

All Rights Reserved By HDM For This Digital Publication
Copyright 1997 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4Ucopy.txt file on this CD.

* * * * *

THE WESLEYAN-METHODIST MAGAZINE -- APRIL 1823

* * * * *

Digital Edition 10/15/97
By Holiness Data Ministry

* * * * *

CONTENTS

- 01 -- Biography -- Memoir Of John Brownell -- By Thomas Jackson (Concluded)
- 02 -- Brief Memoir Of Mr. James Cooper, Of Dalkeith -- By Dr. Mcallum
- 03 -- Divinity -- Nathaniel Taylor's Discourse On Faith In Jesus Christ -- (Continued)
- 04 -- Misc. Com. -- On Approaching Anniversaries Of Religious Societies
- 05 -- On Mysteries In Religion
- 06 -- The Antiquity Of Infant Baptism Supported, And That Of Popery Disproved
- 07 -- Observations On The Late Carnival At Madrid
- 08 -- Letter From John Nelson
- 09 -- An Account Of Some Awful Deaths In New South Wales
- 10 -- The First Chapter, And Part Of The Second, Of The Apocryphal Book Of Enoch
- 11 -- Observations On The Glow-Worm
- 12 -- Account Of The Tupinambas, A Savage Tribe In Brazil
- 13 -- Review
- 14 -- Select List Of Books Recently Published
- 15 -- Religious Intelligence
- 16 -- Extract Of A Letter From Mr. Raby To [Adam Clarke] The President
- 17 -- Missionary Notices
- 18 -- Missions In The British American Colonies
- 19 -- European Missions
- 20 -- Monthly List Of Letters Recently Received
- 21 -- Extracts From The Publications Of Other Missionary Societies
- 22 -- London Missionary Society
- 23 -- Domestic Intelligence
- 24 -- Obituary
- 25 -- Recent Deaths
- 26 -- Poetry

Endnotes

* * * * *

01 -- BIOGRAPHY -- MEMOIR OF JOHN BROWNELL -- By Thomas Jackson (Concluded)

On his return to England, in the year 1806, Mr. Brownell was appointed to the Lynn circuit, where he discharged the duties of his ministry, as his health permitted him, with fidelity and zeal. After spending two years in that place, he removed to Yarmouth. On the first of September, 1809, he says,

"I have now spent three years in England, since my return from the West Indies. They have been eminently years of mercy, and of severe trials. Little did I imagine, when I returned to my native country, that I should have met with so many of the latter. But thanks be to God, he has been my almighty Helper. I left Lynn considerably improved. By the good hand of God upon us, we succeeded in rebuilding and furnishing the dwelling-house; began the erection of Methwould Chapel; and added one hundred and fifty members to the Society. During the last year, I and my colleagues have labored in Yarmouth with tolerable success. One hundred and ten persons, under religious impressions, have joined our societies in the circuit, for the advantage of Christian communion."

On the termination of his labors in the Yarmouth circuit, in the year 1810, Mr. Brownell says,

"I took leave of my kind friends, whose conduct towards me, at parting, was exceedingly generous. Many are the mercies I have experienced in this circuit. Our labors in the word and doctrine have been blessed by the Lord. We found six hundred and fifty members in society, and leave, to the care of our successors, eight hundred and thirty. The Lord gave me the hearts of the people to the last. Blessed be his name for all his mercies!"

The next scene of Mr. Brownell's labors was the Bedford circuit; where he spent two years with acceptance and usefulness. His mind was often painfully depressed, because the work of God under his superintendence did not make a more rapid progress. On resigning his charge, however, he found, that, after supplying the vacancies in the society occasioned by death and other causes, there was an increase of nearly two hundred members. From Bedford he removed, in the year 1812, to Bolton in Lancashire, where fresh comforts and trials awaited him. His active zeal and pure conduct commanded the general esteem of the society and congregations in that circuit.

During the second year of his residence in Bolton, his amiable wife, who had been the affectionate partner of his joys and sorrows for many years, both at home and abroad, sunk under the power of disease, and was separated by death from him and from her children. The shock which she experienced, when an attempt was made upon the life of her husband in the West Indies, was so great, that she never recovered her former health and spirits. She lingered from that time in a state of debility, till it pleased God to receive her to that world where the wicked cease from troubling, and the weary are at rest. In any circumstances, the loss of such a wife would be severely felt; but to Mr. Brownell the bereavement was exceedingly calamitous. Engaged in the

duties of an itinerant ministry, by which he was frequently called from home, he was left with the care of a large number of children, many of whom were in a state of comparative infancy. His sorrow on this occasion was in part alleviated by the affectionate sympathy of the society in Bolton, who formed a correct estimate of his numerous personal excellencies, and of his ministerial abilities and fidelity. They esteemed him highly in love, for his work's sake; and their truly Christian kindness, from the commencement to the termination of his labors among them, made an impression upon his heart, which nothing but death could ever efface. Now that he is gone to his eternal home, and they will see him no more till the last trumpet shall sound, and the earth and sea resign their dead, it must afford them the liveliest pleasure to recollect, that they so cordially co-operated with him for the furtherance of the work of God, while they ministered to the personal comfort of a man who had suffered more than ordinary privations and persecutions in the cause of Christianity.

After the death of his wife, Mr. Brownell was afflicted with a nervous fever, by which he was thrown into a state of great mental dejection and bodily weakness, which continued for many tedious months. In this condition he removed from the Bolton circuit to Holmfirth in the summer of 1814; and not long after his arrival at that place, he went to Scarborough, for the benefit of sea-bathing. At this time he had passed the meridian of life; his constitution was greatly impaired, and appeared to be rapidly hastening to decay; so that while exploring the romantic scenery of Scarborough and its neighborhood, to him the following impressive lines were strikingly applicable:--

"Health on these open hills I seek,
By these delicious springs in vain;
The rose on this deserted cheek
Shall never bloom again
For youth is fled; -- and, less by time
Than sorrow torn away,
The pride, the strength of manhood's prime
Falls to decay."

At Scarborough Mr. Brownell was greatly encouraged by the Christian sympathy and attention of the Rev. Daniel Isaac, who was then stationed in that town, and whose kindness Mr. Brownell mentions in his journal with grateful emotion. It was not till the spring of the following year that his mind and body acquired their former tone. During this painful season he preached the gospel of his God and Saviour, and attempted to comfort others when his own heart was sad and, in this state of mental anguish, it is a pleasing and an instructive fact, that, in Holmfirth and its vicinity, several people were awakened and converted by the instrumentality of his faithful labors. On the recovery of his former health and cheerfulness, he devoted himself afresh to the service of God and of his Church, and was rendered very useful in his public ministry, as well as in the discharge of those pastoral duties which are of a more private nature.

In the year 1816, Mr. Brownell was appointed to the Sheffield circuit, where the writer of this memoir became acquainted with him, and had frequent opportunities, for the space of two years, of observing his spirit and conduct, and of attending his edifying ministry. During the second year of his residence in Sheffield, Mr. Brownell entered again into the marriage-state, having been

a widower nearly four years. In taking this important step, he sought in earnest prayer the providential guidance of almighty God, and was not disappointed.

Mr. Brownell left Sheffield for Nottingham in 1818, where he spent two years with considerable success, though in the midst of great discouragements. The Newark circuit was the last appointment he received from the Methodist Conference: here he was called to lay down his commission at his Master's feet. Having labored one year in this place with his wonted zeal and activity, he went to the Conference at Manchester in 1821, but was so indisposed at the time as seldom to be able to attend the preaching. On his way home, he had some conversation with a medical friend in Huddersfield, when he was given to understand that danger was to be apprehended, his symptoms indicating an ossification of the heart. His indisposition continued rapidly to increase, so that it was with difficulty that he went through the regular labors of his circuit. To his friends he repeatedly expressed his persuasion that his race was nearly run, and his full determination to employ the remainder of his strength in the work of his great Master.

On the morning of Sunday, September 16th, he arose from his bed, designing to attend a prayer-meeting; but while putting on his clothes, he was obliged to desist no less than three times. After breakfast, however, feeling himself to be somewhat better, he went to the chapel, and preached from, "Examine yourselves whether ye be in the faith." When the preaching was over, the pain in his breast returned, so that he was scarcely able to speak to one or two classes who met him for the renewal of their quarterly tickets.

During the succeeding night, he was very ill, but obtained partial relief in the morning by having several ounces of blood taken from his arm. He was confined to his room, and partly to his bed, till the following Sunday, when he appeared to be much better, and requested that the friends might be allowed to see him.

Through the whole of his affliction, his mind was kept in perfect peace, but on this day he was remarkably happy in God. After his death, was found on a slip of paper the following memorandum, which was written on this day, apparently in the absence of his family, and while they were engaged in public worship:

"On Sunday, September 16th, I was taken very ill, and had much pain in the night. I enjoyed great peace of mind, being entirely free from fear and anxious care, and patiently resigned to the will of God. Sunday the 23d, I had a gracious visit from the Lord. My mind is thankfully looking up to him. O how happy my soul is, this afternoon! Glory Glory! Glory be to God!

"Let it not my Lord displease,
That I would die to be his guest!"

On the following day his complaint assumed a more alarming aspect; yet upon his countenance a heavenly placidity rested, expressive of that peace of God which passeth all understanding. he was much fatigued in the evening, and, on retiring to bed, soon began to be much worse. His family and medical attendants speedily assembled, but all their efforts to relieve him were unavailing. His colleague, the Rev. William Dalby, prayed with him, and Mr. Brownell, who was in full possession of his mental faculties, uttered many fervent responses to the petitions which

were presented to the Father of Mercies. The difficulty of his breathing rendered him unable to engage in conversation; but he often prayed, "Lord, save me! The struggle was severe, but it was soon over. Addressing his disconsolate wife, he said, "All is peace, though not joy;" and then gently breathed his soul into the hands of his infinitely compassionate Redeemer.

Thus died the Rev. John Brownell, on the 24th of September, 1821, in the fifty-first year of his age, and the twenty-eighth of his itinerant ministry. His remains were afterwards interred in the burying-ground connected with the Methodist chapel at Newark-upon-Trent, where they wait till the Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God.

Mr. Brownell became a happy subject of true religion in his youth, and in the subsequent periods of his life never wickedly departed from his God. When it is said that he was a Christian, it is intended to use that word in its scriptural and only legitimate sense. He placed his reliance upon the merit of Christ for acceptance with God and being justified by faith from the guilt of sin, he enjoyed peace of conscience as the fruit of pardon.

He received also by faith the gift of the Holy Ghost, by whose powerful agency he was not only filled with unutterable peace and joy, but was effectually renewed in the spirit of his mind. Hence arose his victory over sin both of heart and life, his fervent love to God, and intense zeal for the divine glory; and hence arose his melting compassion for the perishing souls of unconverted men, and his conscientious observance of every Christian precept.

His character was formed on the model of the New Testament. The accomplishment of its promises in his own salvation, he sought in the constant exercise of devout and ardent prayer; and the exemplification of its principles in his temper and conduct he made the business of his life.

He was very regular in the discharge of relative duties. In a letter to the writer of this memoir, his widow says:

"Long as memory holds her seat, I shall esteem my union with Mr. Brownell the greatest honor the Lord ever conferred upon me, and for its blessings I believe that I shall praise him in eternity. From my first intimate acquaintance with him, I found him to be a sensible and judicious man; and all my expectations of happiness, in being the wife of a minister of Jesus Christ, have been more than realized. His consistent, uniform, and exemplary conduct, in domestic life, rendered our short union a more than usually happy one."

Mr. Brownell watched over his children with most affectionate solicitude. He regarded them as fallen creatures, but redeemed by Jesus Christ; and his earnest desire was, to correct the evils of their nature, and lead them to enjoy the salvation of the gospel. In his conduct towards them, he carefully avoided improper harshness and severity on the one hand, and criminal indulgence on the other; and, by the blessing of God upon his prudent management, he succeeded in gaining both their respectful reverence, and their ardent affection.

Mr. Brownell was a truly loyal man. He was zealously attached to the British Constitution, was the friend of social order, and opposed to insubordination and anarchy in all their destructive

forms. Not long before his lamented death, finding that the apostles of infidelity were actively employed in disseminating the principles of sedition among the common people in the town and neighborhood of Newark, he made arrangements for the delivery of a course of sermons on relative duties, in which the scriptural doctrine of obedience to civil governors was to have formed a prominent part.

Nor was it merely in the latter years of his life, when he enjoyed, in his native country, all the advantages of its paternal government, and when disloyalty became so generally identified with blasphemy, that he practiced and inculcated the duties of submission. He did the same in the West Indies, even when the civil authorities refused, in some instances, to protect him from open violence, and when he saw men subjected to the most cruel punishment for presuming to worship the God that made them. The following testimony from the late Dr. Coke will throw some light on this subject. It was addressed to the governor-general of the Bahama Islands, and bears the date of October 6th, 1798:

"Permit me to recommend to your Excellency, the Rev. John Brownell. He has been employed by our society as a missionary for the conversion of the blacks for several years in the Windward Islands, &c., with the most unblemished reputation, and with great success. Mr. Brownell is a thorough friend to our gracious sovereign, and to our most excellent constitution; otherwise he should receive no support from us. I only wish that his labors and continuance in the island may depend upon the uprightness of his conduct, and his subordination to the government."

The Wesleyan mission in the West Indies is one of the most successful of those truly benevolent enterprises which have been undertaken in modern times by the zeal of British Christians. Before the Negroes in those islands were brought under the ameliorating influence of Christianity, their situation was truly pitiable. Their outward bondage afforded but an imperfect representation of the ignorance, the superstition, the wickedness, and the misery, by which their minds were bound.

It has been attested by eyewitnesses, that, generally speaking, they were destitute of all knowledge of God, his attributes, or his worship, and of the duties which men owe to him, to each other, and to themselves; and that a superstition by which they imagined themselves to have intercourse with diabolical agency, subjected them to the severest mental horrors. They were addicted to lying, theft, drunkenness, and impurity; and their quantum of daily labor was extorted from them by the terrible lacerations of the whip, and other modes of punishment equally revolting to humanity.

Diligence had no stimulant but the fear and presence of the driver; and fidelity was neither practiced by the slave, nor expected by the master. To these degraded people the doctrines of Christianity have been preached with simplicity and affection, and the result has been glorious. There are this day upwards of twenty thousand persons in those islands, under the pastoral care of the Wesleyan missionaries, as regular members of society, the greater part of whom are Negroes, who have been elevated from the lowest abyss of ignorance, and vice, and misery, to enjoy not only the blessings of civilized life, but also of true religion.

The converted Negroes build themselves good huts in which they reside, obtain decent furniture, and many of them live as comfortably as the generality of poor families do in England. Having acquired habits of industry through the influence of religion, their punishment is lessened, and in many instances entirely done sway; and some have by diligence and frugality saved a sufficiency of money to purchase their freedom. Christianity administers to their minds the richest consolations amidst the toils of life; renders them content with the appointments of Providence; inspires them with cheerfulness and holy triumph in death; and prepares them, on their removal from the land of their captivity, for the blissful presence of God.

This is a subject of delightful contemplation; and the Wesleyan mission to the Negroes in the West Indies will long be regarded by those who believe the Bible, as an extensive work of God, and one of the noblest enterprises of Christian benevolence.

In the accomplishment of this work, Mr. Brownell was one of the most laborious and useful instruments. The spirit by which he was actuated was of a truly missionary character. His heart was intent upon the salvation of those poor outcasts of men to whom he was sent. For this he meekly submitted to endure hunger, reproach, public insults, sickness, personal injury, and perils both by sea and land; but none of these things moved him, nor did he count even his life dear, if the souls of men might only be converted and saved.

With the prospect of death before him, and while his colleagues were sick and dying on every side, he put forth all his strength in the labors of his mission. He was no reed shaken with the wind, but was instant in season, and out of season, preaching the word, visiting the sick, meeting the classes, and catechizing the Negroes in private, that they might be better prepared for the public ministry of the gospel. While he was thus employed, he was often found lamenting his want of zeal before God, and imploring mercy as an unprofitable servant.

A humble missionary, who exposes his life in inhospitable climes, and submits to privations, labors, and persecutions such as Mr. Brownell endured, though often overlooked and despised by worldly men, is a philanthropist of the highest class, and is entitled to universal esteem. His deeds may not appear splendid and dazzling to secular minds, but their substantial value will be manifested and rewarded at the resurrection of the just, when the exploits of the mere warrior and statesman will be forgotten.

There were persons, even in his own country, who were capable of treating Mr. Brownell with disrespect, but he might have addressed them in the language of a Christian apostle, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus;" the scars of those wounds which I received in his service.

What Mr. Brownell was as a colleague in the ministry, may be correctly ascertained from the following extract of a letter from the Rev. William Hinson. It was addressed to the editor of this magazine when Mr. Brownell's death was first announced:

"I was stationed at Lynn the first year of my itinerancy, where I had Mr. Brownell as my superintendent. This I esteem a gracious providence; for I was treated by him as a brother: indeed I may say that he watched over me with a fatherly care. He was truly concerned for my comfort, and

was especially desirous of promoting my usefulness. We prayed together, and often conversed on the subject of the great work in which we were engaged. He gave me excellent instruction relative to preaching; endeavored to impress my mind with the necessity of keeping alive the fire of divine love in my heart, in order to my happiness and usefulness; and urged me, in all my ministrations, to aim at the profit of my bearers. 'Whatever subject you take up,' he would say, 'take care to have some specific end in view; let the profit of your hearers, in one way or another be the object you seek to accomplish; and prosecute every subject with a view to this end.'

"After a separation of twelve months, he was once more appointed to be my superintendent. We again took sweet counsel together, and he renewed his fatherly care for my welfare. My heart glows with gratitude while I write, at the remembrance of his kindness. If I was unwell, as I sometimes was, he discovered all the tenderness of a parent. If I was oppressed with a sense of the importance of the work to which I was called, he would comfort and encourage me. He sometimes heard me preach, and would afterwards converse with me concerning my preaching, with faithfulness and affection. If at any time he saw me improperly elated, he would press upon my attention the indispensable necessity of lowliness of mind, in order that I might preserve a sense of the favor of God, and secure a continuance of his blessing upon my labors.

"I well remember to have met with him at the London conference in 1810, when I was about to be publicly received into full connection. I had a long conversation with him on the subject of devoting my whole life to the duties of the Christian ministry. He saw my distress of mind, which indeed was great, originating partly in a sense of the greatness of the work, and partly in a consciousness of my comparative unfitness for the full discharge of its momentous duties. Such were my feelings, that I had begun to think of giving up the work, and of returning home.

"My dear Brother, perceiving my inward conflict, requested me to walk with him into the burying-ground belonging to the chapel in City-Road, where I freely unbosomed my mind to him. He felt much for me, and endeavored to comfort me. After using a variety of arguments to prevail upon me to give myself wholly to God and his work, he led me to Mr. Wesley's tomb, and directed my attention to the unwearied and gloriously successful labors of that great man. He then spoke of his blessed end, and of his great reward; and thus labored to encourage me by his example. This interview was truly profitable. By it I was strengthened, and led to resolve, that I would go forward in the path which I believed God had marked out for me."

As a preacher, Mr. Brownell's talents were very respectable. His education was indeed unavoidably defective, in consequence of the blindness with which he was afflicted in his youth; and the best period of his life was spent among a people just emerging from a state of barbarism, and who were rather to be considered as catechumens, than as persons prepared for a regular ministry, and for the delivery of systematic discourses. But with him the improvement of his mind, by the acquisition of useful knowledge, was a matter both of duty and delight. He read the best English authors, both in prose and verse; and in conversation, as well as in the pulpit, would often introduce passages from our most eminent poets with considerable elegance and effect.

He obtained some knowledge of the Hebrew language; and when he was in the Holmfirth circuit, he went regularly through the greater part of the Greek Testament with his excellent colleague, who had received a classical education.

In the pulpit he always showed his good sense, by avoiding that affectation of learning, into which men of superficial attainments are apt to fall; but it was often manifest to competent judges, that he had a just view, not only of the general meaning of his text, but of the exact import of the original terms used by the inspired writer. He not only possessed a correct judgment, but often displayed considerable strength and elegance of imagination, by the introduction of appropriate figures, which enlivened his sermons, while they illustrated the subjects which he was pressing upon the attention of his hearers.

The matter of his discourses was always carefully arranged, so that his preaching was never incoherent and rhapsodical. In the pulpit self appeared to be utterly forgotten, and his only object was to promote the glory of God in the salvation of the people by whom he was surrounded. There was an earnestness, and a seriousness, in his manner, which excited a general interest in his favor, and prepared his hearers to listen with attention to his message. Preaching was his delight so that he never had any inclination to plead a slight indisposition, or the inclemency of the weather, as excuses for neglecting his appointments.

Unless unavoidably prevented, he was always at his post, and whatsoever his hand found to do, he did it with his might. As he aimed at the benefit of his hearers in all his ministrations, he was never satisfied with the bare delivery of his sermons, but was always looking for fruit. He was continually inquiring after persons whose minds were under religious impressions, that he might cherish in them every good desire, lead them to the Saviour, and induce them to avail themselves of the advantages of Christian fellowship.

He took a most lively interest in the prosperity of the work of God, and watched over the societies committed to his care in the spirit of a man who saw and felt the value of immortal souls. His death is a loss to the Methodist connection, and to the world, as well as to his family and friends, but he has finished his course, and awaits the decision of his Almighty Judge.

The following epitaph is inscribed upon his tombstone:

Sacred
To the Memory
Of the Rev. John Brownell;
Who having discharged the duties
Of the Christian ministry
With unwearied diligence and extensive success,
For the space of twenty-seven years,
(Eleven of which he spent as a Missionary
In the West India Islands,)
Finished his course in this Town,
In the calm triumph of Christian Faith.
He was eminently distinguished by
The sincerity of his piety,
The firmness of his principles,
The purity of his manners,

And the fervency of his zeal.
He was born January 22d, 1771,
And fell asleep in Jesus, Sept. 24th, 1821.
"The memory of the just is blessed." Prov. x. 7.

* * * * *

02 -- BRIEF MEMOIR OF MR. JAMES COOPER, OF DALKEITH -- By Dr. McAllum

Mr. Cooper was born in North-Shields, on May 17th, 1742. Very early in life, he felt conviction of sin; and vainly tried to allay the distress of his mind, and to obtain the favor of God, "by the works of the Law." Though he was often and deeply affected by fearful apprehensions of his liability to the wrath of God, and sometimes "scared with dreams," and "terrified with visions of the night," yet he found that his corrupt nature grew more and more strong, and neither his fears nor his wishes enabled him to overcome it. On the contrary, when he "would do good," "evil" was not only "present with him," but prevailed against him. At length, by the good providence of God, he was led to hear the preaching of the gospel by the Methodists. Their number was then very small in North-Shields; and they held their meetings for worship in a blacksmith's shop, -- a place, however mean, that was dear to many, as the scene of their conversion to God. Mr. James Oddy was the first preacher he heard. Before the sermon was concluded, he felt every word come home to his conscience. The impression was very deep; and he was almost driven to despair. He prayed day and night; and often cried aloud in bitterness of spirit, "O Lord, rebuke me not in thy wrath, neither chasten me in thy hot displeasure."

The sins of his youth were set in battle-array before him; and he says, in an account which he has left of his religious experience, that he wandered in this condition on the seaside, and, taking a handful of sand, tried to count the number of grains. "Ah!" he exclaimed, "if I were sure of happiness after having suffered a thousand years for each grain that is here, there would then be room for hope but now there is none. O Eternity! Eternity! Nothing but the slender thread of life keeps me from falling into the bottomless pit." He found no comfort, for a time, in reading or in society; and the first ray of hope which cheered his desponding mind was enjoyed when partaking of the Lord's Supper in the parish church, and especially during the recitation of those comfortable words of our Lord, "Come unto me, ye that labor and are heavy laden," &c.

For nine months, he went mourning before the Lord, refusing comfort from anything earthly, and a stranger to the love, and joy, and peace, which flow from believing. His mind was severely tempted to doubt the existence of God, the divinity of Christ, and the personality of the Holy Ghost. All this time he had no one to instruct or guide him; for he was too diffident to obtrude himself on any of the members of the society, and no one spoke to him.

His mind was still further convinced and enlightened by a sermon preached by Mr. Story on the parable of the Ten Virgins, from which he was made deeply sensible that he wanted "oil in his vessel." He now more than ever wrestled with strong cries and tears in prayer to Him who is mighty to save; and at length, in July, 1761, while thus engaged, he felt the comforting presence of his Saviour, and heard him, by the ear of faith, say, "Be of good cheer: thy sins, which are many, are all forgiven." He tells us, in the memoir of his experience from which these particulars are

extracted, that his joys now rose as high, as before the tempest of his soul had done. He saw and felt Christ to be a sufficient and a present Saviour; and although, soon after his obtaining the pearl of great price, he had an awful and distressing conflict with the Tempter, this only drew him closer to his Lord, and induced him more implicitly to depend upon him. After this he had a long-continued season of spiritual joy and prosperity, during which he grew in grace, and labored after all the mind that was in Christ.

At first he regarded entire sanctification as a blessing at a great distance from him, to be obtained only at some very remote period: afterwards he conceived of it entirely as a gift of God, promised to such as ask it in faith, and therefore saw that he was at liberty now to seek it with an assurance that he should find. Thus he continued thirsting after an entire conformity to the mind that was in Christ, till, with kindly but mistaken views, he was betrayed into an action that was rather indiscreet than criminal. The affair alluded to, however, occasioned him much uneasiness of mind, broke in upon his habits of devotion, and lessened his peace and joy.

About this time he had completed his apprenticeship; and his master so thoroughly disrelished his religious views as to refuse him any farther employment. A situation was offered him by a person of like occupation in Newcastle. Thither he went, and abode with him for three years. He now united himself to the Methodist society, meeting both in class and in band; and says that he found those institutions to be greatly conducive to his growth in grace, and his comfort in believing. His health having been impaired, a situation as Collector of Salt-duties was obtained for him; and though his appointment was, in the first instance, to Droitwich, yet, by exchange with another officer, he was allowed to take up his abode at Hartley, a place about six miles from North-Shields.

Of his experience in the things of God, after his removal to Hartley, Mr. Cooper gives us very little account. One of his first wishes, now that he had become a householder, was to have a room at the service of the preachers when they visited the place. At first his income was so limited as to prevent him from indulging his wish; and he made it the subject of prayer that God would put it in his power, as he had put it in his heart, to entertain the ministers of the gospel. His income was unexpectedly increased, and he kept the vow he had made. For more than forty years his heart and his house were open to receive them; and he records that his family were greatly profited by their company and conversation. From all that can be learned, he adorned the gospel of Christ, and was not only a support, but an ornament, to the Methodist society in Hartley.

In 1813, he removed with his daughter's family to North-Shields; and from two or three short memoranda, written in the last years of his life, it is evident that the eye of his faith had not waxed dim, nor had his spiritual strength abated. To the experience and wisdom of age he united the simplicity of Christian childhood. He speaks of seasons of peculiar refreshing from the presence of the Lord, and the glory of his power, particularly at a watch-night at the close of the year 1816, and, on another occasion, after he had experienced a shock of apoplexy in 1817. He was waiting for his change, and longed to depart many days before the Lord called him hence. He looked about him with a cheerful smile, was wont to say little, and seemed to think he had nothing to do but to die. At length, after an illness of a few days, during which (notwithstanding a short but victorious conflict with temptation) he was resigned and full of confidence in his Lord. He sweetly fell asleep on July 13th, 1801. In him there was no guile; his was the very spirit of Christianity.

His manners were gentle and retired. He was peaceable, and easy to be entreated, full of good works, and without hypocrisy. His Christian course was continued during a period of sixty years.
-- Dalkeith, Sept. 4, 1821

* * * * *

03 -- DIVINITY -- EXTRACTS FROM NATHANIEL TAYLOR'S DISCOURSE ON THE NATURE AND NECESSITY OF FAITH IN JESUS CHRIST -- (continued)

2. Besides the assenting, there is the consenting act of faith, which is a serious choice and acceptance of Christ as Prophet, Priest, and King; to do the whole work of a Redeemer upon us; to be all that to us, and do all that for us, which God hath appointed him to be to, and do for, wretched sinners, and in order whereunto he hath invested him with that threefold office. The faith of a philosopher is confined to his understanding; that of a Christian reaches to his will: like the soul in which it is rooted, it dwells in the head and the heart too at the same time. "What doth hinder me to be baptized," said the Eunuch: to which Philip replies, "If thou believest with all thine heart, thou mayest:" whereunto he answers, "I believe that Jesus Christ is the Son of God;" and thereupon he was baptized. (Acts viii. 37, 38.)

The Son of God, and the Messiah, (or the Christ,) though they are different terms, and signify different things, (the former, his Deity and equality with the Father; the latter, his solemn designation and appointment to the office and work of a Redeemer,) yet they belong to one and the same person, and so were understood to do in those days. The eunuch, therefore, by professing his faith in him as the Son of God, doth thereby own him to be the Messiah; i e. to be solemnly invested in the office of a Prophet, and of a King, and of a Priest too. The two former of these are not denied: if they were, it is easy enough to prove his faith in Jesus of Nazareth as Prophet and King, as from other topics, so from his being baptized into his Name:-- as also his belief of the Trinity; because baptism is expressly required to be administered in the Name of the Father, Son, and Holy Ghost.

His faith in him as a Priest, I think, may be proved too, if we do but consider what he was doing, when Philip reached him. He was reading this part of the prophecy of Isaiah, "He was led as a sheep to the slaughter and, like a lamb dumb before his shearers, so opened he not his mouth: In his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth." (Isa. liii. 32, 33.) And being at a loss, he inquires, whether "the prophet spake this of himself, or of some other." (Ver. 34.) "Then Philip began at the same scripture, and preached unto him Jesus." (Ver. 35.)

He preached Jesus unto him from the fifty-third chapter of Isaiah, showing how that prophecy agreed only to Him. This eunuch was a very devout man, as appears by his traveling on the account of religion from Ethiopia to Jerusalem, notwithstanding he was a great minister of state; and his reading his Bible on his return, while he was on the road in his chariot, is a demonstration how much he thirsted after a better treasure than any which his Queen had committed to his charge; I mean, that of divine knowledge.

From these circumstances, though when Philip came to him he was about the middle of the chapter, we have reason to believe that he would inquire into the sense of the foregoing verses, which apparently treat of the same argument, and have so close a connection with what he was reading at that instant, and desired to be explained to him: and little question is to be made, but that Philip expounded them to him also. Hereupon by baptism he was admitted into the Christian Church, and consequently was baptized into the death of Christ, and believed on him as offering himself up a sacrifice for sin; else his faith had not been answerable to the sermon he heard, or the ordinance he desired. "For know you not, that so many of us as were baptized into Jesus Christ were baptized into his death;" (Rom. vi. 3.)

In another place of Scripture mention is made of the consenting act of faith, under the name of receiving. "As many as received him, to them gave he power to become the sons of God, even to as many as believed on him." (John i. 12.) -- This is a relative term, and doth necessarily suppose a previous mission, or a foregoing offer. What is not sent, or offered me, I may snatch at, or seize by violence; but I cannot properly be said to receive. God has sent his Son to be the Prophet, Priest, and King of his Church; and so does he offer him to us in his holy word: and so must we receive him, not physically, but in the moral sense; i e. our souls must consent unto him as such. We must, as humble disciples, apply to him as our Teacher; as guilty creatures, betake ourselves to him as our Priest and Advocate; and, as obedient subjects, submit to him as our sovereign Lord.

Now though all these three offices render him a complete Redeemer, which he would not have been had he wanted [lacked] any one of them; and though they have a mutual dependence upon, run into, and make way one for the other; and a serious Christian admires him in all of them, and, in whatsoever way he views him in any (true) light, discovers a beauty and glory in him; -- yet, in a peculiar manner, is his priestly office very highly esteemed both by God and man.

It is of great account with God. It was darkly hinted in the first promise about the bruising of his heel. This was written of him in "the Volume of the Book," (Ps. xl. 7,) or, as the word signifies, in the front, at the very beginning, yea, and almost in every page of it too: for "his sufferings" God "had showed before by the mouth of all his prophets." (Acts iii. 18.) So grateful was it to him, that he delighted in sacrifices, because they were figures and representations of it. He would have this office typified by a twofold order of priesthood, that of Aaron, and of Melchisedec too.

God counted it an honor to his own Son. "He glorified not himself," but the Father glorified him, when he "made him an High Priest." (Heb. v. 5.) He settled him in this office by a solemn oath, (Ps. cx. 4,) which doth imply our great backwardness by nature to accept him as such; that he shall never be turned out of it to make way for another to succeed; and also the great weight and moment of it. For he who hath forbidden us to swear in light and trivial affairs, would not be guilty of it himself. Many promises were made to him, of assistance, (Acts ii. 25,) of a seed to serve him, (Isa. 1.6, 7,) and of kingly power and glory, (Isa. liii. 10-12) Heb. xii. 2,) as his encouragement to go through the difficulties of it. And for his so doing, the whole host of heaven will admire and adore him for ever, (Rev. v. 9-13,) though the knees of our modern Unitarians are too stiff to bend to him.

And no wonder, then, that this office of his is so highly esteemed by serious Christians, who are taught of God, and are imitators of him. I showed in the introduction, that of all the truths revealed in the Scripture, those which relate to our Lord Jesus Christ (Ps. v. 6, 7,) are, in a peculiar manner, eyed by a believer, as most suitable to his distressed state. It is as certain, that of all the truths relating to him, they are not those that refer to him as teaching or ruling, but to him as exercising his priestly office, as dying and interceding, which, for the same reason, a believer's thoughts are first and chiefly exercised about.

In this field alone can he find the cool spring, which affords the waters of life for his troubled soul, and without which a spirit that is weary and heavy laden would not find rest, no, not in Christ himself. For, as has been already observed, convictions of sin and desert of wrath go before faith, as in the first creation darkness preceded light, according as it is written, "The evening and the morning were the first day." And they are always maintained after it, though not in so sharp and pungent a measure and degree. Now when a man is thoroughly awakened, to what purpose is it to tell him of Christ's being a prophet, if you stop there? Alas, the tidings of one that can open blind eyes will give no ease to a man who hath a bleeding heart; unless you tell him that Christ hath died in order that he might, by the blood of his cross, reconcile poor sinners to God, and deliver them from present guilt, and future vengeance. And so you borrow your healing instructions from his priestly office; and his prophetic one affords no relief to a wounded spirit but what it fetches thence.

The matter of his other revelations concerning the holy nature and justice of God, and the purity of his precepts, and concerning eternal happiness itself too, without this, will but inflame the sore, and exasperate the misery; for it is death to see a tree of life guarded by a flaming sword, turning hither and thither to keep a man off, which way soever he moves to attempt the gathering of its pleasant fruits.

The case will be similar, if without mentioning the Atonement, you only tell the man that Christ is universal Lord and King. If "all power in heaven and earth" be lodged in his hands, he is the more able to tread me down under his feet. Wretched creature that I am! Who will make my peace with the offended Majesty of heaven, save me from the stroke of justice, and deliver me from the wrath to come? -- But now represent Christ to such a one, as offering himself a sacrifice to satisfy divine justice, and expiate the sins of men, and save them from hell:-- this is to drop healing balm into the raging wound; this is what the trembling sinner wants, and desires to have and is far more acceptable to him than drops of cordial can be to one that is fainting, and ready to sink.

Christ himself speaks as if the view of him on the Cross, dying for these ends, would be a charming one, captivating hearts, and conquering the souls of men. "I, if I be lifted up from the earth, will draw all men unto me." (John xii. 32.) And as this creates life in an awakened sinner, so it keeps it in a troubled saint, to remember, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." (1 John ii. 2.) The latter of these (which is also the ground of the former, for therefore he is our advocate, because he has been our propitiation) is the price, the basis, and foundation, of all saving benefits. We are reconciled to God by his death: we have remission of sins, and are justified, through his blood. If he had not thus gone away, the Spirit had not been given.

Deliverance from condemnation and hell; freedom of access to God in all cases; supply of all our wants; pity and help under all our distresses and temptations, new supplies of recovering grace, and a fresh pardon; peace of conscience; perseverance in faith and holiness; and after all, the crown of eternal life; -- all these beautiful flowers do spring from this root.

And this is the prevailing motive with a man to accept of Christ as his King, that then he will be his Priest; but otherwise he will not. While men are at ease, they will not come to him for it. His yoke is too pinching and galling for their tender necks: his burden presses with such a weight, that their shoulders cannot bear it. But when once they are thoroughly alarmed with a sense of their danger, and find that his blood is the only ransom whereby they can be preserved from going down to the pit, and are told, that, if they will have him for their Saviour, they must accept him for their Ruler; this at length makes them yield.

It is with them as with the Israelites, when they were sorely harassed by the Ammonites. They apply themselves to Jephthah, to deliver them from their great oppression. He saith to them, "Shall I be your Head," then? (Judges xi. 4, 5, &c.) This they readily comply with; "The Lord be witness between us, if we do not so according to thy word." (Ver. 9, 10.) So the language of the penitent believer to the Saviour is, "Blessed Jesus, I stick at no terms; I give thee a blank, write down thy own conditions; require what thou wilt only save me from eternal ruin, on the brink whereof I stand."

And thus the proposal of Christ in the Gospel is admirably fitted to work upon men, and draw them to him in a rational way. For hereby an offer is made of those blessings, (pardon, and salvation by the blood of Christ,) which as miserable creatures we need, and as reasonable creatures we cannot but earnestly desire; provided that we will submit to that other office of Christ, to which, as sinful creatures, we are very much averse but if we will not do the latter, we shall never enjoy the former.

But the matter doth not stop here. If this be the standing sense of a man's heart; "I hate this holiness, I do by no means like this obedience; only such is the necessity of my case, that of two evils I will choose the least;" -- this is not a right work, nor will it prove a lasting one. And that is the reason why so many, who on their sick-beds seem to embrace Christ in all his offices, become vile rebels again as soon as their disease and their fears are over. If a man prove a true believer, the Saviour of God goes on, and shows him the loathsomeness, as well as the danger of sin; to which he feels a strong propension, like a dead weight within. The Holy Ghost enlightens him about the beauty of holiness, and the goodness of obedience, as well as the reward of it; and makes him deeply sensible of his own natural aversion to it. Hereupon he sees an amiableness in, as well as the necessity of, the kingly office of Christ.

Here is one whose business it is to subdue the enmity of my heart, which though I am sick of, yet I cannot shake off my disease, but carry it with me wherever I go; to beat down my corruptions, which run with a stream too strong for me to oppose, so that my vessel is easily driven down before it; to "write his law in my heart, put his fear and Spirit into my inward parts, and cause me to walk in his statutes." Him hath God exalted to bestow repentance upon men. (Acts v. 31.) So that hereupon there is nothing distasteful in Christ; every thing in him is lovely and

necessary. The man needs all, and is glad of all; whereupon he opens to him, and joyfully entertains him as Prophet, Priest, and King too. And when he doth so in sincerity, he is a true believer; if thereunto be added, that reliance upon him, of which we are next to speak.

(To be continued)

* * * * *

04 -- MISCELLANEOUS COMMUNICATIONS -- ON THE APPROACHING
ANNIVERSARIES OF RELIGIOUS SOCIETIES -- To the editor of the Wesleyan-Methodist
Magazine

The season is now approaching in which the anniversaries of our religious societies are to be held in London. -- These will be followed by auxiliary meetings in different parts of the country.

At a time when some of the most distinguished of these institutions are publicly acknowledging their need of special assistance from on high, it will not, we trust, be deemed intrusive, to remind your readers of the importance of earnest prayer for the special influences of the Holy Spirit upon these assemblies.

This subject was adverted to previous to the last anniversaries. But it has been well observed, that it is not by presenting new theories, but by a devout attention to well known truths, that the cause of God advances. Let Christians, then, remember the nature of these meetings. Though branched out into different societies, they have all one object; to assist in promoting the glory of God, the advancement of the kingdom of his Son, and the salvation of immortal souls.

The metropolis, at these seasons, resembles Jerusalem of old at the holy festivals. Ministers from all parts are seeking spiritual refreshment. They come to our meetings, desiring to return filled with love to God, and with new zeal in the service of their divine Lord. Many of our nobility and gentry take those opportunities of observing the plans and the spirit of our societies. The brotherly kindness, the general good-will, and the universal benevolence, which these meetings present, may, by the divine blessing, convince them of the reality of the Christian's hope. They may not only approve, but cordially unite in their objects.

Our youth, also, may here receive some of their most interesting impressions; and learn, from what they see and hear, that "Wisdom's ways are ways of pleasantness, and all her paths are peace." How important then are these anniversaries! Nor are those in different parts of the empire much behind them. They are like the conduits which receive the full stream, and convey the water to each part of the garden. The gentry of the country, and the body of the people, who cannot conveniently reach the metropolis, there receive the same excitements.

If these assemblies are but considered for a moment, it will be found that they demand an interest in the fervent prayers of the Lord's children. The servants of God also, who take an active part in these meetings, are placed in circumstances which call forth our affectionate sympathy. They leave their families for the public good. They are called upon to benefit others at the very

moment that, necessarily placed upon the pinnacle, they are themselves the subjects of peculiar temptation. What need have they of a single eye, and a single heart! What need of prayer and watchfulness, of heavenly wisdom, of souls filled with divine love, that they may edify others without injury to themselves! Surely then their circumstances call for fervent supplication, that, for the gift bestowed upon them in answer to the prayers of many, thanksgivings may be given by many on their account.

It is encouraging to know, that since the last annual meetings, a considerable addition has been made to the Christians who, on every Monday evening in their families, and every Sabbath Morning in secret, especially pray for the general outpouring of the Holy Spirit. To the prayers of these Christians we particularly recommend the anniversaries of our religious societies.

With what hope will the servants of God go forth, when they consider that they are borne up by the prayers of the faithful; and with what animation will Christians in general assemble, when they reflect that previous supplications are likely to bring down showers of blessing. -- "Pray for the peace of Jerusalem; they shall prosper that love her."

* * * * *

05 -- ON MYSTERIES IN RELIGION

[From an American magazine, entitled "The gospel Advocate," conducted by Members of "The Protestant Episcopal Church" in that Country.]

A great obstacle to the belief of revealed religion is the difficulty of reconciling it to our notions of what is reasonable. Men ask, Why a revelation was necessary, when the will of the Creator could at once have made them good? Why was it given at the particular time of our Lord's appearance, and why to so obstinate and incorrigible a people as the Jews? Why has the true religion been confined for many centuries to a small part of the human race, and why is this favored portion divided into hostile sects? Above all, how incredible is it that the Supreme Being should assume a human form, and appear on this earthly globe, when there are myriads of worlds about us equally worthy of so glorious a visitation?

To some of these questions the learned may give tolerably satisfactory answers; but the rest are equally obscure to the learned and the ignorant; and he that withholds his belief until all are explained in a way agreeable to his reason, must live and die an infidel.

Are we justified in this infidelity by what passes in the world around us? Are we authorized, by our knowledge of physical and intellectual subjects, to expect a full and clear insight into the relations between this and another state of being? Certainly, our acquaintance with matters which come under the cognizance of the senses must be quite perfect, to encourage us to expect complete satisfaction in what concerns the invisible world! But what mortal can pretend to this perfection of wisdom? Who has reached the elements of any one science, or even penetrated a little way, without being arrested by an obscurity as profound as that which envelopes the mysteries of revelation?

If any one doubts the degree of his ignorance, let him examine any of the most positive and matter-of-fact sciences, and see whether he can come to the foundations on which they rest, or whether they are not too deeply sunk to be discovered by his feeble powers of investigation.

Take any of the physical sciences, most submissive to inquiry, and which have been most exposed to the examination of the learned and curious. Such is chemistry. The researches of many ages, conducted by experiment and reasoning, have made us acquainted with the properties of a multitude of substances, and enabled us to resolve these into other simple substances, and these again into others still more simple; at last we come to principles not capable of further division, which are therefore called elements. With the intimate nature of these we are unacquainted; and in many instances, the elementary principles are not even obvious to the senses; so that a doubt still remains as to their existence as distinct substances.

Water, for example, is formed by burning together two airs or gases, called oxygen gas and hydrogen gas. Hence we conclude that water is composed of certain elements called oxygen and hydrogen, stripped of the principle which gives them the aerial form. But has any one ever seen this oxygen or this hydrogen in their simple state? Can they tell us how oxygen appears, or hydrogen? Can they assure us even that they are separate principles, and not modifications of other matter; and that a few more experiments will not overturn our belief in them, and substitute something different? Yet these are radical principles in chemistry, on which a large part of our opinions is founded.

The mineral alkalis were long believed to be simple substances; but now they have been decomposed into other matters at present thought to be elementary, but which perhaps may be again decomposed.

The same may be said in regard to most parts of this science. Analyze as far as you can, you must always arrive at principles the nature of which is unknown. "In the investigation of physical laws," says professor Stewart, "it is well known that our inquiries must always terminate in some general fact, of which no account can be given, but that such is the constitution of nature." The substratum on which our knowledge rests is therefore quite beyond our cognizance: it is a mystery.

The part of natural philosophy called mechanics, has been studied by great geniuses, and is supposed to be extremely well understood. In fact, we are acquainted with many important laws which regulate the subjects comprehended in it; but we are ignorant of the intimate nature of these subjects. The nature of matter is not known, nor even the form of its particles. [This is not entirely true today, 1997. -- DVM]

Equally unknown is the cause of their cohesion in it's different degrees, and the nature of solidity. It has not been well settled what is extension, space, and even time. "What is body?" asks Dr. Reid. "It is, say the philosophers, that which is extended, solid, divisible. -- Says the querist, I do not ask what the properties of body are, but what is the thing itself. Let me first know directly what body is, and then consider its properties. To this demand I am afraid the querist will meet with no satisfactory answer, because our notion of body is not direct, but relative to its qualities. We know that it is something extended, solid, divisible, and we know nothing more."

So of magnetism and gravitation, we observe their phenomena, and know some of the laws which govern them; but of their cause we cannot pretend to know anything; and the able metaphysician, named above, remarks of these principles, that the man who knows most, is he who is sensible he knows nothing of the matter; and he adds, What has been said of this applies to every phenomenon that falls within the compass of natural philosophy. We deceive ourselves if we conceive that we can point out the real efficient cause of any of them."

Even the exact science of mathematics does not afford us the slightest insight into the nature of bodies. All we can obtain from it is a knowledge of their relations to each other by a comparison of their quantities.

If we enter the vegetable and animal world, we shall find it full of mystery. Who can tell why, of two seeds similar in appearance, one produces a large tree, and the other a small shrub; or how the origin of so large a body should be contained in so narrow a space. Man is a collection of mysteries. His production, nourishment, and growth, admit of no explanation. Who can tell why the offspring resemble their parents; or why part resemble one, and part the other; or why, as often happens, resemblances are transmitted from the first to the third generation, while the intermediate presents no traces of it?

How many philosophers have theorized in vain on the mod in which the impressions of the senses are conveyed to the sensorium; and on the way in which they produce thoughts and passions! Yet the manner in which the brain operates in these instances is as much a mystery now as it was in the days of Plato and Aristotle; and so will it continue to be to the end of the world.

Mr. Hume was so dissatisfied with the narrowness and fallibility of our knowledge, that he did not think men justified in believing anything. The errors arising from imperfection of the senses, those from incorrect judgment, and, lastly, those which may happen in combining the operation's of judgment with the operations of the senses, form three different causes of mistake. He therefore believed, that the chance of forming a right opinion was too small for the ground of believing anything.

In thus poorly estimating the value of human reason, he fell into an extreme, as remote from common sense, and as much to be deprecated, as that of those, who consider reason adequate to the mastery of all subjects, and who would therefore scout and expel from philosophy and religion all that cannot be brought fully under her domain.

It is not to be expected, then, that religion, the awful sentiment which carries our thoughts from the visible world to the invisible, from time to eternity, should be without mysteries.

All Christians believe in the existence of an unseen God, eternal, omniscient, omnipotent. Are the wisest of them capable of comprehending these attributes? What is it to be eternal? How could the great Creator exist without a pre-existent creating power, and how could that power exist? The thought of a never-ending being is too tremendous for the human imagination to rest upon; much less can it form a notion of it. How can the Supreme Being exist everywhere, and how can he know everything at the same moment? By what conceivable powers can such a knowledge

be apprehended? How strange is the thought of immensity! When we cast our eyes on the firmament, we seem to be in the midst of the universe, with the empyrean heaven for our boundary; but where is this boundary, and in what does it consist?

When we find our powers so inadequate to understand the mysteries of natural religion, ought we to demand that every thing in revelation should be made perfectly clear to our reason, before we admit its truth? When we are told that the Divinity has presented himself in a human form to the inhabitants of this globe, we naturally doubt so extraordinary a thing. We inquire whether the powers and acts of this Being coincided with the divine nature; and we are scrupulous as to the evidence on which we believe the relation, or account, of these powers and actions. When we have attained as much evidence as satisfies us, as much as can be attained in regard to any other subject, we then yield our belief to this remarkable fact, however mysterious it seems to reason; and we yield freely and fully, without attempting to prune it down to the reach of our reason. For it is either a Divine revelation, and we must credit it fully, whether we understand it entirely or not; or else it is the fabrication of a human hand, and then it is a deception, and must be wholly disbelieved.

Perhaps it will be said that the great mysteries of the Christian revelation, the Divinity of our Saviour, and the doctrine of the Trinity, are not merely beyond our reason, but contrary to it. This, however, is not more true than that the notion of the eternity and infinity of the Supreme Being are contrary to reason. All these subjects are placed in an invisible world, where everything is entirely out of the reach of our faculties, except so far as the Supreme Being has thought fit to unfold to us in his revelations.

In vain we strain our thoughts and exalt our imaginations to reach the conception of these sublime subjects; we must continually sink down, oppressed with the sense of our weakness, and feel ourselves to be an imperfect, feeble race, whom the Creator, for his own good purposes, has endowed with reason sufficient to behold and adore his mysteries, but not to penetrate them. The most expanded minds are most sensible of their own limits. The greatest of modern philosophers tells us that the holy mysteries "are not to be straitened and girt into the narrow compass of the mind;" and that "the whole prerogative of God comprehends the whole man. Wherefore, as we are to obey God's law, though we find a reluctance in our will, so we are to believe his word, though we find a reluctance in our reason; for if we believe only that which is agreeable to our reason, we give assent to the matter, not to the Author, which is no more than we would do towards a discredited witness."

* * * * *

06 -- THE ANTIQUITY OF INFANT BAPTISM SUPPORTED, AND THAT OF
POPERY DISPROVED, FROM THE WORKS OF CHRYSOSTOM -- By H. S. Boyd
(Concluded)

In a letter which I sent to your magazine, in 1818, I laid before your readers a very fine specimen of the eloquence of Chrysostom. His works, however, may be studied for other, and perhaps better purposes. His writings alone are sufficient, in any opinion, not only to overturn the whole fabric of Popery, but also to destroy its very foundations.

The authority of the Romish church primarily depends on the truth or the falsehood of the assertion, that St. Peter was the immediate successor of Christ, and that he was constituted Head of the Church. The Papists quote that famous passage in St. Matthew, "Thou art Peter, and upon this rock will I build my church." They tell us, that Christ here gives him the surname of Peter, which signifies a rock, and then declares, that he is the rock upon which his church is to be built.

But what says Chrysostom? In his Commentary on St. Matthew, he thus expounds the passage: "Upon this rock will I build my church. That is, on the faith or belief of this confession." As I gave the original Greek in the notes to my Select Passages of St. Chrysostom, page 296, I shall not transcribe it now. You perceive that he explained this famous passage, just as we explain it; namely, that the belief of our Lord's divinity was the rock on which the church was to be built. Now, it is allowed on all hands, that Chrysostom was an orthodox prelate; and it is singular that he lived, even to his latest year, in the strictest intimacy and communion with the bishop of Rome. It is, therefore, evident, that Popery was unknown, in his day.

Before I leave this subject, I will notice something which I believe is overlooked by many Protestant writers. The name of Peter, in Greek, does not signify a rock. It means a stone. The word which is used immediately after, properly denotes a rock. If Christ had meant that his church was to be built on Peter as a foundation, he would surely have said, "Thou art Peter, and upon this stone will I build my church." But he evidently employs a different word, to show us the distinction.

On the nature of the Eucharist Chrysostom has copiously written; but it is not necessary that I should say thing about it here. In the Appendix, and the notes to "Select Passages," I have treated the subject at length and I trust I have shown, that both Chrysostom and the other fathers held the same doctrine which is taught by the Church of England.

Let us now proceed to Purgatory. It will indeed be a most painful purgatory to us, if we have to search up and down the Homilies of St. Chrysostom for passages to support that monstrous tenet. I will venture to assert, that, amidst all his immense volumes, you will not find a single sentence to sanction it. I have carefully examined his interpretation of some passages of the New Testament, on which the Papists would ground that doctrine; and I can assure your readers, that his explication is directly the reverse of theirs. It clearly shows, that he was as ignorant of their doctrines as they are ignorant of his.

To say that there are no traces of Auricular Confession in the writings of St. Chrysostom, would not be saying enough. It is manifest, from some passages in his works, that this practice was totally unknown, in his day, to the Christian church.

Thus far, the archbishop of Constantinople may be considered as a genuine Protestant. Truth, however, obliges me to confess, that on the subject of salvation, he, as well as the rest of the Greek fathers, dwell too little on the atonement of Christ, and speak very incorrectly on freewill, and human merit. I must also confess, that the invocation and intercession of saints are sanctioned by him. The Roman Catholics have no reason to be elated at this; for these corruptions of Christianity crept into the Church only a few years before his time.

I am afraid that we are indebted to the oratorical genius of Gregory Nazianzen for the invocation and intercession of saints. It is curious to observe how this superstition grew up by degrees in his mind. His first invective oration against Julian, was written in the year 363. I there find the first traces of this doctrine. Near the beginning he exclaims, "Hear me, thou Spirit of the great Constantius, if there be any perception, or sensation: [change to symbol font] ei tis aisqhsis. These last words are evidently quoted from Isocrates' Panegyric on Evagorus. Isocrates expresses himself more fully; for he says, "If there be any perception unto those who have departed of the events which happen here."

About five years after, St. Gregory pronounced a funeral oration on his brother Caesarius. In it he apostrophizes his brother's shade. He expresses his hope that Caesarius may be a partaker of the heavenly happiness, and he prays to God to receive him; but not a syllable does he utter about his intercession. Some time after, he pronounced a funeral sermon on his sister Gorgonia. At the end of it there is a very elegant apostrophe to her spirit, a translation of which was published in a letter in your magazine for June, 1818. The reader will perceive, that he had then the same doubt upon his mind which he had some years before, when he invoked the spirit of Constantius. He does not consider it to be a matter of certainty, that the souls of the righteous are acquainted with what passes here below.

In the year 374 he delivered a funeral oration on his father. He does not now, as formerly, express a hope, but he takes it for granted, that he is a partaker of celestial glory, and he feels persuaded of his intercession. He does not implore God to receive his father's spirit, but he entreats his father to receive his own when he shall die.

Seven years afterwards, [1] he pronounced a long and elaborate panegyric on his friend, St. Basil. At the conclusion of it, he implores the saint to intercede for him. A little before, he has a remarkable expression. He says, "And now Basil dwelleth in the heavens, and there, as I think, he offereth sacrifices for us, and prayeth for his people." Observe, Gregory says, [change to symbol font] ws oimai, "as I think".

In one of his epistles, he declares his belief that the departed saints are acquainted with our concerns; but he speaks of this as a man who is stating his own private opinion. Every one knows that the Church of Rome considers the invocation of the saints to be a bounden duty, and their intercession an unquestionable fact, the belief of which is necessary to salvation.

Let any unbiased man first consider this fact, and then attentively peruse all the passages of St. Gregory to which I have referred. Let him do this, and he must feel convinced, that the invocation and intercession of the saints were not established doctrines in the time of Gregory Nazianzen. In his writings we find very little about the nature of the Eucharist; but what he does say is sweet and grateful to the ears of a Protestant.

In his first apologetic, he calls the consecrated elements "the types of the great mysteries:" in his oration to the governor of Nazianzum, he styles them "the types of my salvation;" and in the funeral sermon on his sister, he denominates them "the types of the body and blood of Christ." Surely these expressions, and particularly the last, are directly opposed to Transubstantiation.

There is a subject which is, I think, too much disregarded by many Protestants, but which is of great importance, as it forms a powerful argument against the pretensions of the Romish church; I mean the state of the canon of Scripture in the primitive church. Various opinions concerning it were afloat during the first three centuries; and some of the fathers who then flourished are, on all hands, admitted to have been somewhat unsound and visionary. Such were Origen, Methodius, Tatian, and I think I may add, Clemens Alexandrinus.

But after the Council of Nice, things became more settled; and the great men who flourished about the middle, and towards the end, of the fourth century, are not only allowed by the papists to have been orthodox divines, but are by them esteemed as saints. I shall cite two of these unexceptionable authorities. Among the poems of Gregory Nazianzen, there is one, in the measure called Iambic Trimeter, which contains a complete catalogue of all the books of Scripture.

I need not remind you that the Roman church has pronounced almost all the books which the ancient Jews rejected, and which we now reject, to be of divine authority. I feel real pleasure in stating, that Gregory agrees with us. He excludes from the sacred canon all those books which we deem apocryphal. St. Cyril, of Jerusalem, who lived about the same period, has given us a catalogue, in prose, of the genuine books of Scripture; and, as far as the Roman Catholics are concerned, he exactly coincides with Gregory, and with us.

Now, Gregory and Cyril were orthodox divines of the church of Christ, as it stood in the fourth century. But the church of Christ, according to the papists, was then, as it is now, the holy, apostolical, and infallible church of Rome. The absurdity to which they are reduced is obvious.

Alas! and is there not a single popish doctrine which can be traced to a period more remote than the fourth century? Yes, there is one. The tenet, or rather the practice, of praying for the dead, was not only acknowledged by Chrysostom, but was maintained before his time. I believe that it is as old as the second century. I am aware that the veneration of relics may be defended by an appeal to Chrysostom, and other fathers; but that is a point of minor importance. My inquiry has respect to the leading dogmas of popery.

As I have spoken so much of Gregory, it may be thought strange, that I have said nothing of his friend Basil. The truth is, that what I have asserted of the one, may, in general, be predicated of the other. Standing amidst a succession of fathers, they may be compared to the transition rocks in Geology. They separate the primitive mountains of truth from the rocks of innovation, and all those subsequent formations, which contain the dirt and rubbish of Roman catholic deposits.

Few remains of dead things are to be found in the transition rocks; scarcely any of the corruptions of popery are discoverable in these fathers. The works of Basil are not now at hand but if I remember rightly in them we meet but once with the invocation and intercession of the saints. See the conclusion of his panegyric on the forty martyrs. In all essential matters he was orthodox. Like Gregory and Chrysostom, he was a strenuous supporter of the doctrine of the Trinity. Like them, he held the fall of man, the atonement of Christ, and our need of divine grace but like them, he appears to have had less spiritual light, and less clear views of the gospel, than modern Christians are blessed with. -- July 20th, 1822. H. S. Boyd.

* * *

POSTSCRIPT

In the preceding letter I have said that Chrysostom's interpretation of some passages of Scripture was directly opposed to the doctrine of purgatory. I have no right to expect that what I say should be taken for granted. I will therefore, with your permission, quote his words. The papists would build their doctrine on these words of Christ.

"It shall not be remitted, neither in this world, nor in the world to come." In his commentary on the place, he speaks to this effect: "Of the various sinners who transgress the divine law, some are wholly pardoned, and are not subjected to punishment in either world: some are punished here, but saved hereafter: some escape the judgments of God in this life, but are condemned to punishment in the next: some suffer the divine vengeance in this world, and are consigned to punishment in the other."

Chrysostom gives instances from the Bible of all these cases. If the tenet of purgatory had been held in his day, he would surely have told us of a fifth case; namely, the case of those who, after death, go for a time into a state of punishment, or purification, or both, but at length are liberated. The Roman Catholics would also ground their notions on these words of St. Paul: "They shall be saved, but so as by fire." That is, say they, the purifying fires of purgatory shall burn out all their pollutions, and they shall ultimately be made partakers of salvation.

White is not more contrary to black, nor heat to cold, than Chrysostom's interpretation. It is this: "Their souls shall not be annihilated: their being shall be preserved; but it shall be preserved in fire, the fire of hell." Whether this explication be the true one, is of no importance to my present argument. It is directly opposed to the popish interpretation, and that is enough.

In the preceding letter I have also said, that Auricular Confession must have been unknown to Chrysostom. In his admirable treatise on the priesthood, he discusses at large the various duties of a priest, and the difficulties to which he is exposed. In the fourth chapter of the sixth book, speaking of these duties and difficulties, he says, "Of the sins which are committed, not a thousandth part can become known to him; for how can he be acquainted with their sins, to whose faces, for the most part, he is an utter stranger?"

In one of his discourses against the Anomaen Heretics, (I think it is the fifth,) he states the same thing, and he states it at greater length. It is well known that in every Roman Catholic congregation every man, every woman, and every child, after a certain age, confesses regularly to a priest. If this had been done in the time of Chrysostom, I think it is impossible that he could have written such a sentence. Let it be observed that he did not write it after he became a bishop, but when he was a young man; and that he is not speaking of the duties which attach to the bishop of a diocese, but of the duties of a priest.

Some of the fathers ascribe a priority, and a precedency, to the church of Rome. The papists eagerly grasp at this, but it does not much avail them. Irenaeus, who was one of the most

ancient fathers, says that the church of Rome ought to take the lead, but unluckily he gives the reasons. These reasons are not the same as those, or, rather, as that one grand reason, which the Roman church now alleges.

A council was held at Constantinople, shortly after the famous Council in 381. In this it was decreed, that the Roman church should take precedence of the other churches. But the circumstance of its being then decreed, evinces that it was not established before. Soon after this period, Gregory wrote a long poem containing the history of his life. We there find him speaking of the superior rank and authority of the church of Rome. Our concern, however, is not with the rank, but with the doctrines which it held in the fourth century.

The reader should ever bear in mind, that both Chrysostom and Gregory were orthodox prelates of the church, as it existed in that century. Let him also remember, that the church of Rome holds every one of her doctrines to be equally essential. If then, we could prove that any one of her doctrines was unknown to the primitive church, it would be sufficient to annihilate her pretensions.

In my letter, I have mentioned that Gregory excludes from the sacred canon all the books which we reject. Besides them, however, he rejects two more. He entirely omits the Apocalypse; and, if my memory be accurate, he omits the book of Esther. He concludes his catalogue with this line, [change to Symbol font.] *Ei tis de toutwn ectos ouc en gnhsiois.* "But if there be any book beside these, it is not among the genuine."

The Apocalypse was rejected, not only by Gregory, but by other eminent writers of the fourth age; and yet it was recognized by some of the earliest Fathers. Its subsequent rejection was, probably, owing to these two causes: 1st, the great difficulty of comprehending it; 2dly, the improper use which was made of it. If the Revelation of St. John contain an abstract of the history of the church, from his time to the consummation of all things, it must have been far more difficult to understand in the second and third centuries, than it is at present. Perhaps this circumstance, together with the love of allegorizing which then prevailed, gave birth to the wild and extravagant interpretations with which the world was deluged.

Some years ago, I met with a curious instance in Methodius' Banquet of Virgins. One of the prophetic numbers, (I think it is the 1260 days,) is explained to mean the doctrine of the Trinity! It was probably owing to such interpretations, and to the difficulty of the book itself, that some well-meaning, but too hasty Christians, rejected the Apocalypse altogether. -- July 23d, 1822. H. S. Boyd.

* * * * *

07 -- OBSERVATIONS ON THE LATE CARNIVAL AT MADRID

To the Editor of the Wesleyan-Methodist Magazine

An article which appeared in one of the newspapers, yesterday, has so impressed my mind, that I am induced to commit my thoughts to paper, and to solicit their insertion in your valuable magazine, Unless (which I wish may be the case) some abler pen has anticipated my intention. The extract I allude to is described as coming from the pen of an eye-witness to the gaieties at the late

Carnival at Madrid, a species of revelry, I need scarcely add, known only to Catholic countries. It is not my design to enter largely into the subject; neither my time, nor the limits of your pages, will admit of this; I shall only make a quotation or two from the paper in question, and offer a few observations upon it.

The writer observes, "Little could any one imagine, who had seen the streets of Madrid today, that Spain was harassed by internal factions, and pressed almost to the verge of national bankruptcy. It is (Tuesday) the principal day of the Carnival, which commenced on Sunday, and terminates this evening, or rather early tomorrow morning." -- He then proceeds to describe the motley groups, who, in masks, paraded the streets of Madrid, during the Sabbath and the following days.

In recounting the varieties of these rational and religious pastimes, he extols two in particular. The one was a group of women engaged in tossing a stuffed figure of Sancho Panza in a blanket, which, ever and anon, as it whirled about in the air, fell upon the heads of the bystanders, who were, in consequence, "convulsed with laughter." The other was a man wearing a mask at the back of his head, by which he appeared to be walking backward, "which made all the old women of Madrid shake their sides with laughing."

That aged, perishing, dying sinners, should be so amused, causes one to sigh deeply; but the writer goes on to describe yet more serious matters. He observes next, "At night there was a masquerade at the Teatro del Principe, and such was the demand for tickets, that, at half past ten, not one was to be had, except from the retailers, -- persons who bought them up to sell again. Dances followed, in the order of country dances, rigadoons, and waltzes; and, as this is an amusement to which the Spaniards are passionately attached, you may imagine the spirit with which it was maintained till a late hour the next morning."

Mark! all this was done on the Sabbath. And now, sir, comes the finale to this brief sketch of national mummery and buffoonery, ushering in that season, set apart by the church of Rome, and observed by the established church of England, for the more immediate consideration and celebration of our blessed Lord's fasting and temptation, death and passion.

The writer goes on thus: "The masquerade was as crowded last night, as on Sunday night; and the theater was not closed till eight o'clock this morning; -- but here, all joviality ends.

This being Ash-Wednesday, the first day of Lent, the Prado presented a very different aspect: A penitential stillness reigns in the streets, and the churches are crowded with those persons who perhaps were, three days before, the gayest of the gay. The theaters are all to be closed during Lent, and no sort of public amusement permitted during this solemn season, except musical concerts."

Here the narrator stops; and what reflecting mind can forbear to pause also, with deep commiseration, mingled with disgust, at such a wretched perversion of all that may be called Christianity? This is an exemplification of what the apostle terms "having a form of godliness," but "denying the power thereof." Nay; it has not even that; for the breach of the positive command of God, with regard to the day of sacred rest, sets aside even the form of godliness. And, O! where

are, where can be, the holiness of heart, the serious frame, the preparation of soul, the really broken and contrite spirit, wherewith the worshippers of the infinitely great and glorious Jehovah should enter into his courts? -- Reeking with the heat of lascivious dances, and hastily exchanging the tinsel garb of folly and vanity for that of sackcloth and ashes, these poor deluded followers not of the lowly, self-denying Jesus, but of the God of this world, profess to seek, with saddened exterior, the face of their God, and their crucified Redeemer. Can anything be more revolting, more affecting, than such a picture of human blindness, of human depravity, connected too with the profession of Christianity?

Surely it becomes us to lay these things to heart, and to remember, before a throne of grace, those of our enslaved brethren who are tied and bound in the chains of popery, and a heartless superstition, as well as the deluded worshippers of Juggernaut or the Ganges!

O, for an outpouring of the Spirit on all Catholic countries; that, the eyes of their understanding being enlightened, they may "put off the works of darkness, and put on the armour of light;" that so being "cleansed from all filthiness of flesh and spirit, they may perfect holiness in the fear of God!" "For what communion hath light with darkness? or what concord hath Christ with Belial?" I will only add, that one reproach, above all others, lies peculiarly on popish countries, a reproach which no sophistry can disguise, no reasoning can do away, while the word of God so plainly, and so peremptorily, declares the truth as it does. I mean, the open and authorized breach of the Sabbath. This is a line of demarcation betwixt Roman Catholics and other denominations of Christians, which no true disciple of the Lord can pass over. -- With much esteem I remain, sir, your constant reader, though a Church-woman. London, Feb. 5th.

* * * * *

08 -- LETTER FROM JOHN NELSON
Illustrative of His Own Religious Experience,
and of the Rise of the
Methodist Societies in Yorkshire

[The following letter is found in "A Collection of Letters on Sacred Subjects," printed at Sheffield in 1761. It has no date; but appears, from internal evidence, to have been written in the very earliest period of that great revival of vital religion in this country, commonly called Methodism, in which Mr. Wesley was, under God, a distinguished agent, and which John Nelson himself was the honored instrument of introducing into Yorkshire, where its effects have been so signally and extensively beneficial. Most of our readers have read that interesting little work, well known by the name of "John Nelson's Journal;" and therefore need not to be informed that he was one of the first, most persecuted, and most successful, of the Methodist preachers in Mr. Wesley's connection. Editor.]

My Dear Brother,

I received your letter; and I heartily wish that the Lord may manifest himself unto you this day, and give you his Spirit to bear witness with your spirit that you are a son of God. I beg of you to rest not, night or day, till you rest in Jesus Christ. Let me also entreat you to hear, and cleave

unto Mr. Wesley; for I assure you he is a good man; and I, and many souls in this country, were greatly blessed in hearing the word of the Lord from his mouth.

When I came down here, I found the people running from town to town, and not one in fifty knew what they went for. But when I told them what God had done for my soul, they cried "Away with such a fellow from the earth, for he is not fit to live."

Mr. I____ sent for me, and seemed much offended that I was so bold; but the Lord put words in my mouth that he could not gainsay: and indeed all that came to dispute with me, whether Pr____ns, or still ones, were not able to confute what I said, though they would not be convinced by it. And though there was not a man in these parts that would agree to what I said, even when I proved it agreeable to the word of God, he has given me such a witness of is love, that if all men in the world were to oppose me, they could not shake my soul. I rest on my Lord's words; for he hath said, "I will never leave thee, nor forsake thee." Seeing that the Lord hath made use of such a weak worm as I am, and has given me to love all his creatures, (so that I cannot desire the death of a fly or worm,) and a burning zeal for all men's souls, I will run and not faint.

When Mr. Wesley began to preach out of the churches, in Moorfields and Kennington-Common, I was deeply convinced of my lost condition, and felt in myself the sentence of condemnation, when the dear Saviour of sinners spake peace to my soul: and ever since he has continued unto me some sight and sense of his love; though for a year or more I was sometimes brought very low, and at other times I have been so full of love, that tears of joy have flowed from my eyes, to think that Jesus would love and look upon such a wretch as me.

A little before I came from London I was at St. Paul's, at the sacrament: as I kneeled before him, the love of God was so great in my heart, that I thought I should have fallen to the ground; and from that time I have had a steadfast confidence, and a lasting peace: and no other doctrine than that I heard from the beginning hath any place in my mind unto this day.

I desire that you, and all brethren, would pray that I may stand fast unto the end. The Lord works very visibly and powerfully among us: we have fresh tokens of his grace every week; yea, in some weeks six or seven are brought to the knowledge of salvation by the remission of their sins; and many, who have been despisers, are now thanking God who hath opened their eyes. The Lord generally maketh a short work among us; some have found the glad tidings experimentally true, after only three times' hearing.

At my coming into this country, no man stood with me, but my name was cast out by professors and profane, so that I was like an owl in the desert; but a few who were bruised by the hand of God soon heard of, and received, the doctrine of conscious pardon, and in a little time seven of them found it verified in themselves: but Mr. J____ M____ reproved them for confessing it before the world. Accordingly he sent for me, and desired me not to speak so boldly, -- it would make the country use us ill. I told him if every man in the world was to cast stones at me, I would tell what God had done for my soul, and what he is willing to do for others: for I loved all mankind, and feared no man.

The people of the neighboring towns have frequently sent for me, to hear of this new doctrine; for they were quite sure that no man could know his sins forgiven in this world. But I proved it from the written word of God, and from the doctrine of the church of England.

In a little time many cried out, "Lord, grant this thing unto me!" Our number of believers soon increased to thirty; then I found I must speak publicly among them, for the people thronged, and filled my house. In this I found cowardliness in my flesh, and craved for death, or that God would take my speech from me rather than call me to it: but still I found my mind full of matter; and when I spoke, the people started as if I had thrown firebrands at them. So the Lord setting to his seal, and owning his word, I had not any excuse; then I said, "Lord, if thou sendest me to hell to preach to devils, thy will be done."

At the people's request, I now preach every night in the week in general, and the work increases much; and yet I am (in a sense) alone. I want to have some correspondence with Mr. Wesley. My heart is knit to him as the heart of one man, and so are many of the children whom God hath called by my mouth. Some of them indeed fall into stillness, and they say I have the spirit of conviction, but not the gift of building up souls: however, those who stand fast, as they received Christ, are more holy and happy, and so, I think, as well built up.

I beg you would let Mr. Wesley know how all is with us, and desire him to pray for me, for I owe myself unto him. Entreat him to send me a letter, and let me know his mind of these matters. Give my kind love to all friends with you. I should be glad to hear from you.

I remain your unworthy Brother in Christ,

John Nelson

* * * * *

09 -- AN ACCOUNT OF SOME AWFUL DEATHS IN NEW SOUTH WALES
Monitory To Profane Sinners, and Especially
To Persons Addicted to Drunkenness
To the Editor of the Wesleyan-Methodist Magazine

Having, from personal observation, or from intimate knowledge of the circumstances connected therewith, recorded in my journal within the last few months, several very striking and awful deaths, which serve to exhibit the dreadful effects of sin, especially that common sin of drunkenness, -- I copy them for your inspection, and for publication in your miscellany, if you judge them suitable. -- B. Carvosso, Sydney, New South Wales, August 20, 1822

January 8. -- A few days ago, during the profaned festival of Christmas, died suddenly, at this place, (Windsor,) a man of the name of _____,[2] many years an inhabitant of this colony, but greatly addicted to the immoderate use of spirituous liquors. During twelve or fourteen days previous to his death, I am informed, he had been almost incessantly drunk. On the Sabbath morning, the day before his unhappy end, the magistrate, seeing him rolling about the street in a

state of intoxication, ordered him for a punishment to be placed in the stocks, and from thence to be taken to the jail.

Being released on the following morning, he appeared inclined to boast that he knew nothing of what had transpired the day before; and immediately, yielding to the depraved propensity of his mind, he again drank to great excess. Entering the house of a well-disposed person, he was reproofed for his conduct, and told of the danger to which his glaring sins exposed him. But, making light of reproof, he said, that whatever other's might think, it was not his opinion that drunkards would go to hell; and that since he had begun the week with "fuddling," (to use his own word,) he would not by any one be hindered from it, till the close, as it was not his custom to break off drinking in the middle of a week. About an hour after this, he called at another house; and the family being about to take dinner, he was invited to join them, to which he appeared inclined. But, lo! scarcely had he sat down, ere "the Judge was at the door; the messenger of death arrived;" -- he fell back, and instantly expired.

March 10. -- At this place, a few days since, a young man of the name of _____, a servant at an inn, came to his end under circumstances that render the event very shocking in the estimation of those who believe that "the wicked shall be turned into hell." On the evening of his death, B_____, in a state of intoxication, endeavored to amuse a certain company in his master's kitchen, by talking in the most profane and horrible manner. Asserting that there was no devil, he feigned a method to prove it. He seized a long carving-knife, and standing in the middle of the room, he called upon the Infernal Spirit, if he had existence, to come forth and combat with him; accompanying his presumptuous challenge with the most blasphemous expressions.

About this time, one of the family discovering that he had been, in the course of the day, robbing his master of rum and other articles, he was told that he must expect the matter to be investigated before the magistrates; especially as it was not the first offence of the kind, of which he had been guilty. He soon after left the house; and going down to the water, he stepped into a boat, pushed off into the middle of the river, plunged overboard, and was seen no more till many days afterwards, when his body was found washed down the river seven or eight miles, and in a state loathsome and shocking to the beholder!

March 17. (Sunday) -- Died this day at Castlereagh, an old man of the name of _____, an habitual neglecter of public worship, and a notorious drunkard, whenever the means of procuring spirituous liquors lay within his reach. Being at the house of Mr. _____, where he had been an inmate for many months, he joined with us at family worship in the morning. Soon after, he said to one of the servants of the family, that he would go to the house of a certain person in the neighborhood, to procure some rum that was promised him the day before. He immediately repaired to the place, and, in the course of the day, drank himself into a state of intoxication.

In the afternoon he said to a little girl, "I am now sixty-six years old; can you tell me how many hours I have lived?" Having made the calculation, she told him. He then said, "I'll give any one a bottle of rum to tell me how many hours more I have to live." The girl, with apparently equal presumption and unconcern, but as though inspired to "answer a fool according to his folly," replied, "You have now three hours more to live."

Soon after this, showing a disposition for sleep, he was laid on a bed. A few hours afterwards, some one going to rouse him up, to the fearful astonishment of all about him, he was found a breathless corpse.

April 18. -- This evening at Richmond, I heard related the particular circumstances of the very singular and melancholy death of _____, a bricklayer, which occurred yesterday at a house very near the one at which I preached. It appears that he had been, for many years, an inhabitant of the colony; and, like too many others among whom he passed his days, he led a very immoral life. Several months previous to his death, he appeared to labor under indisposition, both of body and mind. He often wandered alone, and, to use his own words, sometimes said, "he was going mad."

On the day before his miserable end, he said to a person, that God had abandoned him, and his prayers were useless; and now "the devil told him he must be burnt." As though impatient and resolute to obey the intimation of the "Destroyer," he then deliberately placed himself on a large fire! While his flesh was literally burning in the consuming element, of the torture occasioned thereby he appeared utterly regardless; and even resisted the efforts that were made to save him, so that the man who was with him in the house was not a little scorched in pulling him out of this horrible situation.

A few hours after, being left alone, he again threw himself into the fire, and before he was discovered and rescued, was so injured, that he survived only till the following morning.

Surely this is a striking instance of "the power of Satan" over the human body, nor can it be attributed (as perhaps some may be willing to imagine) to the wild, misguiding instructions of those who are termed the enthusiasts; for, as far as I can learn, he associated with none who pretended to make religion, true or false, their study; -- religious books were inaccessible to him, for he could not read; -- and a place of public worship he seldom, if ever, visited.

May 5. (Sabbath) -- When at Emu Plains this morning, after preaching to the prisoners, some of the overseers gave me the particulars of the following judgment on a profane young man. Two days ago, _____, a youth about nineteen years of age, was killed on the Plains by accident. In profanity and wickedness he stood very conspicuous among the most active and desperate in all manner of vice.

Being detected in stealing, he was, that day twelve months before, on the way to the court house at Castlereagh, under the guard of a constable, when he carelessly and desperately exposed himself to danger from a fishing tree, and thereby had both his legs fractured in a dreadful manner.

Proper care being taken of him, he at length recovered, and became able to work again; but he still showed peculiar stubbornness and depravity, and for his intractableness was corporally punished. Instead of being thankful for his spared life, he murmured against the gracious providence that snatched him from instant death; and expressed a wish, if ever an accident again occurred to him, that he might not survive it, but be killed at once. His desire was granted.

In the morning of the day on which he died, on leaving his hut, he said to his companions, "I go to work today with a very heavy heart." Two or three hours afterwards, while carelessly and incautiously employed in digging a pit to bury the stump of a large tree, the stump fell on him, and literally crushed all his bones in pieces.

Forty men were in a moment engaged in removing the ponderous weight from his body; and when they had dragged it out, the horrid spectacle was so appalling, that serious thoughts irresistibly laid hold on some of the hardened and daring, and they appeared incapable of shaking off the impression for some days after. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." [3]

May 7. -- I have again to record another fatal instance of the dreadful effects of drunkenness. It is almost certain, that in no other part of the globe are the horrid consequences of this most destructive vice so manifest. Cases of this kind have of late been so frequent, that I have been induced to conclude that one half of those who die in the colony meet their end, directly or indirectly, through the immoderate use of strong drink.

Died at Richmond last night, in a state of intoxication, _____ well known, throughout the neighborhood, as a woman long making pretensions to religion. She was possessed of a little property; mild in her manners; decent in her appearance; comparatively respectable in her character; and sometimes not only very regular herself at public worship, but even active in warning and inviting others to attend: but, when the means of obtaining spirituous liquors lay within her reach, she frequently drank to the greatest excess.

This propensity for strong drink appeared to gain considerable strength during the last two years of her life. Three or four months previous to her death she had been so incessantly intoxicated, as hardly ever to be capable of attending the place of worship. However, a few days before the awful event, she appeared among the few at that place who attend the preaching of the word; when I was led to choose for my text: "It is high time to awake out of sleep; -- not walking in drunkenness," &c. I spoke as faithfully and as pointedly as I possibly could; and related, as a warning the striking account of the man who had died drunk on the Sabbath evening, a little before. But, alas! warning was useless.

Being invited on the evening of yesterday to a public house, she plunged again into her easily besetting sin: when, horrible to relate! -- a little after midnight, in a room with three or four drunken men, she was found dead. A coroner's inquest was held on the body, and the verdict was, "Died of excessive intoxication." B. Carvosso

* * * * *

10 -- THE FIRST CHAPTER, AND PART OF THE SECOND, OF THE APOCRYPHAL BOOK OF ENOCH, CONTAINING THE PASSAGE CITED BY JUDE.

(From the Translation of that Book, published by Dr. Lawrence, now archbishop of Cashel.)

CHAP. 1. 1. The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who was with God, answered and spoke, while his eyes were open, and while he saw a holy vision in the heavens. This the angels showed me.

2. From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.

3. Upon this account I spoke and conversed with Him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:

4. Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.

5. All shall be afraid, and the watchers be terrified.

6. Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it shall perish; while judgment shall come upon all, even upon all the righteous.

7. But to them shall be given peace; he shall preserve the elect, and towards them exercise clemency.

8. Then shall all belong to God; be happy and blessed; and the splendor of the gospel shall illuminate them.

CHAP. 2. 1. Behold, he comes with ten thousand of his saints, to execute judgment upon them, to destroy the wicked, and to reprove all the carnal for every thing which the sinful and ungodly have done and committed against him.

* * * * *

11 -- OBSERVATIONS ON THE GLOW-WORM To the editor of the Wesleyan-Methodist Magazine

The following remarks on that curious insect, called the Glow-worm, are founded on my own experience. They may, perhaps, be entertaining at least to some of your readers.

The Glow-worm is an insect of the beetle-kind. The female deposits her eggs in the month of June or July, among moss, grass, &c. These eggs are of a yellow color, and emit light. After remaining about five or six weeks, the larvae break the shells, and make their appearance: at first they appear white, and are very small; but they soon increase in size, and their color changes to a dark brown, or nearly black.

The body of the larva is formed of eleven rings; it has six feet, and two rows of reddish spots down the back. It emits light in the dark at its pleasure. This light arises from the last ring of its body, on the under side, and, when examined attentively, appears like two brilliant spots.

The larvae are seen shining during the fine nights of autumn, and sometimes in winter, when the weather is mild. The light they emit is to direct them to their food they feed on small snails, the carcasses of insects, &c. They frequently cast their skins.

After the expiration of about one year and nine months from their birth, they arrive at their perfect size: they then cease to eat, cast their skin, and assume another appearance.

The form of the perfect insect may be discovered through a thin skin that covers them. After remaining two or three weeks in this state, (scarcely ever moving) they throw off their last skin, and arrive at perfection. The male then appears a perfect beetle, having wings, and covers to them. The female, on the contrary, has neither wings, nor wing-cases: she is larger than the male, and of a lighter color. The male is almost completely black. It is the female that principally shines in the perfect state: her light is far superior to that emitted by the larva, and arises from the three last rings of her body on the lower side, which are of a pale yellow color. By this light it is just possible for a person to read. The reason why the female shines, I am assured from repeated experiments which I have made, is to allure the male to her company.

Here we behold the wonderful wisdom of the great Creator. The female insect, being void of wings, and therefore incapable of flying through the air to seek her mate, is provided with a beautiful lamp, which answers her purpose equally well. After the female has deposited her eggs she dies; and about the same period the male dies also.

Those of your readers who wish to investigate the wisdom of God, displayed in these curious insects, may keep them in glass jars, among damp moss. The larvae may be fed with small snails, in pieces, which they eat greedily. The moss should be exchanged every two or three weeks. I have kept Glow-worms for years in glasses, and have traced them through all the changes of their lives, from their exclusion from the egg to their death. These insects may be found on sandy grounds, under hedges, and on bank-sides that abound with moss or heath. -- William Rogerson, Jun., Pocklington, Feb. 19, 1823

* * * * *

12 -- ACCOUNT OF THE TUPINAMBAS, A SAVAGE TRIBE IN BRAZIL

(From Arago's Narrative of Capt. Freycinet's Voyage round the World, just published)

The Tupinambas, like almost all the savages, painted their bodies with different colors, and tattooed them by means of incisions. By these marks the supreme and subordinate chiefs were distinguished. They subsisted wholly by hunting and fishing, and intoxicated themselves with a strong liquor, called kakouin, made, according to M. De La Condamine, in the most disgusting manner. As for religion, they had scarcely any; they acknowledged two superior beings, whom they invoked in behalf of themselves and against their enemies.

At the birth of a son, the father gave him lessons of cruelty, and sung a hymn in honor of the warriors who had particularly signalized themselves in battle. He then said to him: "Look at this bow, and at this club; with these weapons thou must attack thine adversaries; with thy courage thou wilt procure us their mangled limbs to eat, when we shall no longer be able to fight. Be thyself eaten, if thou canst not conquer; I desire not to have a son who is a coward."

After this exhortation, which became the daily lesson, the name of some weapon, animal, or plant, was given to the boy; and from the earliest age he accompanied his father to battle, and there received from him still more impressive lessons of cruelty.

Their funeral ceremonies were attended with extraordinary pomp; and the women, generally so cruel among the cannibal tribes, then exhibited tokens of the profoundest grief. They tore their hair, lacerated their breasts, mutilated their limbs, and on all sides were heard frantic howlings: "He is dead!" cried they; "he, whose valor supplied us with the carcasses of so many enemies there he lies!" The corpse, clasped in their arms, and bathed with tears, was deposited in a grave, to which were carried offerings of fruit, fish, game, manioc-flour, and the arms of the vanquished chiefs.

When any tribe had received an injury, the elders convened the warriors, excited them to revenge, and reminded them, in long speeches, of the achievements of their ancestors. The first onset was truly dreadful. They began at a distance to threaten their foes by brandishing their arms; each party insulted the other with the most opprobrious language; and when their fury was inflamed to the highest pitch, they rushed upon one another, striking with their clubs, and fixing their teeth in the limbs of their enemies; and it frequently happened, that a warrior, felled to the ground, would crawl, when expiring, to the dead body of an adversary, bite it with voracity, and die with apparent joy, when he had glutted his revenge.

In all their engagements they strove to take a great number of prisoners, whom they carried off as trophies of victory. By an almost inconceivable refinement in cruelty, these captives were well fed, and permitted to choose wives, till it came to their turn to be butchered, for the purpose of supplying the most horrible of banquets. The skulls were hung up in the habitations of those by whom they had been made prisoners, and it was these ensanguined records that acquainted sons with the exploits and glory of their fathers.

Their weapons were clubs and bows five or six feet long; and their musical instruments a kind of pipes made of the bones of the arms or legs of their enemies. Besides the figures with which the chiefs adorned themselves by way of distinction, all the Tupinambas perforated the lower lip, and introduced into it a piece of wood of particular shape. The women were exempt from this ridiculous custom.

* * * * *

Travels along the Mediterranean and Parts adjacent, in Company with the Earl of Belmores during the Years 1816-17-18; extending as far as the Second Cataract of the Nile, Jerusalem, Damascus, Balbec, &c. &c. Illustrated by Plans and other Engravings. By Robert Richardson, M. D. 8vo. 2 vols. pp. 1080, price £1. 4s. bds. London. 1822.

(continued from the March, 1823 issue)

We could linger with much pleasure in our author's company, did our limits allow, amidst the ruins of Thebes; -- feeling, with him, that though an appeal on the instability of human grandeur may issue from a moldering wall, or a tottering throne, it comes with irresistible force to the heart amid the ruins of an ancient and mighty capital, "the city of a hundred gates," once the richest and most beautiful, not only in Egypt, but in all the world. Here the plowshare of ruin has been driven in every direction by an irresistible arm; and the fragments only remain to tell how much of the pomp, and pride, and power of man has perished from the earth. We can, however, do little more than extract the traveler's account of the celebrated statue of Memnon, sufficient of which remains to connect the dark and ruinous present with past ages of power and splendor, and thus to heighten the contrast.

Proceeding a little farther in the same direction, we came opposite to two ancient statues standing on our left, considerably advanced in the cultivated plain. We approached them with a heartfelt pleasure and veneration, feeling that in being there we had accomplished an object worthy of our toil; and regarded the moment that brought us to the foot of Memnon as one of the most gratifying in the whole course of our Egyptian tour.

Standing by its side, with our hands upon the pedestal, and looking up to the disintegrated frame of this monumental colossus, that for ages had been the wonder of the world, the theme of the philosopher, the poet, and historian, every scar upon its surface deepened our interest in its fate; our enthusiasm grew more intense as we continued to look on; and we felt for the stony Memnon almost as we should have done for Memnon himself; our joy would have been complete, if history could have told us the tale of this eventful plain since the time that the statue of Memnon had become an inhabitant of the soil.

The northernmost of the two statues, which appears to be that of the vocal Memnon, is in the same posture with a similar figure between the feet, and on each side of the legs. It has been broken over above the haunches, which was reported to Strabo to have been the effect of an earthquake. The head, in his time, with the disrupted half of the statue, was lying beside it on the ground. The other half, was sitting in its original position, which it still retains. The part that had been broken off is now carried away. The sitting and remaining part has now got another, though I believe few people will think it a better half, held upon it in regular courses of common cut sandstone.

Upon that part of the ancient statue which still remains, namely, upon the side of the throne, the ornament of the two bearded figures tying the lotus round the stalk of the ligula, with the accompanying hieroglyphics, are as fresh and distinct as on the other. Both the statues are attired in the same drapery, which is that of a male, and, as far as we could judge, the drapery on both has been the same.

But what characterizes this as the statue of vocal celebrity are the numerous inscriptions, both in Greek and Latin, in verse and prose, with which the throne, legs, thighs, and body of it are covered; all of them attesting that the writers thereof had heard the heavenly voice of Memnon, at the first hour or before the second, feeble indeed at the first, but afterwards becoming strong and powerful, like a trumpet.

We searched with eagerness for the name of the illustrious geographer quoted above; but if ever it was there, it is now among the many illegibles, that no human eye can decipher. Julia Bomilla, Cecilia Treboulla, Pulitha Balbima, and many others, attest that they heard the voice of the Memnon, when along with the Emperor Hadrian, and his royal consort Sabina, whom they seem to have accompanied in his tour throughout the country.

One person writes, "I hear (audio) the Memnon," and another person, "I heard the Memnon sitting in Thebes, opposite to Diospolis;" implying as if that were more particularly the name of the western part of the district, now called Thebes, and Diospolis that of the eastern.

Resolved to try our fortune, and to give the Memnon an opportunity of being equally vocal to us as he had been to other travelers, lord Corry and myself set out one morning at peep of dawn, and arrived at the foot of the statue about half an hour before sunrise. We remained till he was an hour above the horizon, and though the god of day shone out as bright and cloudless as ever he did on the son of Tithoneus, no grateful salutation of welcome was echoed in return, but all was still and silent as the grave. The voice had departed from Memnon, and the vivifying ray touched the mute and monumental statue in vain. The report of his former vocality, however, still prevails in the country, and the Arabs call it Salamat, or the statue that bids good morning. The two statues they also call Shamy and Damy.

These two venerable statues evidently stand the one on the one side of an avenue, and the other on the other, and have been followed by a series of other colossal statues, the upper half of one of which still presses the soil, guarding the approach to a temple whose ruins lay buried on the edge of the cultivated ground, till Mr. Salt uncovered them, and exposed a number of statues and sphinxes, with the lion's head on the body of the human female, and traced the foundation and columns of a magnificent temple to which they belonged." (Vol. ii. pp. 844.)

On the ruins of Thebes generally, Dr. Richardson remarks:

"The world has been favored with a view of subterranean Rome; but a view of subterranean Thebes would much more delight and astonish them. Notwithstanding all that they have read of its grandeur and magnificence, I am convinced that they would take up the language of the Queen of the South to the wise King in Jerusalem, and confess that the half has not been told them. Mankind lament the want of books and records of the affairs of ancient Egypt; but here are to be seen, sculptured and painted in the most glowing colors, the religion, history, philosophy, arts, and costumes of the ancient Egyptians. Much of it certainly is in a language that cannot be understood; but much of it is perfectly intelligible. We have probably, in this small compass, more true information respecting the private life, customs, occupations, and amusements of the ancient Egyptians, than we should have found in all the volumes of the Alexandrian Library, had they come

down to us unimpaired, untouched by the devouring fire of the Romans or the Saracens." (Vol. ii. pp. 77, 78.)

The humbled state of Christianity, in the neighborhood of Thebes, and throughout Egypt, is marked in the following extract:

"A little to the southeast of this I proceeded to examine the mountain, in which I was accompanied by the four Coptic priests of Luxor already mentioned. The visit was more particularly to see their place of worship, which stands on the rocky flat, about two hours' ride from Luxor. Thither they assemble every morning by sunrise, for the purpose of Christian devotion. It is a small ill-built house, surrounded with a court, enclosed by a stone wall.

"As we approached their house of prayer, the venerable fathers pointed with triumph to the sign of the Cross that had been sculptured on the wall, as the badge of the religion in which they gloried. On remarking that it was nearly obliterated by human violence, they shrugged up their shoulders, stroked their beards, and observed that they lived by an imperfect toleration in presence of the Mussulmans, the enemies of their faith, who let no opportunity escape of wounding their feelings, by insulting their chiefest boast. Still, however, they felt it to be their duty to engrave it upon their walls and upon their doors, in defiance of every threat and of every assault; as they did to hold fast the doctrines of their religion, in spite of every taunt to which it might subject them, or of every worldly temptation with which they might be assailed to exchange the Christian religion for another, which, they very properly observed, was no religion at all.

"Sincerity is a grand thing; and a clear conscience, like a cloudless sky, is a continual feast. It was impossible not to feel something more than respect for such men, illiterate as they were: their profession had evidently a hold of their conscience, and in the day of trial and persecution they were more likely to die as martyrs, than to live as proselytes of a creed which they disbelieved and despised.

"The interior of the church was not better than what might have been expected from the appearance of its coarse and tawdry exterior. We entered and sat down on the palm-tree mats with which the floor was covered, in a sort of circular corridor, and remained about half an hour. I asked them to show me their Bibles and Prayer-books. They replied, that they were at home in their houses; that they could not with safety leave them there. I trust, the meaning that met my ear, was the conscious knowledge of their hearts. One of them pulled out of his bosom a few leaves of an Arabic Prayer-book with an Italian translation. Of the latter language he did not know one letter of the alphabet, nor comprehend so much as one word; and, from what I saw, it seemed to be a Roman Catholic missal; but he seemed to hug the tattered fragment as an invaluable treasure, which he possessed above all his brethren. What an inestimable possession would a few Bibles and Prayer-books, both of their own liturgy and ours, that they might see and know the difference, be to such men as these, and to their flock. I regretted exceedingly that I had neither the one nor the other to offer them; but I believe many have since been forwarded to Egypt and to Thebes; as the Rev. Mr. Jowett has since visited the country." (Vol. ii. pp. 98-101)

By these most legitimate means, by the presentation of copies of the Scriptures, in the languages they can understand, to the persecuted and scattered churches of Christ in Egypt, and

other parts of the Ottoman empire, the spark of religious feeling, which has been strangely kept alive under their ashes, will, we trust, be fanned, if not into a flame, yet into something more like glow, until those better days shall arrive when the tremendous yoke of oppression, which has so long weighed down the Coptic church, shall be broken. The societies which seek out, by their pious agents, these desolate and almost forgotten parts of the Christian family, and supply them with that invaluable treasure, the Word of God, a treasure which they are anxious to possess, (and their regard for which shows that all right feeling is not lost,) certainly deserve, for this "labor of love," the earnest prayers and large liberalities of all who, as to Zion in ruins, "take pleasure in her stones, and favor the very dust thereof."

The Egyptian church was once celebrated throughout Christendom, and very glorious were the early triumphs of the gospel in this base land of idols. The reason of the mournful change is, however, visibly written. Now and then, among the ruins of temples and houses, the figures of the Cross and the Virgin Mary, which have taken the places of Osiris, Isis, and other mythological persons, still appear, to testify that the truth and simplicity of the gospel were renounced, before God departed from the Coptic church. In vain was the shadow trusted in, when the substance was no more; and when the dereliction became general, the wooden Cross and the painted Virgin were found to be as little tutelary against the Saracens, as the astronomic and reptile deities of the ancient Egyptians, against the Persians, Greeks, and Romans. Long have these few and feeble remains of a once illustrious church had to "sing of judgment;" but they shall at length "sing of mercy:" may He who "retaineth not his anger for ever," "hasten it in his time!"

We cannot withhold the following passage, which is as honorable to the right feeling of the author, as it is interesting. We do not envy the sectarian, if such there be, who, under pretense of his own purer faith, and purer worship, has so far withdrawn his regards from Christ's church universal, as not to feel his heart warm with something of brotherly affection towards these confessors of Christ in a land of Mohammedan insolence and oppression.

"On our arrival at Luxor we alighted from our asses, in a large court in the Coptic quarters: here the reverend conductors departed to their homes, and left me in the midst of a numerous assembly of Christian patients, who had been collecting there during the whole of the day to receive advice for their different complaints.

"I sat down in the open court, and the invalids collected around me, and seemed really to rejoice as much that their visitor was a Christian as that he was a physician. The old and the young, the blind, the sick, and the lame, came to me with a joy and confidence that it was delightful to witness, and which it is impossible to describe. Having operated on one of their eyes, I withdrew the knife at the end of the operation, and pausing a little before I bound up the wound, looked round upon a crowd of about a hundred individuals by whom I was surrounded. Instantly one of them, wishing to say what he thought would be most agreeable, called out 'Kouilli Nazarani,' they are all Christians. 'Kouilli, Kouilli,' 'all, all,' was immediately re-echoed by the whole assembly; imagining that the most gratifying sight that can fall under the eyes of a believer in Christ, is an assembly of men and women worshipping the same God, and resting their hopes of eternal salvation on the same Saviour with himself. It is, and it always ought to be so; but if at any period, or on any occasion, the acclamation on the ear may be allowed to thrill more gladly in the heart than another, it is when the glorious confession bursts spontaneously from such an assembly as this, who, for

ages, have held fast their faith in opposition to their rulers and their neighbors, by whom they are degraded and held in contempt. 'Here is a Christian wanting advice,' was an appeal that the Coptic applicants constantly employed, when they saw me surrounded by the consulting votaries of Islamism, who kept them at bay, or when they had arrived too late for the morning or evening hours of consultation. My conscience bears me witness that it was an appeal which they never made to me in vain. (Vol. ii. pp. 102-104)

Dr. Richardson takes his leave of Egypt with the following reflections:--

"The barley and flax are now far advanced; the former is in the ear and the latter nearly bolted; and it seems to have been about this season of the year that God brought the plague of thunder and hail upon the Egyptians to punish the guilty Pharaoh, who had hardened his presumptuous heart against the miracles of Omnipotence. Everything in Egypt is interesting; every blade of grass, and every tree, every drop of water, and every grain of dust, man and beast, and holy light, had all been made to testify, in a wonderful degree, the displeasure of the Almighty at the pride and obstinacy of the ruler of the land. This was the country of conquerors, philosophers, and artists, when almost all the other nations of the globe were buried in ignorance and slavery. Many monuments of her grandeur still remain upon the soil; others are carried off, and are shown with wonder in every country under heaven. A temple is the pride of Athens; an amphitheater the boast of ancient Rome; but Egypt from end to end, and from side to side, from the mouth of the Nile to the second Cataract, a distance of nearly a thousand miles, is a field of inexhaustible wonder and delight to the traveler." (Vol. ii. p.163.)

From Egypt the party proceeded to Palestine. After visiting Gaza and Askelon, Dr. Richardson observes in their present state a remarkable fulfillment of prophecy.

"Askelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled, 'The King shall perish from Gaza, and Askelon shall not be inhabited.' When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of Heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be thus poured out. Gaza is truly without a King, the lofty towers of Askelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet, more than five hundred years before the Christian era; and we behold its accomplishment eighteen hundred years after that event, and see with our eyes that the King has perished from Gaza, and that Askelon is not inhabited: and were there no others on which the mind could confidently rest, from the fulfillment of this one prophecy, even the most skeptical may be assured that all that is predicted in the sacred volume shall come to pass." (Vol. ii. p. 204.)

Of Jerusalem a large account is given, including an extended topographical description. The interest of the work somewhat flags towards the close; but there are many passages which will be read with great pleasure. We select a few, of a miscellaneous description.

It is a tantalizing circumstance for the traveler who wishes to recognize in his walks the site of particular buildings, or the scenes of memorable events, that the greater part of the objects

mentioned in the description both of the inspired and Jewish historian, are entirely removed, and razed from their foundation, without leaving a single trace or name behind to point out where they stood.

"Not an ancient tower, or gate, or wall, or hardly even a stone, remains. The foundations are not only broken up, but every fragment of which they were composed is swept away; and the spectator looks upon the bare rock with hardly a sprinkling of earth to point out her gardens of pleasure, or groves of idolatrous devotion. And when we consider the palaces, and towers, and walls about Jerusalem, and that the stones of which some of them were constructed were thirty feet long, fifteen broad, and seven and a half feet thick, we are not more astonished at the strength, and skill, and perseverance by which they were constructed, than shocked by the relentless and brutal hostility by which they were shattered and overthrown, and utterly removed from our sight.

"A few gardens still remain on the sloping base of Mount Zion, watered from the pool of Siloam the gardens of Gethsemane are still in a sort of ruined cultivation; the fences are broken down, and the olive-trees decaying, as if the hand that dressed and fed them were withdrawn; the Mount of Olives still retains a languishing verdure, and nourishes a few of those trees from which it derives its name; but all round about Jerusalem the general aspect is blighted, and barren; the grass is withered; the bare rock looks through the scanty sward; and the grain itself, like the staring progeny of famine, seems in doubt whether to come to maturity, or die in the ear." (Vol. ii. pp. 251, 25).

The correctness of the observations in the former part of this passage cannot be doubted; and if so, what shall we think of that bold and frontless imposition, which for ages has pretended to exhibit the Holy Sepulcher, the exact place of the Crucifixion, the Rent of the Rock, &c.; not one of which could possibly be ascertained. Mount Calvary, as being but an insignificant hill, and without the walls, was among the places leveled by the Romans, to facilitate the operations of the siege; and with it would probably also pass away the locality of the Sepulcher. The bolder natural features still continue; and, in the present state of Mount Zion, the author recognizes a monument remaining to this day of fulfilled prophecy.

"Such is the sum total of the information which the traveler receives from his guide respecting the topography of this interesting spot, Mount Zion. At the time when I visited this sacred ground, one part of it supported a crop of barley, another was undergoing the labor of the plow; and the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in the foundations of ruined cities. It is nearly a mile in circumference, is highest on the west side, and towards the east falls down in broad terraces on the upper part of the mountain, and narrow ones on the side, as it slopes down towards the brook Kedron.

"Each terrace is divided from the one above it by a low wall of dry stone, built of the ruins of this celebrated spot. The terraces near the bottom of the hill are still used as gardens, and are watered from the pool of Siloam. They belong chiefly to the inhabitants of the small village of Siloa immediately opposite. We have here another remarkable instance of the special fulfillment of prophecy; 'Therefore shall Zion for your sakes be ploughed as a field, and Jerusalem shall become heaps.' Micah iii. 12." (Vol. ii. pp. 348, 349.)

The state of the Jews in a city once their own, is an interesting subject; and, as our Traveler remarks,

"The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the center around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steeps of life, we see them poor, and blind, and naked, in the streets of their once happy Zion, he must have a cold heart that can remain untouched by their sufferings, or without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day star of Bethlehem arise in their hearts." (Vol. ii. pp. 266, 267.)

"The Jews reside chiefly on the edge of Mount Zion, and in the lower part of the city, which, in the language of Scripture, is called the daughter of Zion, near to the shambles, which are most dreadfully offensive. In passing them on a summer morning a person is almost afraid to draw his breath, the inhalation of fire vapors produces such a deadening effect upon the whole system.

"Many of the Jews are rich and in comfortable circumstances, and possess a good deal of property in Jerusalem but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers, lest by awakening their cupidity some vile plot should be devised to their prejudice. In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined foreground and up an awkward outside stair, constructed of rough unpolished stones, that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished, the sofas are covered with Persian carpets, and the people seem happy to receive you.

The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain or Portugal, where the females had rid themselves of the cruel domestic fetters of the East; and, on returning to their beloved land, they had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian, so that conversation goes no without the clumsy aid of an interpreter." (Vol. ii. pp. 261, 262.)

The state of Christianity in Jerusalem is as melancholy as in Egypt, but in a different respect. In the latter we pity it; in the former, pity is mingled with disgust and shame. Our author witnessed one of the quarrels and fights which so often take place between the Greek and Latin priests and monks, to get possession of the rocky vault in which the true Cross is said to have been found; and also the juggle of the Greek Fire, which, it is pretended, bursts from the Holy Sepulcher in a supernatural manner, on the anniversary of the Resurrection.

"Need we be surprised," justly observes our author, "that monotheistical Moslems deride the Christian devotees, insult them to their face, and call them dogs and idolaters? Had I been summoned without any premonition to witness such a ceremony, I should have inquired, who is the God, when such are the rites, and these are the priests? But knowing what they profess, I now inquire, By what authority doest thou these things? God is a spirit, and God is truth, and demands to be worshipped in spirit and in truth. He maketh his ministers a flame of fire, not that they should be mountebanks [frauds] and impostors, but that their devotions may ascend in elemental purity to his throne, while their hearts, like the burning bush in Horeb, remain on earth unconsumed. What then must be his indignation to be offered mockery instead of praise? And what horrid profanation of his sanctuary is this, knowingly and deliberately to pass off error for truth; to mingle the sinful inventions of man with the gospel of Christ; and to call upon God to witness a lie, in the very spot where his blessed Son expired on the cross, to atone for the sins of our fallen and guilty race!" (Vol. ii. pp. 331, 332.)

Thus superstition furnishes an answer to its own arguments. The object of all these pilgrimages, of all these appeals to sense, is said to be to melt, and subdue, and more effectually to correct the heart. This is the plea for crosses, pictures, images, relics, &c. Behold, then, the effect. If the employment of the senses and the imagination were so necessarily productive of piety, where should we see more devotion, more truth, more holiness, more charity, than on the spot where the cross is believed to have stood, and at "the place where the Lord lay," and which so many travel so far yearly to "see."

Instead of this, the Greeks and Latins dwell in everlasting hatred, and the pilgrims rush together to fight their way to a sight of the holy spot, or to light their torches at a fire kindled, not by heaven, but by the trick of a mountebank, in the garb of a Christian priest. Happy is it for us, that that which is most important to man is not made dependent on outward circumstances, and that they who seek "the Crucified" shall infallibly find him in every place, if they seek him with their whole heart. Those who say, "Lo, he is here," and "Lo, he is there," only tempt men out into the desert to discover, often when too late, that in their most vital interests they have been deceived.

Such localities, where they can be verified by satisfactory evidence, cannot be viewed without emotion by the most spiritual Christian, and may lead to a train of reflections exquisite in sentiment, and moral in their influence; but the religious principle must have a previous existence, and be derived, if it exist at all, from another source. "The words which I speak unto you, they are spirit, and they are life."

Many observations which we have quoted, from Dr. Richardson's work, do him credit as a man of learning, taste, and feeling, and as a believer in the Bible; his concluding sentences do him credit as an Englishman.

"All returned in excellent health, delighted with the voyage that they had achieved, and fully satisfied, that if they had traveled to the world's end, they would not have found a place where man is so eminently raised amid this vast creation, where he enjoys so many political and religious privileges, as in England. The proper effect of such an envied possession should not be to make her citizens proud, forgetful of themselves, and disdainful to others; but to make them value the means by which they have attained the lofty pre-eminence, and to teach their descendants

to run the same virtuous race; that men of after-times may say to them, as the Schereeff in Jerusalem said to us, 'We believe the word of an Englishman, because an Englishman speaks the truth.' -- 'Keep that which is committed to your trust,' -- the character acquired for you by your ancestors." (Vol. ii. pp. 526, 527.)

* * * * *

14 -- SELECT LIST OF BOOKS RECENTLY PUBLISHED Chiefly Religious, with occasional Characteristic Notices

[N. B. The insertion or any article in this list is not to be considered as pledging us to the approbation of its contents, unless it be accompanied by some express notice of our favorable opinion. Nor is the omission of any such notice to be regarded as indicating a contrary opinion; as our limits, and other reasons, impose on us the necessity of selection and brevity.]

Mr. Wesley's Christian Library: New Edition, 8vo. vol. xvi. Containing the lives of various eminent persons, chiefly extracted from Mr. S. Clark: Letters of Mr. S. Rutherford and extracts from the works of Dr. Horneck: pp. 444. 8s. boards.

A Universal Technological Dictionary; or Familiar Explanation of the Terms used in all Arts and Sciences, containing Definitions drawn Original Writers. By George Crabb, A. M. With 60 Plates, and numerous Cuts. 2 vols. 4to. 5l. 8s. bds.

Sir William Jones' Persian Grammar, Eighth Edition, with much new matter, and Examples from Persian Authors, by Professor Lee, of Cambridge, 4to. 21s. bds.

The Habitations of Cruelty, or a Picture of heathenism. By the author of An Hour in Newgate. Stiff covers, 8d.

A Mother's Portrait; sketched soon after her Decease, for the Study of her Children, by their surviving Parent. 12mo. pp. 154, 4s. 6d. bds. -- A sweet and instructive picture is presented in this volume of a retired, but pious and intelligent wife and mother, drawn by the hand of feeling, and, if internal evidence may direct our judgment in such a case, with truth. On one or two theological points we should be at issue with the author, a respectable Dissenting minister, were we disposed to be controversial; but the tendency of the whole is so excellent, that these incidental passages may be overlooked. The first effectual religious impressions of the subject of this memoir, appear to have been made, when a child, while listening to some remarks on early piety, from the lips of the venerable Founder of Methodism, then on a visit to her father's house; and, after many struggles, they were matured into a true conversion. A life spent in true devotedness to God, and in an exemplary discharge of the duties of domestic piety, was followed by the full triumph of faith in death; and her Christian experience and exemplary character, as exhibited in this Portrait, may, in all its leading traits, be cordially recommended to imitation.

Analysis of the Egyptian Mythology, designed to illustrate the origin of paganism, and the Intellectual History of Mankind in the first ages: To which is subjoined, a Critical Examination of

the Remains of Egyptian Chronology: Illustrated with Engravings. By James Cowles Prichard, M. D. Royal 8vo. 11. 7s. boards.

Essays relative to the Habits, Character, and Moral Improvement of the Hindus, which have originally appeared in the "Friend of India." 8vo. 7s. 6d. bds.

Theological Institutes: or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity. By Richard Watson. Part First. 6s. sewed. The First Part, continuing the Evidences of Christianity, may be had as a separate publication; under the title of The Divine Authority of the Holy Scriptures Demonstrated.

Lectures on Scripture Comparison, or Christianity Compared with Hinduism, Mohammedanism, the ancient Philosophy, and Deism: Forming the seventh Volume of a series of Lectures on the Evidences of Divine Revelation which comprise an Examination of Scripture Facts, Prophecies, Miracles, Parables, Doctrines, and Duties, and a Comparison of Christianity with Hinduism, &c., in seven volumes, 8vo. By William Bengo Collyer, D.D. &c. &c.

Historical Sketches of Wesleyan-Methodism in Sheffield and its Vicinity, illustrations of its Introduction and Progress. By James Everett. Embellished with Etchings of the early Places of Worship, and Three Portraits. Vol. I. 7s.

The Faith once delivered to the Saints Defended: being the Substance of Three Sermons on Consistency, Truth, and Importance of the generally received Opinion concerning the Person of Christ; preached in the Methodist chapels, Bolton. By William France. 8vo. 3s.

A Critical Dissertation on Acts xvii. 30, "The times of this ignorance God winked at:" In which it is shown that this Passage is expressive, not of Mercy but of Judgment. By Jonathan Crowther. 8vo. 3s.

This Dissertation contains the substance of observations originally published in the Classical Journal, and afterwards, with considerable additions, (in answer to objections from the pen of an anonymous correspondent,) in the Methodist Magazine for June, Oct. and Nov., 1821. The discussion having assumed a form too exclusively critical, and having also diverged too much into some merely collateral disquisitions, to allow of its being prolonged in our work, Mr. Crowther has here embodied the substance of what he had before written, with other remarks, suggested by the later papers of his able and respectable opponent, and by his own further investigations of the subject. The question is one to which considerable theological importance is attached. It is a matter of primary necessity, in every such case, to ascertain the exact meaning of the words of Scripture, and to make our doctrinal interpretations consistent with that meaning.

No competent judge, therefore, will deem the labor which Mr. Crowther has bestowed on the philological part of this controversy to have been idly or uselessly employed especially if it be considered that, hitherto, in reference to this text, "some of the principal lexicographers have been so much at variance with some of the principal commentators." His researches are highly creditable to his learning and talents; and we consider his pamphlet as deserving the serious attention of divines. Our own judgment is, that he has gone far towards proving, to the full extent,

the position for which he contends; and that, at all events, no doubt can be entertained, except by those whom an unsound system of opinions has led to prejudge the question without regard to evidence, that if any thing of "forbearance" were intended in the word which our version renders "to wink at," it was a forbearance which included nothing like complacency, or moral indifferency. It was a judicial abandonment of the idolatrous gentiles, for a season, to the continued destitution of those peculiar calls and motives to repentance which were afterwards afforded; and not any such connivance at idolatry as implied -- either the innocence of its character, or the safety of its devotees.

Idolatry has ever been the greatest curse which has afflicted our world; and God, though he might, in wisdom and yet in judgment, leave under its scourge a people who did not like to retain him in their knowledge," -- and so "overlook" their condition, as not to adopt at once the most decisive and effectual means for their recovery from its infatuations, could never "wink at it," in any sense inconsistent with the many broad and unqualified anathemas which his law has, under every dispensation, most explicitly pronounced against it. The practical observations on the state of the heathen, with which Mr. Crowther concludes his critical inquiries, are sober, judicious, and in the highest degree stirring and admonitory to Christians.

Vol. III of a new and uniform edition of Dr. John Owen's Whole Works, (except his Comment on the Hebrews,) now first collected. 8vo. 12s.

Yeate's Hebrew Grammar. A new edition, carefully corrected. Royal 8vo. 4s.

The Scripture Character of God; or, Discourses on the Divine Attributes: by Henry Forster Burder, M.A. 8vo. pp. 258. 7s. bds.

However unquestionable it may be that congregations who are served by various ministers have some peculiar advantages from that circumstance, it must in fairness be conceded, that the plan of a stated and regular occupancy of the same pulpit by one individual has also some recommendations, which are almost exclusively its own. Among these, we are disposed to reckon the great facility which it affords for the frequent delivery of a connected series of discourses on whole books of Holy Scripture, or on extensive and complicated subjects in divinity. Such a series, when judiciously managed, and guarded against a dry and uninteresting formality, can not but be highly edifying to the church of God.

In the large towns, and other principal places, belonging to the more compact and contracted circuits of our own connection, this plan might, we think, be occasionally adopted with much benefit; especially in the forenoons of the Lord's Days, or, in some cases, in the evenings of week days. At those times a ministry, not exclusively elementary or awakening, but in a great degree expository and instructive, is now manifestly called for, in order to "build up on their most holy faith," and to "keep in the love of God," the tens of thousands who have been won to Christ, and formed into religious societies, by the powerful preaching of "first principles."

This is especially necessary for that large portion of our societies, whom even "the sincere milk," which sufficiently nourished their infant piety, will now no longer adequately "feed," unless it be connected with the "strong meat," which "belongeth to them that are of full age." If any of our

brethren in the ministry be inclined to try the experiment of a few short series of discourses, during the period of their station in a circuit favorable to such a method of pulpit instructions, we cordially invite their attention to this volume, as, on the whole, an almost perfect model of the plan which it is advisable to pursue, when the discussion of a particular branch of theology, and not an exposition of a distinct book of Scripture, is the object preferred. And to private Christians we with equal cordiality recommend it, as well deserving of their perusal, both for the general soundness and excellency of its matter, and for the simple and unostentatious elegance of its style.

These discourses are twelve in number; and treat on the eternity, omnipotence, omniscience, wisdom, holiness, justice, sovereignty, goodness, patience, mercy, love, and faithfulness of God. In some very able discourses on the Divine attributes it has been a grievous fault, that the Christian minister has been much less apparent than the metaphysician or the mere moral philosopher. From this almost unpardonable sin against the superior light and glory of revealed religion, Mr. Burder is totally exempt. His subject, indeed, unavoidably leads him, on certain topics, briefly to allude to metaphysical disquisitions, and to give a general statement of those views and arguments in which all theists concur. But he knows where his chief strength lies; and, both for the purpose of producing conviction, and of deepening the impression of demonstrated and acknowledged truth, he makes a constant and careful use of the lights afforded exclusively by the inspired Volume, and of the illustrative facts with which it abounds; so as to develop, as the title-page states, "the scripture character of God."

A large portion of his reasonings and elucidations are very happily deduced from that grand scheme of redeeming mercy, in which all the Father's glories shine. Indeed we have been reminded very often, in our perusal of this volume, how much more direct, abundant, authentic, and satisfying is the knowledge of God which we derive from his own Revelation, than that which even the few minds of superior order, who have a capacity for such investigations, can possibly spell out by any other means.

Mr. Burder's occasional digressions, (if digressions they may be called,) to prove that the divine perfections which he has been describing belong essentially to our Lord Jesus Christ, and that therefore "men should honor the Son even as they honor the Father," are seasonable, judicious, and striking. The practical improvements, which conclude the several discourses, are generally clear and impressive; nor does he fail to make his readers feel that the God whose character he explains is one "with whom they have to do."

On the leading points at issue between Arminians and Calvinists, Mr. Burder is a decided, though candid and moderate advocate for the views embraced by the reformer of Geneva. In this we as decidedly differ from him; but the difference affects not our esteem for his character, or our high estimate of his book. Even in his discourse "on the sovereignty of God," where we most expected to find sentiments which we deem objectionable, there is much more of what we admire and approve, than of that which we must consider as an erroneous application of certain principles in themselves scriptural and important. From that Sermon we have already extracted (see our Number for February) a valuable passage; and we are sorry that we have not room in this place for any additional specimens.

On The Importance of Educating the Infant Children of the Poor showing how three hundred children, from eighteen months to seven years of age, may be managed by one master and mistress: containing also an account of the Spitalfields school. By Samuel Wilderspin, master of the said school: 12mo. pp. 196. 5s.

We have read this little book with uncommon pleasure. Infant schools, under religious and judicious management, would be an inestimable blessing, in every considerable town and village of the kingdom; especially in manufacturing districts, where the children of the poor, before they arrive at the age which is properly fixed for admission into Day Schools on the National or British System, and into Sunday Schools, are frequently exposed to great moral contamination, and to numerous bodily injuries and accidents, by being left to waste their time in the streets, or consigned to the care of very unfit and incompetent guardians, while their parents go out to their daily labor.

So large a portion of our population consists of poor children between the ages of two and seven, that all who feel it a duty to "serve their generation," are, we think, bound in conscience to encourage and extend this new and most important scheme for the prevention of juvenile delinquency, and for the promotion of the best interests of society.

We are sorry that the price of this book has been fixed so high; because it contains facts and suggestions, which all who are engaged in the education of the poor, at any age, might peruse with profit. We strongly recommend to the worthy author the publication of a cheaper edition. In the meantime, all philanthropic persons, to whom the present price is no object, should read it without delay, and concert measures with their friends for acting, in their respective neighborhoods, upon the plan which it describes and advocates. If they have any heart for benevolence, or any of that amiable tenderness towards "little children," which has the sanction of the highest authority, they will not repent the purchase.

* * * * *

15 -- RELIGIOUS INTELLIGENCE

SHETLAND ISLES

We are not surprised to learn that the documents which appeared in our Numbers for February and March, respecting the spiritual state of the Inhabitants of these islands, and the endeavors now making by two of our preachers to furnish to their scattered inhabitants a more adequate supply of the means of salvation, have been read by many of our friends with peculiar interest. Several gentlemen, we understand, have already offered very liberal pecuniary assistance for the support and extension of this promising branch of the Home-Work of the Methodists; and we doubt not that many others, to whom it may not be convenient to come forward with specific donations, will yet very effectually promote the same object by increasing their usual contributions to the yearly collection in the classes, and to the public collection for the support and spread of the gospel at home, made annually in all our congregations in the month of July.

These two collections, aided by the profits of this magazine, and of the other publications sold at our Book-Room, form collectively the fund out of which the expenses of the preachers sent to the Shetland Islands must be from time to time defrayed. And by means of that fund, which is at once one of the oldest, and one of the most useful, of the various charities established among the Methodists, many other portions of the British Isles, which would otherwise be left in circumstances of comparative neglect and destitution, are blessed with evangelical cultivation, and rendered fruitful in righteousness.

An extensive and very influential system of village instruction, and itinerant preaching, is thus carried on in our country, which deserves the zealous support of all pious and benevolent persons.

We insert this month extracts of a letter from Mr. Dunn to the Rev. Dr. Clarke, President of the Conference, containing further particulars of his proceedings in that division of the Shetland Isles which is the scene of his labors. To this we shall subjoin a short extract of a letter from Mr. Raby, also addressed to the President. Mr. Raby's letter communicates much other valuable information of a general nature, respecting the Island, and their inhabitants, for which we hope to find room hereafter.

Extracts of a Letter from Mr. S. Dunn
to the President [Adam Clarke].

"Lervick, Shetland Feb. 3d, 1823. -- Think of my feelings, last evening, when, sitting alone, by my little fire, supping on potatoes and water, after having preached three sermons, given an exhortation, and walked several miles through the snow in the day, I received your very instructive and affectionate letter. Tears flowed from my eyes, while I thanked God for past mercies; and resolved on taking courage, and going forward. Your seasonable advice shall be stored in my mind, and direct my conduct."

After mentioning some difficulties which had occurred, Mr. Dunn proceeds as follows:--

"I trust none of these things will move me, especially while I see that God builds his church in 'troublesome times'. I have every reason to believe, that full three-fourths of the inhabitants wish me success. Numbers apply for information on our doctrines, &c., and when I find that their object is truth, I endeavor, with meekness and fear, to explain and defend them. When I perceive that they wish to provoke a controversy, I reply, 'I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?' But extracts from my journal will give you the clearest idea of my encouragements and impediments, joys and sorrows. As I know the interest you feel in our welfare, I believe you will readily pardon me, should I be rather too particular in mentioning some things.

"Dec. 24th, 1822. -- The days are now so short, (though not so short as I expected to find them, since I can see to read seven hours by the daylight,) and so many persons from town and country call on me to get information on our doctrines, and to be instructed about their souls, that my time is nearly all taken up in giving advice, &c., so that I have little left for study. This is a

great sacrifice, but one to which I cheerfully submit. I recollect where it is written, "He that winneth souls is wise."

"I preached this evening, in the Island of Bressa, to nearly twice as many as I have had there before, notwithstanding the opposition which has lately been made here. O my God, let me never be discouraged!

"25th. -- Though sermons had never before (as I have been informed) been preached in Shetland at the festival of Christmas, I could see no reason why I should not commemorate an event of such importance. I preached at twelve, and at six. The chapel was well attended, at both services, and some seemed to feel. [This is an odd ending to a sentence, but perhaps a common usage then. -- DVM]

"26th. -- I preached in Sound this evening, in a house full of very attentive hearers. "Shall not the dead hear the voice of the Son; of God, and live?"

"27th. -- In the Island of Bressa, the congregation increases every time I go, both in number and seriousness. This afternoon there was much swell in the Sound, but we got safely back. The Shetlanders think little of shipping a few seas.

"Having conversed last night with some professors, very weak in faith, I preached this evening upon, 'If ye will not believe, surely ye shall not be established.'

"28th. -- I spent this afternoon in visiting the poor, and distributing tracts.

"29th. -- I preached three times this day. God has enabled me to cry aloud and spare not; and some, I believe, have felt the word 'as a hammer, breaking the rock in pieces.'

"30th. -- I preached in Fingwall at noon, and in Scalloway at night. Since I was here last, two or three young men have begun to think about their souls, and appear to promise well. May they never look back! I visited, after preaching, twenty poor families, by the moon light.

"31st. -- A woman, whom I visited this morning, said that she has been distressed about her soul, for twenty years; and that she was now afraid there was no mercy for her. I believe that, if she had suitable advice, she would soon obtain comfort.

"The School-house was crowded at ten o'clock. After preaching, I took boat for Burra Island, four miles from Scalloway. The wind was right against us, and so strong, as nearly to blow our slender boat out of the water, which, with the cold hail-showers, made me glad to row, to keep myself warm.

"When I landed, I knew not a single person on the island, nor had a letter of introduction to any one. [I again thought of you (Adam Clarke) when you entered Alderney in a similar circumstances.] I therefore entered the first cottage I saw. It was full of smoke: and an old woman was sitting enveloped in it. I preached at five, from 'It is appointed unto men once to die,' to about eighty hearers; after which, as I could find no place in which it was convenient for me to sleep, I

was obliged to take boat for House Island, about a mile south, though the night was very dark, and it blew a gale of wind. But through divine providence, I arrived in safety I and after taking a little refreshment, having tasted nothing since early in the morning, I again went out, and called on fourteen families, who heard me talk about the best things gladly.

"It is now eleven o'clock: many of my brethren, in different parts of the world, are endeavoring to improve this solemn season. I am just going to lay myself down on a straw bed, in the corner of a cottage, truly thankful to Him 'who never sleeps,' that I am not out in the storm, which is raging furiously:

'For, lo a place he hath prepar'd
For me, whom watchful angels keep.'

"Jan. 1st, 1823. -- I preached in Burra Kirk, at eleven; about two miles to the north at three; and in the Island of House at seven. Surely God has opened a door here. The people come several miles to hear the word of life. May this be the best year I have ever lived! Make me wise Make me holy! And O Lord, I beseech thee, send now prosperity!

"2d. -- I preached in Burra at eleven; and in the afternoon in House; and then visited twelve cottages. My method of proceeding in these visits, is, first, when I enter the houses, to make a few general observations on some important subject; then to give personal advice to all present; to pray, if there be any sick, or distressed about their souls; and then to leave a tract for them to read, until I call again. The inconvenience which attends the performance of this part of ministerial duty is of small account, when weighed against the important end answered by so doing. Ministers should teach from 'house to house,' as well as 'publicly.' Ought we not to 'watch for souls as they that must give account?'

"3d. -- I preached in House in the morning, and Burra afternoon. This is a time of trial. The wind is so strong, that there is scarcely any standing out of doors; and in doors, the peat-smoke is very disagreeable. It makes my eyes smart, and is so thick, as frequently to prevent us from seeing each other at the distance of a yard. The inhabitants of these two islands are very poor. There is not one person of property in them. No wheat bread of any kind is used; and very few, if any, of what we should call the conveniences, much less the luxuries, of life, are to be had. Not a fish has been taken since I arrived; my fare has been chiefly potatoes. Today, I have begun to eat Burstan Broonies, thick oaten cakes, baked on the gridiron.

"4th. -- I visited several cottages, and preached twice in the house of a poor widow, who a few years ago lost her husband, and two eldest sons, at one time, when they were at the fishing. I thought of going to Lerwick today; but as the storm is not abated, there is no getting from this place. We have not seen the sun for the week. Thank God, the great Sun of Righteousness need never be so clouded so as to prevent the believer from 'taking an observation:' 'I am the light of the world, &c.'

8th. -- This is Old Christmas-day, to which the natives attend. They formerly kept it in 'rioting and drunkenness.' Today they have come in flocks to hear 'the gospel of peace.'

"In the morning I took boat for the Island of House. The sea was so rough, that I had several mouthfuls of salt-water. I preached twice. The congregation reminded me of what I have often seen in my native county, (Cornwall.) They were rather numerous; most came from a distance; all were attentive; several were in tears. I returned to Burra, and preached at six.

6th. -- Burra and House lie a little to the West of Mainland, very near to each other. The former is seven miles long, and one or two broad, containing about 350 inhabitants; the latter, five miles long, and one broad, with 150 inhabitants. They all attend Burra Kirk, and get from the minister, who resides on an island on the east side of Mainland, ten or twelve sermons in the year, chiefly in the summer season. There are five other small inhabited islands, near those, which I intend shortly to visit. Surely they are almost as 'sheep having no shepherd.' I left Burra this morning, having given personal advice to a great portion of the people, and preached sixteen sermons, in seven days. O my God, let them not fall to the ground!

"I was rowed four miles to Mainland, and then had to travel five miles to Lerwick, across the rugged hills, where not a hut was to be seen. The snow descended, and the winds blew most tremendously; but I arrived in safety; and, after changing everything from head to foot, I feel quite comfortable. I know many of my dear friends, if they were to hear these things, would think me imprudent. But they do not see and hear what I do. -- Souls, souls of an infinite value, purchased 'by blood divine,' are 'perishing.' Can too many sacrifices then be made, to save such 'from death?' O I am astonished; that I do not feel more, and do more, for immortal spirits!

"Jesus, I fain would find,
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity."

"7th, 8th, & 9th [of January, 1823]. -- I visited, &c., sixty-six poor families. May they be 'rich in faith!'

"12th. -- I preached this morning from Psalm cxxvi. 6. In the afternoon I went to Bressa, and had twice as many hearers as I have seen there before; two hundred, I should think, at least. It being Old New-year's Day, which the people here keep, I spoke in the evening from 'The time is short.' -- Lord, fasten the word!

"13th. -- I was disturbed very early this morning by the firing of guns, and the shouts of the people, who were running up and down the street with lighted brands in their hands, &c.; thus ushering in the New-Year, as yesterday was the Sabbath. 'O let the wickedness of the wicked come to an end.' In the afternoon I visited the houses.

"14th. -- The appearance of the high hills, now covered with snow, is remarkably grand. In the afternoon I preached in Bressa, then traveled two miles, crossed a sound, and preached in the Island of Noss, at seven.

"15th. -- I preached on the east side of Bressa, at twelve; and in Noss, at night. Lord, bless the word!

"16th. -- I preached in Bressa this afternoon, on my way home, and had more hearers than I have yet had on a week day.

"17th. -- I preached in Sound at three, and in the chapel at seven some appeared to feel. May it may be lasting!

"18th. -- I spent the afternoon in visiting, &c., about twenty houses.

"19th.- I preached in the chapel at eleven; walked to Sound, over the snow, and preached in a house full of people, at two; and here again at six. After the sermon I stated, for the first time publicly in Lerwick, our design in coming to Shetland, &c., and gave notice of preaching in a room, which I have taken for the purpose, on Tuesday evening.

"20th. -- I have distributed a few tracts, and given a Note of Admittance to a person with whom I have frequently conversed. He enjoys a clear evidence of his acceptance with God. May he never look back, but live close to Him who 'giveth more grace!'

"21st. -- I walked to Sound, over roads like glass, through the frost. I spoke to a full congregation; returned, and preached, for the first time, in the room, which is thirty-two feet by fourteen, from II Thess. iii. 1. Numbers were obliged to go away, not being able to get in: it was so crowded.

"22d. -- Two men rowed me this afternoon to Quarf, a parish six miles south of Lerwick. I visited a few cottages, and preached at six to about thirty hearers.

"23d. -- I preached in Quarf this morning, and had many more hearers than last night, who were remarkably attentive to the word, and kind to me. I left immediately after preaching, in a boat with one man, and, after rowing about three hours against a north wind, and some snow, got safely to Lerwick. I have since, by moonlight, visited thirty houses, and distributed tracts. My God, make me holy and useful!

25th. -- I preached in Sound this afternoon, to a very full congregation. I have just received a letter from Brother Raby. Thirteen weeks had elapsed yesterday since we saw each other. Thank God, we are both well, and, I hope, doing well.

26th. -- That I might not interfere with church and chapel hours [of the Church of England], I preached this morning at ten o'clock. Though it was an earlier hour than that at which the people here have been accustomed to attend, yet the room was quite full. I then went to the Kirk. In the afternoon I preached in Bressa, to at least two hundred hearers. At six I preached here again. I think I never saw a room so crowded, and yet great numbers could not possibly get in. Thank God for the mercies of another Sabbath-day!

"27th. -- I walked five miles over the hills, through the snow, early this morning; then took boat for Trondra, an island containing about 120 inhabitants, where but one sermon had been

preached in twelve months. The room was full of attentive hearers, in a very short time after my arrival; some of whom appeared to feel, while I preached on Matt. ix. 9.

"At three I preached in Hull, a small village on Mainland. At six the large School-house in Scalloway was well filled. I am now quite ready for bed, having walked this day seven miles, preached three times, and visited twenty cottages, with only a few potatoes for dinner, and barley-cake for supper. But, O, how much better is this than I deserve!

'Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a thankful heart,
That tastes these gifts with joy.'

"28th. -- I preached in Scalloway this morning. These were formerly a most careless people; they now attend well. In several, I believe, a good work is begun; two or three have obtained a sense of pardon.

'O that all might catch the flame,
All partake the glorious bliss.'

After preaching I immediately set off for Lerwick. The roads are remarkably rugged; and, as the hills on Mainland extend north and south, in going across the country the traveler has no sooner ascended one hill than he has to ascend another. These inconveniences, with the blowing of the wind, the descending of the rain, and the thawing of the snow, rendered traveling this day very disagreeable, and so difficult, that I was three hours in walking five miles. After, however, I had taken a little refreshment, and changed my clothes, I was able to preach in the room full of hearers.

"10th. -- Those who have not visited Shetland, can scarcely have any idea of the quick transition we frequently see in the weather. Yesterday there was no venturing out into the Sound, the sea was so rough; this morning it was as smooth as a lake. In the afternoon I preached in Bressa; in the evening here, to a crowded congregation, from I Pet. iii. 15. After the sermon, as some have lately stated that our doctrines are unscriptural, &c., I told the congregation that we were very willing to take the advice of the apostle in the text.

"31st. [of January, 1823] -- I preached this afternoon in Sound. O, my God, awaken these souls! In the evening I gave an exhortation in the chapel. Another month is gone, with those beyond the flood. I feel truly thankful to God for having hitherto preserved me, and given me strength, notwithstanding the unfavorableness of the weather, &c., to preach forty-seven sermons, besides attending to various other duties, since its commencement. Let me not labor in vain!

"Feb. 1st. -- I visited two poor sick women, one of whom has been bedridden four years, the other eighteen years; also a man who has had a cancer seven years, which has nearly eaten away all his face. A painful sight to behold! I have distributed tracts, and taught personally, in about twenty houses. Several persons have called on me this week. Some have said, as the Jews of Rome did of the apostle, 'We desire to hear of thee what thou thinkest, for as concerning this sect,

we know that every where it is spoken against.' A few, however, have put the important question of the jailor at Philippi, 'What must I do to be saved?'

"2d. -- Though the snow was descending this morning when we went to the room, it was well filled with attentive hearers; many of whom appeared to tremble, while I enforced the important question, "How shall we escape if we neglect so great salvation?" I then went to the Dissenters' chapel, where I was unexpectedly called upon to give an exhortation. In the afternoon I walked to Sound through the snow, and preached to one hundred hearers, in a cottage. In the evening, the room here was excessively crowded. I believe if it were twice as large it would be filled. O that we had but the means of enlarging our tents!

"4th. -- Having previously published my intentions of preaching to young people this evening, the room was excessively crowded. Many appeared to be deeply affected while I spoke from these words, "Those that seek me early shall find me.' I then briefly explained the nature of a Methodist class-meeting, and stated that I was willing to give instruction to any who desired to flee from the wrath to come. After the congregation was dismissed, twenty-one remained, to whom I gave general advice.

"6th. -- After preaching this evening, I mentioned that our class-meetings were designed for those who wished to become members of our society. We had eighteen present, to whom I gave personal advice. On the whole, I was highly pleased with them. O what wisdom and piety I now need!

"9th. -- At ten this morning the room was quite full. After speaking from Isai. lxiii. 1, I went to the chapel, where Mr. Reid called upon me to give an exhortation. In the afternoon I spoke in Bressa to a crowd of people. In the evening the room here was full beyond everything. The people cram in, as long as there is a foot of ground to stand on; they are then obliged to go away, as there is no possibility of hearing on the outside. The heat [in the room] is very oppressive. But, I thank my God, he gives me strength proportioned to my day.

"11th. -- Though a very wet evening, the room was excessively crowded. I preached, and afterwards met the class; sixteen were present. They all appear resolved to serve God. May they never look back! I feel such a love for them as I never felt for any people before."

In a Postscript, dated Feb. 12th [1823], Mr. Dunn adds: "You will perceive from the above extracts, that we have already had the droppings of a shower. The seed is beginning to spring up. May He quickly pour all the Spirit of his love!

"Some have been kept back from joining us, under a fear lest we should leave the islands again. Hence I was obliged last evening to pledge myself, that we will continue here as long as we have any prospects of usefulness, or get other Wesleyan ministers appointed, which quite satisfied them. I shall be glad to have this confirmed by you [Adam Clarke]: for my own part, I believe that we shall have preachers in Shetland as long as the world lasts. We have received £50 from Mr. Blanshard altogether, and shall be obliged to draw on him for £20 more, in a week or two. We have expended the money in traveling, lodgings, board, &c. I wish we could do without taking a farthing from the fund but I believe we shall require a less sum every year.

I have this day been warned out of the room in which I have been preaching. The landlord says, that the beams cannot support the crowd of people that attends. What shall I now do? There is not another in Lerwick, that I can find, of any size. Will any kind friend, or friends, in England, give us £50? I will engage, in that case, to beg £50 more, and then build a chapel for £150. We must have a chapel in Lerwick, which is the only town in the islands, and to which the country people are continually coming. It contains above 2,200 inhabitants, and is much frequented by sailors, especially in their going to and coming from Greenland. A great many Dutch and Danish ships put in here, &c.

"When we were in London, tracts were given to us from the Book-Room to the amount of £5. After our arrival here we divided them; the part which fell to me I have nearly distributed. What shall I do for more? Shall I be so bold as to request another parcel? When I say that the people are eager to get them, though in general they have no money to purchase, and that I have already seen good effects produced by them, I believe you will use your influence on behalf of poor Shetland. The memoirs [of Adam Clarke possibly?] are much inquired after. I hope soon to be able to tell you how the people generally are supplied with Bibles."

* * * * *

16 -- EXTRACT OF A LETTER FROM MR. RABY TO [ADAM CLARKE] THE PRESIDENT

Midzell, Shetland Islands: Dec. 28th, 1822. -- "In my last, I assigned the reason why our correspondence had been so long interrupted, and also gave you some account of the plans which we had arranged, and upon which we had then entered, in order to our making ourselves as useful as possible to the people. Since then, we have both been laboring with all our strength and ability in the great and glorious work of enlarging the kingdom of Christ, and promoting the present and eternal salvation of our fellowmen. We constantly look to Him, without whom 'nothing is holy, wise, or strong,' to prosper extensively the work of our hands, and to render us instrumental in bringing many to the knowledge of God, 'whom to know is eternal life.'

"From your most welcome letter, which reached us a few days ago, we are glad and thankful to find that, in your daily addresses at the Throne of Grace, you do not forget to remember us: your prayers, I assure you, we greatly need; and the consideration that in them we have an interest, will be a source of consolation to our minds in the midst of danger, and under the privations and discouragements with which we have to contend...

"With this people, in their humble cottages, I have felt much pleasure and satisfaction, while endeavoring to impress upon their understandings the total depravity of the human heart, the complete atonement made by Christ, the necessity of the Spirit's influence, to 'change the human to divine,' and the free, full, and present salvation, which is offered to all in the gospel. To these truths they listen with the greatest attention; and for my happiness, safety, and usefulness, they offer their fervent prayers to the Most High.

"From the paucity of ministers, the small number of churches, the large extent of some of the parishes, and the vast population, you will, no doubt, be led to infer, that there is a great

scarcity of the means of grace; this inference is perfectly just; and I hope, that our coming to labor for the good of this people will be blessed by Him, whose we are, and whom we desire to serve.

"With respect to our prospect of forming religious societies, I would not be too sanguine myself, nor cherish in others feelings which are not likely to be realized; but I at present do not see any very great or insuperable difficulties. In many of the parishes, the people are attached to the service of the Kirk [apparently the Church of England -- DVM], and when it is performed, consider it their duty to attend: but upon their doing so, I believe, many depend, for pardon, and acceptance with God; overlooking the atonement of Christ, and the necessity of the New-Birth. Others, again, are as careless about the form, as they are ignorant of the power of godliness; though, whenever and wherever we have preached, our congregations, in general, have been both large and attentive: some of the people have come from the distance of four, six, and eight miles, to hear the sermon.

For the last few days, we have had heavy gales of wind from the southeast, and slight showers of hail; the cold is now much more intense than it has been since our arrival, and the winter may be considered as fairly set in. It has not yet, however, prevented us from regularly preaching at our different stations, nor hindered us from visiting the people. I hope shortly to be again favored with another letter. The perusal of your last did me good; and for the weighty and important advice it contains, I feel under great obligations."

* * * * *

17 -- MISSIONARY NOTICES

Relating principally to the Foreign Missions carried on under the direction of the Methodist Conference.

SOUTH INDIA MISSION

Madras. -- Extract of a letter from Mr. Hoole, dated May 16th, 1822.

It will give you satisfaction to know, and it is a subject of gratitude to me that I can state, that the congregations, at this station, both English and native, present appearances peculiarly pleasing, and full of encouragement. The Tamul department engages the greater proportion of my attention and labor. We have two stated congregations to whom I preach every week: but in the vast unoccupied field around us there are not wanting opportunities of occasional, yea, continual labor.

To preach among the Gentiles, who have not the knowledge of God, was my chief desire, when I left home; and I think that desire has suffered no diminution, but rather gained strength, since I have been in this country. And my daily prayers and exertions are used in order to obtain an increased ability of declaring to them freely and fully, in their own tongue, the wonderful works of God, the unsearchable riches of Christ.

All who know the Hindus will acknowledge that great difficulties and discouragements attend the most vigorous and well-directed efforts to bring them to a knowledge of the truth. Those

who labor among them are especially taught to feel and acknowledge that it is not by might nor by power; and that nothing less than the vital energy of the Holy Spirit can give success to the preaching of the Word. Missionaries in India have a peculiar claim on the prayers of Christians at home; for there is perhaps nothing more difficult than to maintain at their proper pitch those feelings so essential to usefulness, viz. a yearning pity for the perishing souls around them, and a lively patient faith in the power of God, and the ultimate fulfillment of his word.

"As a continual exposure to danger produces an insensibility to it, so the constant view of wretchedness is liable to lose its effect on the mind; and when the truth has been long preached, apparently in vain, to a people whose minds are by sin deadened to apathy, and covered with the grossest darkness, it is easy to give way to unbelief, and say with a doubting heart, "Can these dry bones live?" "However, it is the Lord's work; we must plant and water, and leave the event with him. His word is gone forth from his mouth, and it is sure as the pillars of heaven.

But if missionaries have peculiar trials and difficulties, their comforts and joys are as peculiar, when circumstances give rise to those feelings, as was the case with on the 25th of last month, when we had a most encouraging season, at the opening of our new chapel. It is a strong and neat building of two stories; the lower apartments are well adapted for a printing-office, should a press ever be connected with the mission at Madras, or for schools. The upper story, which forms the chapel, is a good room, fifty-seven feet by thirty, and 300 persons may be well accommodated in it. On the occasion of the opening, a lively and extensive interest was excited among our friends, so that, before the hour appointed, the chapel was quite filled, and in the course of the evening a great number of respectable persons had to return without gaining admittance. The worship was commenced by singing a few verses of the Hymn beginning with

"We look to thee,
Thy promised presence claim," &c.

The evening-service was then read by the Rev. W. Loveless of the London society; the Rev. C. Traveller of the same society next offered up an extempore prayer; and Mr. Lynch preached an appropriate and impressive sermon on Matt. xviii. 20, 'Where two or three are gathered together in my name, there am I in the midst of them.' After sermon, the Rev. T. Nicholson prayed, and gave an address, stating the expense of the building, and the amount of subscriptions, and urging to further exertions: while he spoke, we made the collection, which amounted to 120 pagodas, or about £40 sterling.

Brother Erskine then offered up prayer, and concluded the service. This is another house dedicated to the service of the living God in this heathen and idolatrous country. May he deign to bless it, and cause the cloud of his presence to rest upon it for ever!

The old chapel, which stands contiguous, is a low and narrow building; but as it possesses great advantages for native preaching, from its situation on the roadside, where crowds frequently stop and hear the words of eternal life, it is allowed to remain, and will undergo some repairs, and be fitted up expressly for that purpose.

The extension of the mission here is very practicable, if we had more strength, and exceedingly desirable: but as the regular work of the station is quite sufficient for two brethren, however strong and active they may be, we are under the necessity, the painful necessity, of turning a deaf ear to the numerous calls around us, until more missionaries be sent out. There are at least two populous neighborhoods, both within five miles of the mission house, in opposite directions, where large congregations would attend; at one of them we preach once each week on the Tuesday evening, and the School-room, in which the service is held, is crowded.

* * * * *

CEYLON MISSION

Ceylon. -- The following extracts of letters from several of the brethren in the south of Ceylon, continue to present the mission there under the encouraging aspect of growing stability and influence. The increase of places of worship of a larger and more permanent construction, the efficiency of the schools, and the growing respect of the natives for Christianity, are particulars in these letters, which will be remarked with satisfaction and thankfulness. By the blessing of God, we trust that Christianity has, in that island, a root so deep as not to be shaken; and that future years will witness a constantly increasing number of the followers of "lying vanities," of idols which are "nothing in the world," crowding to its shadow, and eating of its fruit.

Extract of a letter from Mr. Clough, dated Colombo, July 4th, 1822.

From Brother Fox's last letter from this station, you would learn that I had been induced, on account of the ill state of my health, to make a short voyage to sea. When we went on board, I did not expect to be above a day or two at sea: the ship, although bound to England, had to put in at Galle, where I intended to land. However, by contrary winds, we were kept out at sea nearly a week. This was, doubtless, an inconvenience to many, but it was all in my favor; for by the great kindness of professor Rask, of the Royal Danish University of Copenhagen, who was a passenger in the ship, and who insisted on giving me his cabin during my stay on board, I was exceedingly comfortable; and it was while thus at sea that I first began to feel anything like a real improvement in the state of my health.

In the latter end of last year I was attacked by an inflammation on the lungs, and for several weeks was very ill, indeed, for my own part, I several times concluded that my work in this vale of tears was finished. But after I began to recover, and the inflammation had subsided, I was still threatened with a pulmonary consumption, which kept me for many months in a state of doubt as to the result; and during that time I was wholly prohibited from preaching and writing.

By the blessing of God as I have already mentioned, while on board the ship I experienced a very sensible improvement, and on my landing at Galle, I again began my preaching labors to a very large and respectable congregation in our neat and commodious mission chapel in the fort of Galle, on the evening of Easter Sunday. On the following morning I went to visit Matura, and was much pleased indeed, to find how successfully Brother Hume had been pursuing his plans of mission labor in that part of the country.

The station is a solitary one, but is rendered much more comfortable and cheering by the purchase of the house there. Here also I ventured to preach again, both in Portuguese and Singhalese, and was much gratified by the appearance of the congregation which assembled at the former service. On my return from Matura, I spent a few comfortable days with Brother Callaway, and was much interested by witnessing the process of instruction in the school, which is put on the plan of the British system. The complete manner in which Brothers Callaway and Allen have succeeded in their first attempt in this country does much credit to their zeal and perseverance.

Being forced to travel by land from the south of the island back to Colombo, we so arranged that I had the pleasure of spending a few days with Brother McKenny at Caltura. Not having suffered materially from the exertion of preaching at Galle and Matura, here also I ventured to preach again, though the journey up had affected me a good deal, and after preaching I suffered much pain for several days. During my stay with Brother McKenny I had the pleasure of taking a view of every part of his circuit, and of the work on the station; and it is really pleasing to see that, in every part, all things have the appearance of stability and prosperity, and are likely, in the end, to reward his persevering toils and anxious labors.

To describe the progress of the work of God on our own station, is a task somewhat more pleasing than I recollect it to have been for a considerable season. Although we are not situated in one of the most fruitful soils, yet, I think, lately we have been improving. The congregations at the mission house have been larger since my return from the south of the island, than they were for several years; and a degree of regularity and seriousness characterize the people, which seems to betoken a real work of God.

We have been pursuing our work among the natives for the last few months on the plans given in former letters. Attending to the instruction of the children in the schools forms an important part of our labor. As it regards their present state, you will have every particular detailed in the general report, which was printed about three months ago. Since that time no material changes have taken place.

On Whit Monday, the governor and his lady, with sir Richard Ottley, came to the mission house to see the schools assembled, and the scene was truly interesting. At ten o'clock, a. m., the governor's carriage arrived at the mission house, in which were his excellency sir Edward Paget, Lady Harriet Paget, their little son, and the Hon. sir Richard Ottley. An elevated seat having been previously prepared for them, sir R. kindly conducted them to the place after which the natives crowded into every spare avenue which had been left, and the service commenced.

I read the prayers in Singhalese, after which Brother McKenny, who was in Columbo at the time, attending the book committee, preached an excellent sermon, in English, from "Thy Kingdom come." A selection of the boys and girls, from the first classes, then underwent an examination in reading. The conclusion of this part of the service was rendered peculiarly interesting to all, by the manner in which the best readers were rewarded. Sir Richard Ottley had previously got a few silver medals struck, and a number of Sellon's Abridgment of the Scripture, in Singhalese, neatly bound in Morocco. These were given to the best readers, and the effect produced was really gratifying.

The first that obtained a silver medal was a little girl, who, when she came up to the Governor's pew, to have the ribband, which suspended it, put round her neck, really fainted, but was supported by two of her little schoolmates. The second that was rewarded in this way was a little boy of our Naglegam school, who on the day on which that school was examined, preparatory to the public examination, repeated three catechisms in two languages, English and Singhalese.

At the conclusion of the business of this interesting day, we had the honor of being informed by his excellency the governor, and lady Harriet, that what they had then witnessed had afforded them the highest satisfaction; and they both most kindly and condescendingly assured us, that they should ever feel interested in the prosperity of our schools, those institutions being, as it appeared to them, calculated to do great good in the country.

The Globe has just arrived from England, and brought us the box you have kindly sent us, containing the presents for the school children. They are come at a most seasonable time, and the distribution of the little articles will doubtless give a fresh impulse to the children in their endeavors to learn. We feel particularly obliged to our dear friends in England for the interest they continue to feel in the prosperity of our work, and for the proofs they give of this, in such instances of Christian kindness as these presents manifest. And did we know the benevolent individuals who are so mindful of us in our distant stations, we would with all our hearts thank them by name.

We learned with pleasure from some accidental notes and memorandums found among the articles in the box, that the young ladies in York had been exerting themselves in our behalf; and we cannot but offer to them our most sincere thanks. The hint kindly given in one of these notes will be acted upon in the distribution of school rewards. Indeed, I think, our friends in general may rest satisfied that we shall do all in our power to dispense in a judicious manner these tokens of their Christian remembrances of us and our work.

* * * * *

Extract a Letter from Mrs. Allen, dated Neaoto, June 3d. 1822

I have just returned from the opening of our school in the neighborhood of Kaimelle. The want of a school in that part, more commodious, and in a better situation than the former one, has long been felt. The promise of a piece of ground for that purpose had been given before I came to the station; and the present collector authorized me to proceed with the building whenever it might be convenient. Accordingly, through the praiseworthy exertions of John Christoffel, the English master, a neat little place has been erected, without any expense to the society, and was this day solemnly dedicated in the presence of a group of natives: the site, in my judgment, is as delightful a one as could have been made choice of. It is quite retired, without being inconveniently distant from the homes of the children. It stands in the recesses of a shady grove, and is, therefore, protected from the scorching rays of the sun: at the same time, from what I have hitherto observed, it enjoys a constant breeze, and is not unhealthy. It may be necessary to observe, that although this school is but a short walk from the old one, and will be attended by the same children, we shall be obliged to give it another name, because it is reared within the boundaries of Tambarawila.

The threatening cloud which hung over our beloved work at Akella is now dispersed, and the very last week I preached there to nearly a hundred adults. You will readily conceive, that in a heathen village, but thinly inhabited, so many would not assemble to hear the word of God, unless solicited by the native authorities; and even this circumstance becomes occasionally a cause of encouragement and thankfulness, inasmuch as it discovers a disposition in the headmen to help forward the best and greatest work on earth.

Last Sunday but one, a love-feast was held in Negombo chapel, attended by most of our friends from the country; and the manner in which they disclosed their religious feelings evidenced their sincerity. Several related, with lovely simplicity, the circumstances of their conversion, showing by what means they were saved from heathenism, and how they obtained the peace which passeth all understanding. May they endure unto the end. The whole scene was certainly superior to anything of the kind which I have witnessed in Ceylon, and reflected the highest credit on that excellent missionary, who for several years labored so faithfully, and I may add successfully, in teaching Christianity, and establishing the pastor discipline of Methodism, at this station.

Our Sunday morning congregation in the chapel is, all things considered, uniformly large, though some of the hearers have to walk several miles.

A missionary prayer-meeting is held on the first Monday evening of every month, when something appropriate is read, or suitable exhortations are given, in the intervals of prayer.

I lately administered the ordinance of Baptism, under circumstances of a very encouraging nature. Some time ago, a young man, who resides near the Kandian territories, began to entertain doubts respecting Budhooism, the religion in which he had been educated; and for a considerable time his mind was painfully agitated and perplexed. At length he heard of a Christian establishment at Tempale, and went thither, literally inquiring, "What shall I do to be saved?"

He was placed under the care of Hendrick Alwis, who expounded unto him the way of God more perfectly. The last time I saw him, his views of the plan of salvation were remarkably clear, and his anxiety about the salvation of his soul quite evident. He solemnly renounced heathenism before the congregation, and declared his hope of salvation through Christ; and as he also readily repeated the elementary instructions, usual on such occasions, I baptized him without hesitation, being fully persuaded of his sincerity.

* * * * *

Extract of a Letter from Mr. Newstead, dated Kornegalle, July 3d, 1822

Were it not of equal importance, in recording the events of our mission, to notice its trials, difficulties, and obstructions, as to describe its joys, successes, and triumphs, I know not that I should feel myself called upon to write, this quarter, because I have but little of the latter kind to communicate. However, "sweet are the uses of adversity," when it tends to "humble us under the mighty hand of God;" to show us the utter impotence of all efforts without his gracious and efficient blessing; and to make us depend more simply, more implicitly, and more entirely upon him.

The continuation of a considerable degree of sickness all around us, in these interior provinces, has presented a formidable hindrance to the rapid progress of our missionary work, yet not, I hope I may thankfully say, to its establishment, or to its prospects: on the contrary, I rejoice to state, that I have been enabled to get things into a train of preparation, which promises much ultimate good, and particularly in relation to schools.

I think, I have been through about a dozen villages, to which this place is a perfect center, and where I fully believe our usefulness will only be bounded by our means; but at present, it would be anything but prudent to grasp more than can be attended to. I have, therefore, only thought of beginning our work at first in three villages, the farthest not more than six miles from the mission house, and one at the back of the immense rock behind our chapel. I have been guided in my selection of these three villages, (knowing the political circumstances of the country,) by their being under the immediate direction of the three principal chiefs here. One is the residence of by far the most intelligent of them, who is so friendly to the measure, that, on my visiting the place on the 28th of June, he received me with every mark of respect which his ingenuity could dictate, and even allowed me to preach in his house, -- himself, his wife and family, and a number of the villagers attending: all expressed their wish for a school, and only requested that I would bring them an order from the agent of government.

They seemed very much amused with me, and tolerably free; for as their chief was my conductor through the village, and as I was his guest, they none of them ran away on my approach. I feel a humble hope that, in that place, the Redeemer will establish his work, and that on the tops of these lovely mountains His banner shall proclaim liberty to the captive, and the acceptable year of the Lord. The place is indescribably beautiful, lying on both sides of a long valley, richly cultivated, and on either side enclosed by a woody mountain, whose top affects the skies.

The journey to it is one of the most diversified I have yet had; part of my way lay through the bed of a deep river, (now dry,) formed by the mountain torrent. Indeed, when one stands in the place and looks around, it seems as if there were no outlet, and the valley appears to be shut out from all the world. The scene, with the hopes that I have felt there, strongly reminds me while I write of those exquisite lines of our Christian poet:

The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round."

One of these villages is inhabited by Vellalabs, the other two by the Durias: the former think it a great wonder that we should think of educating the latter; for "of what use will it be," say they, "considering their caste?" The chief, before mentioned, I have some hopes of, as he is of a most inquiring turn, and attends our preaching often, and sometimes our family prayer. He was last Monday at our missionary prayer-meeting, and tells me he is reading over the whole New Testament in order; (the one which was presented to him at our chapel opening;) and although I know their habitual insincerity of character, yet I am inclined to think this was a true statement: for when I was at his house, he had prepared his little chamber for me, where I found the New

Testament, with a mark signifying how far he had read, on a shelf over my couch! May the Lord save him and his house, as he has been the first to receive the gospel under his roof, although undoubtedly ignorant of its value.

It is a matter for the highest gratitude that I have been kept from a direct attack of the epidemic sickness, for I am rather unprepared to stand long against it. I have not, however, (thank God!) had any worse feelings, than are now quite familiar to me. Every public officer, (with only one exception,) European and native, has been successively attacked, and we are at this moment without an agent of government, or a commandant. Public business is of course interrupted, and our two schools are not the only institutions completely stopped for a season. How weak is man when God afflicts! I have mercifully been kept from both the pestilence that walketh in darkness, and the sickness that destroyeth at noon-day; although every servant in and about the house has been three or four times ill, till at last I was left entirely without one for a week. Mr. Browning, the church missionary, was so kind as to send me one soon after from Kandy; and now I think there is a visible change for the better; although I can hardly judge, because so many people have left the place, or have died, that but very few are left to be sick.

I am grieved to perceive that the people are not much disposed to learn righteousness, "while these judgments of the Lord are abroad in the earth." I have gone through the bazaar day after day, and from house to house, trying to persuade them to come and hear the gospel, and honor the Holy Sabbath; all listened, and a few would shut up their boutique's, and come. On one round I went to see a poor man, a Portuguese, who, as I heard for the first time, was very ill. I found him in a miserable out-house [out-building], and approached to speak to him, but discovered that he was dead, and there was no man to bury him. I found, on going about to inquire, that he had been dead some time. We sent for some of his own people, and peremptorily desired them to bury him; for I afterwards learned that he was brought from a house of some Portuguese people, and left here to die -- alone. My very soul mourned over the dead remains of this poor neglected human being, who seemed alone in the world; and I learned more highly to prize the endearing charities which so especially prevail, in similar circumstances, in our own beloved land, where Christianity has done everything for us, even to the laying of our unconscious dust in the tomb, amidst the affectionate sighs and attentions of surviving relatives.

From this distressing scene, I turned to one little less so, -- a poor trembling wretch, shivering with ague, man in a dhooly, taken into this out-house for charity: he, however, was soon humanely carried down to Colombo, being a slave of some family there. I then went into the house near: here the man and woman were both ill, and unable to help each other; and an only brother of the man, a few days after, went distracted with the fever. I am persuaded that sympathy has a strong effect in these cases seeing all sick around them, and dreading an attack on themselves, they are too weak to bear up under it, and are so prepared subjects for a seizure by the disease. We got these poor people upon their knees, however, for once in their lives; they wept, and prayed heartily. From thence going to the bazaar, I found three women very ill; one died the next day, another shortly after, and the third was carried down to Colombo.

This is a general view of the state of the place, ever since I came up; yet, blessed be God, we have heard the sound of our chapel bell, and seen a few wan faces assembled, in both languages, on the Sabbath. One day I took occasion to speak to them upon the repentance of

Nineveh, and it seemed to have a good effect. A lady wrote to me lately for tracts, and books of education, from Badula; and I gladly sent into that remote quarter a little selection of such as will be useful, as she has promised to promote the establishment of a school there, under an old man, whom she has found out. This is Mrs. Martin, the lady of the agent there, who was here when I first came up, and who is a lover of education. The visit of our excellent governor, sir Edward Paget, to our chapel, was attended with many pleasing circumstances, which, however, it would be less pleasing to detail than to remember.

* * *

SOUTH SEA MISSIONS

New South Wales. -- The following extract of a letter from Mr. Carvosso, states the sailing of Mr. Lawry to Tongataboo, with the intention of attempting the commencement of the mission there; a measure which the committee had not in contemplation at quite so early a period, but which we trust may prove the opening of "a great and effectual door" for the preaching of Christ to those interesting islanders, among whom there are no other missionaries of any denomination.

Extract of a letter, dated Windsor, New South Wales, July 15th, 1822

About four weeks since, Brother Lawry and his family sailed from Sydney Cove, in the ship St. Michael, for Tongataboo. The vessel was destined to touch at New Zealand; -- having on board Mr. W. Hall, of the church mission on that island, and carrying provisions, stores, &c., to Brother Leigh. In one of my letters of January last, I stated that Brother Lawry expected to visit Tonga in a vessel belonging to the mission in the Society Islands; but he was disappointed in this, and in two or three other proposed methods of conveyance. Together with his family, he has taken with him two or three mechanics, who are all steady, active young men, members of our society. I believe they were moved to volunteer for the work, principally from the particular regard they bear to Mr. L. The need of such persons in an undertaking of this kind is very apparent.

Brother Lawry has also taken with him eight crows, a bull, and six sheep, to remain on the island for breeding: these were presented by his excellency the governor, out of the government stock of this colony.

As the object of the owners of the St. Michael is to traffic with the inhabitants of the Friendly Isles, it is probable she will remain at the islands some months, so that Mr. L. will have a most favorable opportunity of learning the character and disposition of the natives before the vessel returns. Whether he will return by her, or remain behind, is contingent on the reception he may meet with.

A short time before he sailed, he had an opportunity of conversing with an intelligent man, the captain of a whaler, who had just come from an eleven months' cruise among these islands: he gave a most encouraging account of their disposition to receive instruction; and stated that the Island of Tonga was now entirely under the government of the chief who formerly showed such special kindness to the brethren of the London missionary society, and that he is not only still

well-disposed toward missionaries, but is very anxious to receive any who may come to him under that character.

* * *

MISSIONS IN SOUTHERN AFRICA

Cape Town. -- Extract of a letter from Mr. Barnabas Shaw to Mr. Addison, of Scarborough, dated October, 1822

Your kind letter, bearing date March 22d, we received a few weeks ago; and also several others from Bridlington Quay, accompanied with many tokens of respect. We are thankful to find that you still remember us, though far distant; and are led from thence to hope, that we are not forgotten in your numerous supplications.

While you have been thinking of our "traveling from mountain to mountain," we have been cooped up within the environs of Cape Town, where I have been about two years. Thousands of the inhabitant's of this town are in a state of slavery, and with such we have to do. With much labor we have succeeded in the erection of a place of worship for them, without any expense to the committee, in which both children and adults are regularly taught. Our English congregation is comparatively small: they have one sermon a week only.

Our Dutch congregation has preaching twice a week; it consists of slaves, free persons of color, the children of the school, and a few Christians. Hitherto we have seen but little fruit of our labor; yet we hope that the good seed will one day spring up and yield a plentiful harvest. Some of the rising generation indeed promise fair, though few of them have parents who can speak to them of the importance of religion, or can send them to be instructed in divine things; yet many have formed so strong an attachment to us, and to the means of grace, that to prevent their attendance in the school and meeting would be considered as one of the greatest punishments that could be inflicted upon them.

I am glad to find that the different churches in England are more than ever convinced of the necessity of an outpouring of the Spirit of God upon the heathen world, and that they appear to be praying for it, and expecting it. May their prayers be answered, and the "dry bone's live!"

Some of our friends make mention of our trials and difficulties, but they judge erroneously respecting many of them. The chief trials of a missionary do not consist in quitting his native land, in the tossing of a ship at sea, or the jolting of a wagon over huge mountains. They arise not from the winds of the wilderness raising immense clouds of sand, from the scorching sun in a dreary desert, or from a thirsty land without water. They proceed not from the fierce look of the savage in his native horde, the roaring of wild beasts in their nocturnal excursions, or the change of habits which those must necessarily experience who visit those nations. No! Such trials are easy to be borne, compared with that of laboring almost in vain, and spending one's strength for nought, when, in connection with our work among the heathen, we are called to seek the salvation of civilized and professedly Christian people.

It is true I have experienced some trials in the interior of this country; but they were light when compared with many which I have passed through since my coming here. Often have I said with the mourning prophet, "O that I had in the wilderness a lodging-place of wayfaring men." -- But the prospect of laying a foundation for the instruction of heathens, many of whom even in Cape Town have never yet entered the doors of any sanctuary, has continually spurred me on to persevere, and kept that flame alive which would otherwise have become extinct. This country has lately been visited with some most dreadful tempests. Many ships have been wrecked in Table Bay; many houses in Cape Town, and its vicinity, have fallen; several houses and churches in the country have suffered greatly, among which are one belonging to the Moravians at Groenkloof, and our church at Lily Fountain: I hope, however, that Brother Edwards, will be able to rebuild the latter before I return thither. I ought to have been there before this time; but three of the brethren who met here some time ago, determined that I should remain awhile in this place: for my staying they advanced several reasons; but the one which induced me to consent was, that the heathen congregation would hear the gospel in a language they understood, whereas had I removed, they would have been deprived of it.

Brother Hodgson left this place some time ago for the Boschuanas: he has gone to assist in the commencement of mission among that people; he intends to remain there till he can prudently leave that station to the care of other brethren; and till that time it is likely that I shall stay here.

If after that, I should still be spared to labor in Africa, it is most probable that my sphere of action will be Little Namacqualand, at my old station, and among my own people.

Some of our friends have inquired, "When are we to expect to see you at home?" This is indeed a question which I am quite at a loss to answer. My parents are fast going down the hill of life, and by the death of my only brother (since I came to Africa) I have become an only child. But alas, my brother, what, what shall I say! I cannot but think of those whose anxious care sustained my feeble steps through childhood's slippery path; yet I trust the Lord will support them now that their strength is failing.

Of England I must say, "With all the faults I love thee still;" yet the missionary field in thus part of the world is so widely different from what is expected by those who enter it, -- and so many months, and, in some cases, even years, are necessary to form the missionary character, -- that, should circumstances be ever so urgent, I should at present be ready to hesitate. I am aware that the Lord can raise up men suitable to every people, and to every clime; but in raising them up he does not work miracles: they are and must be gradually initiated into the work. This being the case, old and experienced missionaries, how much inferior soever they may be in other respects, will always be preferable to new ones, so long as their hearts are in the work of the Lord.

New men are untried; and it would be a difficult task to say, among so much zeal and youthful vigor, who would suit this or the other people. Time only can show us wherein we have been too sanguine in our hopes, and in what respects we have erred in our judgment respecting both men and things.

The extensive, and in many parts totally unknown continent of Africa is before us; some are truly desirous of the Word of Life, and several have received it; but there are thousands of human beings, not far from our missionary frontiers, on whom the Sun of Righteousness has never shone.

When we endeavor to penetrate the dark parts of the earth, in order to dispel by the torch of Truth the gloom of night, it may be expected that the powers of darkness will rage, and that difficulties innumerable will be presented to our view. Here the spirit of faith, not merely that cordial belief of the gospel which is requisite for every Christian, but an unshaken persuasion of the promises of God respecting the triumph and enlargement of his kingdom, is highly essential for the conflict. Indeed nothing short of a firm assurance of the final accomplishment of the promises of the gospel can support the mind while proclaiming among the heathen, "O ye dry bones, hear the word of the Lord." I assure you I have frequently been led to discourse on Psalm lxxii, Isaiah xxxv, Matt. xxiv. 14-28, xix. 20, and similar passages, in order to obtain comfort to my own mind when cast down, and to keep alive the assurance that "all nations shall serve him."

I by no means regret having come to Africa; and we are hoping to see greater things than any we have yet seen; we therefore entreat you, with all our friends, not to forsake us, but to hold up our hands that we may prevail. "The effectual fervent prayer of a righteous man availeth much."

We are much obliged to your beloved daughter, and all the friends at Bridlington and Quay, for their affectionate remembrance of us in presents for children. They will, I believe, be amply repaid by hearing that, only a few days ago, many of the rewards were presented to the children of our school, whose eyes sparkled with joy on receiving them.

Our school consists of the greatest possible variety: here are the aged learning to spell with spectacles, and babes who can just waddle to the school: here are children of Heathen, Mohammedans, and Christians; children who are descendants of parents from all the four quarters of the globe; faces of every color, and countenances of every expression; some slaves, as white as snow; some free, as black as jet. Among all this variety, however, we have but one who is learning the English language.

* * *

WEST INDIA MISSIONS

Antigua. -- We insert the following letter, containing an account of a public meeting of the friends of the school institution, at Parham, in Antigua, because it is certainly new in the West Indies to see the education of all classes, not excluding adult and juvenile slaves, so openly and warmly advocated. It argues an improving state of judgment and feeling in favor of religious education, and will, we doubt not, have its effect upon other islands.

Extract of a letter from Mr. Hyde, dated Parham, Dec. 10th, 1822

It is my happiness to inform you that all is well in this part of our blessed Lord's vineyard. Myself and my family, thank God, at present enjoy good health, and I trust that we are growing in grace and in the knowledge and love of God. In the society we have peace and prosperity. It will

give you much pleasure to hear that our school, which is one of the best situated, and, beyond doubt, the largest in the West Indies, continues to prosper, and is daily showing itself to be a most powerful instrument in the hand of God for the benefit of the youth of this place. On the 20th of last month the general meeting of this society was held in the spacious schoolroom; and a most respectable and interesting meeting it was: the place was crowded to excess, and an immense number surrounded all the doors and windows.

Daniel B. Garling was expected to have taken the chair, but was prevented by indisposition. The report was listened to with much attention, and the following resolutions were passed unanimously:--

I. On the motion of the Rev. Abraham Whitehouse, seconded by Mr. J. Harrell, superintendent of the school, That the report, now read, be adopted, and printed under the direction of the committee.

II. On the motion of Mr. Baines, late superintendent of the Point Sunday School, St. John's, seconded by Mr. Wood, That this meeting view the success which has attended the labors of this and all similar institutions in this island, as furnishing abundant cause for gratitude to Almighty God, and as a sufficient motive for perseverance in a work so obviously promoting his glory, and the present and eternal interests of their ignorant fellow-creatures; and that it pledges itself never to relax its exertions.

III. On the motion of Martin Byam, seconded by Mr. Pett, That this meeting contemplates the exertions which have been made, and are now in active operation, by different classes of Christians, for the instruction of the ignorant portion of this population, but especially the children, with the most pleasurable feeling, -- hails all who are thus engaged as their fellow-laborers in the Lord, -- and wishes them every success in his name.

IV. On the motion of John Freeland, seconded by Mr. Battersby, That this, and similar societies, have a greater claim upon the liberality of many than has yet been awarded them, considering the great Christian and civil advantages which they cannot fail to produce; and that those ladies and gentlemen who have supported them are entitled to the warmest thanks of this meeting.

V. On the motion of the Rev. A. Whitehouse, seconded by Mr. Anderson, one of the superintendents of English Harbor Sunday School, That this meeting, being convinced that all human efforts to impart religious education are ineffectual of themselves, inasmuch as all the good that is done upon the earth, it is the Lord who doeth it, earnestly entreats the friends of Sunday School instruction ever to be importunate in prayer to Almighty God in the behalf of this and all institutions which have for their object the communication of that knowledge which maketh wise unto salvation.

VI. On the motion of Martin Nanton, seconded by Charles C. Faney, That the thanks of this meeting are hereby respectfully offered to the British and Foreign Bible Society, (through the Antigua Auxiliary Society,) for a liberal grant of Bibles and Testaments; to the Sunday School Union, and the British and Foreign School Society, for a most seasonable supply of Spelling

Books, reading Lessons, &c., and to those ladies in England, who, through the General Wesleyan-Methodist Missionary Society, have furnished a quantity of Rewards for Sunday School Female Scholars.

Two other resolutions, of a general nature, were moved and seconded by the Rev. T. K. Hyde, Mr. Herbert, Mr. Wilson, and Joseph Storrick.

The meeting then closed, as it was commenced, with singing and prayer, and all parties seemed highly gratified with what they had seen and heard. For my part, I was much pleased, because, when I remembered that the whole of the gentlemen present were planters and merchants, I could not but view it as a meeting that spoke highly and publicly in favor of missionary labors, and as a pleasing illustration of the truth of that Scripture, "Let us not be weary in well doing; for, in due season, we shall reap, if we faint not." O what a sweet, what a profitable return have you already reaped from your labors in the West Indies! But there is every prospect that this fertile spot on the missionary field will yield a return that shall infinitely surpass the past. I have only been here three years; but it is astonishing what great things God has wrought in that time all around us.

* * * * *

St. Christopher's. -- Extract of a letter from Mr. Morgan, dated Dec. 14, 1822

It will give you pleasure to hear that we laid the first stone of our chapel on the 25th of October, in the presence of a large assembly, who felt much interest in the undertaking. Through mercy we now see the walls just above the ground. Since the above date, I have attended the masons and laborers from six in the morning till four in the afternoon, each working day, which I find absolutely necessary, or very little would be done; for slavery has made all who serve in this country eye-servants, whether they are bond or free, with very few exceptions. Our collection, at laying the foundation stone, amounted to £27 currency, which we consider very liberal, in these hard times.

In regard to the state of the mission on this island, it is nearly the same as stated in our last quarterly report. We labor to promote the good of the people committed to our care; and, blessed be His name for whose sake we are come to this distant land, he does not suffer us to spend our strength for nought. We are not without a few seals to our ministry.

* * * * *

St. Bartholomew's. -- Extract of a letter from Mr. Ffrench, dated Nov. 10, 1822 [The spelling of the name "Ffrench" does not appear to have been a mistake. -- DVM]

Since my arrival on this island, about one hundred have been added to the society, many of whom are truly converted to God; besides which, I have a new class of respectable whites, whom I meet myself, all of whom appear to be under the blessed influence of the Divine Spirit.

The first stone of the foundation of our chapel was laid the 7th of September, by his excellency sir John Norderling, the governor of this Island. We went in precession (his excellency at our head) from the Swedish church to the place where the first stone was to be laid; accompanied by an immense crowd of the most respectable inhabitants of the island.

I have established four prayer-meetings in this town, at which I regularly attended myself, until I lost my health. One gentleman sent a drum, tambourine, and other instruments, to annoy our brethren, and banish our meeting from the neighborhood; but quiet is now restored.

* * *

SOUTH AMERICAN MISSION

Demerara. -- The large and important colony of Demerara has already rewarded the missionary cultivation which has been bestowed upon it, in the attention and docility of the Negroes, and the large societies which have been in a comparatively short time collected. We are happy to find from Mr. Cheesewright, that the prospects of usefulness continue to enlarge.

Extract of a letter from Mr. Cheesewright, dated Mahaica, October 30, 1822

That this place is important as a mission station, will be readily admitted, when it is stated, that, within a circuit of twenty miles round this village, there are not fewer than fifty plantations, with at least 5000 Negroes; that the place itself contains several colored families of free people; -- that among the Negroes of all the plantations, there prevails, more or less, a strong desire to be instructed, baptized, and even married; that 172 of them are regular members of our society, besides fifteen, who have been candidates, some two months, and others more; -- that since the commencement of the Mahaica Mission, not less than 1300 have received Christian Baptism; -- that more than eighty couples have been solemnly united in marriage -- and that the chapel is well attended every Lord's Day morning, by slaves, and a good proportion of the free villagers.

Your missionary regularly visits four plantations, for the purpose of bringing the rising generation of slaves under religious influence, by catechizing them, and teaching them to repeat short prayers.

* * * * *

18 -- MISSIONS IN THE BRITISH AMERICAN COLONIES

Formation of New Missionary Societies

Two new branch societies have been formed at Newport and Windsor, Nova Scotia. The following is from the Acadian Recorder.

On the morning of Christmas-day a society was formed in this place denominated The Newport Wesleyan Missionary Branch Society; on which occasion a very able and appropriate sermon (which pointed out the awful condition of the heathen, and the importance of missionary

laborers for their evangelization) was preached by the Rev. G. Jackson; after which the Rev. W. Bennet was unanimously called to the chair, who stated clearly the object of the meeting, and recommended it to the notice of a generous public. Several gentlemen of the township assisted: the meeting was addressed on the occasion by Mr. Burt and Mr. Jackson, and throughout the service a most happy effect was produced: a considerable collection was made, and after service a great number of subscribers came forward to aid the funds of the institution. On the evening of the same day, a similar society was formed at Windsor, after a sermon preached by the Rev. S. Busby: the meeting was addressed by the several ministers present on the occasion, and was numerously and respectably attended.

* * * * *

19 -- EUROPEAN MISSIONS

Gibraltar. -- Extract of a letter from Mr. Croscombe, dated Jan. 23d. 1823

I have now the happiness to report that my hopes respecting the prosperity of the mission at Gibraltar have been realized. Several of those who had become careless about spiritual things, and discontinued meeting with us, have returned to the society, and a few fresh members have been added. A considerable number of the Forty-third Regiment, recently arrived, begin to attend preaching, both at the south end of the garrison and in town; and a few of them have already given themselves to the Lord.

Our congregations in town are very respectable, and at the south end have considerably increased. Mr. Pringle, the Presbyterian minister, is a worthy and good man, and a popular preacher. He has just left the garrison, but is to be succeeded by another, who is expected soon to arrive. We pursued, during his stay our respective labors, on terms of Christian friendship, and I took leave of him with sincere regret.

If I may judge from my own experience, and the testimony of others, the means of grace among us have been peculiarly blessed during the past quarter. The religious services we have enjoyed, this Christmas, have been remarkably profitable. We met early on Christmas-day morning for prayer, and we had other public services twice on that day, which were well attended. On the 26th of December we had our annual missionary meeting, which was also well attended. You will learn the sentiments of our committee relative to this meeting, by the following extract from the minutes of one of their meetings held a few days afterwards, viz.

"That this committee were highly delighted to see the annual meeting of the auxiliary society so numerously and respectably attended, and to hear its important objects so zealously advocated. They are of opinion that the Christian feeling of benevolence to the heathen was quite equal, if not superior, to that manifested on any former anniversary."

It appears from the abstract of the account current, which Mr. Pyne will forward to the treasurers by this opportunity, that the sum of five hundred and seven dollars has been raised within the year, including eleven dollars sent by a few friends at Malta, and that, after paying for

printing the reports, and other incidental expenses, the treasurer has remitted the sum of ninety pounds, four shillings, and nine pence sterling, to the treasurers in London.

We had a most blessed and solemn Watch-night on the conclusion of the old year. It was the first meeting of the kind which had been held in this chapel, as it was always thought that what might appear the unseasonableness of the hour would prevent our military friends from attending it, or that their attendance might look like disobedience of orders; but we were pleasingly disappointed, to see great numbers of our military friends from the different corps present, with the express permission of their officers; and it is a still more pleasing circumstance to notice, that not one of our friends applied for liberty to attend, without most readily obtaining it. One applied for leave to his adjutant, who, not understanding the nature of the meeting, refused him; the man then applied to his commanding officer, who, as soon as he understood that the meeting was of a religious nature, replied, "O yes; are there any more of you who wish to attend?"

With regard to our military friends, in general, I am most happy to state, that their conduct is, almost without exception, highly exemplary. Never have I heard of an instance of disorderly conduct, or disobedience to orders, by one of our society, since I came to the Rock. This is a subject of grateful astonishment to all who know what an unfavorable situation for the growth of religion a barrack-room must be. Surely nothing short of the grace of God can save men from sin in such a situation; but many of them happily experience his grace to be sufficient for them.

* * * * *

20 -- MONTHLY LIST OF LETTERS RECENTLY RECEIVED

Letters have been received, during the past month, from the following Missionaries: South India Missions. -- From Mr. Stead, Madras

Ceylon. -- From Messrs. Osborne, Jaffa; Fox, Clough, and Gogerley, Colombo; Newstead, Kornegalle; Allen, Negombo; McKenny, Caltura; Hume, Matura; Callaway, Point de Galle. -- M. Clough's health, it appears, has suffered very materially; and it was feared he would be obliged to leave the island.

South Sea Missions. -- From Mr. Horton, Van Diemen's Land.

South Africa. -- From Messrs. B. Shaw and Archbell, Cape Town; and Threlfall, Salem, Albany.

West Africa. -- From Mr. Huddlestone, Sierra Leone, who states that himself, Mrs. Huddlestone, and also Mr. Lane, who had returned from the Gambia, were in improving health.

West Indies. -- From Messrs. Whitehouse and Pennock, Antigua; Hirst, St. Martins; Catts, Dominica; Truscott, Tortola; Woolley, Trinidad; Cheesewright, Demerara; Shipman, Binning, Young, and Parkinson, Jamaica; Wilson, Rutledge, Gick, Davies, and Turtle, Bahamas; and Moore, Turk's Island. From Jamaica we learn that the increase of members on that island, in the past year, is 29: in the Bahama District, 72.

Nova Scotia and New Brunswick. -- From Messrs. Priestley, Sackville; McColl, St. Stephens; Alder and Baker, St. John's.

Gibraltar. From Mr. Croscombe.

France. From Messrs. Cook, Nismes; and Croggon, Montpelier.

* * * * *

21 -- EXTRACTS FROM THE PUBLICATIONS OF OTHER MISSIONARY SOCIETIES

Missionary Society of the Methodist Episcopal Church, United States of America

The following accounts of the missionary operations of our American brethren have been recently received.

Letter from Mr. Case, to the editors of the (American) Methodist Magazine, dated Vienna, August 4th, 1822

The Genesee Annual Conference being closed after a session of eight days, I forward the following particulars. Twenty-eight preachers were admitted on trial in the traveling connection. Twenty were ordained Deacons, and twenty-one were set apart to the office of Elder. About 140 were stationed in the different circuits. These spread over a great extent of country, even from Johnstown on the Mohawk in the east, to Fort Malden in the west, and from Perth in Upper Canada, to Shemoking on the Susquehanna; an extent of more than five hundred miles from east to west, and about three hundred from north to south. The new lands in this vast extent are filling with emigrants from different parts of Europe and the older settlements of America, and the calls for religious instruction are continually increasing.

Three Missionaries have been sent out from this conference: one of them is appointed a conference missionary, to ascertain the condition of the Indian tribes in the bounds of the conference; as also to aid in the formation of missionary societies. The other two are to labor in the new settlements of Upper Canada.

On the Grand River which empties into Lake Erie are several small insulated settlements, which have been gradually formed by now and then a family settling on the Indian lands. In some of these settlements there was seldom a sermon heard. Several pious friends, during the last year, mentioned the condition of the people, and offered their pecuniary aid for the support of a missionary. About the same time, Brother A. Torry felt a strong desire to visit these settlements. He found them prepared to receive the word with all readiness. The Spirit of grace rested on his congregations; not a few were stirred up to seek the Lord, and some experienced a saving change. Brother Torry is now appointed a missionary to these people.

In order to aid the above missionary undertakings, as well as to extend relief to the widows of this conference whose husbands have died in the itinerant connection, a system of cent

collections was entered into during the last year, which produced to the conference, for these purposes, about three hundred and fifty dollars.

The conference of preachers, having formed themselves into an auxiliary missionary society, have recommended the formation of branch societies in the various circuits and stations. It is not a little animating to the friends of Zion to perceive so plainly the hand of our God in this great work. The spirit of prayer and praise is poured out on his people; the way is opened to the Gentiles of all countries; millions are waiting for the law of Christ; and his people, influenced by the benevolence of the gospel, are tendering their offerings freely and bountifully. So remarkable a concurrence of providence and grace, evidently declares the coming of our Lord's kingdom. May Jehovah hasten it. Farewell.

From the same work we extract some accounts of the state of the Methodist Missions among the Indians, together with the accompanying remarks of the editors.

While the greater proportion of the Christian community is zealously engaged in promoting the cause of missions, some are yet halting between two opinions, not being able to decide entirely in their favor, while others disguise not their disapprobation of the whole plan. The necessity of argumentation, to convince either the one or the other of these classes, seems to be superseded by the encouraging facts respecting the success of the undertaking. Indeed, it seems somewhat unaccountable that any believer in divine revelation should question the propriety of missionary exertions, since he professes to believe that all his hopes of present peace and of future happiness are engrafted upon the system of Christianity which that revelation alone makes manifest: but it is more unaccountable still that any member of the Methodist Episcopal Church should view this cause with indifference, when it is considered that he himself is the fruit of missionary enterprise.

Believing, as we do, in the universal philanthropy of God, and the comprehensive nature of the scheme of redemption, and of the term on which salvation is offered to man, how can we be inattentive to the calls or even to the spiritual wants of our fellow-men? Why stand ye here all the day idle? Has no man hired you? Has no one, neither preacher nor member, presented you with the case of your heathen neighbor? Have not the reports of the missionary society reached your ears? If they have, have you laid them by unheeded? You should remember that men, devoting themselves exclusively to the service of the sanctuary, must have money. They must have clothes to wear, and bread to eat. And the people to whom they go as missionaries, have neither the one nor the other to give them. It is to you, therefore, that we look for the aid of your money, and the aid of your prayers, that the benevolent design of diffusing Gospel-truth and holiness among mankind may succeed. If you believe, as you unquestionably do, that it shall profit you nothing to gain the whole world and lose your own soul, how ought you to feel for the myriads of human souls who are even now perishing for lack of knowledge! Look around you, and see the widespread desolation; the many tribes of men who never yet heard of the name of Christ; and, what is more lamentable still, the many who profess his name, but are nevertheless regardless of his honor, totally neglectful of his precepts, and, of course, in danger of eternal perdition! These are facts. They are not the paintings of a distempered imagination. And they are so many voices which cry aloud to the Christian world to awake from its slumbers, and to enter with increased vigor into the noble work of scattering the seeds of eternal life.

The following extracts of letters will show you the state of our missions already established among the Indians.

Wyandot Indians. -- Extract of a letter from the Rev. James B. Finley, to the corresponding secretary, dated July 3d, 1822

God is with us in the wilderness. About two weeks since, in company with some of my friends, I attended a campmeeting in Delaware circuit. At this meeting eight of the natives joined the church, some of whom professed conversion.

After preaching, I united Mononque with his wife [4] in holy matrimony. One reason he assigned for this step was, as he said, to set an example to his tribe. I then administered the sacrament to white, red, and black people, who all sympathized together as members of the same spiritual family.

Last Sabbath we had our meeting at the Big Spring, where many people attended with much seriousness. I preached; and Brothers Steward, Mononque, Between-The-Logs, Hicks, and some others, spoke. At the request of Brother Mononque, I gave an opportunity for the reception of members, and ten offered themselves as candidates. This was a most affecting season.

Creek Indians. -- By information received from this mission not long since, it appears that the missionaries have had to encounter unexpected difficulties. The Big Warrior had manifested an opposition to having the gospel preached among them; and such was the exigency of the case, that the superintendent of the mission, the Rev. William Capers, found it expedient to call a meeting of the mission committee to deliberate upon the most suitable measures to be pursued in the present critical juncture. The result of these deliberations, we understand, is, that they will use all prudent measures to accomplish the object of the mission. We rejoice to find that the apostolic spirit is not extinguished; and we most devoutly pray that opposition may only strengthen the courage of those men of God, and excite a more determined perseverance in this most benevolent enterprise. And we are encouraged to hope for the ultimate success of this mission, from a communication we have recently received from the Rev. Isaac Smith, one of the missionaries upon that station. The following is an extract from his letter:--

"Today I opened the school in the house in which I live, the school-house not being yet finished. I am not able to describe the feelings with which I commenced this school, consisting of twelve Indian children. I trust that I feel grateful to that Being whose goodness has preserved me from my childhood, and placed me, at so late a period of my life, as a teacher to Indian youth. In the years 1782 and 1783, I kept a small school in the State of Virginia. While in this employment it pleased God to reveal his Son in me, and, as I humbly trust, he called me to preach his gospel. After having devoted my life from that time to this in his service, by the mysterious providence of God, I am now employed by the church to instruct Indian youth in the knowledge of letters, and, I hope also, in the knowledge of the true God! I am now in the evening of life, and, therefore, cannot hope to do much more in this world for the souls of men; but what little strength I have shall be cheerfully devoted to him who gives it me.

"The Committee, I understand, have concluded to continue the Mission."

In a more recent communication from Mr. Smith, he observes: "Our school has been progressing as well as we had any right to expect. The first week we had upwards of twenty scholars; and had we been prepared to lodge them, I believe, we might have had twice that number, or more. They appear promising. Some of them already spell in words of four and five letters. As soon as our house is finished, we expect to have from forty to fifty scholars, and it is thought by some that as many as one hundred may be obtained. Many of the Indians, and some of their chiefs, have been to see the school and, as far as I can learn, they feel very desirous to have their children educated. My health is not good, but I bless God that he enables me to attend to the duties of this infant institution."

Cherokee Indians. -- Bishop George, in a letter to the editors, dated Green Country, Oct. 21, 1822, observes,

This is to inform you and the missionary society, that some of the Cherokee Indians have received the word of life, and become members of our church. A favorable opportunity now appears for the establishment of a mission among them, and the Tennessee Conference have resolved that it shall be done. Andrew J. Crawford is accordingly appointed a missionary to labor among them for the present year, and I hope and trust his labors will not be in vain. Many of these Indians understand and speak English, and have requested that we would give them religious instruction, and teach the rising generation among them, as we do among our own people. It is intended, as far as practicable, to pursue this course. The plan will require but moderate expense. The Indians will bear a part; and subscriptions will also be raised within the bounds of this conference.

* * * * *

22 -- LONDON MISSIONARY SOCIETY

Otaheite. -- Extract of a letter from Mr. David Darling, dated Burder Point, Tahiti, July 25th, 1822

Referring to a former letter, Dec. 17, 1821, he says, "I there mentioned the death of king Pomare, and expressed my fears as to the peace of the island; my fears, however, have happily been disappointed, for everything goes on peaceably, much more so than was expected. The Lord is all-sufficient; to him be all the praise."

Mr. Darling states that he lately visited a native who was very ill; he found his mind severely oppressed with the recollection of his former abominable conduct. He was one of those wretches who used to deceive the people, by pretending that he was inspired by the gods; and actually murdered many, who were supposed by the infatuated people to be destroyed by the Evil Spirit. He confessed to Mr. Darling, that he used to procure a certain poison, and mix it with the food of persons who had offended him. In this way, he said, and in no other, did he possess that power to which he pretended. Such hellish practices are now abolished by the light and influence of the gospel of Jesus, who came, not to destroy men's lives, but to save them.

* * * * *

23 -- DOMESTIC INTELLIGENCE

Anniversaries. -- The annual meetings of the branch societies of the Queen-street and St. George's chapels in London, have been recently held. L. Haslop, in the chair. -- That of the Huddersfield juvenile society was held, Dec. 21. J. Dyson in the chair. The receipts of the year have been £112; being an increase of £30.

Departure of Missionaries. -- Mr. England left Gravesend, March 14th, in the ship Madras, Capt. Clarke. On the arrival of Mr. England at Madras, he will join Mr. Lynch in that mission; and Mr. Hoole, now there, will proceed to Seringapatam. -

Contributions. -- The amount received by the general treasurers of the Wesleyan-Missionary Society since the account published last month, is £329. 5s. 3d. We notice particularly the following items: Donation from Mr. J. Edgeware, and a few friends, received at the bank of Smith, Payne, and Smiths, £95. 12s.:-- W. Wilberforce, M.P. (Subscription,) £3. 5s. -- Friends bringing to the Royal Artillery at Malta, by Lieut. Dawson, £4. 8s. 6d. -- Female Association at Durham, by Mrs. J. Ward, £20 -- Bermuda Auxiliary Society, by Mr. Masters, £118 -- Gibraltar Auxiliary Society, by J. Pyne, and Lieut. Bailey, R. N., £30. 4s. 9d.

* * * * *

24 -- OBITUARY

1. Died at Belper, October 26, 1822, aged thirty-four, Mrs. Jane Garbutt, the late wife of the Rev. Thomas Garbutt. She was the daughter of Mr. Stobbart, who has for many years been a respectable and useful local preacher at Hexham in Northumberland.

By the blessing of God on the endeavors of her pious father, Miss Stobbart became, early in life, the subject of serious impressions; which, however, she then resisted, but fully purposed to devote herself to God at some future time. Religious restraint and instruction, under divine influence, had preserved her from notorious vices, and from most of those follies which are called by the indulgent name of pleasures of the world." But, at the age of sixteen years, she saw the necessity of decision of character, as a Christian; and united herself with the Methodist Society. It is not surprising that one so circumstanced, as Miss Stobbart should not have experienced such terrible alarms of conscience as are felt by many. Assured of her lost state as a sinner, she had nevertheless been taught that encouraging truth, "Him that cometh to me I will in no wise cast out;" and therefore looked forward in hope to the ultimate attainment of salvation.

Yet, hearing much of the painful awakenings of others, and of the luminous manifestations of the divine favor which they afterwards received, although often blessed abundantly, she could not conceive herself to be right. She saw, but imagined that she did not feel, her sinfulness. Instead, therefore, of coming simply to Christ, as a helpless and ruined sinner, she reasoned about her want of worthiness, without perceiving the Pharisaism of her conduct. Thus, for three years after her union with the Methodists, she remained without a clear sense of her acceptance in the Beloved;

determined, however, not to rest as she was, yet scarcely knowing how to act, in order to obtain the Spirit of Adoption.

At length, discovering the evangelical way of salvation by faith, she covenanted solemnly to be the Lord's, and gave herself, as a perishing sinner, to Jesus the Saviour. While thus committing herself to him in self-despair, God satisfactorily "spoke peace" to her soul; not by raising her into such an ecstasy of joy, that whether in or out of the body she could not tell, nor by any visionary appearance, telling her, "Thy sins are forgiven thee," -- nor even by the particular application of any appropriate passage of the Sacred Word to her mind; but by bringing her into that calm and heavenly tranquillity and rest of spirit, which are well expressed by our poet, as "all the silent heaven of love." Her "peace now generally flowed as a river, and her righteousness as the waves of the sea; although Satan often tempted her to fear that her conversion was not altogether proper and genuine.

Her acquaintance with her bereaved husband began while he traveled in the Hexham Circuit in 1807. So important a step as marriage, called forth all her deliberation and caution. Indeed, she habitually asked counsel from on high; and to this, that equanimity of mind under trials, and Christian behavior towards those who "opposed themselves," which she manifested, were to be mainly attributed. In the various circuits, in which Providence placed her, she labored faithfully to discharge the duties of her station. Having observed the snares in which many entangle themselves by being "tattlers and busy bodies, speaking things which they ought not," Mrs. Garbutt became an adept in the art of "bridling the tongue." The fire of discord was never scattered by her. During four years residence in her family, I do not recollect once observing in her any temper unworthy of a Christian; and a strict intimacy for six subsequent years has confirmed my high opinion of her character. Never do I expect to see blended in better proportions, than in her, liveliness without lightness, and seriousness without gloom.

In May, 1821, Mrs. Garbutt took cold; and, in a little time, symptoms of consumption appeared. The friends in the Bramley circuit laudably manifested their regard for her, and their solicitude for the comfort of the ministers whom the Lord had placed among them, by procuring for her every attention which her situation required.

During an increasing affliction of nearly eighteen months, in that circuit, her experience was scriptural, clear, and steady. She had no rapturous foretastes of heavenly joys; but a firm reliance on the atoning merits of her Redeemer. She often said, "I feel quite resigned; I have no choice; the Lord will do right: I have no fear of consequences after death: heaven will be mine; Jesus is all in all." When she looked on her husband and three children, Nature said, "To abide in the flesh is more needful for you;" but she replied, "Lord, thy will be done." -- Mr. Garbutt having received an appointment to Belper, in Derbyshire, the family removed thither in the latter end of August. Her worn-down frame indicated that life was drawing to a close; but her consolations still increased.

To the Rev. Thomas Newton (Mr. Garbutt's colleague) she said, "I never imagined that a dying person could have such pleasurable feelings as I experience." To her husband she observed, "Occasionally my pain is so severe, that I can do nothing, and almost feel nothing, but calmly be in God's hand, saying, 'Thy will be done.' At other times, my soul rejoices greatly in God."

Thus, after all her temptations and perplexities, the Lord did not suffer one, who had so seriously and steadily walked before him in life, to faint in the hour of affliction and death; but, as she proceeded, her light shone clearer and clearer, unto the perfect day. -- On the 26th of October, she became suddenly worse. After recovering from a fainting fit, she said, "Lord, Saviour, help me!" These were her last words, echoing the language of her whole Christian life, which was that of an exclusive and holy dependence on Redeeming Love. -- Sheffield. J. P. Haswell.

2. Died, November 4th, 1822, Mr. Jacob Gates, Barrack Sargent of Truro, in his seventy-third year. In his youthful days he was totally unconcerned about salvation. But this insensibility, through the divine mercy, began to pass away about the year 1780, at which time he was in the Cornish Militia. The regiment was encamped in Millbrook, near Plymouth Dock; and although his own neglect of the one thing needful had caused no feeling of guilt, yet when his ears were assailed by the blasphemies of the soldiers which resounded from his own and the contiguous tents, his mind was greatly pained; and he expressed a wish that Providence would release him from his present dangerous situation, declaring that he would then endeavor to become a new man.

At the conclusion of the American war he was discharged, and returned to Truro, his native town. The resolutions to seek the Lord, which he had formed, were immediately carried into effect, even while he was in the Militia; but more fully, when he became a resident in Truro, where his opportunities of hearing the gospel were regular and constant. The anguish which he felt on account of his past sins was great, and though his external deportment was now exemplary, his soul was deeply abased and distressed by that goodness of God which leadeth men to repentance.

Shortly after this period, he heard with deep attention, and in the spirit of prayer, a sermon preached by the Rev. Joseph Taylor, senior, on I Pet. ii. 45; when it pleased the Lord so completely to remove his distress, that the language of the prophet became all his own, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortest me.

In 1803, a Horse-Barrack was built in Truro. The Barrack-Master, inquiring for a man of probity and diligence to undertake the office of Barrack-Sargent, was informed of Jacob Gates. Applying to some gentlemen in the town for his character, he was told, "He does not stand in need of a character:-- everyone acquainted with him knows that he is a man of the strictest integrity."

He was immediately appointed. The Barrack, and all the stores, were given into his care. The inspectors of the Barrack-Board, who occasionally came to examine the buildings, were always highly gratified in observing the regularity and fidelity which appeared in the discharge of his duties. At different times, the Inspector-General told him that he was uneasy to see a man of his character without promotion. Mr. Gates replied, "I have no children; my wife and I have just enough to support us; and more we do not desire."

When he felt himself unable to attend his duty, he honestly reported his inability to the Barrack-Master: but the Barrack-Board expressed their approbation of his past services, left him in possession of his apartment and salary; and hired a man to supply his place.

The disorder which removed this righteous man to the regions of the just, was a cancer in the face. It is scarcely possible to conceive the sufferings which he endured for nearly two years; or how life could be sustained under them. Every possible method was used to introduce nourishment into the stomach; the difficulty of which was great indeed, for the cancer had spread over his palate, and even perforated his throat. He told a friend, that painful as it was to fast for four and twenty hours, it was still more so to swallow a little food. Such were the terrible ravages of this consuming disorder, that, for a considerable time, he could not utter an articulate sound.

While he was able to speak, the high praises of God dwelt on his lips, unmixed with the least murmuring expression. To a friend he said, "The more my sufferings increase, the more do I love God; they will work out for me a far more exceeding and eternal weight of glory."

His death was, in the most emphatical manner, a "falling asleep in Jesus." Without a sigh, or a groan, or motion of any kind, he resigned his last breath; and in a moment exchanged transient pains for everlasting joys. He was a member of the Methodist society for forty-one years.

-- Truro, Joseph Burgess

Died, Nov. 22d, in her fifty-ninth year, Mrs. Wilson, the wife of Mr. Josiah Wilson, of Silcoats, near Wakefield. She had been a steady, upright, and faithful member of the Methodist society for thirty years. The preaching of the gospel by the Methodist ministers was made "the power of God unto her salvation." After seeking an interest in Christ, for some time, with strong cries and tears, the Lord graciously manifested himself to her as her reconciled God and Father, and thus tamed her sorrow into peace and joy through believing.

From that period, she became strictly conscientious in all her deportment. Having married "in the Lord," she exemplified, in domestic life, the virtues which belong to an affectionate wife and faithful mother, and all the lovely graces which adorn the Christian female character. As a mother, her diligence and fidelity were peculiarly worthy of imitation. The interests of her children's souls, as well as the health and comfort of their bodies, were dear to her heart. Often did she conduct them into her secret chamber, and present them, with herself, before the Lord in fervent prayer. She was also instant in season and out of season in the duty of instructing them; reproving, rebuking, and exhorting them with all longsuffering and diligence.

In managing her household affairs, it was her study to prevent them from intruding upon that time which she continually consecrated to the service of the Lord. Aware that "for the soul to be without knowledge it is not good," she was led so to arrange her various concerns, as to find leisure for using the appointed means of growing in the knowledge and love of God. She neither so devoted herself to the exercises of religion as to neglect her other duties; nor allowed family affairs to hinder her from attending to the ordinances of God.

She loved and promoted peace among the professors of religion and saw so much the necessity of uprightness of conduct, that she could not allow in herself any known sin, nor did she ever bring; a reproach upon the good cause of God. She sincerely loved all the means of grace, but

especially class-meetings, which she uniformly found to be some of the best means of promoting the work of God in the soul.

The preaching of the gospel she regularly attended. The occasional weakness or defects of the preacher did not hinder her from obtaining that blessing of the Lord which maketh rich. If the whole truth, as it is in Jesus, was faithfully declared, she received it with simplicity and affection. She loved the ministers of God for the truth's sake; and was always ready to support the cause of Christ according to her ability.

During the last twelve months, her spiritual improvement has been remarkable. Thus had she been trimming her lamp, and making ready to go forth and meet the Bridegroom. In September last commenced the complaint which put an end to her valuable life. And now her eye of faith beheld the heavenly Jerusalem and she joyfully awaited the call to enter upon its blessedness. Her long experience of the goodness of God seemed to have inspired her heart with an uncommon degree of assurance that he would perfect his work, and receive her to himself. She continued in this frame of holy and rejoicing confidence in her Saviour, until she departed to the rest of the people of God.

(Communicated by the Rev. J. Kershaw)

* * * * *

25 -- RECENT DEATHS

Feb. 21. At South Petherton, aged seventy one, Mr. Samuel Godden. "For twenty years he had adorned the doctrine of God his Saviour, by a holy and upright life. In very deep affliction, and excruciating pains, he manifested so exemplary patience; and in general, his confidence in the mercy of God, through Christ, was unshaken. -- J. J."

March 3. At Lantwill-Major, Glamorganshire, Mr. Richard Price, aged sixty-three. "He was blind for nearly twenty years. But it pleased God, after he had taken sway his sight, to open the eyes of his understanding, and to give him the knowledge salvation by the remission of his sins. In his last affliction, he had a remarkably clear manifestation of the love of God to his soul; and said, 'I have enjoyed much for years, but more today than ever.' -- W. B."

March 5. At Colchester, aged thirty-four, Elizabeth, the wife of the Rev. William M. Harvard. An interesting account of her, transmitted to us by the Rev. T. Rowse, will appear, as soon as possible, in our Obituary.

March 8. At New Buckenham, in Norfolk, aged forty-five, Lucy, the wife of the Rev. James Penman. "Early in life she obtained the inestimable treasure of vital religion; and was an intelligent, consistent, and devout Christian. During seven weeks of heavy affliction, which terminated in death, uninterruptedly happy in God; nor did a single cloud obscure the evidence of her adoption. With a countenance and voice expressive of gratitude and triumph, she said, 'The Lord has for some time been ripening me for heaven. My heart and my flesh faileth but God is the strength of my heart, and my portion. -- O! if the Lord thus support and comfort me, I shall not mind

dying.' Again she exclaimed, "All is well! All is well! Glory, glory, glory be to God! This sentence was the last she was able distinctly to utter. -- J. P."

* * * * *

26 -- POETRY

TO A WATER FOWL

By -- Bryant, an American Poet

Whither, 'midst falling dew,
While glow the heavens with the last
steps of day,
Far, through their rosy depths, dost
thou pursue
Thy solitary way?
Vainly the fowler's eye
Might mark thy distant flight, to do
thee wrong,
As darkly painted in the crimson
sky,
Thy figure floats along.
Seek'st thou the plashy brink
Of muddy lake, or maze of river
wide,
Or where the rocking billows rise and
sink
On the chaf'd ocean-tide?
There is a Power, whose care
Teaches thy way along that pathless
coast,
The desert and illimitable air, --
Lone wand'ring, but not lost.
All day thy wings have fann'd,
At that far height, the cool, thin
atmosphere;
Yet stoop not, weary, to the welcome
land,
Though the dark night is near,
And soon thy toil shall end;
Soon shalt thou find a summer-home
and rest,
And scream among thy fellows; reeds
shall bend
Soon o'er thy shelter'd nest.
Thou'rt gone; th' abyss of heaven

Hath swallow'd up thy form; yet, on
my heart
Deeply hath sunk the lesson thou hast
given,
And shall not soon depart.
He, who from zone to zone
Guides through the boundless sky thy
certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

* * * * *

STANZAS,

Composed on reading T. W. Malkin's "Lines on Spring."

"In me delight is spread, to mark th' approach
Of Spring, when roses and all other flowers
Scatter with beauty the new-moisten'd ground
Of the then bright'ning year; to mark their show
Delightful to the eyes of infancy!" &c., &c.

The preceding lines were written by T. W. Malkin, when not much more than six years of age. They are to be found in an interesting work entitled "A Father's Memoirs of his Child, by B. H. Malkin, M. A., F. A. S." This extraordinary boy died before the age of seven years.]

Once more, delightful Spring,
Thy glory lights the earth!
The hills exult, the valleys sing,
Triumphant in their mirth;
And mighty winds and waves unite
In solemn anthems of delight.

There is a Sweeter voice
Arising unto thee;
Ten thousand human hearts rejoice,
In softer harmony;
Enraptur'd with thy smiling glance,
The careless, happy infants dance.

Alas! the wondrous child,
Who sang thy beauty fair,
A captive, from thy light exil'd,
Breathes not the perfum'd air;
Nor can thy shining lamp illumine
His small, dim chamber in the tomb!

Ah! wherefore waken up
The violet from death,
And lift the harebell's sapphire cup
From the low ground beneath? --
His radiant eyes, -- of richer blue,
Thou openest not, thy charms to
view.

Beneath the marble stone,
His cradle's canopy,
In darkness and in death, -- alone, --
No Father, Mother, nigh, --
He Sleeps, while o'er his little bed
Blithe bands of children lightly tread.

-- No! in a higher land,
Where infants never die,
Behold his sainted spirit stand
In angel-majesty!
Long robes of luster round him flow;
Unfading rose-buds wreath his brow.

Across a golden lyre
His gentle fingers stray;
And when the rushing, mighty choir
Of hallelujahs die away,
Softly responds his echoing hymn
Among the infant cherubim.

There, thron'd as in the sun,
This world seems dark and dull!
And now to Thee, whose arm hath won
That palace beautiful,
His fond and grateful songs arise,
Through the long Spring of Paradise.

THE RETURN OF SPRING TO THE FALLEN CHRISTIAN

See, from adown the southern sky,
Where brumal fogs late dimm'd his eye,
Bright Sol, returning, hastes to throw
His beams athwart the arctic snow,
And burst cold Boreas' icy chain,
Which yearly bind's the polar main.

Hail, king of day! thy vernal smile
Already cheers our happy isle;
And daily, as thou mountest higher,
Nature shall own thy quick'ning fire;
Till, gaily clad in Summer's vest,
Her matchless beauties stand confessed,
And all her voices join with mine
To bless the Power that bids thee shine.

But, hail a brighter Sun than thou!
My faithless soul submissive bow!
Jesus returns to shine on thee,
And thou another Spring shalt see.
He nearer comes, -- new warmth to prove;
Re-quicken'd is my dormant love.
This wintry waste cannot abide;
These cheerless glooms must now subside;
That Sun, unseen, but sweetly felt,
Causes my icy heart to melt;
The yielding soil his fire receives;
Once more appear the buds and leaves
Of graces frozen by my sin,
And now the lovely blows begin
To adorn each newly rising shoot;
A pledge, I trust, of plenteous fruit.

My former fruit, alas! was vain.
May this to endless life remain.

LINES WRITTEN ON A SATURDAY EVENING

O'er each vanish'd scene of sorrow,
Softly fall oblivion's veil;
And the dawning of tomorrow
Let me with devotion hail!

Hush! each anxious care and feeling;
Hope shall charm you all to rest;
A serene, unnotic'd evening,
Wraps creation in her vest.

From this life's gay scenes retiring,
Fairer worlds attract my sight;
Brighter joys, my heart inspiring,
Breathe ineffable delight.

Faith, her golden pinion's pluming,
Boldly springs into the skies;
Sees immortal pleasures blooming,
Sees an endless Sabbath rise.

-- P. M.

SUNRISE IN A FOREIGN COUNTRY
(From Croly's Paris in 1815: 2d Part)

How sweet it is, at early morn, to spring
From sleep, and its bewilder'd fantasies;
To catch the rose's fragrance on the wing,
E'er the first dews have faded from its dyes;
To trace the changeful tissue of the skies,
The purple stealing on the tender gray,
Then the streak'd red, -- the long, gold line that lies
Fringing the hill that seems to check it's way;
Then the broad, surging flame, and, lo! the king of day!

Lovely, but lovelier still, when that bright morn
Unfolds the visions of some first-seen land;
And, as the twilight clouds are upwards borne,
Foreign the hill's, the vales, the streams expand;
Charming the wanderer's foot suspense to stand,
As, like a young creation, round him rise
It's thousand shapes of soft, and bright, and grand,
All strange, all spell-touch'd; even the wild wind's sighs,
The peasant's call, to him, romantic melodies!

A REFLECTION AT SUNSET
(From an American Publication)

I saw the radiant god of day,
Descending in the glowing west;
I mark'd his last expiring ray,
As low he sank to seeming rest.

Although he had his chariot driven
Beyond the hills, to ocean's bed,
A glow divine illumin'd heaven,
And o'er the scene a luster shed.

So when the Christian's race is run,
Though low he slumbers in the ground,
His virtues, like the setting sun,

Shall shed a heavenly luster round.

* * * * *

ENDNOTES

1 Gregory also wrote a funeral discourse on Cyprian, and one on Athanasius; but at present I have not got his works with me, and I forget whether he speaks of their intercession. I remember that he apostrophizes Athanasius, and I think that he also invokes Cyprian.

2 Our correspondent gives us, throughout this communication, the names of the parties at length, in order to authenticate to us, more fully, the statements which it contain. We, however, for obvious reasons, do not print them. -- Editor

3 I have since heard that this unhappy youth was in London, reprieved from the sentence of death, at the earnest and persevering solicitations of a lady celebrated for her benevolence.

4 It seems to be customary among the Indian tribes, for a man and woman to associate together, as husband and wife, without the ceremony of marriage; and hence, for trifling offences, they separate. One of the blessed effects of introducing Christianity among them, will be, to do away this practice, and induce them to pay more respect to the marriage-state.

* * * * *

Printed by T. Cordeux, 14, City-Road, London

* * * * *

THE END