

pp. 4—0. Part II. 4—14. See also John on the study of the original languages of the Scriptures, pp. 19, 20, and Note G.

To be continued.

Biography.

MEMOIR OF MR. JOHN TYRER, OF NINEVEH, IN THE BIRMINGHAM WEST CIRCUIT: BY THE REV. THOMAS DICKIN.

Mr. Tyrer's father was a truly good man. He was for many years a member of the Wesleyan-Methodist society at Handsworth, near Birmingham, and had the charge of a class. He governed his family in the fear of God. His son never was allowed to run about the streets or fields on the Sabbath, nor on that day to be absent from the house of God. To young Tyrer this restraint was somewhat disagreeable; but a circumstance occurred which taught him that even this restriction on his youthful liberty might be, permanently, of the greatest advantage to him. One Sabbath, during the American war, a press-gang was perambulating the neighbourhood; and while he was secure in the house of God, under the careful eye of his godly father, several boys of his own age, who were playing at ball, were pressed into the King's service, and suddenly carried away from their friends and home. This event he ever regarded as providential.

When about twelve years of age, he was awakened to a sense of sin, and a fear of its consequences. He earnestly sought for the forgiveness of his sins; but, to use his own words to the writer of this article, "he went a long way round to the Saviour." He thought that he could not be pardoned, while a single thought of evil crossed his mind. There was, however, at that period, a gracious revival of religion in the neighbourhood; and in the prayer-meetings many obtained deliverance from the burden of their sins, and were enabled to rejoice in God their Saviour. Young Tyrer sought it with them; but not seeking it, as he afterwards saw, exclusively through Christ, he found it not for some time, and was much discouraged. "At last," again quoting his own words, "I sought it in the way in which every other sinner must seek it; I sought it for the alone sake of Christ; and then I found it." And great was his rejoicing in consequence.

For some years he went on simply and quietly, manifesting the genuineness and strength of his inward piety by the consistency of his conduct, and the evidently-increasing stability of his character. When he was about nineteen years old his good father died, very happy in God; and his son was requested to take the charge of his class. Well does the Apostle exhort young men to be "sober-minded," that they may be equally preserved from undue elation, and from undue depression. John Tyrer suffered from both. Feeling the honour of the office to which he was called, rather than its responsibility, his heart was lifted up within him; and thus grieving the Holy Spirit, the consolations of God were "small" with him. He now sank into a desponding frame of mind, and gave up the charge of the class altogether. He thus suffered for about two months, when he saw the errors into which he had fallen. He deeply humbled himself before God, regained the peace he had lost, and again took the charge which he had given up. But, though these early chastenings were painful, they were also profitable. He saw more clearly the nature of the path in which it was his duty to walk, and the extremes, on either hand, which he had to avoid. For more than half a century after this, he diligently, successfully, and honourably sustained the office of Class-Leader in the Wesleyan society.

The first Sunday-school at Handsworth was established by him and a few others, like-minded with him; and many living witnesses can bear testimony to the zeal and pleasure with which he laboured for the spiritual good of the children of the poor.

When about forty years of age he married; observing, in this important period of his life, the apostolic injunction, "Only in the Lord." In the year 1809 he removed to London; where, also, he was entrusted with a class, which greatly prospered under his care, being both divided and subdivided, during the five years that he spent in the metropolis.

On his return to his native village, he cheerfully devoted himself, his time, and

his substance to the cause of Christ. There was always a peculiar heartiness in all his actions, which awakened a lively interest in the minds of his companions, or the spectators. In his family, in his class, and in the public worship of God, he spoke, sang, and prayed with the warmth of a man who was thoroughly in earnest in transacting the great business of religion. Nor did he ever indulge in the more than doubtful practice of wandering from chapel to chapel, to gratify his attachment to the services of some favourite Preacher. Although the chapel in which he usually worshipped was for some years greatly embarrassed in its financial circumstances, and the congregation often very small, yet he regarded it both as the house of God, and as his own proper place of public devotion; and not long before his death, having made an occasional visit to a neighbouring chapel, and one that is large, and usually well filled, he said that "he liked his own place the best, and never felt so well as when he was there."

As a servant in the Soho works, he was deservedly esteemed, and treated with great liberality by his employer. By the steady and industrious portion of the men employed there, he was greatly respected; and even they who feared not God, and would sometimes laugh at his Methodism while he was in health, yet greatly sympathized with him in his sickness, and praised him, and regretted his removal, when dead. The consistency of his character was acknowledged and admired.

The affliction which terminated his life came upon him somewhat suddenly, but did not find him in an unwatchful and unprepared state. The religion of his youth was now the ripened religion of his declining manhood; and sustained him in suffering, and more than comforted him in the prospect of death. Sir Matthew Bolton's family Physician being sent to see him, he promptly said, "Doctor, let me speak first, if you please. I have been a steady man, and a religious man from my youth, and I have now no fear of death. I know what religion is: you need not be afraid, therefore, of letting me know the worst." "That is well for you," replied the Physician, "and will contribute more towards your recovery than any thing I can do for you."

In the commencement of his affliction I called to see him, and heard many of the foregoing statements from his own lips. He was very ill, but happy in God, and fully reconciled to death. "Religion is a brave thing," said he, "if men only have it right; if they have it here, here: (laying his hand on his heart :) "I feel I have it here! God makes me happy; and when I lie awake, he gives me songs in the night." I reminded him that he did not depend on his past obedience, or his patience under present sufferings, but upon Christ alone. He replied, with great ardour, "A blessed hope it is; an anchor of the soul both sure and steadfast."

In severe and depressing agonies, he was very graciously supported, and testified of the goodness of his God. "I was brought low," said he, "and he helped me." "Throughout the whole of his heavy affliction, his conversation was grateful and joyous, devout and heavenly. Towards the last, his mental powers occasionally failed; but he never wandered on religious subjects. Here he seemed always collected and at home.

The Wesleyan Hymn-book was a fruitful source of comfort to him. He loved to repeat, "Rock of ages, cleft for me," &c.; and would frequently request that the hymn beginning, "How happy every child of grace," &c., might be read to him.

The Sunday evening before his death, Satan was permitted to make a fierce assault on him; and he had a severe mental conflict for several hours. But the foe was foiled by the weapon of "all-prayer."—The dying saint exclaimed, "I want eternal life! I want eternal life!" and almost immediately added, in a triumphant tone, "Yes; and I have it, through the atonement of Christ."

As he approached the gates of death, he seemed to feel increasingly the insignificance of the world, and the obtrusiveness of all subjects relating to it. "Do not talk to me about any thing of a worldly nature," he said to those who watched around his bed. He loved to bear references to the universality of God's love; and would respond in the language of a favourite

hymn,—

"For all my Lord was crucified,  
For all, for all, my Saviour died."

To the last, the Bible was his chief treasure. "It is truth, it is truth," he would say, and, on one occasion, having requested that the blessed book of God might be brought to him, and laid on the bed, "Put my hands on it," he said. "I have lived in the truth, and in the truth, by God's help, I will continue till I die."

The power of religion to support the mind in the near prospect of death, was delightfully exhibited in the case of Mr. Tyrer. As he descended into the valley, he could lift his hands and exclaim,—

"Not a cloud doth arise  
To darken the skies,  
Or hide for a moment my Lord from my eyes."

Several times he said, "I have a goodly heritage." "Come, and see how happy I am." Perceiving that his daughter and nurse were painfully struck with the very visible symptoms of approaching death, he said, "Do not be alarmed. My Saviour is there." Soon after, he said, "Not to-morrow, Lord; not to-morrow, Lord; but if it please thee, now, now." It was not long before he entered upon the rest which his soul thus earnestly desired. His lip slightly quivered; and then, with no other movement, he quietly ceased to breathe.

One of his brother Class-Leaders has furnished me with a few references to his experience and character. "I have often," he observes, "witnessed and admired the holy zeal by which he was animated. The deep interest which he took in the welfare of the members of his class, not unfrequently induced him to forego his own comforts, and sometimes to go without his regular meals, that he might have the opportunity to visit any who were sick, or who had been absent from the usual meetings. And though he was more than seventy years of age, he would go out at night, in all weathers, to hold prayer-meetings.—When the Conference was held in Birmingham, he took great interest in procuring out-of-door preaching in different parts of a densely peopled and very ungodly neighbourhood. And on one occasion, after the Preacher had concluded his sermon, he stood up himself, and addressed the crowd, for the purpose of telling them what the religion of Jesus Christ had done for him for more than fifty years, and that it was now "better to him and sweeter than ever." Calling to see him in the course of his affliction, he told me that all was well. This he said, was his ground.—

"Let the world their virtue boast,  
Their works of righteousness,  
I, a wretch undone and lost,  
Am freely saved by grace."

And at another visit, I found that his soul was much drawn out in prayer for backsliders. He mentioned several whom he knew; and said, that he hoped the Class-Leaders would look after them, and warn them of the consequences of their sin. "I feel," said he, "as though I could take the world with me to heaven." He tried to sing what was a favourite hymn with him,—"I'll praise my Maker while I've breath;" but finding himself unable, he said, "Well, I shall soon sing the song of Moses and the Lamb in heaven." He likewise said, "I shall not have this poor afflicted body there. I shall have a glorious body. I have often bright views of what I shall be; but the reality will be far beyond even my utmost expectations." When I left him, he added his friend, "he said, 'Give my love to all my Christian brethren; and tell them all is well, all's well.'"

Mr. Tyrer was seventy-five years of age at the time of his death; and truly a venerable "old disciple."

Wesleyan Methodism.

AGENCIES AND ELEMENTS OF WESLEYAN METHODISM.

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

We have reason to be grateful that those attributes which entitle any Christian community to be considered as "the salt of the earth" and which constitute its adaptation to public usefulness, exist in a high degree in the community to which we belong.

1. We possess a pure, Scriptural, consistent Theology, the distinguishing peculiarities of which confer great advantages for usefulness. It would be impossible to comprise within the limits of the present discourse even a cursory view of this system, but it may not be unsuitable to our

present design to instance a few particulars, by which we are distinguished from some of our respected brethren of other denominations, though not we believe from the Apostles and the primitive church. First, there is the doctrine of General Redemption. We believe that "Christ died for all, that all through him may be saved, and that God really is not willing that any should perish, but that all should come to repentance." In addressing to even our largest congregations the language of invitation and promise, we have no need of mental reserve, and we feel no lurking misgivings—no painful apprehensions that any one individual of the number is uninterested in the benefits of Christ's passion and death, and placed—either by a positive decree of reprobation, or an act of preterition, or the sovereign withholding of sufficient, saving grace,—beyond the reach of salvation. No: wherever we go, through the length and breadth of the land,—wherever our Missionaries go, to the utmost bounds of the habitable globe,—we can look every fallen son and daughter of Adam in the face, however deeply sunk in ignorance and sin, and say to him, without the slightest hesitation, and indeed with indescribable joy arising from the full assurance of its truth,—"the precious blood of Christ was shed for thee, and through faith in that blood, thou mayest have pardon and holiness, and heaven." "Believe on the Lord Jesus Christ, and thou shalt be saved." Then there is the comfortable doctrine of the "Witness of the Spirit," whereby we are assured of our personal reconciliation to God and adoption into his family. This we regard as the common privilege of all who believe; not as a special favour vouchsafed to a few who attain to extraordinary eminence in piety, or who are placed in circumstances of unusual difficulty and trial, requiring special support and consolation. No: we think we are warranted in saying to our people, "Because ye are Sons"—and not for any other reason,—but simply in consideration of the new relation towards God, into which you are introduced by his pardoning mercy and adopting grace, and as a privilege inseparably connected with that relation,—"God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." We trust that the great body of our people having been taught that this is their privilege, have been encouraged earnestly to seek it by the prayer of faith, and have become living witnesses that this is indeed the truth of God: "the Spirit itself beareth witness with our spirit, that we are the children of God." Then, there is the glorious doctrine of Entire Sanctification. We believe that that Scriptural holiness, "without which no man shall see the Lord" is attainable in this life: we do not entertain the gloomy fear, that sin must dwell within us until death dissolve the connection between body and soul; we do not expect from the last enemy the unspeakable blessing of deliverance from the remains of indwelling sin; but from the blood and Spirit of Christ. We maintain that "the blood of Jesus Christ, the Son of God, cleanseth from all sin," and that the will of God is that we should be "sanctified wholly" by the power of the Holy Ghost; and that by the same gracious power "our whole spirit and soul and body should be preserved blameless unto the coming of our Lord Jesus Christ." Once more, we regard all these blessings as being now attainable by faithful unportunate prayer. We do not consider them ourselves, or represent them to others, as being very distant, and only attainable after a long and painful pursuit, but we rejoice to say in reference to every Gospel blessing the need of which is deeply felt, "now is the accepted time, now is the day of salvation." "To day if ye will hear His voice, harden not your hearts." We believe these views to be scriptural; and that, while opposite views unnerve the soul of the Christian minister, and tend to the discouragement of his hearers, these animate the preacher, and stimulate his people, to the vigorous and successful pursuit of a present, free, and full salvation.

2. God has blessed our connexion from the beginning with a continued succession of converted ministers, called of God, and qualified for their work by an experimental knowledge of the truth. It is an established principle among us, that no learning, however solid, various, or profound—no eloquence, however commanding, whether natural or acquired, can qualify for the