

# The Freeman and Journal

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume VII. No. 19.

HALIFAX, N. S., THURSDAY, MAY 10, 1855.

Whole No. 304.

## Not on a Prayerless Bed.

Not on a prayerless bed, not on a prayerless bed  
Compose the weary limbs to rest;  
For they alone are blest  
With balmy sleep  
Whom angels keep,  
Not they by care opprest,  
Or thought of anxious sorrow,  
Or thought in many coil perplexed  
For coming morrow—  
Lay not thy head  
On prayerless bed.  
For who can say what deep thine eyes shall close  
That earthly cares and woes  
To thee may e'er return?  
Rouse up my soul,  
Slumber control,  
And let thy lamps burn brightly;  
So shall thine eyes be bright;  
Things pure and light;  
Taught by the Spirit beam  
Never on prayerless bed  
To lay thine unblest head.  
Behold thee, slumbering soul, of all that's praiseworthy  
To faith in holy prayer!  
Lives there within the breast,  
A worm that gnaws the heart?  
Ask pardon from Heaven—  
Peace will be given;  
Humble self love and pride  
Before the Crucified,  
Who for thy sins has died;  
Nor lay thy weary head  
Upon a prayerless bed!  
Hast thou no pining woe—no wish—no care,  
That calls for holy prayer?  
Hast thy day been so bright,  
That, in its light,  
There is no trace of sorrow?  
And art thou sure tomorrow  
Will be like this and more  
Abundant? Dost thou lay up thy store  
And make thee free for more?  
Thou fool! this very night  
Thy soul may wing its flight,  
Hast thou no being than thyself more dear,  
Who tracks the ocean deep,  
And when storms sweep,  
The wintry skies,  
For whom thou wak'st and sleepest?  
Oh! when thy pants are deepest,  
Suck then the milk of prayer,  
For he that slumbereth not, it there!  
His ears are open to thy cries:  
Oh! then on prayerless bed  
Lay not thy thoughtless head!  
Hast thou no loved one, than thyself more dear,  
Who claims a prayer from thee?  
Some who ne'er lends the knee  
From infidelity?  
Think, if by prayer thou brought'st  
Thy prayer—be he forgiven—  
And making peace with Heaven,  
Unto the Cross they're led!  
Oh! for their sake, on prayerless bed  
Lay not thy unblest head!  
Arouse thee, weary soul, nor yield to slumbers,  
Till in communion blest,  
With the elect ye rest—  
Those souls of countless number,  
And with them, raise  
The note of praise,  
Reaching from Earth to Heaven,  
Close, redeemed, forgiven!  
So lay thy happy head,  
Prayer-crowned, on blessed bed!

## Life of the Rev. Robert Newton, D. D.

From Pocklington Mr. Newton removed to the Howden Circuit, and in his third year at this place was united to that venerable lady who had the happiness of being his companion for more than fifty years, and who still survives him. The object of his choice was the daughter of the late Captain Nodes, of the Seventeenth Infantry, who lived with her mother, then a widow, at Skelton Hall, near York. Miss Nodes had been awakened to a concern for her salvation in the infancy of her life, and she was a member of the Church of England, of which she was a member. The opposition which she encountered in consequence of the sudden change in her religious views was the occasion of her first meeting with Mr. Newton. She afterwards invited him to preach in the village school-room at Skelton; and their engagement was the result of this second interview. Their marriage at this time, 1802, before he had completed the usual term of ministerial probation, was sanctioned by the Conference; and the Superintendent Minister of the York Circuit acted as father at the nuptial ceremony.

At the Conference of 1803, Mr. Newton received into the standing of a fully-ordained Wesleyan Minister, together with many other eminent men, of all whom only one now survives, and that one the Rev. Dr. Bunting. This Conference appointed Mr. Newton to Glasgow, where he continued, in the midst of all his labours, to study assiduously, and even availed himself of the opportunity afforded at that city of attending the lectures on Divinity and Philosophy of Professors in the University. Many pleasing anecdotes are told of his sojourn in Scotland, from whence he was removed to Rotherham for two years, and then to Sheffield, also for two years, in the second of which he had as one of his colleagues that eminent man, together with whom he had been ordained. Mr. Jackson observes:—

"This was, in every respect, a happy association, and upon which great results were never contemplated, and such as had not entered into the thoughts of the parties concerned. It was Bunting and Robert Newton were designed to exert a greater influence upon the practical working of Wesleyan Methodism than any two men that were ever connected with it since the times of the Wesleys; and therefore to place them together, thus early in their ministerial career, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not letter thanking him for the support he had given by his influence to the cause of law and order. Nine or ten years later, during the disturbances at Manchester, Mr. Newton was regarded as a marked man, and his life was in some danger. One night, when returning from preaching, he was way-laid by two suspicious looking men; and then an incident happened to him, the like of which he has heard narrated, on good authority, about several other parties. A large dog suddenly joined company with the party, and the two dogs, in attacking, the odds more nearly balanced after this formidable accession to the defendant's side, allowed Mr. Newton and his canine friend to pass them. The strange dog kept close company until the danger was past, but just as Mr. Newton was nearing home, and meditating to reward his dumb champion with a supper, the creature disappeared, and he saw him no more.

The years 1812-1813 were the only ones ever spent by Mr. Newton in a London Circuit. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

interruption, and never in the slightest degree abated, till they were severed by death. They were one in judgment on all matters connected with Methodism, and they were no less one in mind and heart. Mr. Bunting soon acquired a leading influence, both among the Ministers and laymen of the Wesleyan community. He has been charged with hostility to the just rights of the people. The charge was originated for sinister purposes, and has been echoed by persons who neither the man nor his communications. He has done more to engage lay agency in the Methodist Connection, and therefore to extend lay influence in the body, than any other man of his age; and that not only with regard to the management of its Foreign Missions, but of the work at home; and in all his purposes, in both respects, he had the efficient support of his friend and ally Robert Newton."

The four following years of Newton's Ministry were fulfilled at Huddersfield and Holmfirth. While at the latter place, the neighbourhood, like other parts of the kingdom, was disturbed by outrages arising among a people suffering from the effects of a long war, oppressive taxation, and dearth of food. Mr. Newton seems at several periods of his life, inoffensive as was his noble character, to have been the mark for detraction and malice, whenever there was any turbulent dissension towards either civil or ecclesiastical authority. At Holmfirth, loaded pistols were found near his abode, not without some probability that they were there to have been employed against himself. A chapel-keeper had been dismissed on his failing to clear himself of the suspicion that, with his connivance, fire-arms for the "Luddites" had been secreted in the roof of a Wesleyan Chapel in the Circuit. Mr. Newton, however, left the place in peace and without any ill-will. The great city, as a residence, did not agree with the health of his family, nor probably with his own feelings. It interfered too with the special line of his Ministerial labours:—

"Being the centre of Connexional operations, numerous Committees were held there, which he was expected to attend. This occupied much time, and diverted his attention from preaching, and from the work of his soul delighted. The fact is, he never had that aptitude for the details of business in which some men excel. He felt that he was made for action, rather than for deliberation, and that the duties of the pulpit were his special forte and calling. He did attend the meetings of Committees as in duty bound, having in them a trust to execute; but he was always glad to escape from them to employment which was more congenial to his tastes."

After two years, therefore, the Conference allowed him to return to the provinces, he went down to Wakefield, and never again would undertake a London Circuit. It may be interesting to notice what places, during the last forty years of his life, were the head quarters of an evangelist whose Sabbath labours were in his own Circuit, but his week-day work everywhere else:—

"From the year 1817, when he left Wakefield to take up his abode in Great Britain and Ireland. According to the Minutes of the Conference, Liverpool and Manchester divided between them twenty years of his public life; Salford occupied six; Stockport three; and Leeds six; so that he appears to have spent thirty-five years in five localities."

Those two years in London were, however, important, because in them Newton first gave preface of his supremacy as a platform orator, in which character his earliest appearance was to advocate, on the suggestion of the late Mr. Butterworth, and in association with Owen, Hughes, and Steinkopf, the claims of the British and Foreign Bible Society. Shortly afterwards, the Wesleyan Missionary Society was regularly organized:—

"In Yorkshire, at that time, were three men who stood out in bold relief in connection with this work, and whose names will ever be associated in the history of the Wesleyan Missions. We mean, as every one will understand, Mr. Bunting, then of Leeds; Mr. Watson, of Hull; and Mr. Newton, of Wakefield. To Mr. Bunting, most was assigned, of originating and directing the entire movement; and his Missionary sermons and speeches were characterized by a clearness and force which were peculiarly his own. Mr. Watson, at the pulpit, and upon the Missionary platform, Mr. Watson's manner was calm and impassioned, answering to the sublime commission, answering to the sublime commission of his intellect. Yet Robert Newton was the man of the people."

From Mr. Jackson's characteristic of these great men, we may gather that the association, was a matter of the utmost importance, both to themselves and the cause with which they were identified. By this association they obtained a thorough knowledge of each other; and that knowledge soon ripened into a perfect friendship. This intimate relationship was the result of the most cordial affection, and each of them had an entire confidence in the other's integrity; and this affection and confidence, we believe never suffered a moment's

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

The Life of the Rev. Robert Newton, D. D., by Thomas Jackson. London: John Mason, 1865. 8vo. pp. xiv, 257.

## The Jewish Pilgrim in Palestine.

Are these the ancient holy hills  
Where angels walked of old?  
Is this the land our story fills  
With glory not yet cold?  
For I have passed by many a shrine,  
O'er many a land and sea,  
But still, Oh! promised Palestine,  
My dreams have been of thee.  
I see thy mountain cedars green,  
Thy valleys fresh and fair,  
With summers bright as they have been,  
When Israel's home was there;  
Though o'er the world and time have passed  
And Cross and Crescent shone,  
And hither the chain hath pressed;  
Yet still thou art our own.  
Thine are the wandering race that go  
Unblest through every land,  
Whose blood hath stained the Polar snow,  
And quenched the desert sand;  
And thine the homeless hearts that turn  
From all Earth's shrines to thee,  
With their lone faith for ages borne  
In sleepless memory.  
For thrones are fallen—nations gone  
Before the march of Time,  
And where the ocean rolled alone  
In silence and in gloom,  
Since gentle plowshares marked the brow  
Of Zion's holy hill—  
Where are the Roman eagles now?  
Yet Judah wanders still.  
And hath she wandered thus in vain,  
A pilgrim of the past?  
No! long deferred her hope hath been,  
But shall come at last;  
For in her wastes a voice I hear,  
As from some Prophet's ure,  
It bids the nations build no more,  
For Jacob shall return.  
Oh! last and loved Jerusalem!  
Thy pilgrim may not stay  
To see the glad Earth's harvest home  
In its redeeming day;  
But seeks redemption in faith and trust,  
In love's unblemished tomb;  
At least beneath thy hallowed dust  
Oh! give the wanderer room!

## The Field-Marshal's Daughter.

There has recently appeared a work of great interest, by Field-Marshal de W., of Austria, entitled, "Recollections of my Times." But there is one real incident connected with his eventful life, which has not found place in these recollections, and which I will relate in a few words.  
The veteran General, who more than once staid the almost invincible battalions of Napoleon, and who, like Radetzky, played no small part in Austria's darkest hour of 1848, was for a number of years Governor of Tyrol, and resided then at Innsbruck, his capital. There he spent his time, between the duties of his high office, attention to his only daughter, L., and the culture of flowers, for which occupation he has a great predilection. The city of Innsbruck is a beautiful spot, and the mountains, whose bases are covered with vineyards and gardens, cultivated by the persevering, hard-working peasants. The river Inn, which bathes the valley with its limpid waters, adds greatly to the enchantment of the scenery.  
Field-Marshal de W. lost his wife before he assumed the Governorship of Tyrol; but the charm and solace of his life was his only child, mentioned above, upon whom he had lavished his tenderest care. She had from childhood always been near father; often riding on horseback close by her side, when he passed the review of his troops, and thus she had early become known to every soldier of his regiment, as the beloved child of the General. Yet, accustomed as she was then to the life of the camp, and often placed in no ordinary situation, she never was allowed to forget her name, or the elevated position of her father; and, as the daughter of a nobleman, she acquired all that peculiar refinement of manners and taste, which, in Europe, seems to be the appanage of noble birth.  
General de W. was a rigid papist, strongly attached to the rites of the Roman Catholic Church, and in its dogmas his daughter was educated. The circle in which she moved was very gay. At any time she could command the bands of the regiment on evening ball, or a *Musical*; and she became the centre of the brilliant society of the provincial capital. In that throng who flocked to the Governor's palace, no one pointed her to that which was endearing to her; but she had early become known to every soldier of his regiment, as the beloved child of the General. Yet, accustomed as she was then to the life of the camp, and often placed in no ordinary situation, she never was allowed to forget her name, or the elevated position of her father; and, as the daughter of a nobleman, she acquired all that peculiar refinement of manners and taste, which, in Europe, seems to be the appanage of noble birth.  
General de W. was a rigid papist, strongly attached to the rites of the Roman Catholic Church, and in its dogmas his daughter was educated. The circle in which she moved was very gay. At any time she could command the bands of the regiment on evening ball, or a *Musical*; and she became the centre of the brilliant society of the provincial capital. In that throng who flocked to the Governor's palace, no one pointed her to that which was endearing to her; but she had early become known to every soldier of his regiment, as the beloved child of the General. Yet, accustomed as she was then to the life of the camp, and often placed in no ordinary situation, she never was allowed to forget her name, or the elevated position of her father; and, as the daughter of a nobleman, she acquired all that peculiar refinement of manners and taste, which, in Europe, seems to be the appanage of noble birth.

## A Word to the Sorrowful.

BY MRS. H. B. STOWE.  
The good God to me that I have been afflicted!  
Why am I thus afflicted? The question is constantly being asked by one and another. Affliction in the present time is scarcely recognised as a good. As in the wretch of an operation the nerves of a patient are distracted, and the whole of the vital force is used up in mere endurance, so in affliction. Often the soul rebels and rebels under its immediate effects seem to increase our spiritual malady. Persons often say, under severe trials, I used to think I had some self-control, some patience, some good temper; I thought I had a good degree of overcome selfishness and pride; but these harassments and trials seem to upset all. And accordingly, a person, when passing through a severe trial, often seems to be growing worse, to be becoming hard, and irritable, and unlovely. A writer has said, it is not while the storm is driving the ship on the beach that we go out to look for treasures; but when the storm is laid, and the sea is calm, we find the jewels and precious stones which the sea has cast upon the beach. Often in the height of an affliction all comfort is vain, as in affliction in the fury of some desolates. The soul must spend itself; the storm must pass. It may be months, it may be years, before the soul can come to herself enough to look back and say, "It is good for me that I have been afflicted."  
Nor is the good of affliction often perceivable as the result of one paroxysm, but rather as the aggregate of several. The mechanic who would bring out of the clouds and veils of a previous world, seems to harass and torture it in many ways; and if the wood was a sensitive creature it might well complain, when as the saw and plane and the rude pumice stone pass successfully over it, and each scratch is scraped and rubbed, nor till the last touch has been given does one see the full result. So of afflictions. Some are like strokes of the axe and hammer, splitting and striking the heart of the soul; others are wearing and long-continued, like the slow work of the file and polishing-trough, and very seldom, under the process, does the soul recognise their use; but after long years, a softened melody of spirit is produced as the result of all.  
One thing is remarkable of afflictions, and that is, that almost every soul feels itself stricken in the precise point that is least able to bear. O where is anything but the frequent exclamations of the hour of sorrow. We could bear very compositely a supposititious affliction—an affliction so-called, against which our peculiar temperament is fortified as that to us it is no affliction. But when Omnipotence





