

17. The error of pressing etymologies too far not unfrequent. The fault of pressing etymologies too far is more general than we should be apt to imagine. For not only they are guilty of this fault, who explain all words by tracing them to their primitive meaning (which is very common,) but those also who always insist too strenuously on the etymology and grammatical sense of a word. Hence arise many false interpretations and fictitious emphases. But of this more hereafter.

Biography.

MEMOIR OF MRS. ANNA SUTCH, WIFE OF THE REV. JAMES SUTCH, OF HOBART-TOWN, VAN-DIEMAN'S LAND: BY THE REV. WILLIAM BOX.

From the Wesleyan Methodist Magazine

Mrs. Anna Sutch was born at Madstone, in Kent, of parents who were members of the Methodist society. Her mother was an eminently holy woman, and for many years a useful Class-Leader, discharging the duties of her responsible office with great fidelity and kindness, till nearly the time of her death. This very excellent female was not only distinguished for her deep personal piety; but also for her intense solicitude to promote the spiritual interests of her rising family. Frequently did she take them into her closet, in order to counsel them and pray for them; and this was done with so much earnestness and tenderness, that indelible impressions of the necessity and value of vital godliness were made upon the hearts of her two eldest daughters, one of whom is still "walking in the fear of the Lord, and in the comfort of the Holy Ghost." Often has the subject of this memoir been heard to allude, with tears of affectionate remembrance, to those seasons of spiritual good which she enjoyed, when secluded from the world with her pious mother, listening to her instructions, and bowing with her before the throne of grace. Under such religious training, and the ministry of the word, her desire for personal salvation daily increased, and, in order to avail herself of every means to secure it, she was induced, in her fourteenth year, herself to join the society with which her parents were connected, believing, that in the communion of saints, much edification and encouragement might be realized. Nor was she disappointed; for, very shortly afterwards, she obtained a clear and satisfactory evidence of the divine favour. Through trusting in the infinite merits of the atonement of Christ for a present salvation, she "received not the spirit of bondage again to fear, but the spirit of adoption, whereby she cried, Abba, Father!"

From this period till the time of her death, as she retained a "sense of sin forgiven," so her Christian character was marked by decision, consistency, and persevering devotedness to God, although her bodily afflictions often weighed down her soul, and her path was chequered by many painful vicissitudes.

Mrs. Sutch, upon the death of her mother, removed to Brighton with the family, when the management of its concerns devolved principally upon her, but the duties of her difficult and peculiarly trying situation were discharged with a judgment and prudence far beyond her years. She had lost her richest earthly treasure, or rather, it was laid up in heaven, and the consciousness of the loss thus sustained would sometimes almost overwhelm her, especially when beset and burdened with the unavoidable cares of this life, but by habitually seeking direction and support of her heavenly Father, she felt the truth of those promises. "I will guide thee with mine eye," "I will never leave thee nor forsake thee."

While residing at Brighton, she was for several years Governess of a school, founded by the Rev. S. R. Drummond, from whom, and all others connected with it, she received the most flattering testimonies of their satisfaction with her services, and their appreciation of her worth. But, her health sensibly declining, she was directed by her medical adviser to leave the seacoast, and, accordingly, in the beginning of the year 1837, she removed to Claydon-house, Bucks, the seat of Sir H. Verney, M. P., and had the charge of a private school under the patronage of Lady Verney, until directed by "the pillar of the cloud" to depart far off to the Gentiles. From the

time of Mrs. Sutch's conversion to God, she laid herself out for usefulness, by actively engaging in Sabbath-schools, in the distribution of tracts, in collecting for the Bible and Missionary Society, and in relieving the poor and afflicted. While at Claydon-house, she instituted a Benevolent Society for the sick and destitute people in that parish and its vicinity, which "caused the blessing of some that were ready to perish to come upon her;" and, doubtless, the results of her pious exertions will be felt by the generation to come. While visiting the aged, the poor, and the afflicted, her own soul was often greatly blessed, according to that Scripture, "The liberal soul shall be made fat; and he that watereth shall be watered also himself." (Prov. xi. 25.)

Mrs. Sutch was accustomed to keep a diary of her Christian experience; and a few extracts will serve to show her usual walk with God, and particularly her state of mind at this important period of her life:—

"January 1st, 1837.—In taking a retrospect of the dealings of my God towards me during the past year, and many previous years, I feel constrained to say, with the Psalmist, 'Surely, goodness and mercy have followed me all my days.' At how many places could I raise my Ebenezer, and say, 'Hitherto hath the Lord helped me!' How many temporal blessings have I received from his bounteous hands, and how many difficulties have I been brought through! The recollection of these things warms my heart; but how infinitely greater have been the spiritual blessings received! I have been privileged with Christian ordinances, and with the word of God. I have been made a partaker of his pardoning grace, been blessed with the operations of his Holy Spirit, and permitted to draw nigh unto him as my Father, who is ever ready to hear and to answer prayer. But, alas! how little have I improved these blessed privileges! I feel that I too much resemble the barren fig-tree, but, blessed be God, I know I have an Intercessor, who ever lives to plead my cause. How often has he said, 'Spare her yet another year!' and how has he performed the part of the vine-dresser, sometimes by painful trials, and, not unfrequently, by personal afflictions! But what effect have these had upon my heart? I feel conscious, deeply conscious, that I have not profited by them as I might have done. O Lord, help me now by faith to draw nigh to thee! 'Lord, I am thine, save me.' O save me from myself and sin, and help me, if spared through this year, to dedicate it more entirely to thy service."

"January 10th.—I have for some time feared lest I should miss my providential way; and have been at a loss to know the will of the Lord concerning me. My way is at present dark; but I am resolved to stand still, and see the salvation of God; to rely implicitly upon his great and precious promises. I feel a greater desire than ever for entire resignation to the divine will. 'The language of my heart is,—

"Renew my will from day to day,
Blead it with thine, and take away
All that now makes it hard to say
'Thy will be done'"

"February 5th.—I am often cast down through the difficulties of the way, and by repeated, though not severe afflictions, but I as often pray for resignation, it may be, this is the way the Lord intends teaching me. We'll, if it be in the school of tribulation, O help me, Lord, to say, 'Thy will be done!' I was comforted yesterday in reflecting, that we are not only called to glory, but to be 'patient, in tribulation.' I want more patience, more spirituality, more love to private prayer. Lord, help thy poor unworthy creature, and bless me for Jesus's sake

"April 10th.—Where, O where shall I begin to praise my gracious covenant-keeping God! O that my heart were filled with gratitude, for his mercies daily and hourly vouchsafed unto one of the unworthiest of all his creatures. In how many ways can I trace the leadings of Providence, while at Brighton! From how many evils have I been delivered! And how often have I proved, when deprived of earthly friends, that my God has been a Friend above all others!"

In the autumn of 1837 Mrs. Sutch was united to her now-bereaved partner, and was called to leave her family and friends, and to accompany him to Van-Dieman's Land. She knew the sacrifices consequent

upon this step; but promptly and cheerfully made them; for, from her youth up, the cause of Missions was entwined around her heart, and, as we have seen, engaged her energies; so that she anticipated, with uncommon delight, activities and successes in that part of the Mission field, nor did her conviction of the importance of this cause, or her trust in the faithfulness of God, at all diminish, during a tedious and unpleasant voyage. Often, when great danger existed, and many were at their wits' end, she would, though extremely ill, calmly and confidently express her assurance that God would bring herself and partner to the place of their destination, and make his pleasure to prosper in their hands. Her soul was overwhelmed with love to God; for the numerous and distinguished blessings which she had received at his hands; and again did she consecrate herself to his service. But, although it had been long in her heart to labour for the salvation of souls in that distant portion of God's vineyard, yet it was not permitted her to do so, for the afflictions she endured on the voyage were continued after her arrival, and almost entirely excluded her from the services of God's house, and the society of God's people. Hence, it was for her to glorify God in the day of visitation, by submission to his sovereign will; and herein was Mrs. Sutch an "ensample to all that believe." Never was she heard to murmur, or seem to display the least impatience; but would often, in severe paroxysms of pain, repeat, with peculiar fervour, the following verses:—

"O thou, whose mercy guides my way,
'Thou'gh now I seem severe I
Forbid my unbelief to say,
There is no mercy here."

"O grant me to desire the pain
Which comes in kindness down,
More than the world's supremest gain,
Succeeded by a frown."

"Then, though thou bend my spirits low,
Love only be my stay;
The very hand that strikes the blow
Was wounded once for me."

Thus, throughout her affliction, she was enabled to trust in the Lord, and often to rejoice in God her Saviour, "knowing that all things were working together for good, and persuaded, that He was able to keep that which she had committed to Him against that day. There were, however, seasons, in which the adversary of souls thrust sorely at her that she might fall, which caused her to be greatly distressed. One morning she said to her husband, weeping, "O my dear, I have had such a conflict with the enemy. It seemed as though I was on the verge of destruction; and had to fight my passage through a host of fallen angels, principalities and powers; and once I thought I was in hell." He endeavoured to compose and comfort her mind; by reciting several appropriate passages of holy writ; after which she said, "I hope the Lord will not permit me to be so sorely assailed again."

On the 15th of November, 1838, Mrs. Sutch became a mother; and such was her sense of the obligations under which the goodness and mercy of God laid her, that her heart was filled with love, and her tongue with praise. Upon her husband entering the room, she exclaimed, "O my dear, glory, glory, glory be to God! how good he is!" Nor could she be restrained from giving utterance to her hallowed and grateful feelings. However, the tender flower, which had bloomed for a few days, was prematurely nipped and transplanted to a kinder soil, a milder clime, the garden of God, and the time drew near that the parent-stock also should wither and die. But, "mark the perfect man and behold the upright, the end of that man is peace." Two days before her death she said, "I am very happy, and bless the Lord, that I can trust entirely for salvation, and know that He will save me to the end. But I wish to rejoice more, and to glorify my God more fully, by testifying of his power and grace." Soon after this she became anxious for a special promise, and said, "I know the Lord will give me one. A friend read, among others, that of Isaiah xxx. 15, 'In quietness and in confidence shall be your strength,' when she said, 'That is it. now I can rest!'"

On Friday, December 21st, she wished to have one of her favourite hymns sung, beginning, "Jesus, lover of my soul," and, sitting up, joined in singing so long as her strength allowed. In the course of the day, a person asked for her blessing, when she replied, "What shall I say to you!

Why, Mrs. C., never live without a sense of God's pardoning love, without the witness of the Holy Spirit, testifying that you are a child of God, and if at any time you should lose it, do not rest, but come again to God immediately, as at the first, and he will make you happy." She then prayed for her, while a solemn sadness sat on every countenance, and each one could exclaim, "This is none other than the house of God, and this is the gate of heaven." In this frame she continued throughout the day, exhorting all around her to entire, immediate, and constant devotedness to God. It was now evident to all that her end was near. The last conflict had commenced, and the last enemy was soon to be conquered. Her strength rapidly decreased, and breathing became difficult; but her faculties remained unimpaired till the last moment. At one time she rose, and said, "O what a struggle!" and then, after a pause,—

"Cease, fond nature, cease thy strife,
And let me languish into life!"

Presently she said, "Come, Lord Jesus, come quickly;" and added, "I shall soon be with Jesus in glory." Her last expression was uttered about three o'clock on the morning of December 22d, 1838; when she said, "Can this be death!" and almost instantly her victorious spirit was received up into heaven.

"A city so holy and clean,
No sorrow can breathe in the air;
No gloom of affliction or sin,
No shadow of evil is there."

Her triumphant death was witnessed by the Rev. Joseph Orton, who improved the occasion in Melville-street-chapel, Hobart-town, from Matt. xxv. 31, to a large and attentive congregation. The compiler of this memoir was himself for some years acquainted with Mrs. Sutch, and, having heard the testimony of others concerning her, might portray her character as a wife, a mistress, and a friend, in all which relations she was of good report. But as a Christian, she was eminently spiritual, devout, and humble. Her conscience was pure and transparent as the light, so tender and susceptible, as sometimes to produce the greatest mental anguish upon occasions of supposed impropriety of conduct. She was zealous for God, and deeply concerned for the advancement of his glory. Her attachment to private prayer and the word of God was great, especially during her affliction. In a word, by an unblemished deportment, she exemplified and illustrated the excellence of those principles which were first instilled when a pious mother took her day after day into the closet, and began to train her for heaven.

Wesleyan Methodism.

AGENCIES AND ELEMENTS OF WESLEYAN METHODISM.

From the Centenary Sermon of the Rev. J. Estwile Jr., on Matt. v. 13.

Concluded.

5. Our itinerant plan, though attended with some inconveniences, and involving many painful sacrifices of feeling on the part of both preachers and people, has many and great advantages, among which the following may be instanced:—The first is that those great and all-important truths which are mainly instrumental in the conversion of sinners and the edification of believers, are continually kept before our people without the tediousness of endless repetition; by the varied manner of a constant succession of ministers, who, while they neglect not minor and subordinate truths,—all of them important in their place—are accustomed to dwell chiefly upon the all-sufficient atonement for sin made by the blood of Christ—the work of the Holy Spirit upon the hearts of men—the nature and necessity of "repentance towards God" and "faith towards our Lord Jesus Christ"—the blessings of pardon, adoption, regeneration, and sanctification, with their attendant peace, joy, and hope; and their invariable effects, holiness in the heart, and self-denying obedience in the life. A second advantage is, that the diversified tastes and states of the people in any given place are met by the varied gifts of the different preachers who in the order of Divine Providence are successively appointed to labour among them, so that each receives his portion in due season, and those persons who have not been assiduously benefited by a ministry of one class, have been brought