the mistake by only writing from his memory some years after the events had occurred, and not having understood at the time the exact import of the words which fell from the dying lips of Elizabeth. I lost sight of her myself for several years, being obliged to retire from my public duties on account of ill health; but one day a friend came to me and said, "I have a guinea sent to me by the brother of Elizabeth Wallbridge for you. It comes from her death-bed, and she desires your acceptance of it as a small token of Christian love to you as the instrument of her conversion." I valued the manner in which it was done, and received the token as the grateful gift of a dying Christian. I love her memory, and rejoice that the memoir has been the instrument of converting and comforting thousands of my poor fellow-sinners; and I most fervently pray that it may long continue to be a blessing to the church and to the world. May all the glory be given to God for all his grace bestowed on us mortals!"

This sainted young woman, the influence of whose fervent and consistent piety has been so extensively diffused, and is still operating on so large a scale, died at Hale-Common, in the parish of Arretton, in the full triumph of faith and hope, May 30th, 1801, in the thirty-first year of her age. On this interesting spot, where "the Dairyman's Daughter" breathed forth her dying prayers, and where "the chariot of Israel and the horsemen thereof" rested for a moment to receive her happy spirit as it was delivered from the burden of the flesh, a very neat little Methodist chapel has, not long ago, been opened.

BENJAMIN CARVOSSO.

Newport, Isle of Wight,
July, 1837.

THE WESLEYAN.

WEDNESDAY, OCTOBER 6, 1841.

The well-written and highly-interesting account of the proceedings of the British Wesleyan Conference and its Committees, which we continue to copy from the *Watchman*, will doubtless be perused with pleasure, by our readers. Every member and adherent of our Connexion must feel anxious to learn the condition and prospects of the Body to which he belongs, and the deliberations and decisions of its Annual Ministerial Assembly. Nor can intelligent and liberal Christians, of other denominations, regard, with indifference, so widely-extended and influential a branch of the universal Church as the Wesleyan Methodists. Christians may differ in their views of minor points of faith and practice, and particularly of ecclesiastical polity, but in all the essentials of Christianity they are one. They think and believe alike, in relation to the essence of "the faith once delivered to the saints." They feel alike; for they uniformly experience the Gospel to be "the power of God unto salvation." They act alike; for they love both God and Man, and "live soberly, righteously, and godly in this present evil world." They all cherish the same sympathy with spiritual distress and danger, and pray for the plentiful and general effusion of the same enlightening and sanctifying Spirit. They labour in the

same field, for "the field is the world." They serve the same Master, for "one is our Master, even Christ, and all we are brethren." They walk in the same path, for the way of the upright is "the way of holiness." And they are all heirs, and shall soon be inheritors of the same celestial land; for "the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Every Christian has three great objects in view—to save himself, to be instrumental in saving others, and to please and glorify God. And these are in perfect accordance with the Gospel, for its high and holy ends are human knowledge, holiness and happiness, and the Divine glory. Now, though we may differ about some of the means of accomplishing these ends, yet, if the ends are really accomplished, we should greatly rejoice. There is joy among the angels of God over one sinner that repenteth; not because some denominational peculiarities are confirmed, or some sectarian interests advanced, but because God's high and holy purposes are achieved and the happiness and holiness of the Universe augmented. Yet human bigotry, under the misapplied and deceptive names of principle and prudence, would pause to inquire into the peculiar means of producing this repentance and reformation, and diligently labour to detect some want of conformity with its own modes of worship or form of ecclesiastical polity. Thus are means preferred to ends, and forms and customs exalted above the spirit and purpose of the Christian Religion. We are not of the number who hold that the end sanctifies the means; but we believe that, in religion, the end cannot be accomplished but by right and proper means, and that when it is accomplished we should merge our sectional views and feelings in the joy and triumph of the Church militant and the Church triumphant.

To every right-minded member of the Christian Church, then, it will afford unfeigned delight that Wesleyan Methodism, viewed as one of the means of the world's conversion, is not labouring in vain. The past year has been marked with fresh conflicts and with fresh triumphs. In all the Districts, except seven, there has been an increase of members. In the mission-field, there are new openings for the promulgation of the truth and new calls for Christian Ministers. The very success of our Missionary Society proves embarrassing, because it creates demands, without adequate means of supply. When will the Christian world awake to its duty and its exalted honour, and, animated with the spirit of faith, benevolence and self-sacrifice, carry the lamp of life into "the region and shadow of death?" Much has been done, but vastly more remains unaccomplished. Let each believer remember that he has something to do; that the Church consists of individuals; that responsibility, toil and reward, are personal; and that without individual effort no progress can be made. At present our Missionary Society is both burdened with debt and in need of a greatly augmented regular income. Shall any Missionary be re-called? Shall any Church, planted in the Pagan wilderness, be abandoned? Shall any Mission-school be closed, and the children sent home to live in endless, hopeless ignorance? Shall the Macedonian-cry—"come over and help us"—be unheeded? The heathen themselves desire the Gospel; and we unto Christ-

dom, if the wants of perishing millions and our blessed Redeemer's last command be disregarded. Let the gold of Ophir be given to Christ and to his cause, let prayer be made for the success of his Gospel continually; and daily shall he be praised, in the extension and increase of his glorious kingdom.

In appealing to the Christian public in behalf of Wesleyan Missions, we may be permitted to urge the peculiar as well as the general grounds upon which such appeals are made. It cannot be denied that, under God, the Churches of Britain and of America are greatly indebted to Methodism. No historical facts are better attested than the lapsed and lukewarm state of both the Established and Dissenting Churches, a century ago, and the eminent usefulness of the Wesleys and Whitefield in awakening and reviving them. Writers of that age, in and out of the National Church, have left dark and gloomy pictures of abounding ignorance, error, infidelity and sin. Dr. Southey declares that "there never was less religious feeling, either within the Establishment or without, than when Wesley blew his trumpet and awakened those who slept." By means of Methodism—as God's appointed instrument—the nation has been restored to life and energy, and that fresh and mighty impulse given to the Churches, which may still be witnessed in the vigorous and successful exertions which are constantly made to extend and establish religion, both at home and abroad. Nor has Methodism dwindled down to a hostile dissenting sect, or confined itself to a contracted sphere. From the beginning it has cherished a peculiar respect and regard for the National Church; it has never assumed the position of broad dissent; it has never sympathised or leagued with the enemies of the Constitution in Church and State; and, on the other hand, it has zealously maintained the rights of conscience and rejoiced in the piety and usefulness of Dissenting denominations. It is essentially the same as it was at the first. It is neither an Establishment nor a Dissenting system. The Providence of God has assigned it a distinct and peculiar position, which we trust it will carefully continue to maintain. Wesleyan Methodism has one object—"to spread scriptural holiness throughout the land"—and it diligently and steadfastly keeps this object in view. It is the friend of all, the enemy of none. Surely a Body of Christians, so originated, actuated and honoured, claims the sympathy and regard of all Catholic and intelligent Christians.

But to true Wesleyans themselves, the report of the recent Conference must be peculiarly interesting, and the statements and appeals in behalf of Missions peculiarly impressive. There are many in British North America and the United States to whom the Gospel, as ministered by British Wesleyan Ministers, has proved "the savour of life unto life." Such, we trust, can never forget the circumstances and scenes of their earliest religious days. For, it may be, from the land of their nativity or the place of their spiritual birth, they cannot, while retaining the savour of piety, forget the honoured instruments of their conversion. To them the contents of our journal will prove refreshing and encouraging. But why should we limit such considerations to them? BRITISH WESLEYAN METHODISM IS THE PARENT OF GENUINE METHODISM THROUGHOUT THE WORLD. The stream of Wesleyan truth and influence, in its course, runs on, and will have its way