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THE WESLEYAN-METHODIST MAGAZINE -- MARCH 1823

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ABOUT THE GREEK CHARACTERS IN THE TEXT

I have attempted to change all Greek characters in the text into their proper Symbol fonts. When encountering Greek in the text, simply highlight it and change it to Symbol font, and -- if I got it all right -- you should have the Greek characters displayed -- sans the accent and breathing marks. -- DVM

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

It is an important part of a Christian Minister's duty to watch progress of the work of God among the people who are committed to his care: and while he lives in the spirit of his office, nothing will afford him greater pleasure, his own experience of the grace of God excepted, than to witness the conversion of sinners from the error of their way, and the edification of believers on their most holy faith. There is joy in the presence of the angels of God over one sinner that repenteth; and in that joy every genuine minister of Jesus Christ largely participates. These remarks are strikingly exemplified in the case of Mr. Brownell. He loved the souls of men with an ardent affection, and was instant in season and out of season, to promote their welfare.

Among other descriptions of sinners, in whose restoration to holiness and peace, his pious and benevolent mind took a lively interest, was that of backsliders; a class of men who, perhaps above all others, are entitled to the tenderest commiseration. On the 6th of June, 1802, he writes:--

"This morning an old backslider returned to the society, who had formerly been a local preacher, and whom Dr. Coke used to call his son. After being very useful for some time; he departed from God; and remained in the practice of sin till about twelve months ago, when the correcting rod of affliction was laid upon him. He appeared to be in the last stage of a consumption, was alarmed at the prospect of death, and called upon the Lord for mercy. Feeling a peculiar affection for those old backsliders, many of whom, by the blessing of God, were brought again to the fold, I went to see him immediately after my arrival at the place where he was. Here I found a man reduced in a few days, from a state of perfect health and vigor, to a mere skeleton; without hope of life, and suffering all the agonies of a wounded conscience. He was deeply convinced of his folly and sin, stated to me his former conversion and Christian experience, and acknowledged the terrible remorse which he had felt under various sermons. I encouraged him to hope for mercy, and prayed that God would heal his backslidings. At another visit, when Mr. Boocock and I were kneeling by his side, and praying for him, he again received a manifestation of the pardoning mercy of God. I visited him frequently afterwards, and always found him fully resolved to follow on to know the Lord. He began to recover from his illness, went to the continent of America for the benefit of his health, returned safe, and this morning attended the class meeting, and was restored to the society. How wonderful are the ways of God! Mr. Boocock, who was then the very picture of health, is now dead; and this man, who had not to all appearance a week to live,

has recovered his former strength! Another person also joined the society this day, and the presence of God was powerfully felt at the Lord's Table."

The violent opposition which, at one period, was raised against the mission to the Negroes; and the trying circumstances in which the missionaries were in consequence often placed, are strikingly depicted in various passages of Mr. Brownell's private Journal. Happily the favorable influence of Christianity upon the minds of the Negroes is, at present, more generally acknowledged in the West Indies; so that by the proprietors and managers of estates; in many of the islands, at least, the Christian instruction of the Negroes is now rather solicited than opposed. One affecting specimen of the persecutions which were formerly experienced will be found in the following Extract:--

"June 12th. -- I visited the sick; and in the evening met classes. The members of one class, which has been lately formed, spoke in a very pleasing manner. One of them in particular informed me, that he was working in the boiling-house, when he felt such joy in God, that he could not forbear to sing aloud. His master instantly seized him, and exercised his horse-whip upon him till he was tired; and then ordered him to be taken out and cart-whipped. But still, said the Negro, 'de rejoicing was in my heart.' This manager had imbibed the strongest aversion to Methodism; and one evening, when Mr. Shepley had gone into the house of one of the Negroes to instruct and pray with them, Mr. _____ came to them in a state of intoxication, attempted to set the house on fire, and threatened the people with the cart-whip. Mr. Shepley endeavored to restrain and pacify him: he at length departed, after dispersing the people with many oaths and threats. The Negroes then held their religious meetings in the night, among the bushes, and in a deep gutter. For the honor of St. Kitt's, I would, however, observe, that there are not many persons who are like-minded with this man; and their number is on the decrease."

Proceeding in the duties of his mission, Mr. Brownell writes:--

"June 15th. -- I went to the Salt-Ponds in about, and sung and prayed with the people in that place. I examined many; gave tickets; and, between the hours of twelve and one o'clock, retired into a sort of pantry, among water-pails, and lay down in my clothes, weary, faint, and hungry. But what is this, if any good may only be done to the souls of these poor neglected people? A few of them are in earnest for their salvation; three or four appear to be believers in the Lord Jesus; but many of them are, as yet, extremely ignorant, though they would suffer any punishment rather than be excluded from the society.

"June 23d. -- I went to visit the sick on _____'s estate. In the sick-house I found several Negroes, and a diseased mule. The stench was intolerable. One paralytic told me, that at the beginning of her affliction, she prayed that God would have mercy upon her, and take her away, for it was better for her to die than live in that state. She was immediately impressed with a conviction that she was not fit to die; and called an aged Negro to pray with her. I prayed with her, and directed her to Jesus Christ.

Another aged Negro, who could not make herself understood by words, made many signs, and laughed heartily, to show me, that her soul was happy in God. At the Point in the evening, I met the class, and renewed the society-tickets. We must be more diligent in catechizing; for many of

our people are extremely ignorant, especially in these country places. Preaching does not communicate divine knowledge to them so effectually as might be expected, for want of the requisite elementary instruction. After regular preaching in this place for twelve years, three-fourths of this society are very inadequately acquainted with the doctrines of Christianity. My soul is distressed to find out some more efficient method of conveying the knowledge of evangelical truth to these untutored minds. Can these dry bones live? Lord, thou knowest! The work is thine. Exert thy gracious power!

"Sunday, June 27th. -- We had a love-feast at Basseterre, at the beginning of which I read from the Magazine an account of a religious experience and happy death. The power of God rested upon the people in a surprising manner. The congregation consisted of about four or five hundred persons, two-thirds of whom were Negroes. They spoke in a clear, rational, and scriptural manner of their conversion to God, to the utter astonishment of some white people present, who were constrained to acknowledge that God had granted to these Gentiles also repentance unto life. Many of them described the saving change which divine grace had wrought in their minds with a degree of accuracy which would shame several Europeans; while the rest, by silent adorations, many tears, and heavenly ejaculations, testified how much they felt.

"August 5th. -- I went on board a small vessel with my family; the good hand of God was upon us, and we arrived safe at St. Kitt's. Truly we ought to be more than thankful to God; to sow the seed of his word in hope; and patiently to wait for the joyful harvest. Seven years ago, there were scarcely one hundred persons in this place, (qu. Nevis?) who met in class, and could properly be called members of society; and now there are upwards of one thousand! During this time, five class leaders have died happy in God, besides a large number of private members, whose names I trust are in the Book of Life. The outward situation of the missionaries, at the commencement of this period, was much inferior to that of many of the Negroes. A room, of about ten feet square, was their only place of residence, and they could scarcely appear out of doors without being exposed to public insult and contempt. But now they have a commodious house, a large chapel, a respectable congregation, and a delightful prospect of still greater usefulness. One thing, relating to this place, is worthy of special attention. This, society, nineteen out of twenty of whom are slaves, requested to have a second preacher, and encouraged their ministers to purchase and build to the amount of sixteen or seventeen hundred pounds; and God, in his good providence, has so honored their faith, that they are reducing the debt on the chapel premises at the rate of about three hundred pounds per annum. Farewell, little flock, once more! Peace be within your hearts, and prosperity within your little huts!

"Nov. 27th. -- I was informed by note, that Mr. Debell had been knocked down on the Bay by Mr. _____, who, having been reprov'd by Mr. Debell for behaving ill at chapel, struck him several times, and left marks of violence upon him. The blood was drawn in three places, by a whip, supposed to have been made of twisted cow-skin. I returned immediately to Basseterre, and found that Mr. Debell had taken out a warrant against this persecutor, who was bound to appear at the Court of Sessions.

"The Rev. Mr. Davies called at our house on the 1st of December, and informed Mrs. Brownell, that several gentlemen had interested themselves warmly in this affair, and were determined that pecuniary assistance should not be wanting in bringing this young man to justice.

"Jan. 18th, 1803. -- We attended the Court of Grand Sessions. The grand jury found the bill against Mr. _____, who had disturbed the congregation, and assaulted my colleague. After much debating, the cause was referred to the Court of King's Bench."

Scarcely anything can put the faith of a missionary to a severer test, than the removal of his brethren by death, in the midst of their labors and usefulness. Sojourning in a strange land, hated and persecuted by wicked men, and sustaining an office which involves the most awful responsibility; a colleague engaged in the same work, and actuated by kindred feelings, must be dear to him as his own soul. In the death of such a friend and brother, therefore, an irreparable loss is sustained, and a wound inflicted which must be indescribably painful. The vacancy occasioned by the decease of a missionary cannot often be readily supplied; the congregations mourn when no voice of mercy and salvation is heard from the pulpit; and the work of God languishes for want of the regular discharger of pastoral duties.

Early in the year 1803, Mr. Brownell was thus afflicted by the premature death of the Rev. Philip Debell; who is generally allowed, by those who were personally acquainted with him, to have been one of the most pious and holy of that host of excellent men who have gone as missionaries to the West Indies. The following account of his death and interment, copied from Mr. Brownell's journal, is, the more readily inserted in this place, because justice has never yet been done to his memory in any of the publications of that body of which he was such a distinguished ornament. The name and character of such an extraordinary youth should be generally known, and transmitted to posterity, to the honor of divine grace, and as an example to the Church of God.

"Jan. 22d. -- This is my birthday. I have now reached my thirty-first year. It has been a painful day to me, as I received two notes, informing me that my brethren Bradnack and Debell were both dangerously ill. I left Old Road for Basseterre in the evening, amidst the wind and rain, and found Mr. B. a little better, and Mr. Debell extremely ill. O God of heaven, preserve their valuable lives!

"Jan. 25th. -- Every symptom of approaching dissolution appears in our excellent Brother Debell. I conversed with him, and commended his departing soul to God in prayer. 'I am passing,' said he, 'through deep waters, but the Lord is on my right hand.' He repeated the following line of a favorite hymn,

'Farewell, vain world, I'm going home;'

when a strong convulsion rendered him insensible, and in about ten minutes put an end to all his sorrow and pain. Thus died Philip Debell, after a residence of near ten months in the island of St. Christopher's. He was a man of few words in conversation, grave in his deportment, and fearless in the cause of his Divine Master. As a Christian, he was deeply devoted to God; and as a preacher, he was eminently active and zealous.

These were the peculiar features of his character; and if any of them seemed to predominate, it was fervency in devotion, and in the exercise of his ministry. The intensity of his zeal often led him to preach too loud, and to exert himself beyond what the nature of the West

Indian climate will allow, especially to European constitutions. 'Living he taught us how to live, and dying confirmed the truth he delivered. His death is rather to be envied than lamented.'

"On the 26th we committed his remains to the grave. It was indeed a day of sorrow. The Rev. George Nankival, the bishop of London's missionary, read the funeral service: Mr. Pryor, an old member of society, the Rev. Messrs. Schneller and Horman, the Moravian missionaries, our own Brethren Pattison and Bradnack, and myself; were the bearers. The Rev. Robert Pemberton, rector of the parish, and the Rev. William Davies, rector of St. Peter's, attended; together with a large number of ladies and gentlemen. The members of society from Old Road, Palmetto Point, Cayon, and town, made the concourse of people too many for the chapel. The white leaders of classes were ranged on one side of the corpse, the black and colored leaders on the other. The scene was extremely affecting, and more than my mind could sustain. We endeavored to moderate the grief of the people by consoling exhortations. The following hymns were sung, as appropriate to the solemn occasion:

'And let this feeble body fail,
And let it faint and die:' &c.

'Hark a voice divides the sky,
Happy are the faithful dead:' &c.

"At the grave:

"'Tis finish'd, 'tis done, the spirit is fled,' &c.

"At parting:

'Farewell, dear friend, a long farewell,
For we shall meet no more,
Till we are rais'd with thee to dwell
On Zion's happier shore.'"

After the death of this excellent man, Mr. Bradnack's illness assumed an alarming aspect, so that he was obliged to leave the West Indies, for the preservation of his life. When thus deprived of help, Mr. Brownell's labors became excessive; but were nevertheless signally owned of God. A revival of religion took place at Sandy-Point, and at Old Road; so that, at the former place, the society and friends resolved to enlarge their chapel; and at the latter, to build a house for the accommodation of the missionaries. Speaking of Good Friday this year, Mr. Brownell says,

"This has been a day of great weariness. The congregations have been large, and I trust that good has been done. But I am become so weak with excessive labor, and riding in the sun, that I am afraid my time in the West Indies will be short, unless I obtain assistance by the speedy arrival of missionaries from England.

"April 10th, Easter Sunday -- Last night I came to Old Road, and found a class meeting in the chapel. I slept in the pulpit; and on raising my head, between three and four o'clock in the

morning, I found the people assembled for public worship. We continued singing, praying, and preaching, till day-light. We had a delightful love-feast at Palmetto-Point; and at four o'clock I preached at Basseterre. The chapel, which is now greatly enlarged, was excessively crowded; and numbers, who could not obtain admission, stood on the outside. How inadequate are my abilities for the instruction of even this vast congregation! Send help, O Lord, send help, that these souls may not perish for lack of knowledge!"

It would be highly interesting and instructive, to follow Mr. Brownell through his various scenes of labor in the West Indies, and to produce extracts from his journal illustrative of the feelings of his mind, of his exertions to promote the interests of Christianity in his different stations, of his attempts to introduce the gospel into the more neglected islands, and of the privations and persecutions by which he was exercised; but the limits prescribed to this memoir will not admit of such lengthened details. I am, therefore, reluctantly compelled to pass over many striking incidents connected with his personal history, and to bring the account of his missionary life to a close.

In the year 1803, he was appointed to labor in Tortola, Spanish Town, and the other Virgin Islands; where he was exposed to the most cruel treatment, while pursuing the duties of his mission with his wonted diligence and fidelity. On the 31st of December, 1805, as he was walking through one of the public streets, he was sternly accosted by a gentleman, who requested him to lend a paper, which he then put into his hand. The gentleman instantly seized him by the arm, dragged him into the middle of the street, and put himself into an attitude to strike him. This behavior was occasioned by a letter which had been just transmitted to the island, containing an extract from a communication inserted in the Methodist Magazine for July, 1805, in which Mr. Brownell had said, "I find religion has made great alteration for the better among the blacks; but among the whites, fornication, adultery, and neglect of all religion, are reigning sins." This letter, the gentleman said, was a libel on the public, and that he would hunt the writer out of the community. Having bestowed upon him the epithets of rascal and scoundrel with no common liberality, he proceeded to strike Mr. Brownell in the face, first with a stick, and then with his fist, to kick him, and to pull him by the nose. He was instantly joined by another, equally furious, who, after pouring forth more abusive language, struck him a violent blow on the breast. Scarcely had Mr. Brownell time to turn himself round, when a third struck him with the butt-end of a loaded horsewhip, which cut his head most severely. "His hand was lifted up," says Mr. Brownell, "to give a second blow; but providentially he did not strike, or it is highly probable that I should have been murdered in the open street, and in the face of day." One of these assailants was a clergyman's son, and another a magistrate. On witnessing this uproar, a crowd soon assembled; and while they were inquiring into the occasion of the tumult, Mr. Brownell retired into an adjoining house, and was thus preserved from future harm. His adversaries no sooner found that he was gone, than they began to pursue him, urging each other to persevere till they had "finished the business;" and he only escaped the second tempest of their vengeance, by prostrating himself on the floor, while they passed by the window. He was afterwards conducted home by two friendly gentlemen, who became his guard; and was confined to his house for some time, through the wound on his head, and the bruises he had received, attended by two physicians. For several weeks afterwards, Mr. Brownell states, he carried his life in his hands. On the 3d of March, 1806, Mr. Brownell brought the affair before the grand jury of the Virgin Islands, with a number of competent witnesses to attest the truth of his allegations; but the grand jury, instead of finding the bill against the rioters, obliged Mr. Brownell

to pay half the costs, for bringing a matter frivolous and vexatious before the court! They immediately asked and obtained leave to present the plaintiff. An indictment was accordingly drawn up; and though they had no other evidence than the extract of a written letter, a bill was soon found, and Mr. Brownell was put to the bar, and tried for writing a libel on the community. Not being prepared for the trial, they endeavored to postpone it till the next sessions, and in the mean time to throw him into prison, imagining that no person would give bail for his appearance. In this, however, they were mistaken. A gentleman who happened to be present, offered to give the requisite security. After considerable debate, five out of seven of the justices were of opinion that the trial ought not to be deferred; and Mr. Brownell's accusers feeling themselves unable to substantiate the charge, the indictment was quashed, to the great mortification of those who sought revenge. The magistrate who assaulted Ms. Brownell in the street, sat on the bench as one of his judges.

The principal inhabitants of Tortola were as far from approving of these outrageous proceedings, as they were from being implicated in the vices which were said to prevail. The chief magistrate observed, that "as the grand jury did not think proper to find a bill for Mr. Brownell, they ought, in common justice, not to have found one against him." There is also reason to believe, that the persons who were the most active in promoting this prosecution, afterwards reflected upon what they had done, rather with shame than with exultation.

Notwithstanding these discouragements, the mission in Tortola continued to flourish. The white part of the congregation visibly increased; for it often happens, by the grace and overruling providence of God, that the opposition which is raised against the cause of Christianity tends to its prosperity and advancement. Mr. Brownell's sufferings, however, were great. His wife was so affected, when she found that an attempt had been made upon the life of her husband, that she never recovered, and he had reason to believe that this was ultimately the cause of her death. The wound in his head rendered him unable to bear the heat of the sun in the West Indies; and his general health being much impaired by frequent attacks of sickness, by hard labor, and by great privations, he could not proceed in the duties of his mission, and therefore returned to the more congenial climate of his native country, and to the society of British Christians. (To be concluded in our next.)

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02 -- MEMOIR OF THE LATE CAPTAIN TRIPP (Concluded)

Captain Tripp commenced the year 1819 by seriously reviewing his past life, with a full determination, no doubt, to profit by the retrospect. On the 16th of January in that year, he observes, in his diary,

"I have my days of sorrow and repentance, on account of my various imperfections and sins; in years that are past. I see my own vileness more than ever; but in Christ, my Saviour, I find a sufficiency even for the chief of sinners. O how great are the mercies of my Lord! My conscience is continually tranquil and happy. I lay me down without fear, and my sleep is sweet."

Many of the gainsayers of our holy religion would persuade the world that there is something connected with it which makes its disciples dull and morose, and casts a gloom on everything around them. But in the case of captain Tripp it is evident, that religion

"Laid the rough path of peevish nature even,
And open'd in his breast a little heaven."

This was evinced by a pleasing serenity of countenance, and a cheerfulness and suavity of manners, which won the affections of his friends, and commanded respect from the most profane. His enjoyments in the service of God may be further exemplified in the following passages from his journal.

"Feb. 8th. -- Under the influence of religion, how tranquil and joyous is my mind; and with what happiness do I look forward to dissolution. But though I long to die, I am happy to remain here, and, I hope, resigned to the will of God. My mind, however, is weaned from earth; and nothing short of the glories of heaven can satisfy my longing desire. The Bible is my sole rule of conduct; and therein I see that a strict and faithful adherence to its precepts is absolutely necessary for the enjoyment of vital piety. Prayer is as necessary to me as my daily food.

"March 25th. -- To be exceedingly happy we must be exceedingly religious. 'The diligent hand maketh rich,' in spiritual as well as temporal things. Grace is taking a deeper root in my heart; and I enjoy a greater degree of sanctification; being more resigned, more humble, and, I believe, more emptied of self. I have nothing whereof to boast, and can say with the Apostle, 'I am the least of all saints;' but if I had ten thousand tongues they would not be sufficient to praise my adorable Saviour. I am ashamed on account of my comparative coldness in prayer and praise, when I consider that I have so many reasons to magnify the God of my salvation: For thou, O Lord, hast anointed thy servant with the oil of gladness. -- The Christian has meat to eat, and work to do, that the world knoweth not. He has no mighty void in his soul, no dull and idle hours; his hands are full of business; his spiritual faculties are always active, in watching for opportunities of doing good to others, in keeping his own heart in subjection, and in perfecting holiness in the fear of the Lord.

"May 5th. -- I am well convinced that a work of sanctification has been going on in my soul. Since my conversion to God, it has been in a progressive state. Glory be to my adorable Redeemer! The tranquillity of my soul, and my deadness to the world, and to the temptations which formerly beset me, are astonishing. I have had many internal enemies to cope with, especially a peevish temper; but nothing ruffles me now; all my enemies pass away like the chaff before the wind, when the Holy Spirit works upon me; and I live not in my own strength, but in the strength of Christ. I bless God, that I find, on a strict examination of my own heart, that I have no wish, not a single desire to live for myself, but only to do the whole will of God. I am in his hands; he has done all things well for me; and I commit all my concerns to his providential care; being assured that he is able to keep that which I have committed to him against that day. -- I know no people who have so many helps to the enjoyment and experience of religion as the Methodists. How excellent is their discipline, which encloses their little flocks from the common of the world."

A change of ministers having taken place at the Gibraltar station, captain Tripp thus expresses his feelings on the occasion:--

"I felt much anxiety that grace, ability, and success, should be the portion of our new minister; I prayed from the heart for him; and his second sermon gave me much comfortable and additional light on my own state. I was brought to a right service of God, through the instrumentality of Mr. Davis, Methodist missionary; and I was so foolish as to think that no other person could greatly profit me. But it has pleased the Lord to show me the contrary. Bless the Lord, O my soul!

Captain Tripp's strong views of the importance and possibility of high attainments in piety, will appear from the ensuing, extract.

"July 4th, 1819. -- I believe my Saviour has all my heart. I wish to make no excuses for myself, but to believe and act with all my power, relying on the help of the grace of God. No one need fear, on account of his weakness; the Lord himself is our strength. I bless God, that I do not repent of my total renunciation of myself to him; I can say, I do not seek my own will and pleasure in any one thing, however small, but do many things contrary to both. But, O how great is the happiness I enjoy in this implicit trust, and daily dependence on God. O what free grace and abundant mercy are displayed to me.. The Christian's life, I see, is altogether a life of faith. Who can know the constant happiness of a humble and self-denying believer? Many there are who like the Christian's comforts; but they do not like to tread in his path, by sacrificing all they have to the glory of God. I desire to bless God for bringing me among a people who do not limit divine grace, but expect the fulfilment of all the promises.

"August 24th. -- I desire to give glory to God, that my views of experimental religion enlarge. I find that, in the paths of righteousness, what is difficult one day is easy on the morrow. Many authors write on Christian experience according to their own contracted and limited enjoyments; and their partial and imperfect systems form the creed of thousands: for persons generally like to rest in mere doctrines, rather than to practise God's holy commandments. If ministers and people would sincerely study their Bible without prejudice, or undue attachment to any favorite system of their own, and simply obey its precepts, they would then see how partially men in general explain the life of a true Christian.

"Nov. 3d. -- On reviewing my spiritual state, I have exceeding great cause for thankfulness to God in Christ. I have a clearer discovery of my natural sinfulness, my nothingness, and my imperfections. This brings me low at my Saviour's feet; and I see myself to be an unworthy creature, deserving only hell, on account of my manifold sins; yet am I a monument of his mercy, a sinner saved by grace. I bless my God, I am, and have been ever since my conversion, growing in grace. I have experienced a more stable peace, a more joyous love, a firmer faith, and a brighter hope; and now, thanks be to my heavenly Father, my heavenly-mindedness is more constant. My experience is not dark and gloomy; neither do I find in the New Testament that the believer is in that slate, or can be so, whilst he lives near to God, and exercises a lively faith in Christ.

Since I began the divine life, I have found all duties of a spiritual nature to be crosses at first; but I can truly say, that according to my day, so has my strength been. My two greatest crosses at present are, praying in public, and collecting money for the Wesleyan missions among the poor heathen. But the Lord has assisted me in these respects, though I am but weakness, and, of myself,

unequal to these duties. But if all excused themselves on account of their incapacities, we should have no public extemporary prayers for each other, which are so edifying to Christians; neither would the poor heathen have the Gospel preached to them. O what pleasure do I find in these duties. I am only as a pilgrim on earth; I live not for myself, but to do all this good I can to my fellow creatures. My heart continues to be full of love to God, and to all mankind."

Captain Tripp zealously engaged in the formation of an auxiliary Methodist missionary society on the Rock of Gibraltar, and used all his influence on its behalf with persons whose views were at first unfavorable to the introduction of Christianity among the heathen. Such was the esteem with which he was regarded, that the result of his earnest and persevering applications exceeded his most sanguine expectations. The love of Christ excited others, also, to aid the extension of the Redeemer's kingdom; and great was the success which attended their efforts, -- the amount of one month's subscriptions and donations being £30 sterling! When the money was paid to the treasurers, by the collectors, joy filled the heart of this good man, and he exclaimed, "It is the Lord's doing, and it is marvellous in our eyes." His strong attachment to this missionary society he manifested by a donation of nearly £20 on his leaving the garrison, which took place in the following spring.

In consequence of the insurrection which prevailed in Spain, about the beginning of 1820, a cordon guard was placed on the neutral ground, to prevent any communication with the continent. The night on which it was captain Tripp's turn to mount that guard, was extremely wet and stormy; he took a violent cold, which increased a previous complaint in his chest, and hastened him to an early grave. From that period his health very rapidly declined; and he became incapable of attending to his military duties. Those duties, however, he would not relinquish, until absolutely compelled by increasing debility, lest a reflection on his religion should be cast by the ungodly. The following passages occur in his journal, in reference to this period of affliction:--

"I find a sensible increase in holiness, and a deadness to the world which is indescribable. Sometimes I am very weak in body, and cannot remain long on my knees; yet my prayers are heard and answered in the happiness and peace of my mind, This affliction has been of great use to me; my own will is lost, entirely and perfectly, in the will of God. I walk in the comforts of the Holy Ghost, and enjoy the fruits of the Spirit. Stated renewals of spiritual food from above are as necessary to my inner man, as the usual portions of earthly food to my outward frame. Praised be my God and Saviour, for his wonderful lovingkindness to me. I have been declining in bodily health, and have passed through many seasons of languor and debility, yet through mercy have had temporary returns of strength. I have tried earthly means for the restoration of health, such as changes of place, and medicine, which, in some degree, have been blessed to me. I do not believe that I have one enemy in Gibraltar. The Lord has made all hearts favorable to me. The colonel has taken a most kind interest in my health; and the governor has granted me different quarters, and given me leave to go to any place I wish for change of air. I pray for them, and entreat the divine favor towards them, and all my friends."

In the month of January, 1820, captain Tripp went to St. Roque, about six miles from Gibraltar. This town is pleasantly situated on a hill, and much resorted to by English families and invalids, on account of the salubrity of the air. In this retreat captain Tripp enjoyed himself much,

in solitary morning and evening walks, in reading, meditation, and prayer. The following is an extract of a letter which he wrote to me from thence:--

"The first thing I did on taking possession of my rooms, was to praise God for his goodness, and to ask his blessing; and I found my heavenly Father in Christ present, to hear and comfort his unworthy servant. He filled my mind with sweet peace. Be assured that I did not forget you and yours. This situation pleases me well. Here I enjoy a delightful solitude, a very pure air; and, above all other considerations, the presence of God is with me. I have no will of my own with regard to any thing future. I sometimes think, how the world and I shall agree, if I get strong again; -- we were never at such a distance as we have been lately. Everything in it is felt by me to be 'vanity of vanities.' "

Captain Tripp's health having derived some benefit from the change of air, he returned to the garrison; and indulging the pleasing hope that the Lord would restore him to usefulness in his Church, he was requested to become the leader of a class. To this application he replied, "I have truly a mean opinion of my own ability; but I do not say this from any wish to decline. I am perfectly at your service; and if I may be supposed to be useful, let it by all means be tried." In this labor of love, he was engaged only for a few weeks; as our hopes of his returning health were delusive. Indeed the fatal disease, which had so long threatened to bring him to the tomb, increased daily; and, to the great grief of his friends, he sailed from the garrison on the 18th of March for England, as the only probable means of preserving his life. On the evening previous to his leaving the Rock, he was enabled to take a public part in the prayer meeting, and, with a pathos and energy which affected every one, read that appropriate hymn on the 48th page in the Methodist Hymn Book, --

"The morning flowers display their sweets," &c.

All felt impressed that they should never behold his face again. The suitableness of the hymn, the fervency of his devotion, and his earnest solicitations at the throne of grace for the welfare of that little society of Christians, in the bosom of which he had enjoyed so much happiness, will never be forgotten by me. The Sunday after his arrival in London he heard Mr. Benson preach; on which occasion he writes:-- "Mr. Benson preached delightfully. I sat near the door, and was bathed in tears, -- the Spirit shining on his own work in my heart."

The next date his journal bears is that of Fittleworth, (Sussex,) May 19th, under which he writes thus:-- "Since my arrival about five weeks ago, my home has been a home of much comfort to me; and the Lord has been with me from the moment of my departure from my regiment at Gibraltar. My mind has been kept in perfect peace, and all things during my journey have inexpressibly smiled upon me. The divine presence is ever with me, and there is a charm in every object I see. Yet what a world of sin, pain, labor, and misery I shall leave, in leaving earth!"

The following are a few extracts from letters which he wrote at different periods, after his return to England:--

"Without labor, there can be no fruit; labor and, enjoyment go hand in hand. When you advised me to establish family prayer, little did I think it would be so useful to my own soul; but I

have proved it so in a high degree. O how happy am I! Everything, seems to smile on me. O the happiness of a mind full of the peace of God! O the riches of divine grace!"

"I am quite loosened from all earthly things. I hear my friends talk of their affairs and concerns, as if I heard them not; they make no impression on my mind; indeed they hardly affect it with a thought. As I was sitting under the shade of our evergreens, I wished for your society, that we might be mutually happy, by interchanging the recital of those high and heavenly comforts, which our blessed Master gives to his unworthy servants. But those scenes of social delight are reserved for another and a far better world."

"My sickness is scarcely an inconvenience to me; I am full of the love of God, and can leave earth without an inclination for anything in it. My prospects beyond the grave are delightful, cheering, and bright; and though my wishes would often incline me to depart and be with Christ, yet I have no desire either to live or die. I am sunk into the divine will."

"Religion has done all for me. I am altogether the property of my heavenly Father. The prospect of death is sweet to me; this world of sin I am tired of, but not impatient."

Thus, to this excellent man, death had lost its sting, and he welcomed its approach, as that of a friend. His dissolution was not expected to be so near as the event proved; for he was confined to his bed only three days before his death. One afternoon, as his brother was beginning to read to him in St. John's Gospel, (little thinking that night would be his last,) captain Tripp said to him, as soon as he had read the first verse of the tenth chapter, "Don't read that; go to the next chapter; how does that begin?" On reading the first line of the eleventh chapter, he desired him to leave that, and go to the next; and so on, till he came to the first verse of the seventeenth chapter, "These words spake Jesus, and lifted up his eyes. to heaven," &c. "Ah," said he, "read that." About four o'clock on the following morning, the nurse summoned the family to his chamber, thinking that his departure was at hand: in about half an hour he became insensible, breathing with great difficulty; and in this manner he lay about two hours, when he expired without a struggle. This was on Feb. 3d, 1821, in the thirty-first year of his age.

The life of captain Tripp was regulated by the principles of the Gospel, and his heart glowed with the influences of its divine and benevolent spirit. His light so shone before men, that some have said, "If any thing would induce me to become a Methodist, it is the conduct of captain Tripp." His conversation was spiritual and heavenly, and from the abundance of his heart he spoke. His charity was only limited by his means; and to, increase those means, he practiced a rigid economy in every thing relating to himself. It may be truly said, that he went about doing good, and that the blessing of him that was ready to perish fell upon him. Nor was his charity confined to almsgiving; he always administered spiritual instruction, and zealously distributed religious books and tracts. In short, in the strictest sense of the word, he was every man's friend to the utmost of his power. --

Such was the life, and such the death of the righteous: may our last end be like his!

[To the preceding account of captain Tripp we deem it proper to annex the following additional particulars, which are extracted from some brief notices of him in the Methodist Magazine for March and April, 1821.

The Rev. John Piggott, who visited capt. T. at Frittleworth, a few weeks before his death, thus describes the circumstances of their interview.

"He was apparently in the last stage of a consumption; but exceedingly happy in God. After a little conversation, he took me by the hand, and, with the most expressive countenance, addressed me in nearly the following words: 'Mr. Piggott, I am very happy to see you. I have long wished to see you, that I might tell you what God has done for my soul. When I review the past, I am filled with astonishment at the goodness of God; and, be it spoken to the glory of his grace, I am lost in love and praise. Several years I traveled in different parts of our own enlightened country, a stranger to myself, and to that God whom I ought to have loved and served. But, O! how signally was the mercy of God displayed in sending me to Gibraltar; there I found Him whom my soul loves. Yes, Sir, (he exclaimed with peculiar emphasis,) my soul loves the Lord Jesus; I feel that I am justified, and have peace with God, through faith in his blood. I have not lost a sense of his presence, nor of his favor, a moment, for twelve months past. I feel that I am in possession of that which I once thought was never attainable on earth; I mean that entire sanctification, that holiness of heart, that makes me meet for heaven. I have no particular desire to leave this suffering flesh; no, I am perfectly content to suffer all the will of God; yet I feel that to depart and be with Christ would be far better.' After commemorating the dying love of the adorable Redeemer, though he was almost exhausted, and could hardly articulate so as to be heard, yet, with eyes bathed in tears of gratitude, and a heart overflowing with love to God, he said, 'Once more have I been' permitted to enjoy this blessed privilege on earth, perhaps for the last time.' -- After sitting silent a few minutes, looking at me with streaming eyes, he said, 'O Sir, I have more than heart can wish; here are my mother, my sister, my brothers, and the servants, all uniting their study and endeavors to make me happy; but the best of all is, God is with me, I feel him with me now.' Under the influence of these evangelical sentiments, and in this heavenly frame of mind, he was, when I took my leave of him."

Captain T. bequeathed the following sums of money to the different objects and persons under-mentioned. We record them as proofs of the pious feeling by which he was governed in the disposal of his worldly property, and of his grateful attachment to that Christian society, from which, instrumentally, he had derived the "true riches." The bequests alluded to are these:-- To the mission chapel at Gibraltar, £600; the surplus, if any remain after liquidating the debt, to be paid to the Wesleyan missionary society:-- To the Wesleyan missionary society, £50:-- To a missionary who had been made useful to him, £100: To another, £50:-- To a religious friend at Gibraltar, £20:-- And to the Strangers' Friend society, £10.]

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03 -- DIVINITY

Extracts From The Rev. Nathanael Taylor's "Discourse On The Nature And Necessity Of Faith In Jesus Christ."

[The scarce book, from which the following extracts are taken, was printed in the year 1700. Dr. Doddridge calls its author "The Dissenting South;" and says, "There is vast wit, and great strength of expression, in all he wrote." -- Editor.]

Divine faith, considered as an act or habit, is the assent of the mind to a thing as true, upon the authority of God revealing it. Holy men so assent to everything, which they are convinced that He hath said. What the Apostle professes of himself, was not peculiar to him alone; "I worship the God of my fathers, believing all things which are written in the Law and the Prophets." (Acts xxiv. 14.) Every true Christian doth as much; nay, since the canon of the Scripture is completed, he doth more; for he believes all that is written by the evangelists and Apostles too, who have given the finishing stroke to divine revelation. He unfeignedly assents to the word of God; to the whole and every part thereof; to its histories and prophecies, mysteries and commands, threatenings and promises.

It is true, indeed, that holy men may err; and it is plain that many of them do; for they are of contrary persuasions, and all of them cannot be in the right. There are some truths in the Holy Scriptures of a lower nature, which they do not explicitly assent unto; because through the smallness of the print, want of light, or the weakness of their eyes, they cannot see them there. However, all sincere Christians do agree in all the fundamentals of the Christian faith; and have a virtual belief of all the other points. For as the waters of a river that branches forth into different streams, and runs in various channels, were once united in one common fountain; so all true believers, though unhappily divided into divers persuasions, yet do unanimously center in this, as their common principle, that whatsoever God saith in his holy word must needs be true, and cannot be false; and therefore they are ready to embrace what they now reject, as soon as they discern the stamp of divine authority upon it.

But yet sincere Christians do not equally exercise their faith about all the truths that are written in the Bible. Their eye is in a peculiar manner fixed with attention and delight on those parts of it which relate to our Lord Jesus Christ, his person, natures, mediation, and the promises of grace and mercy through him. This is evident both from the different nature of those truths, and from the state and case of them who do believe.

1. From the different nature of those truths. It is revealed who betrayed our Saviour, and under whom he was crucified. But no man can suppose that these points are of equal importance with that of his dying for our sins: unless he will set Judas and Pontius Pilate on the level with his Saviour, and think he is as much beholden to the treachery of the one, and the cowardice of the other, as he is to the merits of the Son of God; or, (since it also is revealed, that two malefactors were put to death with him,) that he is as much concerned to look upon one or both of the thieves, as upon the dying Jesus, that so he may be saved.

2. This is further evident from the state and case of them who do believe. They are convinced sinners, who know themselves to be guilty before God, and in danger of hell-fire. Conversion and faith begin in legal convictions: You may more rationally expect to find paradise on the top of a craggy rock, than saving faith in the stony heart of an unhumiliated sinner. And these legal convictions issue in evangelical ones, which always remain after the great work is wrought;

as when a statuary cuts the rough marble to form it into a beautiful image, the impressions made upon it abide after the statue is completed. -- Now what part of the word of God is most proper to be presented to a man under these circumstances? Will you turn him to its histories and prophecies? These, though fit objects for him at other times to exercise his deepest thoughts upon, yet are no more suited to the present state of an awakened and trembling sinner, than the melodious sounds of music to a groaning and dying man. -- Or will you set before him the commands of the Law? These he knows he hath grievously broken; and the view of them is like a man's seeing the dead body, or the walking ghost, of the person whom he hath murdered. -- Or will you read to him the threatenings of the Law? These are they that have disquieted him: and to set these in order before him, is as if a magistrate should afresh bring forth, before the offender, that very rack on which he hath already endured the sharpest pains: the mere sight of the engine is enough to terrify and torment him anew, and save the executioner any further labor. -- But now, do but discourse to this man concerning the Mediator, and the promises of grace and mercy through him; -- and, as if you had the power of working miracles, you raise the dead, and give a new life to the drooping soul. All this is wrought by the name of Jesus; so much virtue is therein that one word, A Saviour. -- A condemned criminal beholds the spectators, the gibbet, the executioner, and his dear friend who brings him a pardon in his hand, with one and the same eye: but it is easy to determine, on which of these he doth fix it with the greatest steadiness and delight.

I hope what hath been said is sufficient to prepare the reader to peruse, with seriousness and attention, the following discourse about faith in our Lord Jesus Christ. I will first explain its nature, by bringing together the several descriptions of it, which we meet with in the Scriptures; and show the reasons why we have so many and so different ones there. And then I will prove its necessity to salvation.

I. If we consult the Holy Scriptures, we shall find in them very different accounts of faith in Jesus Christ. Sometimes it is described by its several acts; at other times by its genuine fruits. I will consider both; and, by drawing together what is scattered up and down in many places, endeavor to form a true and full notion of it.

And, first, I will consider the several Acts of faith. They are three: Assent, Consent, and Reliance.

1. There is the Act of Assent. This is a persuasion of the truth of all those things which are laid down in the Holy Scriptures concerning Christ, on the account of divine authority revealing them to us. And as these are many, accordingly this act of faith is variously described.

Sometimes by our assent to this grand truth, that he is God's own Son: "Who is he that, overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John v. 5: see also John xx. 31; Acts viii. 37.)

Sometimes by our assent to his incarnation: "Hereby know ye the Spirit of God; every Spirit that confesseth that Jesus Christ is come in the flesh is of God;" (1 John iv. 2;) i.e. provided that his confession springs from an inward persuasion of it; else, a man is actuated by no other than the unclean spirit, and is of the devil, and not of God; for he tells a lie while he confesses the truth.

Sometimes by our assent to this truth, that Jesus of Nazareth is the Messiah, or the Christ; i.e. appointed of God to be the Great Prophet, the High Priest, and the Universal King. "Whosoever believeth that Jesus is the Christ, is born of God." (1 John v. 1) And St. John tells us, that this was his end in writing his Gospel, that men -- "might believe that Jesus is the Christ the Son of God." (John xx. 31.) This, therefore, we may reasonably suppose is a very weighty point. He makes, or rather shows himself, to be a little man, who chooses a little subject: no wise author will do this; much less an inspired one, under the conduct of the Spirit of Wisdom. And the end he proposed was suitable to the argument he insisted on, viz. "that believing" this, "ye might have life through his name:" whence it is clear, that this is at least one part of saving faith.

Sometimes faith is set forth by a persuasion of this, that he was actually sent of God; and that though he arrived incognito, and made not a public and splendid entrance into Jerusalem, yet he was really that great Ambassador, whom they had so passionately expected for a long time. So we read in those words of our blessed Lord himself, "I said it, that they may believe that thou hast sent me." (John xi. 42.) And Martha joins three articles together in the profession of her faith; "I believe that thou art the Christ, the Son of God, which should come into the world." (John xi. 27.)

Sometimes faith is described by giving credit to him as revealing the will of God; "He speaketh what he hath known and heard, and no man receives his testimony. He that receiveth his testimony, hath set to his seal that God is true: for he whom God hath sent, speaketh the words of God:" (John iii. 32, 33:) which is presently explained thus: "He that believeth on the Son of God hath eternal life; and he that believeth not the Son shall not see life." (Ver. 36.)

Sometimes faith is set forth by an assent to the death of Christ as a sacrifice, his burial, and his resurrection. So St. Paul writes, when he refreshes the memories of the Corinthians about the Gospel they had heard from him: "By which also (saith he) ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain." And what are the articles which were the subject of his sermons, and the objects of their faith? They immediately follow: "For I delivered unto you first of all, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. xv. 1, 2.) So saith the same Apostle in another place: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." (Rom. x. 9.) This faith is ultimately terminated in the Father, yet the Son is not excluded; he being meant in the following words; "For the Scripture saith, Whosoever believeth on Him shall not be ashamed." And this "faith shall be imputed for righteousness." (Rom. x. 11; iv. 23-25.)

Sometimes faith is described by an assent to his deity and sovereignty. When Thomas said to him, "My Lord, and my God;" Jesus replied, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed:" (John xx. 28, 29) -- viz. not only that I am risen from the dead, but also, what thou hast thereupon declared, that I am both Lord and God. And it is the great design of the Apostle throughout the epistle to the Hebrews, to confirm those who began to waver, in both the parts of his priestly office, his death and intercession.

In a word; it is also described by our assent to the following truths concerning him: that forgiveness of sins is to be had through his name alone; and, that he will raise the dead, and judge the world, and bestow eternal life on all his faithful followers. Thus the apostle severely censures

those Judaizers, who were for setting up the law of Moses, pleading its necessity and sufficiency to salvation, without any need of the sacrifice of Christ, as persons that had "perverted" the "true Gospel" of Christ, and were turned to "another Gospel," but a false one; telling them, that Christ should "not profit them at all," and was become "of no effect" to them; because they "frustrated the grace of God," and made Christ to have died "in vain;" (Gal. i. 6-8; ii. 21; v. 2, 4;) -- and then surely they could not be thought to believe in him to salvation. "I am the resurrection and the life," saith he, "and whosoever liveth and believeth in me shall never die;" or, as it should be rendered, shall not die for ever; "Martha, believest thou this?" (John xi. 25, 26.) And, the apostle saith, "This is the witness of God, which he hath testified of his Son: he that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the son of God hath not life." (1 John v. 10-12.)

This is the first act of faith; viz. assenting to the truths revealed in the Scripture concerning Christ, on divine authority. And how slightly soever some unwary men have spoken of it, it is a matter of vast consequence. This is a foundation-stone, and had need to be deeply laid, and carefully looked after: for the whole building doth lean upon it, and is supported by it. The other acts of saving faith, and the whole of practical Christianity, are virtually contained in it, and deducible from it by the influences of the Spirit; as the scent, leaves, color, fruit, and branches of a tree, are virtually in the narrow compass of a small seed, and spring up from it, when duly watered with the showers of heaven, and cherished by the beams of the sun. The devil is aware of this; and therefore he doth so often assault us in this part, subtly undermines, and sorely shakes it, especially at this day. It is our interest to strengthen the place where he makes so vigorous an attack: so by learning the wisdom of the old serpent, we shall happily, escape his sting. Too many profess the Christian faith, only because it is the religion of their country, and they must be in the fashion. It was the way of their fathers, and they have it as they have other things, ex traduce. They were bred up in it from their infancy; and one would think that were but a very little while ago, for in knowledge they are children still. In such a nation as this is, it would be a reproach and shame to them not to profess it; and that is all they have to say for it; and so they are easily turned to be Socinians, and Deists, and Atheists, or what you please: for they are pliable as the first matter that is ready for any shape; or like soft wax, which, though wrought into the figure of an angel, yet with a warm hand, and a very little skill and pains, is molded into the form of a devil. I would advise the reader to study the rational evidences and proofs of the truth of Christianity, and he will find this to be like watering the tree at the root. (To be continued.)

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04 -- MISCELLANEOUS COMMUNICATIONS

Vindication of a passage in Mr. Wesley's sermon on the Witness of The Spirit, Quoted in our Review for January last; showing that we must first be persuaded of God's pardoning love to us personally, before we can, in the Scriptural sense, love God; and that such a persuasion is therefore a pre-requisite to what is properly termed Christian Holiness.

[N. B. The following paper, as the form in which it is drawn up will show, was originally intended to have been published, as a postscript, in our Review-Department; being occasioned by the remarks of a correspondent on an article which lately appeared in that department. But as the subject is one of very great moment, and as these observations upon it are of considerable length, we have judged it best to insert them in this place; -- hoping that they will excite the serious attention of all our readers, and that they will be found to contain a scriptural defence of that prominent doctrine of "The Wesleyan Methodists" to which they refer. -- Editor.]

Our correspondent Euphronius criticizes the passage from Mr. Wesley's sermon on the Witness of the Spirit, which we introduced in our review of Mr. Cunningham's sermons; (see page 35 of this volume;) and as he writes in the spirit of an inquirer, and the subject of his letter is connected with an important point of doctrine, we shall endeavor to correct his views.

Mr. Wesley is proving that the testimony of the Spirit of God must, in the nature of things, be antecedent to the testimony of our own spirit; and his words are, "We must be holy in heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our spirit that we are inwardly and outwardly holy. But we must love God before we can be holy at all; this being the root of all holiness. Now we cannot love God till we know he loves us, -- 'We love him because he hath first loved us;' and we cannot know his pardoning love to us till his Spirit witnesses it to our spirit." Euphronius thinks that, logically drawn out into propositions, this argument proves more than Mr. Wesley believed, namely, that "we cannot love God till we know his pardoning love to us individually." This, however, we can inform Euphronius, was not more than Mr. Wesley believed; for Mr. W. did not think, with him, that love to God could result from a mere knowledge of God's "general love to man in the gift of his Son."

Mr. Wesley, therefore, must stand acquitted by Euphronius of false logic; and it will not be difficult, we hope, to convince him that the sentiment objected to is very far from being false divinity. By "love to God," Mr. Wesley doubtless meant, that "fruit of the Spirit" which St. Paul associates with 'joy and peace,' -- that love in which if a man "dwells," according to St. John, he "dwelleth in God, and God in him;" he has constant, delightful, sanctifying communion with God, through Christ, and by the agency of the Holy Spirit.

Under such views, the apostles uniformly present this grace; never as the impression made upon the philosopher, who, from the study of the sublimities, harmonies, and beauty of nature, feels upon his spirit a transient awe and admiration of God; never as the sentiment which a mind of taste and feeling, cast in the mold of poetry, may be capable of, when the benevolence of God, and the lovely character of Christ, are contemplated. This may be resolved into nature, though it is sometimes mistaken for the effect of a higher principle. But what is saying more, they never represent love to God as that attractive and softening kind of feeling which, in a penitent, frequently alternates with his emotions of fear and terror, and which, from the recollection of God's infinite love, frequently subdues him more fully under a sense of his ingratitude, than even the thunder of Sinai itself. With them, Christians are spoken of as "reconciled to God;" as "translated into the kingdom of his dear Son;" as "children," "heirs," &c.; and, correspondently with these relations, their love is spoken of as love to God as their Father, -- love to God as their God in covenant, who calls himself "their God," and them "his people."

This is the love of God exhibited in the New Testament; precisely in this sense the term is used by Mr. Wesley in the extract above quoted: and the question is, whether such a love of God as this can spring from a knowledge of his "general love to man," or whether it arises, under the Spirit's influence, from a persuasion of his pardoning love to us "individually." To clear this, we may divide those who hear the gospel, or Christians by profession, into the following classes:-- the carnal and careless; -- the despairing; -- the penitent, who seek God with hope as well as desire, -- now discouraged by their fears, and sunk under their load of conscious guilt, and again encouraged by a degree of hope; -- and, lastly, those who are "justified by faith, and have peace with God." -- The first class know God's "general love to man;" but it will not be pleaded by our correspondent that they love him. -- The second know the "general love of God to man, but, thinking themselves exceptions from his mercy, cannot love him on that account. --The third admit the same "general love of God to man," and it is the foundation of their hope; but does this produce love?

The view of his "mercy in the gift of his Son, and in the general promise, may produce a degree of this emotion, or perhaps more properly of gratitude; but do they love his justice, under the condemnation of which they feel themselves, and his holiness, the awful purity of which makes them afraid? If not, they do not love God as God; that is, as a whole, in all his perfections, the awful as well as the attractive, the alarming as well as the encouraging; which, is doubtless the character of the love of those who are justified by faith. But leaving this nicer distinction, the main question is, do they love him as a Father, as their God in covenant; with the love which leads up the affections of "peace and joy," as well as "gentleness, goodness, and fidelity?"-- for in this company, so to speak, the apostle places this grace, where it is a "fruit of the Spirit," -- "the Spirit which they that believed on him should receive."

This is impossible; for these seeking, though hoping penitents, do not regard God as their Father in that special sense in which the word is correlative "to children and heirs;" -- they do not regard him as their God in that covenant which says, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more; and I will be to them a God, and they shall be to me a people." This is what they seek, but have not found; and they cannot love God under relations in which they know, and painfully feel, that he does not yet stand to them. They know his "general love to man," but not his pardoning love to them; and therefore cannot love him as reconciled to them by the death of his Son.

It follows, therefore, that the last class only, the "justified by faith," bear that love to God, which is marked by the characters impressed upon it by the apostles. He is their Father, and they love him as his children: He is their God in covenant; and, as they can, in this appropriating sense, call him their God, they love him correspondently, though not adequately. Their love, therefore, rests upon their persuasion of their personal, or to use our correspondent's term, their individual interest in his pardoning, adopting, and covenant-fulfilling mercy to them; and where these benefits are not personally enjoyed, this kind of love to God cannot exist. This, then, we think sufficiently establishes the fact, that the Scriptures of the New Testament, when speaking of the love of believers to God, always suppose that it arises from a persuasion of God's special love to them as individuals, and not merely from a knowledge of his "general love" to mankind.

Mr. Wesley, in drawing out his argument, lays it down, that "we must love God before we can be holy, love being the root of all holiness." By holiness, he means the habits and acts of a regenerate mind; not the reforms which are effected under the influence of fear, or even of hope, whilst we are under "the spirit of bondage." The persons with whom Mr. W. is contending this point, would not themselves call these by the name of holiness; and if they did, the point could not be maintained; for as we have proved that, in such persons, that love of God does not dwell, of which the apostle speaks, and as we find no other species of love mentioned in the word of God, as "the end of the commandment," "the fulfilling of the law," the principle from which his "commandments" are "kept," so it must be concluded that we must thus love God before we can be holy, and that we must be justified before we can thus love God.

Holiness implies regeneration, as that of course includes love. By regeneration, to avoid all the ambiguity with which a modern controversy has invested the term, we mean the "new birth" in the phrase of our Lord, or the "new creation" in that of St. Paul. Now that regeneration is a concomitant of justification we have direct proof. "If any man be in Christ, he is a new creature." It is then the result of our entrance into that state in which we are said to be in Christ; and the meaning of this phrase is most satisfactorily explained by Rom. viii. 1, considered in connection with the preceding chapter, from which in the division of the chapters it ought not to have been separated. That chapter clearly describes the state of a person convinced and slain by the Law applied by the Spirit. We may discover almost as many virtues in the description, as some would plead in evidence of their justification, -- consenting to the law that it is good, -- delighting in it after the inward man, -- powerful desires, -- humble confession, &c.

The state represented is, however, in fact, one of guilt, spiritual captivity, helplessness, and misery; and we have assuredly no intimation that it is accompanied by any love to God, arising out of "a knowledge of his general love to man." To reduce the particulars of this state to two, -- it is a state of condemnation; and a state of bondage to sin. The opposite condition is that of a man "in Christ Jesus:" -- to him "there is no condemnation; --"he is forgiven; the bondage to sin is broken; he "walks not after the flesh, but after the Spirit." To be in Christ, is, therefore, to be justified, and regeneration instantly follows.

We see then the order of the divine operation in individual experience:-- conviction of sin, helplessness, and danger; justification; and regeneration. In the regenerate state, however, love is placed by the apostle first among the fruits of the Spirit; and agreeably to this, Mr. Wesley has made it to precede holiness, as the source from which it flows. Holiness consists in habits and acts; love is their principle, for we first "love God," then "keep his commandments." We may now see the force of Mr. Wesley's inexpugnable argument; an argument which, in few words, casts the light of an unclouded day upon this interesting topic.

You would infer your forgiveness from the testimony of your own spirits that you are holy; but holiness is preceded by love as its root, and love by justification. This love is the love of a
on the other; and it exists before holiness, as the principle before the act and the habit. In the process then of inferring our justified state from moral changes, if we find what we think holiness without love, it is the holiness of a Pharisee without principle. If we join to it the love which is supposed to be capable of springing from God's general love to man, this is a principle of which

Scripture takes no cognizance; and which at best, if it exist at all, must be a very mixed and defective sentiment, and cannot originate a holiness like that which distinguishes the "new creature."

It is not therefore a warrantable evidence of either regeneration or justification. But if we find love to God as a God reconciled; as a Father; as a God who "loves us;" it is plain that, as this love is the root of holiness, it precedes it: and we must consider God under these lovely relations on some other evidence than "the testimony of our own spirits," which evidence can be no other than that of the Spirit of God.

The position of our correspondent, that "a knowledge of God's general love to man" is sufficient to produce in us that love to God which characterizes a person justified before God, is evidently a very unscriptural tenet; but it must be held by all who deny the direct witness of the Spirit, and depend upon inferences from their supposed religious state for the proof of their pardon. In examining themselves in quest of the characters of the children of God, they cannot but look narrowly for love to God. But, as the question of their pardon is yet undecided, the only idea they can form of the love they seek for, is that of a love which is excited merely by God's "general love to man;" for the question whether he loves them as his adopted children, remains to be in this way settled. The love to God, for which they look into their hearts, we have seen, is not that love to God which in Scripture characterizes a believer; and they search, therefore, either for what they can never find, or for what, if found, would be no evidence of pardon at all. Hence in the truly earnest seeker after God, deeper anxiety must be the result. Such persons it deprives of comfort; and others it encourages to rest satisfied with an imperfect sentiment of regard to God, as the fruit of the Spirit, and a proof of their religious safety.

Our correspondent thinks, that if we hold Mr. Wesley's views "logically carried out to their consequences," we must be guilty of condemning many excellent persons of other denominations. Our answer is, that we judge no man, but leave all to be judged by the truth, and pray that they, as well as ourselves, may be fully "led into it." The sounding of an alarm of this kind is not, however, to be regarded. Whereupon the revival of evangelical religion in this country, the doctrine of the "New Birth" was preached, the general cry was, that those who preached this doctrine "condemned all beside themselves." It may, however, relieve our correspondent somewhat to say, that we believe that many who do not use our phraseology (a phraseology, however; which we deem to be strictly scriptural, and for that reason important,) enjoy the blessing which is implied in the doctrine we have endeavored to explain and defend.

After all, we wish to impress it upon our readers, that objections may be urged to any doctrine, and that error itself is never dangerous but when it has some plausibility. Our first and most serious concern is with the Scriptures; and in the case before us, we ask what persons, of the bias of Euphronius, will do with the plain texts which assert a direct "testimony of the Spirit of God," as well as a testimony of our own spirits. Will they resort to such violent criticisms as they could not allow in other cases, to free themselves from the force of such passages? Or will they honestly and humbly lay down every cavil at the foot of their authority; seeking for themselves what God has so clearly promised, and inviting others to claim the same grace, that together they may "rejoice in the God of their salvation?"

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[The Greek text in the following article was typed in using Greek characters. To restore the Greek characters, highlight the text and select the Symbol font. The accent and breathing marks are not included. -- DVM]

Remarks on Acts ii. 47

"And the Lord added to the Church daily such as should be saved."

That the common English translation of the Scriptures is, in general, very faithful and accurate, is allowed by all competent judges. In ordinary cases, and as to all the fundamental doctrines of Christianity, we may resort to it, and confide in it, without any danger of mistaking the sense of the inspired writers. But there are a few cases, wherein the authorized version is somewhat incorrect and objectionable. The last clause of Acts ii. 47, is one of those cases. The Greek text is, O de Kurios prosetiqei tous swzomenous kaq hmeran th ekklhsia -- in which the words are rendered by our translators, "such as should be saved," a translation notoriously incorrect, and which cannot be justified on any ground whatever. Swzomenous is the present passive participle of swzw; and as there is no distinct participle for the imperfect tense, the present participle answers for both tenses, and may have the time of either assigned to it, as the sense and connection require. Thus, oi swzomenoi may mean either "those who are saved," or "those who were saved;" and the verb in this clause, prosetiqei being in the imperfect tense, fixes the precise meaning of ths swzomenous, which is, "those who were saved," or such as were saved.

The participle swzomenous occurs in four other places of the New Testament, in all which our Translators give the true meaning. These are, Luke xiii 23; ei oligoi oi swzomenoi; "are there few that be saved?" -- I Cor. i. 18; tois de swzomenois; "unto us which are saved:" -- 2 Cor. ii. 15; en tois swzomenois; "in them that are saved:" -- Rev. xxi. 24; ta eqnh twn swzomenwn; "the nations of them which are saved." In none of these instances do the translators force a future and contingent meaning on this word; and no reason can be given why they should do so in the passage from the Acts. The common reading, "such as should be saved," is objectionable, not only as being at variance with the Greek text, but as conveying a false idea of the way in which Christian churches were formed in the primitive days. For according to this, it was not necessary that persons should actually be saved from their sins, in order that they might be added to the church. It was enough, if they were persons who "were to be saved" at some future period. So that careless, impenitent sinners, persons living in the practice of iniquity, might be added to the church, under the idea that they would be saved hereafter. But if the enlargement of the church is to be effected by the accession of those only who will be eventually saved, how is it to be known who these are? Who can say, according to this principle, who are, and who are not, proper candidates for admission into the church? None but God himself: no human being can say positively of any one individual, either that he will, or that he will not, be saved in the end. If this principle were to be acted on, no accessions could be made to the church of Christ, without some miraculous revelation from on high, pointing out infallibly those who are to be saved. And even if this were made known, what propriety could there be in adding to the church a man who is living in sin now, but who is to be saved some ten or twenty years hence? What good could result to himself, to the Christian church, or to the world, from the union of such a person with the body of professing Christians?

The acknowledgment of unholy members is a scandal to the church; -- a stumbling-block in the way of weak believers; -- a hindrance to the conversion of the ungodly; -and a cause of triumph to satan and the hosts of hell. Nor, in the case of the unholy member, would the certainty of his future conversion wipe off the present reproach, brought on the church by his connection therewith.

Whereas, when the true meaning of the inspired penman is known, the most correct idea is given of the formation of a primitive Christian church. "The Lord added to the church daily such as were saved." First of all, people were saved from their sins, and then added to the church; so that the church consisted exclusively of persons saved; that is, saved at least in some degree, if not fully: and the lowest degree of this salvation may be regarded as coinciding with the experience of a genuine penitent, who is earnestly seeking the pardon of his sins and the renovation of his heart. Hence, a person living in sin, and a stranger even to this lowest degree of salvation, could by no means become a member of such a church.

Theodore Beza's translation of the clause is inaccurate, giving precisely the same idea as our English version: "Dominus addebat quotidie Ecclesiae qui salvi fierent." The French and Italian versions are also incorrect. The latter has for *tas swzomenas*, "coloro che avevano ad esser salvati:" those who had to be saved; or, to speak according to the English idiom, those who were to be saved. The French Bible has, "Le Seigneur a joutoit tous les jours a l'Eglise des gens pour etre sauves:" -- The Lord daily added people to the church to be saved. The only modern version commonly used, in which I have seen the clause rendered correctly, is that of Luther. In his German Bible it is thus rendered: "Der Herr aber that hinzu taglich die da selig wurden, Zu der gemeine," -- The Lord daily added those who were saved, to the Church. It is matter of surprise and regret, that so many of the versions, like our own, have in this instance departed from the obvious and undeniable meaning of the Greek Text. Truro, 1823 --

W. P. B.

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[The Greek text in the following article was typed in using Greek characters. To restore the Greek characters, highlight the text and select the Symbol font. The accent and breathing marks are not included. -- DVM]

Remarks on Acts iii. 19

"Repent ye, therefore, and he converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The latter clause of this verse, and the beginning of the next, are rendered inaccurately. The Greek is, *opws an elqwsin kairoi anayuxews apo proswnon ton kurion kai aposteilh ... Ihsoun criston*:-- of which the only literal and correct translation is, "that the times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ." No case has been adduced in which *opws* denotes when. Connected with *an*, as in this passage, and followed by a subjunctive mood, it invariably means "that, to the end that, in order that." Thus it occurs, (Matt. vi. 5,) *opwV an qanwsi tois anxwpoiV* -- "that they may be seen by men." Again, (Luke ii. 35,) *opwV an*

apocaluqzwsin ek pollwn kardiwn dialogismoi -- "that the thoughts of many hearts may be revealed." And again, (Acts xv. 17,) opwV an eczhthswsin oi cataipoi twn anzwrpwn ton Kurion -- "that the residue of men may seek after the Lord." To translate opws when, and to render the verb as though it were the future-indicative, would, in any of these instances, materially alter and injure the sense. Had the inspired penman intended to convey the idea expressed in our version, he would no doubt have said, otan eleusontai kairoi anayuxewV ... cai aposelei, c.t.l. Theodore Beza has led the way in misinterpreting the passage, by rendering it thus: "Postquam venerint tempora refrigerationis a conspectu DOMINI; et miserit," &c.: after the times of refreshing shall have come from the presence of the Lord, and he shall have sent, &c. This error has been closely followed in the French and Italian versions, which give just the same sense. But Luther's German version adheres to the Greek original: "Auf dasz da homme die zeit der erquickung von dem angesicht des HERRN," -- "that the time of refreshing may come from the presence of the Lord."

This mistranslation has served to countenance a false and pernicious opinion. It has been supposed that the work of repentance and conversion cannot be going forward, unless there be previously granted from on high some special times of refreshing; and that it is only during these peculiar seasons, that men can with propriety be urged to repent and turn to God. Repentance and conversion have been represented as being invariably the result of some extraordinary visitations from above. And hence, when no such visitations are in existence, a very convenient excuse has been provided for those, who remain impenitent and careless. For they will say, that they cannot repent and be converted, till one of these times of refreshing shall come.

That there have been peculiar seasons, when God has poured out his Spirit in a more than ordinary degree, and when the operations of this Spirit on the minds of men have been unusually powerful and extensive, is evident and undeniable. But that any sinner should wait in sin and unbelief for these extraordinary visitations, cannot be granted. Any one, who has not entirely sinned away his day of grace, nor forced the divine Spirit finally to abandon him, may now, at once, begin to repent, and should by all means be urged to turn to God immediately, without any delay. And the above-mentioned passage, rightly interpreted, affords great encouragement to those who at once turn to God, and seek for mercy. "Repent, and be converted, that your sins may be blotted out, that the times of refreshing may come from the presence of the Lord, and that he may send Jesus Christ, who before was preached unto you." If you repent and turn to the Lord, he will grant you a time of refreshing; he will send Christ to bless you. If you refuse or delay to repent, you have no reason to expect any time of refreshing, or any visit from the Saviour. These blessings, in the full sense here meant, are not represented as previously necessary to repentance and conversion, but as consequent thereupon. They are mentioned not as the cause and precursors, but as the gracious result, of repentance and conversion.

In the Apostle's exhortation, when thus understood, we perceive a peculiar propriety and force. While urging them to repent and be converted, he mentions three invaluable blessings, the prospect of which was calculated to act as a very powerful motive, and the enjoyment of which was suspended on their obedience to the call and command of the Gospel. These blessings were the pardon of sin, -- times of refreshing, -- and the coming of Jesus Christ. But the common translation of the text destroys, in a considerable degree, the beauty and energy of the passage; takes away the motives to repentance urged by the apostle; and leaves no ground for any one to

expect the blessing of pardon, unless during seasons of extraordinary visitation from above. --
Truro, 1823 -- W. P. B.

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05 -- TWO LETTERS

On The Marriage of Real Christians with Unbelievers; or with Persons Who are of
Different Religious Opinions, and use Different Places and Modes of Worship

I

May 3, 1760

My Dear Friend,

The questions which you desire me to resolve, undoubtedly respect one of the most
important affairs of human life; and therefore deserve a solid consideration, and an ingenuous
answer.

1st. "Is it lawful for a believer to marry with an unbeliever?"

2d. "Is it expedient for a believer to marry with one of a different opinion in religion, and
who worships God in a different place and mode, though a child of God?"

With regard to the first: Let it be carefully observed, that nothing can be lawful which God
has directly or indirectly forbidden. Now I cannot conceive but he hath forbidden this: "Be not
unequally yoked together with unbelievers:" therefore it is unlawful. The first proposition will be
granted. But if it is said, with respect to the second, that the Apostle only forbids Christians to
marry with Heathens, and that his words affect not the present case, it may be answered that they
do affect the present case, notwithstanding. For there can be no essential and specific difference
between an unconverted person, though baptized in the name of Christ, and a heathen. The
difference can only be in the name, and in external things, which change not men's nature and
disposition, nor their real character with God, who judgeth not according to appearance, but
according to the heart. Is a heathen an enemy to God by wicked works? So is an unconverted
Christian. Is a heathen an idolater? So, in an awful sense, is an un believing Christian. He is either
covetous, or a lover of pleasure, both which are idolatry. The heathen, and the merely nominal
Christian, act both from the same carnal principles, and with the same unholy intentions. Whereas
there is an essential and specific difference between a child of God, and a child of Satan. The
former is a partaker of the divine nature; (2 Pet. i. 4;) he has the Holy Ghost abiding within him;
(John xiv. 17; 1 Cor. ii. 12; Rom. viii. 16;) his body is a temple of the Holy Ghost; and God
dwelleth and walketh in him. (2 Cor. vi. 16.) But an unconverted person, with all the refinements
of birth, education, and the form of godliness, is at enmity with God, being only born after the
flesh; for "the carnal mind is enmity against God." (Rom. viii. 7.) The Devil worketh and reigneth
in his heart. (Luke xi. 24.) Yea, he himself lieth in the Wicked One, and is without God in the
world. (Ephes. ii. 12.)

Besides, let us consider the evils which have followed such unequal marriages, both in ancient and modern times, and we may easily read the unlawfulness of them in the punishments entailed up them. In the old world, "the sons of God," i.e. the posterity of righteous Seth, saw "the daughters of men," i.e. the descendants of wicked Cain, that they were "fair," not that they were pious, and "they took themselves wives which they chose," not which God chose for them; and what was the consequence? By and by, we read of an universal defection from God, and godliness. "Then God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil," and that "continually." (Gen. vi. 5.) And what was the end and issue of all? An universal corruption brought on an epidemical desolation: God determined to destroy those who would not mortify their sinful inclinations, but joined themselves with the daughters of Belial. "Therefore the Lord said, I will destroy from the earth man which I have created."

Though Samson's wife, who was a daughter of the uncircumcised, pleased him hugely for a time, yet his affections were soon alienated from her; and what was the end I need not inform you. (Judges xix.) Moses himself scarcely escaped being slain of the Lord, for hearkening to his wife Zipporah, and deferring the ordinance of circumcision. (Exod. iv. 24.) And you find that Solomon, from being a wise King, became an apish dotard [dotard n. a person who is feeble-minded, esp. from senility.], and from a pious worshipper was changed into a gross idolater, -- all by means of strange wives. (1 Kings xi. 4, 5.)

When the Old Serpent is in the heart of a wife who lies in your bosom, he has a fair opportunity of winding himself into yours also. Faithful Abraham had such a sense of this matter, that he could not die, and go to Paradise, contentedly, until he had made his steward take an oath in the name of the God of the whole earth, that he would not take a wife for his son Isaac of the Canaanites where he dwelt, but from among his own kindred. (Gen. xxiv. 3, 4.)

How very few instances have we among ourselves, in the present day, of the believing husband or wife converting the contrary party; but how many melancholy examples have we of the unbelieving husband or wife re-converting the other party to the world and the Devil? And no wonder that the Serpent and Eve, twisted together, should be a cord strong enough to draw any of Adam's posterity to eat of the forbidden fruit, as it did their father: neither is it to be wondered at, that God should withhold his blessing from matches of Satan's making.

I therefore concluded upon the whole, that it is far from being lawful for a believer to marry with an unbeliever; and it is therefore to be avoided by all who would escape the displeasure of God, and who would have his blessing upon them in that sacred state.

I remain yours, &c.,

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II

May 6, 1760

My Dear Friend,

I will now give you my thoughts on your second inquiry.

"Is it expedient for a believer to marry with one of another opinion, &c.?"

I think it is not expedient, in any wise. It is granted that it is lawful, but it will be found to be highly inexpedient in these particulars.

1st. The greatest part of that spiritual strength and comfort, which should, and may, be given and received between a Christian man and his wife, will be lost, and a foundation laid for perpetual jars and disputes. Although there may be difference of opinion in a nation without breach of charity, yet there scarcely can be difference of opinion between man and wife, without alienation of affection. And the more sincere either or both parties are, the more earnest they will be to have their own sentiments regarded. Though the work of God is, for the substance of it, the same in the minds of all men, yet it is not easy to say what a difference different opinions may make in many circumstances of it.

They who are brought to God by one system of doctrine, have a vein of enjoyments, a turn of experience, and method of speaking, peculiar to themselves; which do not so exactly agree with any other. And what an inconceivable loss must it be, if but some part of that help, which they might give to each other, be thus prevented. Nothing else can possibly make up their loss. If they are affectionate, good-natured, and generous people, they may possibly live together without outrageous quarrels; yet, alas, this is but a little matter towards that good which they should do to one another in the great affair of their salvation!

If you were to form an idea of the happiest couple in the world, you would conceive them to be of one heart, and of one way, in all things, if possible, but especially in the matter of religion. A want of this, would give a notion of their want of complete happiness in each other; and you could not avoid thinking, that as far as they were wanting in agreement in their opinions, they would be wanting in their felicity.

2d. The same inconveniences will also occur in family and in social prayer. There will be continual hindrances to the performance of those duties, without which every family must live miserably, and exposed to the displeasure of God.

3d. let it also be observed, how uncomfortable and unseemly it will be, in public worship, for those whom God hath made one flesh, and who live as such on the week day, to part on the Sunday; and as soon, it may be, as they go out at their own door, to their public devotion, to turn their backs on each other, and go different ways, as though they were utter strangers to each other. Who can bear the thoughts of this? If they love not one another, they are most wretchedly miserable; if they do, it renders this separation more difficult still. But,

4th. What must become of the religious education of their children? This, in the case supposed, will be rendered almost impracticable. If they are both conscientious in their profession, they will be loathe that their children should not be educated in that way which they judge to be the best in the world, and in which they find themselves most happy. How hard will it be for a tender mother to see her children brought up, before her eyes, in a way she disapproves. And will it not be equally hard, for the loving and obedient wife to thwart her husband's counsels to his children, and caution them against that, to which he warmly advises them? And yet one of these she must do. She has but this alternative, either to disoblige her husband, or offend her conscience. It will be equally difficult to the husband, to see his children trained up in the way in which he would not have them to go; and yet he will find it difficult to grieve a loving and tender wife. So that between the two, the children will remain uneducated, or taught in their tender age to halt between two opinions, and in their advanced years will probably have no religion at all.

These things are of great weight with me, and I believe will be so with every one who thinks of them. They will, I hope, ever deter me from taking so indirect and dangerous a step. And I pray God that they may have the same influence on my dear friend. I heartily commend you to the providence and direction of Almighty God.

I remain yours, &c.

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The Antiquity of Infant Baptism Supported, and that of Popery Disproved, From the Works of Chrysostom:

(By H. S. Boyd, Esq.)

To the Editor of the Wesleyan-Methodist Magazine

If my memory be correct, some writers among a highly respectable class of modern Christians have asserted, that Infant Baptism was not known or practiced in the Christian Church, for the first four hundred, or even the first five hundred years after Christ. I now send you a short but valuable passage of St. Chrysostom, which I met with some years ago, when studying that father's writings. His works are so voluminous, that it would be an almost endless task for a person, not previously acquainted with them, to search out passages to illustrate the history of any particular opinion. It is therefore probable, that the testimony which I am about to adduce has not been brought forward by any advocate of Infant Baptism. In an oration to the people of Constantinople, pronounced by Chrysostom after his return from his first exile, he repeats a conversation, which the empress Eudoxia had lately held with him. Amongst other things, she said, -- Memnhmai oti dia tw'n sw'n TA PAIDIA TA EMA EBAPTSQH:-- "I remember that thy hands my infants (or little children) were baptized."

On the above passage, I think it is necessary to offer a few observations. 1st. It is well known that the venerable prelate of Constantinople was a rigid disciplinarian, and was strictly attached to the forms and usages, as well as to the doctrine of the Church. It is equally notorious, that he never said any thing, or did anything, to ingratiate himself with the royal family, but that, in

his official character, he lashed their vices, unceasingly and unsparingly. He opposed Eudoxia in particular; and this opposition, at length, cost him his life. It is, therefore, certain, that he would never have consented to baptize the children of the empress, if infant baptism had not been generally administered in his day.

2dly. At the period when this conversation took place, the young prince Theodosius was only two years old. His excellent sister Purcheria was four years old. Whether all the rest of Eudoxia's children were born before that period, I have not at present the means of ascertaining; but this is of no importance. We are absolutely certain that the archbishop baptized at least two of them, and this is quite sufficient for our purpose.

3dly. The discourse which I have quoted was pronounced by Chrysostom about the year 403. One of these baptisms must, therefore, have occurred, at least as early as 401.

In the eighth volume of Savile's edition of Chrysostom, there is a Life of him, written by George, patriarch of Alexandria. At the end of this Life you will find the ovation which I have cited above. It is one of the finest specimens of the extemporaneous eloquence of St. Chrysostom. (To be continued)

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06 -- ANECDOTES OF JOHM W. FLETCHER

In addition to the Anecdotes respecting this venerable clergyman, quoted in the Review of Mr. Cox's "Life" of him, which appeared in our last number, we copy from the same work, the following illustrations of his habitual kindness and humility. They are related by the Rev. Melville Horne.

"In the contests of humility, kindness, and affection, it was impossible to overcome Mr. Fletcher. Every one who knew him can produce instances of this kind. I shall mention only a few. The Rev. Moseley Cheek had once been preaching in his parish; and on their way home, in a dark night, and in a deep dirty road, Mr. Fletcher carefully held the lantern to him, while he himself walked through the mire. Pained to see his senior and superior so employed, he made fruitless attempts to take the lantern from him. 'What, my brother,' said Mr. Fletcher, 'have you been holding up the glorious light of the gospel, and will you not permit me to hold this dim taper to your feet?'

"Once observing my coat dusty with riding, he insisted on brushing it; yet would not afterwards be prevailed on to let me perform the same office for himself. Mrs. Fletcher, who perceived our contest, said with a smile, 'Then suffer me to do it; for I assure you, my dear, you need it as much as Mr. Horne.' 'If you please, my love,' was the reply, 'you shall do it; for you are a part of myself.' " (Cox's Life of Fletcher, pp. 14, 149.)

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07 -- ORGANIC REMAINS FOUND IN CAVES NEAR PICKERING AND ELSEWHERE

In our Magazine for April and May, 1822, (see Vol. 1. Third Series, p. 260, and 323,) we inserted an abstract of professor Buckland's paper on this subject, read before the royal society. That paper has since been published at length in the Philosophical Transactions; and professor Buckland has announced the speedy appearance of a separate volume, under the title of "A Description of an Antediluvian Den of Hyaenas discovered at Kirkdale, Yorkshire, in 1821," &c. &c. In the meantime, the following communication has been addressed by Mr. Cumberland to the editor of the Annals of Philosophy, dated "Bristol, Dec.10, 1822." Having been favored with a copy, and believing that to some classes of our readers it will be highly interesting, we lose no time in laying it before them. Editor]

Much has been ingeniously written and reviewed on the subject of the accumulation of bones of various animals found in the caves in the vale of Pickering, in Yorkshire, and the probable mode in which they were brought there; but the general disposition to believe it to have been the work of the Hyaena, I am free to confess, does not satisfy me, since there is a much easier way to account for it, founded on a great event, now, I believe, disputed by no party of geologists whatever, and a strong proof of which we may acquire from the limestone caves near Plymouth, if any were wanted.

Wherever there are limestone rocks, or any usually termed secondary, immense irregular cavities are found, whose forms distinctly point out their origin to be from subsidence; and these are so numerous in Yorkshire, Derbyshire, and Somersetshire, that it is needless to insist on them. Those of the Peak, Pool's Hole, and those near Wells, are well known; but smaller ones are, in the neighborhood of Bristol, continually opened by our quarrymen; and I have witnessed several, now broken up, particularly one at Redland, of some hundreds of feet in length, at different levels, yet connected by narrow passages with many smaller ones; the whole resembling, when the section was laid open, those settlements which we often find in ancient castle walls, when undermined and sinking to decay.

These sort of cavities are called in the west of England swallowits, from their being the conveyors of land-waters to the interior reservoirs in the limestone hills, and usually commence with a funnel-shaped cavity on the levels on the tops of the hills; and thus the great spring at Chedder is fed, which, in the autumn, bursts out from overflowing reservoirs; -- thus decidedly proving that great and terrible subsidences have occurred at some time or other, among these stratified hills, whose interstices probably were once nearly horizontal, resting on intervening clay, marl, or schistous clay, the material of which was no doubt the body that helped to launch them from their original position, when first sapped by that fluid which once covered the earth, and by its lateral and downward pressure produced those effects which must have been the cause of a considerable change in the position of the rocks, such as is made evident on the sides of the Avon, near Bristol.

Now I apprehend that what the quarryman did at Oreston, near Plymouth, viz. opening a way into one of these cavities by art, nature had done in the vale of Pickering by the action of the retreating waters of the Great Noahtic Flood, which undoubtedly must have torn away many large fragments of the sides of the hills in its passage downwards; and hence the discovery of this winding cave, so common in limestone hills. Thus much for the facts of the two caves. And it so happens, that in the cave one mile from Plymouth, so effectually examined by Mr. Joseph Cottle of

this place, there were found (and I have seen them) teeth of horses in abundance, those of deer, of several species of kine, many connected with their jaws, several specimens of wolves and hyaenas', a few of tigers', and of other animals a great number, some resembling otters'; they are also of great variety of sizes, and many much worn down; -- of which he will no doubt, by and by, give a particular account to the public. Suffice it for our purpose, that these, and an immense number of bones of horses, many of the legs complete, though small, were all found enclosed in a cavern that might almost have been said to have been hermetically sealed until the quarryers broke into it, on cutting down a wall of limestone for masses to complete the breakwater. We see, therefore, that these could not have been brought there by either wolves or hyaenas, as all were involved in one common ruin when the hill closed on them at its subsidence; and, like the Yorkshire cave, this had at its bottom mud in abundance, by carefully searching into which Mr. Cottle disclosed these interesting remains, after some of the larger bones on the surface had been extracted by earlier visitors.

Among the teeth and bones, many are very well preserved; even many teeth have their enamel perfect, especially those of the tiger and hyaena; and many of the bones are so saturated with the matter of stalactite as to be almost fossil.

From all these circumstances, it is plain that these animals were at some time congregated in this cave for security, (for only necessity could have brought that about, on account of their very different habits,) and it seems probable to me, that to this circumstance alone we owe these great monuments of the Noahtic Flood; for all bones that have not been so preserved must inevitably have partaken of that friction which we see has even rounded the quartz fragments, and left only the debris of tusks and teeth, and other deposits, among the alluvial gravels; and as the remains are quite similar in both the caves, I think we may be allowed to conclude, that both assemblages of animals had once been in a similar situation; that is, totally enclosed by the subsidence of the rocks under which they had taken shelter from the rising waters at the Deluge. Much stress has been laid on the hones having been gnawed in the Yorkshire cave; but that, I think, can only prove that some outlived the others; and, being shut up, made their last meals on them; as rats, it is known, will do, when long enclosed in a vessel without other food than their own species. And as to the dung of hyaenas, dogs, or wolves, found in the Yorkshire caves, that would naturally have been preserved where bones were not decomposed, being chiefly, if not altogether, a phosphate of lime, I believe. With the greatest respect for the opinions of the gentlemen who have given us their very plausible conjectures on the first cave, I take the liberty to request your publication of mine; for truth must be the object of us all.

G. Cumberland

P.S. Animal matter of half an inch in thickness, it is said, covered the surface of the mud, which was about two feet deep; but none of this has been preserved for examination.

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08 -- REVIEW

Travels along the Mediterranean and parts adjacent, in company with the earl of Belmore, 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

The countries to which these volumes chiefly direct our attention, Egypt and Palestine, are becoming, in consequence of the numerous accounts of their present state by modern travelers, almost as familiar to us as Greece and Italy; and no parts of our globe present themselves to the thoughtful mind under views so impressive, or so calculated to awaken rich and instructive contemplation. From one of them, that polluted tide of idolatry and superstition was poured forth, which flowed into all nations, and swept away with its desolating current the hope and the happiness of countless immortal men. In the other, that sacred fountain of truth and salvation was opened by a divine hand, which, in different directions, has held on its course through the wildernesses and the deserts of our world, and may every where be traced by the living verdure of its banks, and the abundance, and healthy atmosphere, of the fields through which, with gentle flow, it spreads its reviving and fertilizing influence. In the one, the oldest throne of Satan was established; in the other, stood for ages the hallowed and awful throne of God. Every part of the accursed laud of Misraim has been polluted by the march of the priests and votaries of the basest and most grovelling superstition which ever afflicted the earth, -- decorated as it was, if such a subject can be decorated, by earthly splendour, and made imposing by the most stupendous monuments of human power and idolatrous fanaticism. But in Palestine every valley and mountain has been vocal with the praises of the God of Israel; every scene has been crowded by the "tribes going up" to worship the true God in his own temple; and every part of the soil has been pressed by the footsteps of that DIVINE Redeemer, "who went about doing good," or of those who, before his advent, "gave witness to him" in their prophecies, or, after his passion and ascension, "went every where preaching the word," and magnifying the name of Him who "bore the sins of many, and made intercession for the transgressors." Both countries are now in a state of violation and oppression, and their ancient inhabitants have given place to strangers. The causes which awakened against each the vengeance of Heaven were different; but in both they are deeply and variously monitory.

But few of the travelers who have given us the results of their observations on these interesting countries, have considered them under the views which are suggested by their connection with the Scriptures, and with the dispensations of Providence. -- Triflers and infidels have reaped in this field, and both have brought back full sheaves of what was most agreeable to their principles and their taste. There have been, however, splendid exceptions, in travellers of real science, extensive knowledge of antiquity, and respect to Christianity; and among these we may rank the author of the volumes before us. If not, perhaps, very deeply imbued with the spirit of religion, his faith is sound. He is not ashamed to meet the sneers of unbelievers by exposing their follies; or, on various occasions, to surrender his heart to the impression of sentiments, recollections, and scenes, which could only be so strongly felt, and so forcibly expressed, by one to whom Christianity is more than a name. In this view, this book of Travels may be confidently recommended; as not only amusing, and abounding in sensible observation, and satisfactory description of the scenes and places visited, but as safe in its principles, and salutary in its general tendency.

We pass over the rapid sketch of the places touched at in the voyage, and also the description of Alexandria, Cairo, and the Pyramids, which, though lively and often graphic, relate to places and objects somewhat more familiar to our leaders than others to which we are subsequently introduced. We may, however, remark, that the first sentence with which Dr. Richardson commences his description of Alexandria, is a description of the whole of this once celebrated land. "It is in rubbish; the enemy has levelled its towns; and the wind from the desert has laid it under a load of sand." Such is Egypt, throughout the extent of its famed and once rich and populous Delta, and upwards along the banks of its celebrated river, and its corresponding chain of eminences. All that the power of man could ruin is laid in heaps; and what was so massive and double as not to yield to his appetite for destruction, stands, (either in partial desolation, the result of other causes, or surrounded with squalidness, poverty, or solitude,) only, by these relics of ancient power, opulence, and grandeur, to render the contrast more sensible and impressive. In every part of Egypt the desolations of one age have been piled upon the ruins of a former; and the mind is irresistibly carried along the course of past generations, throughout which, in awful alternation, as to this ancient kingdom, fame and disgrace, grandeur and ruin, merciful interruptions of the divine judgments, and then the irresistible infliction upon pride and idolatry, have succeeded each other, and left an everlasting track of their footsteps behind them. No country, perhaps, presents traces of divine visitation so numerous and so marked as Egypt, -- the nursery of the universal rebellion against God, and the patroness of every species of bewildering philosophy and abominable superstition. Nineveh cannot be found. Massive ruins exist near the site of the ancient BABYLON; but whether they are the actual remains of the ancient metropolis of the Chaldean Monarchs, admits of doubt. But a great part of the ancient cities and temples of Egypt continue, -- broken down, but not "swept with the besom of destruction." Parts of those temples stand erect, amidst the ruins of the remainder; -- their lofty roofs still resting upon their massive and gigantic columns; and their walls still exhibiting, in painting, sculpture, and hieroglyphic, the forms and the symbolic history of their polluted religion, and crowded with innumerable objects of their base and idolatrous worship, from the enormous statue-god, down to the monkey and the scarabaens. Thus the index is kept pointed to the reason of the judgment: and thus does Egypt stand before the world, a monument, rendered more striking daily by the exhibition of these memorials of her mournful history, of the truth of sacred prophecy, and of the divinity of that Book of which prophecy is one of the most illustrious evidences; -- a demonstration conveyed by every volume of Travels and Plates, whether the author intended it or not, and often, perhaps, against his intention, into every country and into every family, where those books are read, and those representations traced. "Behold I am against thee, and against thy rivers, says the divine oracle by Ezekiel; "and I will make the land of Egypt utterly waste and desolate. -- I will also destroy the idols, and I will cause the images to cease out of Noph, and I will make Pathios desolate, and will set a fire in Zoan, and will execute judgments in No, -- and the pomp of her strength shall cease." Every topographical description of Egypt is a comment on these awful denunciations; nor does her history afford a less striking evidence, in full force to the present hour, of the exact and striking accomplishment of the word of God:-- " It shall be the basest of all kingdoms; it shall no more rule over the nations; there shall be no more a prince of the land of Egypt." How unlikely were these events when Ezekiel wrote; and what but the eye of divine prescience could discern them in the dark and distant future! Egypt was then in the full pride and glory of her greatness, the second kingdom, at least, among the existing kingdoms of the earth; possessed of great natural advantages to repel invaders, and to secure her throne for a succession of her natural princes. Shortly after this prophecy, she fell under the conquering and desolating arm of Nebuchadnezzar; and the Persians,

Macedonians, Romans, Saracens, Mamalukes, and Turks, have followed its the train; -- no "Prince of the land of Egypt" has ever had dominion, since the Babylonian conquest!

To give to those of our readers, who have not directed their attention to Egyptian antiquities, some view of the magnificence of the temples of ancient Egypt, and the astonishing labor and cost at which they were erected, we extract the following particulars from the description of the temple of Dendara, or, as it is sometimes written, Tentyra.

"Advancing about a hundred paces over the ruined brick huts, we arrived at the celebrated and beautiful temple of Dendera. This intervening space is called the dromos or course. In some of the other temples, it is enclosed by a high wall on each side, joining the propylon to the temple, and lined with rows of columns covered in above, forming a delightful piazza for reposing in the shade: in this space were usually exhibited the most entertaining juggles of pagan idolatry.

"The facade of the temple is rich and imposing, and carved with a vast profusion of sculptured ornaments the door is lofty, the sides of which are perpendicular. On each side of it are three massy columns, capitalled with the head of Isis Quadrifrons; they are partly received into the wall, the base is concealed by rubbish, the shaft consists of several stones, and the top is surmounted by the head of a female, coifed in a Romanized Egyptian headdress, which passes over the forehead like a turban. The top of the column spreads out into a molding above it; and the space above the column, which in Greek buildings would be occupied by the triglyph over the top of the column, is here occupied by the front of an Egyptian temple, with perpendicular or Grecian walls, containing representations of people, some of them in masque, and others not, performing rites of devotion in honor of the goddess Isis, in the character of Diana. Down the sides, the frieze is filled with representations of Isis and Osisis, seated on thrones with their sceptres in their hands, the one alternately taking precedence of the other, and presented with offerings accordingly. Over the front of the columns, and on the intercolumniary space upon the walls, the whole is covered with similar representations, with serpents, and globes, and hieroglyphics.

"On the cornice is a representation of the sun, under the appearance of a globe surmounted with serpents and wings, from which issue streams of light on the objects beneath, and frequent repetitions of the hawk, the emblem under which that glorious luminary was worshipped.

"Passing within the pronaos, the ornament of the globe with wings and serpents is continued along the middle of the ceiling, and alternates with the sacred vulture with outspread wings, and a broad feathered sceptre held by a ring in each foot; the vulture was queen of the air, sacred to Isis or Juno. There are twenty-one figures along the ceiling; they begin and end with this magnificent representation of the vulture, the guardian genius of the kings and heroes of Egypt. On each band are three rows of columns, with three columns in each row, making in all eighteen columns, which occupy the body of the pronaos. The columns are of the same description with those in the front of the temple, each of them being surmounted with a head of Isis Quadrifrons, and covered with hieroglyphics and large-sculptured figures of the gods and goddesses receiving offerings from the priests, as on the outside of the temple. The interior of the wall is ornamented with the same subjects; so that in whatever direction the eye of the spectator is turned, it is constantly met by the representation of objects connected with the mythology and history of the country. The most interesting devices, however, are those portrayed upon the ceiling, which is

divided into seven compartments by the six rows of columns already mentioned. The middle compartment has been described above as containing the representation of two of the most beautiful and interesting objects of Egyptian worship; the winged globe and the sacred vulture. The other compartments are equally filled with objects of their idolatrous devotion; so that the whole ceiling may be regarded as a pantheon, in which all the cotemplar deities and their attendants are portrayed, and which would form a most impressive and magnificent object of contemplation, were the continuity of the whole not broken into compartments by the rows of columns that are necessary for the support of the roof." (Vol. i. pp. 187-191.)

Leaving the pronaos we entered the temple, which we found very much choked up with sand and stones. The first apartment has three columns on each hand, all covered with sculpture and hieroglyphics, and surmounted at the top like those already mentioned with the head of Isis Qaudrifrons. The walls behind the columns are equally enriched, so that there is not a spot that the eye can rest on, but addresses to the mind a tale of interest and wonder: though no man can read or unfold its precise meaning, yet each forms to himself some conjecture of the story, and is pleased with the Constant exercise of his mind. Passing on, we entered another apartment which has no columns, but the walls are decorated in the same manner; after which we moved into a third, which was equally so, and from which passages go off to small handsome side-chambers, equally ornamented with figures and stars, and hieroglyphics, and a sort of chain-work along the ceiling, which is blue; the passage so the right leads to an easy and handsome stair, by which to ascend to the top of the building we continued our way, however, straight forward, and entered another chamber, in the center of which stands the sanctuary, or holiest apartment, all of them rich in sculpture and hieroglyphics. Never did I see a greater field for thought and reflection, and never did I regret more the want of time, than in visiting the superb temple of Dendera.

"Having finished our examination of the chambers below, we crawled through a passage that was much obstructed with sand and rubbish, and arrived at the stair formerly mentioned. The steps are thin and broad, and the ascent is remarkably easy, and nearly of the same angle of inclination as the passages in the pyramid already mentioned. On each side, the staircase is adorned with large sculptured figures of Osisis, Isis, priests, and sacred boats, arranged in procession, hieroglyphics, and other ornaments: no part is without its decorations; every thing seems to speak and move around you, and is so different from what a person meets with in any part of Europe, that the mind is astonished, and feels as if absolutely introduced to beings of olden time, to converse with them, and to witness the ceremonies by which they delighted to honor their god." (Vol. i. pp. 204-206.)

The ceilings on parts of this splendid remain of former but unsanctified grandeur, are in a state of preservation, and are covered with slurs and representations of animals, men, &c. One of them constitutes the so much talked of Zodiac of Dendara, on which the infidel philosophers of France endeavored to found an argument to overturn the chronology of the Scriptures. The Opinion was no sooner published than admitted at once among the scientific unbelievers of all the countries of Europe. The extravagant chronology of China and the Hindoos had grown into some disrepute; but the believer in his Bible was now confidently referred for confutation to this relic of the astronomy of the most scientific people of the ancient world, which, in conjunction with that of another temple at Esneh, was held to be an inexpugnable refutation of the notions of Christendom, on the subject of the world's duration. Dr. Richardson, after a minute examination, pronounces it as

his opinion and offers what appear to be very cogent reasons, that it is "not a Zodiac at all; but altogether mythological." He entertains the same opinion of that in the temple at Esneh, on which he remarks:--

"Different devices, resembling those at Denderah, are introduced on the ceiling, between the rows of columns; and between the last row and the wall on each side, are represented what have been called the twelve signs of the zodiac. The figures said to represent the signs are the same with those at Denderah; but the number of stars on the ceiling are much fewer, and the decorations and arrangement are different. Here the ascending signs begin with Pisces and end with Leo; at Denderah they begin with Aquarius and end with Gemini, or, as expositors will have it, the Beetle. Here the descending signs begin with Aquarius and end with Virgo, between which and Leo there is a Sphinx; at Denderah the descending signs begin with Capricornus and end with Leo. From the summer-solstice, here supposed to be in Virgo, it has been concluded that this zodiac or ceiling at Esneh is 2145 years older than at Denderah, where it is in Leo, and that it was constructed 6000 or 7000 years ago. Another philosopher, not satisfied with the antiquity ascribed to it in this account, asserts that the zodiac at Esneh was constructed when the summer-solstice was in Capricorn, which was only 14,000 or 15,000 years ago I have already stated my reasons for regarding the ceiling at Denderah as a representation of the mythological beings and devices of the Egyptian Pantheon. The same observations apply with equal force to that which has been called the zodiac at Esneh. These I shall not, in this place, either repeat or enlarge. But in reply to the charges of prejudice and superstition which the abettors of the French philosophy have brought against the believers in the chronology of MOSES, it may be remarked, that the most undiluted fanatic who kisses a wooden saint for salvation, or presents a golden heart to the Virgin Mary for safety, is not more credulous and absurd in his practice and belief, than are such philosophers. All this the history of human science and opinions sufficiently testify, from the days of Thales and Aristotle to the days of Locke and La Place. The French philosophers themselves, Barokhart, Visconti, and Depuis, differ from one another, in no less a period than from 2000 to 8000 years; and cannot state, on sufficient grounds, what they would have the world to believe, or what they themselves believe to be the truth. Yet they would ask mankind to surrender their belief in the chronology of Moses, and believe what? *Esopé ne dit pas*; wise men do not inform us. So far from believing that the zodiac at Esneh was constructed 7000 or 15,000 years ago, I believe that it is no zodiac at all, and that then the world had no existence." (Vol. i. pp.311-313.)

Dr. R., we may observe, is not alone in the opinion, that the representations at Dendara and Esneh are not Zodiacal. In the supplement to the Encyclopedia Britanica, Art. Egypt, it is stated, that the whole representation is much more of a mythological than of an astronomical nature; and Monsieur Champillion, who has devoted him self to the study of Egyptian monuments, for the purpose of obtaining a key to these hieroglyphics, has lately observed, "that the bold explorer of the monument of Dendara is liable to mistake an object of worship for an astronomical character, and to consider a representation purely symbolical as the image of a real object, and a part of the picture before him." Allowing, however, even its astronomical character, it, at length, is found to prove nothing. In a memoir on this Zodiac, lately read by M. Biot, an able French Mathematician before the Royal Academy of Science, he fixes its date at 716 years before Christ. The whole is in proof of the readiness with which unbelieving minds catch at every shadow, in order to fortify themselves against conviction; a temper of mind which argues that they are not inquirers after the truth of the Scriptures, but have ranged themselves in direct hostility against them. It may serve to

put our reading youth also on their guard against those plausible objections to the word of God, which are so often raised on pretended scientific authority.

As the study of the Egyptian antiquities now employs so many minds, and the attention of the public will be constantly called to discoveries in this vast field, yet but scarcely entered upon; it will not be uninteresting to extract a few passages from our author's chapter on the Deities of the Egyptians, the figures and symbols of which occur so constantly on their monuments. Some knowledge of the mythology of ancient Egypt is necessary to make these so intelligible, as to give interest to the specimens which are now collected in our National Museum, or which are represented in the plates which usually accompany books of Travels. Full information must be sought in works written on the subject; but the chapter devoted to it by our Author will be found very useful. We can, however, only select a few notices.

"Egypt has been called the granary of the world; and if we look at the Pantheon, we shall find that it has been nearly as fertile in gods as in grain. Every little district, nay, almost every little town, had its temple or temples, the walls of which were covered, within and without, with representations of their gods and goddesses. Every element of nature was laid under contribution; spirit, fire, water, earth, and air, were all converted into gods; and every living thing, about which a cunning priest could invent a story that would gain him a shilling, was dubbed a god, elevated to the Pantheon, maintained while alive at an enormous expense, and buried with suitable pomp and splendor after its death. Men and women, bulls and cows, rains and goats, dogs and cats, snakes and frogs, hawks and other birds, fishes and beetles, all were worshipped either universally or in their respective districts." (Vol. i. p. 221.)

"The Sun appears to have been the first grand object of the idolatry of the ancient Egyptians; and its emblem, the globe surmounted with serpents and wings, is by far the most splendid exhibition on any of their temples; it generally occupies the center space immediately above the doors, on the gateways, the entrance of the temple, the center space along the ceilings in the pronaos, and the same over the top of the different doors in the interior of the temple. As an object of adoration, it appears to have been differently named, at different times, Rhre, Phre, ON, Osiris; with many modifications, as Amun, Djom, Horus, Harpocrates, Serapis, &c.

"Latterly Osis became the principal male divinity above all the rest, who were, comparatively speaking, but his servants or attendants. His images are dressed in the splendour of light, a white flame-coloured red robe, without shade or variety of color, intimating the pure and bloodless nature of the deity; his face is black like the river of Egypt, or blue like the azure sky in which he shines. His name is sometimes written Hysiais, which means the wetter; he is the president of humid nature; all moisture and fertility proceed from him; the Nile is the effluence of Osiris, and a pitcher of water is always borne that in the processions in honor of him. His soul resides in the sun, which originally sprung from moisture itself, and feeds upon it still; water is the first principle of all things, and Oceanus and Osiris are the same, and, like Isis, may be said to have come from themselves. Hence, in the Egyptian mythology, the sun does not ride round the world in a chariot drawn by winged steeds, reined and driven by Apollo, as is fabled by the Greeks and Romans, but sails perpetually round it in boats. In the processions the gods are always represented standing in boats drawn by ropes, or carried on men's shoulders. He is frequently represented by a hawk, because this bird, we are told, exceeds all others in quickness of sight, and

velocity of flight; he was worshipped at Heliopolis under the form of a bull, which was jet black, and called Mnevis, and at Memphis under that of a spotted bull, called Apis. Osiris is also frequently represented with a hawk's head and human body, seated on a throne, armed with the sceptre and handled Tau, attended by Isis or Buto, and presented with offerings as above described. He is likewise represented with a wolf's head; but very little is known of him in this character, saving it is stated that after his death he came from below in the disguise of a wolf, and assisted Isis and Horos in defeating Typhon. He is also represented with a dog's head, and he is then called Anubis, who is said to be his son by Nephthy, and represents that bounding ray between light and darkness which is called the horizon. He is exhibited of a golden color, which is typical of the glow of the morning and evening sky; two cocks were sacrificed to him, one white, and the other of a saffron color. Osiris is also represented with the heads of other animals, attached to the human body and various animals besides the bull have been worshipped at his representatives; the crocodile, the goat, the weasel, the beetle, &c., all of which are still seen on the temples and tombs of Egypt.

"The next of the Egyptian deities is Isis. Isis, in Egyptian mythology, is the whole of the visible world. Her soul resides in Sothis, the dog-star, indigestive of her prolific nature. She is the ruler of the night, and her head is crowned with the moon, encircled with spreading horns. She is also the ruler of the waters. She holds a round-headed staff, or lotus-headed sceptre, in her right hand, and the handled Tau, or cross, in her left; the sceptre is not cleft at the lower end, like that of Osiais. Sometimes she is represented with a handsome cow's head and a human body, in which case she is generally confounded with Io, whose metamorphosis is told by Ovid; but her most general appearance is that of a human body, with a human head surmounted with the moon and horns, as above described." (Vol. i. pp. 228-240.)

"Horus is another of the Egyptian deities, supposed by some to be the god of husbandry, and the same with Dagon. He was the son of Osiais and Isis, and was nursed by Latona, or Buto, in the marshes at Butos, where a continual verdure clothed the soil, while it died in other parts for lack of moisture in the winter season. He is understood to represent the summer sun; and is commonly represented as a boy, or youth, and distinguished by a lock of hair plaited, and falling down behind his ear upon his neck. He frequently carries the sceptre of Osiris, is often in company with Isis, and is presented with offerings: in the accounts of Egyptian mythology, he is frequently confounded with the sun; and was the son of Osiris, as Apollo was the son of Jupiter.

"All of these were agathodemons, good gods, whose delight and pleasure it was to benefit mankind. But, opposed to them, in the Egyptian mythology, were two evil, or wicked demons, whose object and great delight was to destroy and counteract all the salutary and beneficent operations of the good. What a horrid pair! -- they were well matched, husband and wife; called Typhon and Nephthe. The word thphon, according to Plutarch, is Grek. In the Egyptian language he was called Seth, meaning thereby a domineering and compelling power, Babyn, and Smy, restraining or hindering, opposition and subversion.' (Vol. i. pp. 244-246.)

"As there was in the Egyptian mythology a male and female principle of good, so there was also a male and female principle of evil, and Nephthe, or Nephthys, was the wife of Thyphon. In forming the male principle of evil, the Egyptians have taken the most distorted possible figures of a man; but it seems they could not find any thing sufficiently disgusting in the shape of a human

female to answer their idea of the female principle of evil, and some demoniac fancy composed this unsightly monster; but in justice to her, it must be observed, that the point of monstrosity she is not further removed from Isis than Typhon is from Osiris.

"Neith, synonymous with Minerva, the goddess of wisdom and prophecy, was worshipped at Sais in the Delta.

"Cneph. Plutarch says the inhabitants of Thebus do not acknowledge those to be gods who were once mortal; for they worship their god Cneph only, whom they look upon as without beginning, and without end; and are for this reason alone exempt from that tax which is levied upon all the rest of their countrymen towards the maintenance of their sacred animals. Had they added to this, that he was without form, we should have joined in the eulogies that have passed upon the wisdom of the Theban priesthood. But their god was a serpent, which is frequently seen painted upon the wall in the ancient tombs; sometimes whole chambers are covered with painted serpents, sometimes elevated upon human legs and feet, with one, two, three, four, or five heads. The obelisks were sacred to the serpent, and intended to represent him erect, looking at the sun. The Theban was a small horned serpent; they were nursed with unceasing care, and when they died they were buried in the temple of Jupiter; their sepulchres have not yet been discovered.

"Phath, Hephestus, or Vulcan, was the element of fire in a good sense. Ether, or the disposing spirit that spread his wings over the globe, was worshipped at Memphis, and considered as one of the most ancient deities; but we know not under what form he was represented.

"Djom, or Hercules; another name for Osiris, or the sun in the vernal season. Form unknown.

"Mendes, Mentés, Anteus, or Pan, Shmoun. Under a figure of a man with a goat's head and feet, a licentious deity, worshipped at Mendes; one of the characters assigned to Osiris. It occurs frequently on the temples, less so on the tombs.

"The Nile. Worshipped under the symbol of a bull.

"Thoth or Taout, Hermes or Mercury, the god of science and art, typified by an ibis, and generally represented by a human body with the head of an ibis.

"Tausertho, or Esculapius, the god of physic, related to Horus or Appolo; very little is known of him; I do not know under what figure he was worshipped, nor if his staff were entwined with the serpent.

"Ares or Mars, was worshipped at Papremis, but I do not know under what form. The crocodile was worshipped at the lake Moeris; the lion, at Leontopolis; the pike, at Oxyrhimbus; the eel, the chenelopex, or sheldrake, the phoenix, sacred to Osiris; the cat, sacred to Bubastes; the hippopotamus, sacred to Mars; the ichneumons, and dogs, and many other animals, which it is unnecessary to name, did the Egyptians worship; and we are assured by Diodourus Siculus, that they would rather eat a piece of one another than a piece of any of these sacred animals." (Vol. i. pp. 250-256.)

Well may we say with our Author, "From what a farrago of blasphemous absurdity, has Christianity delivered us!"

The valley of Biban el Melook was visited as soon as possible after the arrival of the party at Thebes. Here the splendid subterranean tombs of kings, whose names have perished notwithstanding all their care to preserve them, are excavated in the mountain. The valley itself, says our Traveller, is a most dismal looking spot, and the entrances to the tombs look like the entrances into so many mines; and were it not for the beautiful remains of ancient art which lie hid in the bosom of the mountain, it would scarcely ever be visited. Diodorus Siculus states the number of these tombs to be forty-seven;

Before Mr. Belzoni began his operations in Thebes, only eleven of these tombs were known to the public. From the great success that crowned his exertions, the number of them is nearly double. The general appearance of these tombs is that of a continued shaft or corridor cut in the rock, in some places spreading out into large chambers; in other places, small chambers pass off by a small door from the shaft. In places where the rock is hard, the entrance is flush with the general surface of the rock, and is rather larger than the entrance into an ordinary mine, being about six feet wide, and eight feet high; in other places, where the rock is low and disintegrated, a broad excavation is formed on the surface, till it reaches a sufficient depth of solid stone, when it narrows, and enters by a door of about six or eight feet wide, and about ten feet high. The passage then proceeds with a gradual descent for about 100 feet, widening or narrowing according to the plan or object of the architect, Sometimes with side-chambers, but more frequently not. The beautiful ornament of the globe with the serpent in its wings, is sculptured over the entrance. The ceiling is black with silver stars, and the vulture with outspread wings, holding a ring and a broad-feathered sceptre by each of his feet, is frequently repeated on it, with numerous hieroglyphics, which are white, or variously colored. The walls on each side are covered with hieroglyphics, and large sculptured figures of the deities of Egypt, and the hero for whom the tomb was excavated." (Vol. i. pp.266, 267.)

It was of one of these tombs that Mr. Belzoni exhibited his splendid model in London; and of the original, Dr. Richardson gives a large description. That the King for whom it was formed with so much labor and cost has been ascertained, appears very questionable; and the author more than doubts the construction put by Mr. Belzoni upon the supposed procession of captive Persians, Ethiopians, and Jews, which was imagined both to afford a key to the name of the Sovereign here interred, and to confirm a part of Biblical history. We were ourselves very sceptical as to this explanation, when we visited the model in London, because none of the groups had the air of captives; and we rather conceived the whole representation to be that of a religious procession. This is the view taken by the Author; and it agrees with every other part of the designs, which are obviously mythological.

The frequent introduction of the Serpent into these representations must have been noticed by all; and may deserve some remark. Many writers, and all indeed who have been most disposed to put a favorable construction upon Paganism, have considered the introduction of the serpent into mythological representations as wholly symbolical; sometimes of wisdom, and when formed into a circle, of eternity. We are not disposed to deny the symbolical use of this reptile. The beautiful

emblem which so often occurs in the Egyptian temples, and especially over the doorways, -- the globe with serpent and wings, -- may be an emblem of the glorious sun, spreading his rays over nature, and "supported and directed in its course by the eternal wisdom of the Deity; "or rather, according to the interpretation which the Egyptians would, in that case, put upon this symbol, by the wisdom of Osiris. The serpent may have furnished other symbols of a moral import; but we are to suspect such interpretations in many cases, and we have the evidence of our senses on which to deny them in others. For many of the ceremonies and idol-forms of the Hindoo religion, philosophic speculators at home have invented not only innocent, but even sublimely moral interpretations; but when these were mentioned to the Brachmans, the Priests of that religion, it was rather unfortunate that they had never before heard of them, and took every thing in its grossest sense. This is true of many of the interpretations of serpent sculptures and paintings. Nothing is more certain than that Ophitria, or Serpent worship, was a large branch of ancient superstition, and that it continues in some pagan lands to this day. The serpent was therefore the consecrated visible representation of some acknowledged deity; and to perceive that he was a most malevolent one, we have only to look on Belzoni's plates, or models, where huge serpents, accompanied by dissevered human heads, are seen in frequent collocation. This indicates the horrible practice of human sacrifice among the ancient Egyptians. But this is put out of all doubt by a plate in the work before us, which represents a part of this newly-discovered tomb.

Here we are also presented with an exhibition which it would be more agreeable to my feelings to hide from the light, and cover with the veil of eternal oblivion; but truth must be told; here a human sacrifice stares us in the face. Three human beings rest upon their knees, with their heads struck off; the attitude in which they implored for mercy is that in which they met their doom; and the serpent opposite erects his crest on a level with their throats, ready to drink the stream of life as it gurgles from their veins: the executioner brandishes the ensanguined knife, ready to sever from the body the heads of the three other unfortunate men who are lying prostrate, and held by a string behind him. The Christian's yoke is easy, and his burden is light. See what paganism exacted from its votaries'." (Vol. i. p. 299.)

Whom then can the Serpent represent but him who was "a murderer from the beginning," and by whose agency all the evils which afflict mankind were introduced into our world? This confirms, too, the scripture account of the serpent being the instrument by which the mischief was effected. Thus, under his own appropriate emblem, as an insidious destroyer, was the Devil worshipped from fear, after men had renounced the knowledge of God, and faith in him; and thus does the scientific ancient Egyptian agree with the uncivilized Negro in Africa, in paying divine honors to the Destroyer. So literally is the scripture to be taken, "They sacrificed to devils, and not to God;" and so truly is Satan "the God of this world," according to the Apostle Paul, who, doubtless, principally referred to the power he had obtained over men by means of a gloomy or a licentious idolatry.

(To be continued)

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

[N.B. The insertion of any article in this List is not to be considered as pledging us to the approbation of its content, 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.)

The Christian Family's Assistant, in Four Parts; containing a Discourse on Prayer, Hymns for Family Devotion, Forms of Prayers, and Essays relating to Domestic Life. By the Rev. H. L. Popplewell. 8vo. pp. 540. 10s. 6d.

Clavis Philologica New Testament, Auctore M. Christ. Abraham Wahl, Verb. Div. apud Schneebergenses, Ministro primo. Lipsiae, 1822. 2 vols. 8vo. pp. 1137. (Imported by Bohte.) -- This is a very useful Greek and Latin Lexicon for the New Testament: it is expressly designed for those who cannot afford to purchase Schleusner's well known Lexicon. The author professes to have diligently availed himself of every critical help he could obtain, and to have avoided that excess of philological speculation, which, unhappily for inexperienced students, is too often found in Schleusner's work. [On this subject see our Number for January, p. 39.] Mr. Wahl's book is neatly printed, and the typographical execution of the fine copies is beautiful.

Ode to the Memory of the Rev. J. Owen, late Secretary to the British and Foreign Bible Society. By a Member of a Bible Association. Post 8vo. price 6d.

A Help in Time of Need, or Sixteen Plain and Practical Sermons, for the Use of Families and Country Congregations. By John Bryant. Second Edition. pp. 208, 2s. 6d. bds. -- These sermons answer to their title; they are "plain and practical" and, we may add, pious and judicious. The subjects are important; and whether read in the "family," or in the "country congregation," -- or lent to those who want instruction in divine things, they will, by the blessing of God, if seriously perused, or heard, be found useful. Their cheapness is an additional commendation; and to accomplish that end, they have been closely, but clearly printed. A Catalogue of Greek and Latin Classics, in which will be found the most important Editions (in chronological order) that have appeared in this Country, and on the Continent, the principal Lexicographical Work, &c., with their prices. By S. Naves. Price 2s.

An Impartial Account of the United States of America: from Materials collected during a four Years' Residence. By Isaac Holmes, of Liverpool. 8vo. 12s. bds.

Baxter's Practical Works. Vol. VII: containing "A Treatise of Conversion, " A Call to the Unconverted, and "Now or Never." 8vo. pp.590. 12s. bds. -- We must content ourselves with the mere announcement of this volume, and with the repetition of our hearty recommendation of this new and handsome edition of Baxter's Works; -- only adding the testimony of an American Writer, which just now happens to come in our way, on the peculiar excellencies of Baxter as an Author. "Baxter, while, he opens your understanding, and makes you think and reason, winds around your heart, makes ashamed of sin, and forces you to pronounce condemnation upon spiritual sloth; and, if you be not past hope, awakens all your faculties to holy meditation and prayer."

Horae Theologicae; or, a Series of Essays on Subjects interesting and important; embracing Physics, Morals, and Theology: written in conformity to the Rules of the Church Union Society of St. David's. By the Rev. David Lloyd, Vicar of Llanbister. 8vo. 12s. bds.

Twenty Discourses [on Scripture-Difficulties] preached before the University of Cambridge, at the Hulsean Lecture in 1822. By the Rev. C. Benson, A. M. 8vo. 12s. bds.

W. Baynes and Son's Catalogue of Old Books for 1823: Part I. 2s. 6d.

Travels in the Northern States of America, particularly those of New England and New York. By Timothy Dwight, late President of Yale College. 4 vols. 8vo. with Maps, 21. 2s. bds. -- This Work having been published only a few days at the time of our going to press, we have not had leisure to examine minutely its ample and varied contents. But we have seen enough to excite high expectations of finding, on a careful perusal, a rich repast of original information and interesting remark. We shall probably take a future opportunity of reporting or opinion respecting it.

The Report of the Wesleyan-Methodist missionary society for 1822. 8vo. pp.152.

Services at the Ordination of the Rev. James Parsons, in York; by the Rev. Messrs., Vint and Parsons, sen., and Dr. Raffles. 8vo.

Twenty Sermons. By the late Rev. Henry Martyn, pp. 452. 10s. 6d. bd. -- ineten out of these "Twenty Sermons" are posthumously published; and need some portion of the indulgence reasonably conceded to works of that description. Yet the Editors have, by this Volume, conferred a real obligation on the religious world. Whoever has read the "Life" of the sainted Martyn, will peruse with much interest these literary remains of a man so gifted, and so devoted to the cause of Christ. There are many passages to which we, indeed, must object, as containing Calvinistic peculiarities, Sometimes very dangerously stated, or as implying low and strangely unscriptural views of the degrees of abiding consolation, and holiness of heart, to which all Christian Believers ought to aspire, and which it is their own fault, if they do not by grace attain. Yet, in other places, (with what consistency we are not now anxious to inquire,) evangelical privileges are very clearly recognized and delightfully exhibited. In treating on the general doctrines and duties connected with spiritual religion, Mr. Martyn discovers great power of vigorous conception; and expresses his thoughts in language chaste and simple, but eminently forcible and suppressive. His ministerial fidelity is highly exemplary to all preachers. Without modish refinements of truth, or cowardly circumlocutions for the sake of pleasing "ears polite," and yet without vulgarity or coarseness, he inculcates, with an earnestness and a frequency not often equalled in Sermons from the modern Press, the absolute necessity of Justification by faith, and of being "born again of the Spirit." He strongly insists on the tremendous danger of stopping on the wrong side of that broad line of discrimination, which separates death from life, the state of nature from the state of grace. On this infinitely important topic, the lamented HENRY MARTYN was no trimmer; nor did his " trumpet give an uncertain sound." Many passages display considerable beauty and originality; and we regret that we have no room for quotation. On the whole notwithstanding our strong disapprobation of some sentiments, referred to above, we have read these sermons with uncommon satisfaction; -- arising partly, perhaps, from feeling that they afford a striking and pleasing illustration of the

Author's own character, as a Christian and a missionary, by a luminous exhibition of those evangelical principles and holy affections, which were the elements of all his excellencies, and by which alone virtues, and labours, and sacrifices like his can be originated and sustained.

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10 -- CHRISTIAN RETROSPECT

Of General Occurrences Interesting To Those Who Fear God,
On Account Of Their Influence On Religion,
Or On Public Morals And Happiness.
(To be continued occasionally)

No. X. -- Meeting Of Parliament. -- Threatened War Between France And Spain. -- Light Afforded By The Scripture -- Doctrine Of Providence, And Of Christ's Kingly Office, On The Present State And Final Issue Of Public Affairs.

Parliament has again assembled; and that at a crisis, and in a state of things, so peculiar, and so pregnant with events, as to merit serious consideration, and to demand the earnest prayers of all who acknowledge God, that our own national councils, and those of other states, may be specially over-ruled and directed.

The sound of that jarring word WAR is again heard; and the continental journals are filled with the details or reports of the march of troops. It had indeed been idle to dream of uninterrupted peace in a wicked world. The passions from which war springs are not yet put under control by the influence of the Gospel; -- that only power to which they will ever give place, though philosophy should argue more powerfully, and poetry weep more affectingly, than they have ever yet done. The "kingdom of righteousness" is the kingdom also of "peace," and the only kingdom which is so. It is set up in the world, and is going on in its silent but powerful course of moral subjugation. But it is not established generally in the hearts of the people of nations professedly Christian; and of each of them it may be said, "What hast thou to do with peace?" We had indeed hoped that the interval, as to Europe, would have been longer: and we still hope that, as to our own beloved country, the prayers which at this period will be offered may avail to the averting of so great a calamity; and that, as we are disposed to peace, we may not be drawn into a vortex whose future sweep cannot be measured.

The pretence set up by France for her resolution to carry the scourge of war beyond the Pyrenees, and to inflict it upon a people who have broken from the yoke of civil and religious thralldom, has been protested against by the British Government; whose exertions to prevent so unjustifiable a pleasure have been anxious and assiduous, and, though hitherto unsuccessful, are, it appears, yet continued. The hostile interference of one nation with the strictly internal concerns and civil changes of another, (the aggression with which France is chargeable in her conduct towards Spain,) has been condemned in the Speech from the Throne; and its injustice has been marked in the strongest terms by the voice of all parties in the British Parliament. with the sentiments of particular speakers we have no concern; but it is most gratifying to a Briton and to a Christian, to see the principles of international righteousness as with one voice, so advocated, and the madness of ambition, and the criminal love of power, so rebuked. We are indebted for this to a

generous and enlightened freedom, founded upon public virtue, as we owe that to the free diffusion of the principles of Christianity. The reiteration of such sentiments before Europe, by such a legislature, cannot but serve to impress the principles of justice and moderation upon the country itself: and whether they shall now be listened to by the great Continental Powers, or not, the British Senate still stands as the "light of the world" for principled and honourable policy; and to that light even those Powers may more obediently turn, when they shall have drunk more deeply of the cup which they themselves have mingled, and are filled with their own devices." By sufferings, nations, as well as individuals, "come to themselves," when the judgment is for correction and not for destruction.

There is a consideration which frequently affords much assistance in tracing the direction of the divine footsteps in Providence, and the advantage of which can be enjoyed only by one who views all things (not atheistically excluding public affairs) by the light of the Revelation of God. It is found in the office of Christ himself, as "Lord of all," as He to whom "all power is given in heaven and in earth." The gift of the Father to him is the gift of this universal kingdom; but as to earth, it was, when given, in a state of rebellion, and still remains, in great part, in the same opposing position. Many past ages have been ages of judicial dereliction, as to nations; with the occasional occurrence of "days of the Son Of Man." There is, however, a time approaching, when he shall "take his great power, and reign." But though to all purposes of individual salvation this power is secret and spiritual, in the removing of what "letteth out of the way," it is visibly gubernative, controlling, and often destructive. It sweeps in whirlwinds; bursts forth in earthquakes; desolates in pestilences; burns in wars; and heaves in revolutions. We are, perhaps, sometimes too apt to forget that it is a part of His regal office, to whom this dominion is given, to break the nations "in pieces like a potter's vessel," and to scatter them into fragments. We see this exemplified in the breaking up of the ancient Roman Empire, which was done in judgment. We see it, in our own day, strikingly displayed in the violent separation of the Spanish and Portuguese Dominions in America from the Parent-Countries, and their division into numerous distinct states. This appears to be done in mercy. We may live to witness the stroke of the "rod of iron" upon the Turkish Empire; but if not, there it must one day fall. Its stroke will be felt by all combinations which are against the Lord, "until that which letteth be taken out of the way." The contest is, however, such, that the opposing powers are sometimes allowed to gather strength, and to shout victory; but it is the shout of the men of Ai, who cried, "They fly before us, as at first;" and this retrograde motion may continue, -- but only until Joshua "stretches out his spear." Political convulsions and wars were joined with a deeper agency in rescuing a part of Christendom from Popery at the Reformation. In what remained to the dominion of the Beast, its own obstinate exclusion of light and reformation helped to create a body of infidels, and violent men, who, at the revolution in France, broke forth, and shook it to its center. The punishment fell upon the apostate faction in turn; and now the opposite extreme predominates. But these oscillation's are too violent not to be destructive; they are those of an earthquake, by which the joints of the best-compacted masonry are loosened, and the firmest foundation is made false to its trust. "Be still, and know that I am God."

Recent events, the aspect of Europe, and the progress of opinions of different kinds, must convince us, that one peculiarity of the present age is, that two powers, both adverse to God, and as adverse to each other, are in conflict. On the one side is a false and corrupted Christianity, which fosters absolute dominion in states over the bodies and souls of men, in order to shelter and

maintain itself. On the other hand, we see a despising of dignities, a proud and unsubmissive spirit, an appetite for change almost for its own sake, and a contempt of all the precepts of the Bible on the subject of civil government; dispositions always connected with open or secret, complete or partial, infidelity in religion. The latter evils are seen in too many persons among ourselves, where, from our real liberty, and privileges of every kind, a factious and tumultuous spirit is gratuitous wickedness, without palliation, and, front the passions it excites, is as destructive to the influence of piety, as it is offensive to God, when considered in the light of ingratitude to him for the greatest blessings by which a nation can be distinguished. In other countries it finds a color for its violence, though no real excuse for its principles. There, however, virtuous abuses, civil and religious, have nursed it to maturity; and if a sufficient number of moderate, and virtuous, and influential men are not found in them, domestic commotions and foreign wars must be the consequence, till the two opposing powers, arbitrary power and libertinism, have mutually weakened each other. Then will come the great season for sowing the seed of the kingdom; but, in the mean time, the duty of the humble, peaceful Christian is clear: "Blessed are they that sow beside all waters." Let our zeal for the illumination of foreign nations increase; and whether the furrow is made by the plough drawn, as the Prophet has it, "by the ox and the ass," or the soil is broken up by the pawing of the lion, let our seed be at hand, and it shall not perish in the earth.

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11 -- RELIGIOUS INTELLIGENCE

SHETLAND ISLES

Extracts of Mr. Dunn's Journal and Letter to the President of the Conference.

(Concluded from previous issue)

"Nov. 16. 1522. -- I slept last night in a little bed, in the corner of a hut; the smoke was rather disagreeable at first, for they never put out their fires at night; but balmy sleep soon his 'ready visit paid.' This morning I travelled four miles to Goster, and preached; and four miles to Burostow, and preached. I rode part of the way on a little shelty, without either saddle or bridle.

17. -- I preached three times in the Kirk of Walls. It was never lighted with candles and lamps before this evening. Many of my hearers came eight or ten miles, over dreadful rocks and chasms. May they be doers of the word, that they may be blessed in their deed

18. -- I preached in Bayhall this morning, then rode nine miles to Sandress, where I preached at five o'clock. This parish contains 550 inhabitants, and gets from the minister eight or nine sermons in a year.

19. -- I preached morning and evening in the Kirk, which was quite full.

20. -- I preached this morning in Soundness; and then took boat for Papa, an island three miles west of the Mainland, three miles long and three wide, containing 337 inhabitants. It gets

from the minister eight or nine sermons in a year, chiefly in the summer months. I preached to them four sermons.

21. -- This morning, while visiting the cottages, I accidentally called into one where I found a woman, aged twenty-seven, lying on a little straw on the stones. I talked and prayed with the poor people, and the gratitude they seemed to manifest. I shall never forget. I preached at twelve o'clock, and at five, every day in this week.

24. -- This morning I felt very unwell. Whether it proceeded from eating small tillocks, (fishes,) drinking mossy water, a change of climate, or excessive exertion, I know not. At ten o'clock I lay down again on the bed; but at twelve, the time at which I had appointed to preach, the friends came to me, saying, that people were coming from every direction to hear me, and that several had arrived from places nine or ten miles distant: so I got up and went to the church, I found it difficult to get in, -- it was so crowded. I commenced the service, still feeling rather unwell; but daring the first prayer, I, for the first time in my life, fainted, and fell backward. In four or five minutes, however, I recovered, and after walking out into the air, while the people sung a few verses, I returned, and preached from "I am he that liveth," &c. and again in the evening from Hebrews xi. 7. I only feel now a little head-ache. "Praise God from whom all blessings flow." I have preached thirty sermons in the last fourteen days, and have had, on a moderate calculation, 200 hearers each time.

25. -- I was not quite well this morning, nor was the weather very tempting; but fearing lest it should be worse, and so confine me in Sandress, which is about thirty miles W. N. W. of Lerwick, and having published to preach twice in the day, I thought it on the whole best to proceed. So I borrowed a little equuleus [sic], about forty inches high, and beg an about ten o'clock to ascend a steep hill, about a mile and half high. I got, however, to Dale, a town, as they call it, containing about twelve huts, between two high mountains, in time to preach to about 160 very attentive hearers. As soon as I had done preaching, I began to make the best of my way over the hills: the "rains descended, the floods came, and the winds blew." My umbrella was blown away out of my hands, about half a mile, and broken in pieces; night came on; I thought I should never be able to get through, but there was no place to shelter. In crossing two or three burns, or rivers, I and my pony were nearly carried away to the sea. However, by the blessing of Him whose I am, and whom I serve, after travelling nine miles over hills covered with fragments of rocks, and full of deep cavities, so that there is no proceeding five yards in a straight line, at a time, I safely arrived at Burostow, and after changing my linen, &c., which was nearly as wet as if I had been taken out of the sea, I endeavored to show to more than a hundred hearers, in Mr. Henry's parlor, the character, testimony, and translation of Enoch.

26. -- I took boat this morning for the island of Vaila. John Scott, the proprietor of the island, said that a sermon had not been preached in it for eighty years before today. We had more hearers than a large parlor could contain, most of whom sat on the carpet, and were very attentive. I returned to Burostow, and preached to a crowded house.

27. -- I preached morning and evening in the Kirk of Walls.

28. -- I preached in the morning, in the Kirk; in the evening, at Burostow.

30. -- I preached twice today.

Dec. 1. -- I preached in Bayhall this morning, and in the Kirk of Walls, in the afternoon and evening, which was crowded each time, though it is sixty feet long by twenty wide, and has three galleries.

2. -- Though it was remarkably wet this morning, yet the Kirk was almost filled with very attentive hearers. Their sobbings nearly drowned my voice, while exhorting them to cast their care upon God. I have seldom felt more in leaving any people, than I have in leaving the inhabitants of this parish, (Walls.) When I came to bid them farewell, (though not without promising soon, if spared, to come and see them again,) many sorrowed as if they were losing a first-born. May the impressions made upon their minds be lasting! I then walked two miles through heavy rain, crossed a voe [sic], and preached la Gruting at five o'clock.

7. -- I arrived safely in Lerwick about one o'clock, P. M., after an absence of about a month, during which time I have preached above sixty times. A more pleasant, and, I trust, a more useful month I have never spent.

8. -- As Mr. Reid was confined to his bed, he requested me to supply his lack of service; so I complied, and preached at eleven, two, and six o'clock.

9. -- I visited fourteen poor families, received the Tracts I gave them five weeks ago, and gave them others. The pleasure they appeared to feel, on seeing me again, I cannot describe."

Mr. DUNN closes his Letter as follows:

"I have now given you short extracts from my journal, down to this time. You may be ready to ask, What good effects have been produced by all these sermons? I should have mentioned them, as I proceeded, if I could have done it without speaking of myself. -- I only, therefore, observe, once for all, that I know several who have been deeply convinced of sin; and a few, I trust, have obtained a sense of pardoning mercy. We greatly feel the want of two things, places comfortably to contain the people, and suitable Leaders, to meet those in class, who desire to flee from the wrath to come. We have not drawn on Mr. BLANSHARD for any money since we arrived, but shall be obliged to do so soon. I intend next week to visit the parish of Dunrossness, the most populous in Shetland. It is about twenty miles from this town. When I return, I hope to furnish you with an account of the country, &c. Would you wish a Glossary of Shetland words, which I am picking up? I have already about four hundred."

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12 -- QUARTERLY FAST-DAY OF THE METHODIST SOCIETIES

The next Quarterly-Day for Fasting and Prayer, among our societies, would fall, according to our Rule, on Friday, March 28th, being the first Friday after Lady-Day. But that day happens, this year, to be what is usually termed Good-Friday; -- a time at which it is our Custom to open all

our Chapels for Divine Service, and to call the special attention of our Congregations to the great subject of our Saviour's Passion And Sacrificial Death, by Sermons appropriate to the season. This Usage, (notwithstanding the ridicule attempted to be cast upon such observances, some years ago, by a writer more eminent for his flippant and sarcastic wit, than for a devout and holy temper,) we judge to be highly expedient, and useful: and in retaining it among us, as a Body, we not only act on our own experience of what we have found to be advantageous to the interests of Truth and Piety, but in conformity, also, to the judgment and practice of the Church of England, and of other considerable Bodies of Christian People. It is probable, that the customary Services of Good-Friday will be thought to interfere, in many cases, with the peculiar religious exercises of the Quarterly Fast; and that they would, especially, prevent a sufficient portion of time from being devoted to those Meetings for Public Prayer and Intercession, which constitute one great part of the business of a Day of Fasting and Humiliation. We therefore take the liberty of asking, whether it may not be advisable to fix the Quarterly Fast, in this case, for Friday, March 21st, instead of Good-Friday? Of course, local circumstances must be regarded in deciding on this suggestion; and to the discretion of those whom it concerns, in the various Circuits of our Connection, we respectfully consign it. We trust, however, that the Fast itself, and those united supplications for the Divine Blessing on the Church and on the world, which belong to such a solemnity, will not be over-looked or neglected; and that the same good effects which have resulted of late, in various instances, from thus calling upon God, and stirring up ourselves to take hold of Him," will be largely experienced on the ensuing occasion.

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13 -- LEGAL EXEMPTIONS FROM SUNDAY TOLLS, &c.

In our Number for October, 1822, (p. 665.) we stated the substance of certain provisions contained in an Act of Parliament passed during the last year (3 George IV. chapter 126) for amending the general Laws regulating Turnpike Roads in England. At the suggestion of a friend, we now insert at length the clauses to which we then more briefly referred.

The 32d section of this Act, so far as it is material for the information of our societies, is in these words:-- "And be it further enacted, that no Toll shall be demanded or taken by virtue of this, or any other Act or Acts of Parliament, on any Turnpike Road, of or from any person or persons going to or returning from his, her, or their proper parochial Church or Chapel, or of or from any other person or persons going to or returning from his, her, or their usual place of Religious Worship, tolerated by Law, on Sundays, or any day *[Viz. Good Friday, Christmas Day, 30th January, &c., and any day of Public Fast or Thanksgiving.] on which Divine Service is by Authority ordered to be celebrated, or of or from any Inhabitant of any Parish; Township, or place, going to, or returning from attending, the Funeral of any person who shall die, and be buried, in the Parish, Township, or Hamlet, in which any Turnpike-Road shall lie; or from any Rector, Vicar, or Curate, going to, or returning from visiting any sick Parishioner, or on other his parochial' duty within his Parish."

The 33d section is as follows:--

"Provided always, and be it enacted, that so much of this Act, as directs that no Toll shall be demanded or taken from any person or persons going to, or returning from, his, her, or their proper parochial Church or Chapel, or of or from any other person or persons going to, or returning from, his, her, or their usual place of Religious Worship, tolerated by Law, on Sundays, or on any day on which Divine Service is ordered by Authority to be celebrated, shall not extend, or be construed to extend, so as to exempt any such person or persons from the payment of Toll, at any Turnpike Gate or Gates, situate within the distance of five Miles of the Royal Exchange, in the City of London, or within the distance of five Miles of Westminster Hall, in the City and Liberties of Westminster."

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14 -- ON THE NECESSITY OF CATECHETICAL INSTRUCTION

The Efforts Of Infidels

And The Prosperity Of Religion

In The Circuit Of Bradford, Yorkshire

[The following is an extract from a Letter, dated Bradford, Feb. 15, 1821. It contains some facts and suggestion, which we deem peculiarly deserving of attention; and we have, therefore, taken the liberty, which we hope the excellent writer will pardon, of giving them, publicity. -- Editor.]

"If the duty of family catechetical instruction be generally observed by our people, it will be productive of incalculable good. Under an impression of this, I have labored to promote the practice of it; and likewise have recommended to the managers of our Sunday-schools, regularly to use a catechism. In the last six months, 1500 copies of a small catechism (published amongst the Methodist Tracts) have been circulated in this Circuit.

"We have need to be up and doing; for Satan and his emissaries are zealous and active, and reprove, by their exertions to promote infidelity, the supineness of many who profess the Christian name. In this town we have upwards of 1000 in society, out of a population of 14,000, in which, perhaps, there are not above 10,000 adults. And there are hundreds of pious people connected with the Clergy of the Establishment; with the Independents, and the Baptists: so that the influence of religion is very extensive. And yet, report says, that there are in the town and neighborhood great numbers of avowed infidels. It is said, they intend to open a shop for the sale of Carlisle's Books, &c., and to circulate Tracts (as we do in our late Tract- arrangements) for the propagation of infidelity. Some of them have written notes in the margins of our Tracts, of so blasphemous and horrible a character, that I should not like to transcribe them. I trust there is in this Parish a counteracting principle that will obstruct the progress of that evil leaven.

"We are still doing well here. Most of our new converts are growing in grace, and others are coming forward. Besides filling up vacancies, we have about Eight Hundred members, in the Circuit, more than we had in the Autumn of the year 1820. To God be all the glory."

* * * * *

15 -- NEW CHAPELS OPENED

Sept. 30, 1822. -- A new Chapel was opened in the village of Redbeth, in the Pembroke Circuit, by the Rev. Philip Rawlins. We understand that the whole cost of its erection has been generously defrayed by one individual, who will not allow either his name, or the amount of his expenditure on this occasion, to be made public. A Correspondent says, that the grateful colliers and their families, on the day of opening, appeared to look at the Chapel, thus kindly provided for their use, with tears of astonishment and joy; and have since had additional reason for thankfulness to their benefactor and his excellent wife, who have begun to collect the children of their poor neighbors, with a view to administer religious instruction. Such persons are truly entitled to public respect.

Nov. 18. -- A new Chapel, twenty-seven feet by eighteen, was opened at Thringstone, near Ashby de-la-Zouch, by the Rev. Messrs. Hannah and Pinder. The cost of the erection is L150; towards which L100 have been obtained by subscriptions and collections.

Dec. 25. -- A new and commodious Chapel was opened at Whiston, near Rotherham, by the Rev. W. Hill, the Ray. T. Harris, and Mr. S. Clarke.

Jan.23, 1823. -- A neat and commodious Chapel (whose dimensions are fifty-eight feet by forty-nine,) was opened at Barnord-Centre, by the Ray. Robert Newton. On the following Sunday, Sermons were preached by the Ray. Robert Pilter and the Rev. J. Bromley. The different collections amounted to L82. 12s. 1d., in addition to about L610. previously subscribed. -- In 1764, a smaller Chapel was erected in this town, the site of which was forty-three feet by thirty-four, and was opened on the 13th of April in the same year, by the Rev. John Wesley. This old Chapel having, for some time, been too small, as well as inconvenient, the present excellent and well-situated premises were purchased, on which are erected the new Chapel, two commodious houses for the Preachers, a comfortable Sunday-School, and other suitable conveniences.

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16 -- VARIETIES

Captain Parry's Expedition

An account, though circuitously received, we are rejoiced to learn, affords fair hopes of the safety and success of the Expedition under the command of captain Parry. It is derived from Russia, and communicated to our Board of Admiralty. The particulars are, that several fishing-vessels, belonging to Kamtschatka and the Aleutian Islands, saw our illustrious Navigators of Icy Cape. The Russian Commandant (Krusenstern is the name given to the Literary Gazette) states, that on receiving this intelligence he examined the masters of the vessels separately, and that their relation of the fact agreed in every circumstance; and he expresses himself to be entirely satisfied of the truth of their report. This is great and gratifying news; for, if it be correct, which there is good reason to believe it is, then is the great geographical problem solved which has

excited so intense an interest; and to British intrepidity and perseverance is owing another of those grand discoveries which form epoch as in the history of the world. As Icy Cape has been reached from Behring's Straits; as it is indeed yearly visited by small Russian ships; all apprehension about our bold Navigators will be at an end so soon as the tidings are confirmed, and we shall only have to curb our impatience for letters from our noble countrymen, now happily, we trust, ploughing the Pacific Ocean on their homeward way. (Lit. Gaz.)

* * *

Royal Library

We have much pleasure in copying into our pages the following patriotic and generous Letter from the King to Lord Liverpool. It records one of those acts of encouragement to useful literature and science, which make Kings known to posterity with a glory, far exceeding that of victories and conquests. It is, we believe, yet undecided, whether this noble Present shall be incorporated with the national treasures of the same description, already lodged in the British Museum, or placed in a separate Establishment. In this truly princely Letter, our readers, we are sure, will mark, with peculiar satisfaction, the terms of deserved affection and respect, In which His Majesty alludes to the character of our late venerable Sovereign; whose memory an infidel Poet has recently attempted to insult, in a manner so shameless, and so disgusting to wise and virtuous men of every party.

(Copy)

"Dear Lord Liverpool,

"The King, my late revered and excellent Father, having formed, during a long series of years, a most valuable and extensive Library, consisting of about one hundred and twenty thousand volumes, I have resolved to present this Collection to the British Nation.

"Whilst I have the satisfaction, by this means, of advancing the Literature of my Country, I also feel that I am paying a just tribute to the memory of a Parent, whose life was adorned with every public and private virtue.

"I desire to add, that I have great pleasure, My Lord, in making this communication through you. Believe me, with great regard,

"Your sincere Friend,

(Signed) G. R.

"Pamlion, Brighton, Jan. 15, 1823.

"The Earl of Liverpool, K.G., &c. &c. &c."

* * *

New Watch

Mr. Fatton, of New Bond Street, has obtained a patent for the invention of an astronomical instrument, or watch, by which the time of the day, the progress of the celestial bodies, &c., may be correctly ascertained. By the new part of the mechanism of this watch, a small point is made to strike, successively, upon a revolving dial-plate, any required number of slight blows, in a second of time; this mechanism being instantaneously put in action by the pressure of the finger, produces marks upon the plate corresponding to the minute divisions of time, which marks may be referred to, after the observations are completed; and, by that means, a transit, occultation, or other celestial appearance, may be observed and recorded with a greater degree of exactness than by any other time-piece hitherto made.

* * *

Strength Of Cast Iron

From the increasing use of cast iron in the building of houses, it becomes important to learn the best method of ascertaining its strength; for, notwithstanding it is iron, it nevertheless varies extremely in quality. Cast iron varies considerably in its strength, chiefly in consequence of air-bubbles, the temperature of the molds, and the time allowed for cooling; for if the cooling takes place slowly, the iron becomes much tougher than when it is cooled rapidly. Cast iron, too, ought always to be annealed. One of the best tests of the quality of such iron is to strike the edge of it with a hammer if it make a slight impression, denoting some degree of malleability, the iron is of a good quality; but, if it fly off in fragments, without any sensible indentation, it is hard and brittle, and not to be relied on. In a large beam of iron, it must be remembered, that different parts will be often of different qualities, depending upon their situation in the mold.

* * *

Suspension Piers

Captain Brown, the Architect of the Suspension Iron Bridge over the Tweed, has applied the same suspension-principle to the construction of Piers, and is erecting one at Brighton. The plateau is suspended from chains, which hang from pier to pier; and the piers themselves, consisting of separate iron bars, are of course, as such, exposed to a very slight action of the water. This plan of erecting piers is of the highest importance; for many parts of our coasts may, by this means, be rendered accessible to navigators, and convenient for commerce and communication; while the expense of repairing and re-building stone piers will be prevented.

* * *

Manufacture Of Glue From Bones

Mr. C. Yardley, of Camberwell, Surrey, has obtained a patent for the manufacture of glue from bones, by the employment of steam at a high pressure, which is conveyed into a closed

globular vessel, containing a quantity of bones, by the action of the steam on which the gelatine is extracted, which is afterwards clarified, evaporated, and dried upon nets in the ordinary manner, so as to become the glue of commerce.

* * *

Method Of Casting Stereotype Plates, By M. Didot.

This method consists in striking moveable characters (cast of a composition hereafter to be described) into lead, without the assistance of heat. Moveable characters formed of that composition, cast in the usual manner, are composed line by line, accord in to the common methods, till a page's formed. This page is placed in a frame of suitable dimensions, and in this frame two quadrats are placed, which, by means of screws, press all these moveable letters so as to form a solid mass. A brass or iron frame is made to the size of the page, and a plate of iron is fastened to it by screws, to serve as a bottom; this frame is then filled with a plate of pure lead. The whole being thus prepared, the page composed of the moveable characters is put upon the lead intended for a matrix: it is then placed under a strong press, which forces down the letters into this lead, which thus becomes a solid matrix. In this matrix as many stereotype forms may be cast as can be wanted. The composition for casting the moveable characters is formed of seven parts, by weight, of lead; two of regulus of antimony; and one of an alloy of tin and copper in the proportion of nine of tin to one of copper.

* * *

Magnetism Of The Globe

M. Hansten, of Christiana, has made some remarkable discoveries with respect to the magnetism of the Globe, by means of a small oscillating instrument, consisting of a magnetic steel cylinder, suspended by a very fine silken thread, and enclosed in a glass globe. The principal of these discoveries is, that the intensity of the Earth's magnetism is subject to daily variation; that it decreases from the early hours of the morning until about ten or eleven o'clock, which is the period of its minimum; that it then increases until about four in the afternoon, and during summer until six or seven in the evening; that it again decreases during the night; and returns to its maximum about three o'clock in the morning.

* * *

Experiments On The Magnet

At a late meeting of the Royal society, captain Scoresby exhibited some very interesting experiments on the magnet. His observations have been made principally with the view of correcting the errors of chronometers, which he has found are frequently occasioned by the most simple and hitherto unlooked-for circumstances, -- such as the position of the material of which the balances are constructed at the time they were made. He showed that, by the blow of a hammer, the polarity of a bar of iron may be reversed, according to the end on which it is struck, -- that if a bar of iron is bent in a horizontal position, it does not become magnetic, whereas, if it be held

perpendicular when bending, that it does so with the negative or positive ends, according to their being uppermost or undermost: and as the simple stroke of a hammer is capable of rendering iron magnetic, as well as turning, polishing, and burnishing, in the event of a boat being forced to sea without a compass, it is no very difficult matter to construct one, for temporary purposes, from the blade of a knife or a pair of scissors.

* * *

Apprentices' Libraries

"We have recently established a 'Mechanic and Scientific Institution.' The Managers of it have employed a gentleman, eminent for his scientific acquirements, to deliver a course of Lectures on Mechanical and Chemical Philosophy. They have also founded an Apprentices' Library, where a collection of books is formed, embracing all the useful arts and sciences which are necessary for young Apprentices, as also for the instruction and improvement of mechanics generally in the various arts they profess, or employments they follow." -- (National Advocate, published at New York.)

There is something in this extract which appears to deserve imitation in our country. Might not Apprentice-Libraries be established, including not only books on the arts, &c. but also others on general subjects, likely to interest and instruct young people of the labouring classes, and especially a careful and judicious selection of Religious Works; from which Libraries all Apprentices, duly recommended, might, under suitable regulations, be allowed to have books gratuitously?

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17 -- MISSIONARY NOTICES

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

MISSIONS IN SOUTH AFRICA

We stated some time ago that Mr. William Shaw had, in several letters, expressed his anxiety to attempt the establishment of a mission among the Caffrees, as soon as additional missionaries should arrive, to enable him to supply his own station. He has lately paid a visit to this populous and important part of Africa; and though the object was that of inquiry, we trust that it will be followed by the speedy commencement of a mission. To impress this restless and warlike nation of Africans with the mild and humanizing character of the Gospel, will be of great importance to the colony itself, to which they are now troublesome and often dangerous neighbors; and, should it be succeeded by the divine blessing, it will be another step forward in that march of light and truth, which we trust will speedily be directed to the south-eastern part of this interesting but benighted continent. The following are the principal parts of a Journal which Mr. Shaw has transmitted of his journey, in company with Messrs. Kay and Threlfall.

In compliance with the promise in my last, I transcribe from my Journal an account of our late journey into the country of the Caffrees.

Saturday, Aug. 3d, 1822. -- I obtained permission from the Landdrost and Commandant, to proceed on a short visit to Caffreland; the Brethren Kay and Threlfall, with Jan T'zatzoe, an interpreter were also included in the passport. It was agreed that Brother Kay and I should proceed forward on the road to Fort Wiltshire tonight, with the view of preaching to the soldiers at that place tomorrow; that Mr. Threlfall should remain at Graham's Town until Monday morning, to preach to the English; and that T'zatzoe should remain with him, and preach to the Hottentot congregation; Brother Kay and I are to wait at Port Wiltshire, until Brother T. and T'zatzoe arrived. About sun-set brother Kay and I commenced our journey; we arrived, very late, at Hermnaan's Kraal, a military post. The serjeant's wife behaved to us with remarkable civility, but she could not furnish us with beds; however, we slept pretty well on the floor with blankets, and had our saddles for pillows.

Sunday, 4th. -- I intended preaching this morning to the soldiers, at the post, but, to our great disappointment, found that they all had to proceed, at day-break, to Fort Wiltshire. We therefore saddled our horses, with the view of reaching Fort Wiltshire, in time to preach at night. We rode to the heights above the Great Fish River, took off our saddles to allow the horses to graze, partook of some refreshment, which we had brought in our haversacks, and spent some time under a bush, in reading the Scriptures, and imploring the divine blessing upon our present journey. We found it "good to draw nigh to God," and were much comforted by thinking that, although by ourselves, on the borders of an immense forest, or wood, yet many thousands in our native land were praying for us. We proceeded on our journey through the dismal pass, over the Great Fish River, and saw many evident proofs of the place being much infested by elephants. We arrived safely at Fort Wiltshire; but the distance proving greater than we expected, and having after the sun set missed our way, we arrived too late to hold service; a circumstance which we greatly regretted but we had "done what we could."

Monday, 5th. -- Major Rogers, and the Officers of the Garrison, behaved with great politeness, ordering a couple of beds to be made up for us, and otherwise treating us with very great kindness. We breakfasted with Major R. this morning, and afterwards spoke with several of the soldiers, who had been Methodists in England, and who seem deeply to deplore the loss of the means of grace, since they came to this part of the world. They belong to the Sixth Regiment, and were stationed at Leeds and Hull, not long ago I saw about 200 Caffrees at a pass in the Keiskamma River. These Caffree belong to the tribe whose Chief or Captain is named Botman; they are a fine looking race of men their color varies; but a deep, jet black is the most common. They are well proportioned in their limbs and appear, in general, very agile and expert. They had no covering whatever on their bodies, excepting the kaross, which is made of ox-hide, peculiarly dressed, and hung carelessly over their shoulders. regretted very much that we could not preach to them, T'zatzoe and Brother Threlwall not having arrived: they came, however, towards night. We dined with the Officers, and I preached to about two hundred of the soldiers, in a long and good building, erected for the stables of the cavalry. The people appeared very thankful for the opportunity; may it be a benefit to their souls! How painful is it, in going in pursuit of the lost Heathen, to find on the borders of their country so many "lost sheep of the house of Israel," for

whose souls no man cares. If it were possible, we would visit this place occasionally from Graham's Town, but it has not hitherto been in our power.

Tuesday, 6th. -- The whole party set off for Chumie, a missionary Station formed, under the immediate patronage of the Colonial Government. I could not avoid a smile, when looking round upon our little company. Persons who travel in Africa need an extraordinary kind of outfit. I and my Brethren appeared with trousers, made of sheepskins; jackets we found more convenient than coats; our heads were covered, some with straw hats, and others with cap. Brother Kay carried a fowling-piece; T'zatzoe, a heavy musket; and we all had haversacks sling over our shoulders, in which we carried our provender, &c. An extra horse bore our heavy great coats, which were needed for night-wear. Thus equipped, we rode on our way, about eighteen miles, and then arrived at a village, or, as it is called here, a kraal of Caffrees, a short distance from our path. Six men ran towards us with their assagays, or spears, in their hands; they begged for buttons, which were given them, and being informed who we were, and what was our design in visiting the country, the Chief asked, why he could not have Missionaries, saying he should be very glad to receive them. We passed several kraals, and saw others at a distance. After dark, we arrived safely at Chumie.

Wednesday, 7th. -- I was much pleased with the appearance of the congregation here. Last night, about one hundred and fifty, chiefly Caffrees, were present they sang melodiously a sort of native air, to some expressive words of praise to God, said to be composed by a native captain; and repented, as with one voice, answers to the catechetical examination, which was conducted by Mr. Brownler. Considering the short period that has elapsed since the commencement of this Institution, and the peculiar circumstances of the country, much has been effected. The site of the village is well chosen it affords abundance of good timber, pasturage, water, &c.; and, which is of great consequence in Africa, the stream has been so led out by conduits, as to render irrigation practicable, to a considerable extent. The village is laid out, on a regular plan, to which all the Caffrees submit, on coming to build upon the place. The neighborhood is very populous. I was surprised at the number of kraals, all full of people, which we passed in the course of an hour's ride from the missionary station. Mr. Bennie, of the Glasgow society, has a number of children in his school he writes out for them Caffree words, which they appear to learn to read with facility. On the whole, I think the Missionaries at this place will, by the blessing of God, produce a great change on the mass of the people in their neighborhood. Mr. Kay questioned some of the candidates for baptism, at the request of the missionaries; and at night I addressed the Caffree congregation, through the medium of the interpreter; who understands Dutch. A messenger was sent to Gaika, the King, saying that we wished to speak with him it is, however, doubtful, whether he will come.

Thursday, 8th. -- I spent an hour in prayer this morning with my Brethren, and the three missionaries on the Station, when many fervent petitions were offered to God for the Caffrees. Human agency was acknowledged before the Lord to be weakness itself, and the abundant effusion of the Holy Spirit, to prosper missionary labours among the Caffrees, was successively solicited in prayer, by all the Brethren present. O that God, may give us the desire of our hearts! We commenced our journey shortly after the prayer meeting; and in less than an hour arrived at the kraal of Makooa, the eldest son of Gaika, whom, with two of his wives, we met on the road, a short distance from his house. He immediately turned back; and we were soon surrounded by a number of his people. After some conversation respecting an interview with his father, and

desiring him to inform the King at what village we intended to sleep tonight, we rode to, and arrived at the intended place about sun-set. We saw a number of kraals, or villages, on the road as we journeyed. The principal man at this kraal sent off women to the neighboring kraals, to say that we intended to preach the Gospel at his place, and to invite them to attend. We were allowed to take up our abode in their encircled threshing-floor; and while we were boiling our kettle, a number of Caffrees assembled around us. We desired them to ask us any questions they thought proper respecting the Gospel, when the following conversation with a Caffree took place, to which the rest listened with attention.

Caffree. -- God requires men to pray all their lives, even to death; now this is too hard. If God would be satisfied with two or three days' praying, that might be done; but to pray all our lives is too hard.

Missionary. -- Those who pray sincerely will soon find, that it is not a hard work, not a pleasure and delight:-- a child finds it very difficult, at first, to attempt walking, but it soon takes great delight in running about.

Caffree. -- I am now growing old; I have lived long in the world, without God; therefore, it is of no use for me to change now.

Missionary. -- You should consider it a mercy, that now, at the latter end of your life, God has sent his word to you; the older you are, the more reason there is for you to change, because you must soon appear before the judgment-bar of God.

Caffree. -- But you say God is almighty, God can do all things: why does he not change me at once himself, without sending teachers to tell me what I must be?

Missionary. -- God is truly almighty; but he uses means to effect what he designs: it is the same with the soul, as with the body. He can give us corn from heaven; but he gives none, until the women dig, and plant, and sow; -- then he sends his rain upon it, and we receive corn and pumpkins, for food. Now it is just so with our souls; God sends teachers; you must hear and believe them, repent of your sins, and pray to God; and he will change your heart, and save you.

Caffree. -- Why does not God change the Devil first; he is very wicked; besides I know that he troubles me, and pushes me on to bad things; why does not God first convert him

Missionary. -- The Devil was the first sinner; no person tempted him; and as he sinned without being tempted, God cast him into hell, and there he must remain for ever. God will not have mercy on him: but it pleased God to have pity upon man; yea, he loved man so much, that he gave his only-begotten Son to die for us, that whosoever believeth on him should not perish, but have everlasting life. Here the subject of redemption by Christ was enlarged upon.

I have transcribed a part of this conversation, in order that you may have some idea of the acuteness which these natives occasionally display. The questions were proposed by one Caffree; the eyes of some of his companions seemed to sparkle with satisfaction, when they thought he had asked a question which would puzzle us. The answers were given by us all three; sometimes one,

and then another of us, taking up the subject, and replying to the inquiries of this shrewd man. We more than once had the satisfaction of hearing from T'zatzoe, after interpreting some of our replies, "Nose he is stom," (dumb,) by which he meant that his objections were silenced.

After this conversation was ended, the principal man of the kraal made an animated oration of a quarter of an hour long, which T'zatzoe [1] informed us was to the following purpose:-- "That everything, mountains, rivers, grass, cattle, down to even his kaross, or cloak, proved the being of a God. God had sent Missionaries into the land, to speak of Him, and they ought to receive and hear them. If even a child were to call out to them, as they passed a kloof, or a bush, and begin to tell them any thing respecting God, they ought to stop and hear; much more when such men as these speak, who are now in the land. The words of the Missionaries should be believed, and not reasoned about: (alluding to the man who had asked us the above questions.) You allow, that you know nothing; then why should you cavil at the word. These men are much superior to you, and they know more: besides, they have God's word," &c. -- He delivered all this with such animation, and display of natural oratory, as surprised us; and the people listened to his speech with profound attention We sung a hymn in English, with which the natives were delighted. T'zatzoe prayed in the Caffree language. About nine o'clock, the night threatened rain; we, however, lay down in the open air, in preference to sleeping in a native hut; with our saddles for pillows we slept very well, although it was very cold.

Friday, 9th. -- Gaika did not come; we set off for the kraal of which T'zatzoe's father is the captain, or Chief, and which is just in the neighborhood of the place where Gaika was understood to be. We passed a number of villages on the road, and saw several more at a distance. We crossed the finest river I have seen in Africa, a most beautiful stream of excellent water; the country o'er which we have travelled is also very fine. There is clearly an improvement in the magnitude of the rivers, and the appearance of the country, the further a traveller proceeds to the east from the colony. We arrived at Captain T'zatzoe's kraal, in the afternoon; and found about fifty men assembled, cutting up an ox, which they had just slaughtered, and were about to cook. After a pause of about two minutes, on our presenting ourselves before them, during which time we silently gazed at each other, old captain T'zatzoe recognized, in our interpreter, his son and, on his rising to welcome him, we were presently surrounded by all the people, who eagerly shook hands with us. They gave us about twenty pounds of the beef they were cutting up, as our share. We took up our abode under the enclosure of a plot of ground, intended to be sown with corn. About sun-set the heavens gathered blackness, and threatened a storm; a little rain fell at night, which did us no great mischief, but induced us to praise God for the comfort of a large fire, at which to warm our cold feet. We held service after dark; a great number attended, and when they had seated themselves round our fire, we sang a hymn, and delivered, in short sentences, a few simple truths. We find it an advantage to draw them into conversation on religion. They were here, as in all other places, in a dreadful state of ignorance. Indeed, in Caffreland, if any where, gross darkness hath covered the minds of the people.

Saturday, 10th. -- Some people came from a neighboring kraal with cattle, which they wished to exchange with us for buttons and beads; but they were informed that we came to their country on a more important errand. About nine o'clock, upwards of one hundred were assembled under the hedge where we had slept we led them to the throne of grace, and gave them instruction in the things of God but, alas poor heathens, without any distinct notion of religion, and without

relish for its spiritual nature, many of them manifested much indifference and apathy. We were here informed that Gaiki had left his place yesterday morning; he had gone by a different road to that on which we came. T'zatzoe told us, it would be wrong for us to proceed further without seeing the King; finding also our horses beginning to fail, we deemed it expedient to desist for the present from going so far as we had originally intended. We therefore, after morning worship, turned our horses' heads towards Chumie, on which river we fully expected to meet with the King. In returning, I remarked that the inhabitants of a certain kraal, who annoyed us very much when we passed them yesterday, and who all came out to us with their assagays and clubs, which they brandished about in a somewhat terrific manner, behaved themselves in a more agreeable manner, bringing corn, beans, curiosities, &c. for us to purchase; and, with scarcely an exception, they appeared without their weapons. Invariably, wherever we came, when it was understood that we were missionaries, a degree of confidence in us displayed itself. They know they have nothing to fear from the men who proclaim, "Glory to God in the highest, and on earth peace, good will towards men."

On our arrival at the residence of Makooa, we were informed that the King was then at his old village on the Chumie river. Being only half an hour's ride distant, we set off immediately, and at last found Gaika, at the village where he has principally resided for several years. He was seated on the ground, surrounded by a number of his hemraaden, or council. He rose to shake hands with us, bade us unsaddle our horses, and then seated himself again, leaning on the breast of a man who sat on his left, and who was ornamented with a chain round his neck, to which was suspended a seal. The King and his counselors were all armed with the usual weapons. We sat down in front of Gaika, and, by T'zatzoe's advice, waited a short time before we put any questions to him. During this time he was engaged in conversation with the Chiefs around him, and I had an opportunity of attentively considering his person. He is a tall, well-proportioned, and good looking man. He wore round his head a band studded, not with diamonds, but with white and black beads, so disposed as to form the shape of half-diamonds, or triangles. His kaross, or cloak, was of tiger skin, and it seemed, from its appearance, to have been long a royal garment. Like all his male subjects, he had no other part of dress or covering whatever than this cloak, which, was thrown carelessly over his shoulders. As to ornaments, his right fore-arm was almost covered with metal rings, as were the two thumbs, and third fingers, of each hand, with brass rings, given him at various times by visitors. On one ring I noticed the word "Hope" inscribed wish I could say that I consider Gaika a hopeful character.

Our conversation commenced by our informing him who we were, and what was our object in visiting his country and by telling him withal, that we had taken great pains to find him, as we deemed it improper to travel much in the country without his permission. He said, he, was very glad to see missionaries in his country his people needed instruction; and he was especially pleased that we had come to him before we had travelled much in the country. We asked if he would now give us leave to travel in his dominions? He in return asked, if we wished to for a Missionary Establishment in the country "because," said he, "if you do, I must have an assembly of the captains and Council before I can give permission. It is a very important thing, and if I were to give leave without consulting them, they would perhaps be displeased, and trouble you very much." We informed him, that we were desirous of forming a Missionary Institution in his country, provided he and his people were willing; that we knew a number of his subjects, and of the captains, who were desirous of it; and that it only required the sanction of himself and his Council,

which if we obtained, we would then immediately request the Governor of the colony to allow us to come and reside in Caffreland. As, however, he could not give an answer immediately, we wished to know, whether, in the mean time, he would allow us to travel in the country, to look out for a place where we should like to live: he said he would consult the Chiefs who were now with him, which he afterwards did; but they would determine nothing until the whole Council was assembled. He asked for news from the colony or England. We told him of shipwrecks in Table Bay, and of great rains and floods near CapeTown, &c. and other things which we thought might interest him; he, however, asked particularly after England. Having satisfied him in part with a general answer, that King George was well, and that all was peace in the land, we informed him that many good people in England prayed for him and his nation, that God would save them. "Ah said he," I am very glad to hear that it is very right they should pray for us; I have no friend, I have no father; I am glad they care for me." We told him that a King like him, named POMARRE, and most of his people, who live on an island and a great way over the Great Water, had thrown aside their heathen customs, and had embraced the Christian Religion, and that as a consequence thereof they are now peaceful and happy. "Yes," said Gaika, " when men receive God's word, and become Christians, I know it will make them happy, and tears will cease; but I am afraid that will never be the case with the Caffrees, -- they are too slim; " i.e. sly, or cunning; meaning, I suppose, that his people are too wise to be imposed upon by the fables of our religion; and truly they are a most sceptical race of men.

One of the King's wife's (of whom there are about twelve) brought us boiled Caffre-corn in a kind of basket which they use instead of earthenware when cooked in their way the Caffree-corn is little inferior to rice, especially if milk be added to it. Seeing us use sugar, Gaika requested us to give him some, which he took in his hand and swallowed greedily. They will all eat salt also, in this way. We made our presents to the King, which consisted of a few bunches of beads, copper for rings, a pocketknife, tinder-box, and to which he begged the addition of a handkerchief, and I gave him my own, as we had brought none for him. We wished to know when we should receive his answer to our questions He said he would have a large assembly of his principal men tomorrow, purposely to discuss this important measure. We told him we should come also, and one of us would preach to them, and we hoped to receive a favorable answer to our request. To this he agreed with apparent satisfaction; and we took our departure, intending to spend the night with the Missionaries at the neighboring institution.

Sunday, 11th. -- Last night, in riding home from Gaika's place, we were surprised to receive from him a message, sent after us, saying that it would be unnecessary for us to return to Isis kraal the next day, as proposed by himself, for he should that night leave the place to proceed to his other residence. Thus, so far as we could see, all our attentions to him had failed of producing any real impression in our favour. We had received no answer to our inquiries relative to forming a missionary institution, nor even whether he would give leave for us to travel through his country to see the chief named Congo, which we very much desired. We were all a good deal chagrined; and as for poor T'zatzoe, he appeared quite angry with the conduct of his King; but why should we be astonished? Gaika is a heathen.

We arrived safely at Chumie, and were again kindly received by the missionaries; indeed, Mr. Bennie had accompanied us on this tour, and we found him an agreeable fellow-traveller. Mr. Kay preached to the Caffree congregation in the morning; Mr. Threlfall, in English, to the

missionaries and their wives; and I held service with the Caffrees at night. The temporary church was quite crowded, and the people behaved very decorously while engaged in the worship of God.

In the course of the day, two men came from Gaika, bringing a cow and an elephant's tusk, to be sold to us for beads: we informed them that we did not come to Caffreland for the purpose of trading; but if that had been our object, thus was our great day, the Lord's-day, and we never bought or sold on this day; and not only so, but we were surprised that Gaika, who had used us so in the preceding day, should now think of our purchasing any thing from him: we desired them especially to tell him, that we did not expect he would have treated missionaries in the manner he had treated us; that we intended next morning to saddle our horses, and leave his country without seeing him again; and that if we should happen to visit his dominions again, we hoped to find him more friendly in his conduct towards us.

Monday, 12th. -- Having breakfasted, we were saddling our horses, with the view of proceeding homewards; but a man arrived with a message from Gaika, saying he wished us to go and see him again before we left the country. It was now a question among us, whether we ought to go; but we decided that it would be best to comply with his request. We therefore rode over; and, on our arrival, we were informed by some of the women, that Gaika was asleep. Having waited a considerable time, (during which two of his sons, and a number of Chiefs, all armed, arrived,) the King made his appearance. We shook hands, and he then commenced his discourse by saying that the women had told him he had behaved very ill to us. "They tell me so," said he; "so I hope you will forgive me, as I have now made my confession." We replied, we had certainly thought that his conduct in sending such a message on Saturday was very unfriendly; but we were glad he had sent for us again, and we hoped he would not now let us part without an answer to the question we proposed the last time we saw him. A good deal of conversation then took place respecting Congo, and the Caffrees under his authority; as we informed him that we wished to live in that part of Caffree and where Congo is the Chief, which is the coast-part. After a considerable time had been taken up in a conversation, in which Gaika displayed great jealousy respecting the influence of the other Chiefs, he gave us his full permission to visit Congo; and, if we found Congo willing, then he thought there would be no difficulty in our way in commencing a mission. We thanked him, and took leave.

We should have gone forthwith to Congo; but that we deemed it best to postpone that journey for a time, as it is about eighty miles from Gaika's residence, and our horses were in very bad condition. We conceive, from a variety of circumstances, that Congo will throw no difficulties in our way. Near the kraal of Makooa, we bade farewell to the missionaries of Chumie, who had treated us in the most friendly and affectionate manner. We pursued our journey home partly by a different route to that by which we entered Caffreland, and saw a great number of villages on every side of us; and also passed through a considerable number, all full of people. Near the borders we passed about a hundred men, who were hunting, and had spread themselves in a large circle for the purpose of enclosing the game. We slept at night under the branches of a large spreading tree. We are now in a country unoccupied, lying between the inhabited part of the colony and the Caffrees. It is much infested by elephants: many trees lay along the road, which these animals had torn up by the roots, and left as tokens of their strength. We kept up our fires, and, through Divine Providence, were annoyed by nothing but the shrill screams of the jackal.

Tuesday, 13th. -- We continued our journey: crossed the Great Fish river; and, having proceeded some distance beyond, stopped for the night under a bush.

Wednesday, 14th. -- We this day again entered upon the inhabited parts of the colony. After some hours riding, we arrived at Graham's Town. Mr. Threlfall and Tzatzoe remained here; and Mr. Kay and I, taking the two best horses, rode forward to Salem, where we found, through the care of our heavenly Father, our wives and families in safety, health, and peace. -- The goodness of God, in preserving us in all the way by which we went, was the subject of our conversation; and we mutually and heartily praised God for all his mercies.

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WEST INDIA MISSIONS

MONTSERRAT. -- Extracts from the Journal of Mr. Janion.

Friday, Sept. 13, 1822, after a month's absence, I visited the north. In my way there, I preached at Frith's to Mr. Blake's neighbors and slaves. The hall was full. I invited them to "the marriage-feast;" and from thence took occasion, in a plain and affectionate manner, to recommend the sacred rite of matrimony to their observance. Going forward in the afternoon, I called at two Negro-houses, and prayed at the first with a colored woman (the mother of six fine children) in a dying state. At the second I prayed with a poor white woman, whose heart had long been hurled in the cares of this world; but now it appears as though she was opening her eyes to see the vanity of all worldly things. About sun-set I began catechizing the children. Before I had done, nearly forty were assembled, and I was much pleased with their behaviour, which manifested modesty, teachableness, and a great aptness to remember. Four of them repeated each a chapter out of St. Matthew's Gospel remarkably well; and this they had all learned since the last Sabbath, at which time they had said one to the Superintendent of the Sunday-School. In preaching, afterwards, I found a blessing; my soul longed for the conversion of sinners.

Saturday, 14th. -- I got home, through the storms, dry and thankful. Tonight, in secret prayer, I had a fresh discovery of my own unprofitableness, and of the loving-kindness of the Saviour I longed for more of the spirit of faith and of a sound mind, that I might preach the truth of the Gospel with greater success. With strong desire my soul cried out, Lord Jesus, be thou my wisdom, my strength, my righteousness, and my all!" I saw more clearly than ever the inefficiency of human efforts to convert souls; and that it is He only who can make the word spirit and life, wisdom and power, unto the salvation of them that hear and believe.

Oct, 6th, (Lord's-day.) -- After reading prayers, and preaching, we held our quarterly Love-Feast. About forty were present: it was a most blessed season and most of those who spoke, gave a clear and profitable account of their conversion and religious experience. In the midst of it, a Negro man, who had later joined the society, rose, and, with much feeling, said he was a great sinner, and earnestly begged us to pray for him, that the Lord would pardon his sins, which he felt to be a great burden; adding, that while he only said his Roman Catholic prayers, he thought he was good enough; but now, since he had heard the Gospel preached, he saw himself to be a great

sinner. In the afternoon I rode up the mountain three miles, and preached by the way-side, to, I suppose, about a hundred poor slaves, from Acts ii. 37-39: "Men and brethren, what must we do?" It was truly gratifying to see their eagerness in attempting to sing, their attention in hearing and their thankfulness afterwards. In speaking on the question in the text, I asked, "Are you come here to ask me what you must do to be saved?" As I paused, one of them said, "Yea;" and tapping his fellow, said, "Can't you answer the gentleman?" Instantly, a pleasing murmur ran through the congregation, "Yes, Massa!" I was sensibly affected by it, as were some others who had come with me from the town. I returned, and preached at night in the chapel.

Oct. 12th. -- In the last two weeks, I have made several visits to Little-Town, (where I have been preaching many months,) to endeavor to forms class; but the people are very slow in their spiritual progress; and I know not (though two or three seem to be much impressed) whether this second attempt will succeed.

Nov. 4th, Monday night:-- We hold our monthly missionary Prayer Meeting: I read Mr. Leigh's account of the state of the New Zealanders. Great indeed was the sympathetic sensation excited; and a powerful spirit of prayer descended upon the congregation and myself in an unusual manner.

6th. -- This morning at the chapel, to about fifty or sixty, who usually attend I read a short memoir of a pious an useful man from one of our Magazines. These early morning-meetings are always precious opportunities; and often does He who never sleeps or slumbers, visit us as the day-spring from on high, communicating light, and life, and power. Afterwards I met the Committees of the Sunday-School.

Antigua. -- Extract, from the Journal of Mr. Whitehouse.

Saturday, September 21, 1822, about eleven in the forenoon, I left town to meet my brethren for intercession, and took Sir. George Thomas' in my way. Though they did not expect me till night, the Negroes soon more than filled the house; and when the congregation was dismissed, upwards of eighty children came in to receive instruction. R. J. collects them every noon they seem to be perfect in their catechism, and were very cheerful.

Yesterday evening, Sunday, the 23d, I opened Sion Chapel, upon Sion Hill, the estate of the Hon. J. D. Taylor. It was a highly interesting season to all present. Mr. T., his excellent lady, and his daughter, were present. On their leaving the chapel, the Negroes were in waiting, lining each side of the way leading to their house; and when they had passed the threshold of the chapel, they began to pour a thousand blessings on their heads. The chapel was erected at Mr. T.'s expense, on the benefit of his own Negroes, and the Negroes on the neighboring estates. I spent a very agreeable evening with this excellent family. Among their slaves they appear more as parents than as proprietors: the sick are fed from their table; and they are building a hospital for the lying-in women almost close to their own house, so that Mrs. TAYLOR may see them several times in the day.

I read prayers, and preached, from Psalm cxxvii. 1. When Mr. B. got into the field this morning, he overheard some of the Negroes making their observations: one said, "De chapter

Massa read long; but he sweet." Another, speaking of the service, said, "It tickle me ear, and go down to my heart!"

Tuesday, October 9th. -- This last week I have been much afflicted, so as to be compelled to lie by. During my confinement I read the Life of the Rev. PHILIP HENRY: it was a means of convincing me more than ever that the religion of Jesus Christ is any thing rather than censorious and contentious. How did the life of this holy man show it to be a religion of love and peace.

Thursday, Nov. 15th. -- The last twelve days have been a time of great mortality. Yesterday was buried Agnes E. Spark, one of our class-Leaders: she was a very pious and prudent woman, and very diligent in looking after her members, whether as absentees or in sickness, disregarding an infirm body, and the prevailing idea here, that it is disreputable for a female to be seen walking two or three miles alone. Scarcely any distance or any weather prevented her from visiting them. It was while on a visit of this kind that she got wet, and caught a cold, which ended in her death. She died blessing and praising the God of her salvation.

I visited Sarah Darty, a very poor old woman of color, who has for some years been a member of society. She was very happy in her Saviour. Her poverty was great; a few rags were her bed; and the house in which she lived was so shattered as to be neither wind nor water tight, so that a person stepping in, shook it. On my observing to her that she would soon be in the house of our Father in heaven, she smiled, and said, "O what a glorious mansion!"

Tuesday, 20th. -- This day brother Harrison and myself have retired, for rest and, a change of air, to English Harbor. I read a sermon by Mr. Ward of Serampore, entitled "The Love of Christ heareth us away." It has been a means of humbling and quickening my mind.

Tuesday, 27th -- This evening we had the Sunday-School Teachers' Prayer Meeting. From the report of those appointed to watch over the most serious of the children, there are several, at least, presumptive evidences that the impressions of which they profess to be the subjects, are the work of God.

Saturday, Dec. 1st. -- This day I laid the foundation-stone of a chapel at Willoughby-Bay. It was to me a highly interesting ceremony. My brethren, their wives; and Mr. Stobwasser, the Moravian missionary, and his wife, a number of gentlemen from the neighboring estates, and about a thousand Negroes, were present. On Mr. Stobwasser's recommendation, the Negroes connected with the congregation at Newfield brought several loads of stones in carts; scarcely a Negro came that did not bring a stone, and many of them were brought ready squared. Myself and brother Hyde addressed the congregation; and each, with brother Harrison, engaged in prayer.

St. Eustatia. -- Extract of a Letter from Mr. Parkin, dated Nov. 16, 1822

In my last communication, I informed you of the steps I had taken relative to the building of a new chapel, and the hopes I had of finally succeeding. I am now happy to say that the foundation-stone was laid on the 5th of August, and a numerous congregation attended to see the ceremony. I preached on the occasion, from I Peter ii. 5. The people were very attentive, with the exception of a few of the disciples of Voltaire and Paine; after which a collection was made. The

stone was laid by our kind friend George Groobe, Esq. The Governor had promised to perform that ceremony, but sickness prevented.

As it respects the religious state of our people, I thank God, that many of them are walking in the comforts of the Holy Ghost, and adorn their profession. But whilst I bless the Lord on their account, there are others who have caused grief in our little church by not walking according to the Gospel, and whom necessity has compelled us to exclude. But the word is not altogether preached in vain. Some, I am happy to say, hear, and fear, and turn to the Lord. I have given forty Notes of admission on trial, since I have been on this island.

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18 -- MONTHLY LIST OF LETTERS RECENTLY RECEIVED

Letters have been received, during the past month, from the following missionaries:--

SOUTH SEA MISSIONS. -- From Messrs. Carvosso, Lawry, Mansfield, Walker, and White, New South Wales. Mr. Lawry had proceeded with his family, to commence the Tongataboo Mission. We earnestly recommend them to the prayers of our friends. Mr. White and Mr. and Mrs. Turner were about to proceed to join Mr. and Mrs. Leigh at New Zealand, whose good health, and, on the whole, encouraging prospects, these letters mention.

SOUTH AFRICA. -- From Messrs. B. and W. Shaw, Edwards, and Threlfall; stating the prospects they have of extending their labors, but that the late storm has done considerable damage to the chapel and missionary's house at Khamies Berg.

WEST AFRICA. -- From Mr. Huddleston, Sierra Leone, who describes the colony as having been less unhealthy than usual.

WEST INDIES. -- From Messrs. Morgan, St. Kitt's, Whitehouse, Antigua; Ffrench [sic], St. Bartholomew; Parkin, St. Eustatius; Janion, Montserrat; Hirst, St. Merlin's; Smedley, Tobago; Shipman and Binning, Jamaica; Wilson, New Providence; and Gick, Eleuthera.

NEWFOUNDLAND. -- From Messrs. Walsh, St. John's; Wilson, Bonavista; T. Hickson, Burin; J. Hickson, Trinity-Harbor; Pickavant, Harbor-Grace; Haigh, Brigus; and Barr, Island-Cove.

NOVA SCOTIA. -- From Messrs. Temple, Liverpool; J. Pope, Shelburne; Alder, St. John's; Priestley, Sackville; and Payne and Snowball, Prince Edward's Island.

CANADA. -- From Mr. Hick, Stanstead.

FRANCE. -- From Mr. Croggon, Montpelier.

IRISH MISSION. -- From Messrs. Ouseley, Graham, and Reilly.

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19 -- A MISCELLANEOUS -- ON THE RIGHT OF NEGRO SLAVES TO MARRIAGE

[Transcriber Note: Please understand, that we publish this and other articles related to this subject as matters of History, with no intent to propagate a condescending attitude by whites toward blacks, or those of any non-Caucasian race. -- DVM]

We have great satisfaction in copying the following correspondence from the St. Christopher's Gazette. The point of the Right of Negro Slaves to Marriage was so fully stated in Earl Bathurst's communication in 1817, that it is rather surprising that it should have been made matter of subsequent doubt. That important official document does not appear to have obtained sufficient circulation in the islands, and the revival of the question in St. Christopher's will tend to give it more publicity. No marriage law, either of the mother country, or of any of the islands where such a law may exist, ever contemplated the case of slaves, and, under legislative acts, therefore, their marriage can neither be sanctioned nor obstructed. The whole case comes consequently under the direction of the general principles of Christianity; and, on those principles, Earl Bathurst, in the true spirit of a minister of a Christian Government, decided in 1817, in favor of the legality of the marriage of slaves, and of its important connection with their moral improvement. By the best legal opinions it appears also, that no claims arising out of the system of slavery can be pleaded in bar of the administration of this important ordinance of God, and of every civilized nation. The clergy and the missionaries will, we trust, thus be induced to promote marriage, solemnly, and impressively, and formally performed, among the slaves, in order to give credit to that "honorable state" among a class of people who must always remain degraded until polygamy is abolished, and domestic relations confirmed and sanctified. In this, we trust, they will be increasingly encouraged by the Planters; both in consideration of the obligations which the religion they profess lays upon them, and also because the morality, industry, health, cheerfulness, and general improvement of their people, depend so greatly upon it. Happily the time is past when the slaves were considered as mere beasts of the field: as men, and, either as Christians, or capable of becoming such, they are now regarded; and marriage is one of those great means by which the purposes of Christianity are to be accomplished among them.

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From the St. Christopher's, Gazette, Nov. 26, 1822

The Rev. William Davis notifies to his parishioners of St. Peter and St. John, and through them, to their slaves, that he has received from Henry Rowland Brandreth, esq., private secretary to his excellency the governor, the following circular, together with a copy of Earl Bathurst's letter to the late governor Probyn, and a copy of a letter from the Attorney General, the honorable John Woodley, on the subject of the Marriages of Slaves in these colonies; and that in obedience to the contents of such circular, he will be always ready to attend to their wishes.

(CIRCULAR)

Government House, St. Christopher's, Nov.13, 1822

"Sir,

"It appearing to his excellency the governor, from a representation made to him by a reverend gentleman, that some doubts are entertained by the clergy as to the power vested in them to solemnize the rites of marriage between slaves, I am desired by the governor to call your attention to the enclosed copy of a letter from the Earl Bathurst, together with a copy of the Opinion of his majesty's Attorney General of these islands, on the same subject; from which it will appear, that, as no legal objection to the performance of these rites, in the case of slaves, can be urged, you will be authorized to solemnize the same, and consequently to promote and encourage an institution calculated to be of great moral as well as religious benefit to the slave population.

"I have the honor to be, Sir,
"Your most obedient Servant,
"Henry R. Brandreth," Gov. -- Secretary.
"To the Rev. "William Davis,
Rector of St. Peter and St. John."

(COPY)

"Downing Street, 11th June, 1817

" Sir,

I have received your letter of the 29th April, No. 33, in reply to my dispatch of the 6th of February, in which I enclosed the complaint of the Rev. Mr. Davis, respecting impediments alleged to have been opposed to his marrying a slave in the island of Nevis.

"I am now to acquaint you, that a similar question having arisen in the Bahamas, and having been referred to the consideration of his majesty's law officers, they have reported it to be their opinion, that the ecclesiastical law has always held, without distinction as to the consent of the owner, that slaves were not to be excluded from marriage either with free persons or slaves; and that their owners' claims to their services would not be affected thereby.

I am desirous of calling your attention particularly to the opinion above adverted to, in order that you may take the necessary measures for removing the error, which appears generally to prevail in Nevis, with respect to the disability of slaves to contract marriages, even with the consent of their owners; an error which is the more dangerous, as it tends to perpetuate that promiscuous intercourse amongst slaves, which is fatal to all attempts at moral and religious improvement.

"I have the honor to be, Sir,
Your obedient servant,
(Signed) "Bathurst."

(A true Copy.
Henry R. Brandreth, Gov. -- Secretary)

"Dear Sir,

"I had the pleasure to receive your letter, with a copy of lord Bathurst's, of the 11th June, 1817, to the late governor Probyn, on the subject of marriages of slaves; and I have considered the question proposed by the Rev. W. Davis, whether he will be justified by Lord Bathurst's letter in performing the ceremony of marriage between slaves, under the existing laws of the colony. It seems to have been thought in these islands, that an incapacity to contract marriage resulted from the condition of slavery, and that marriages of slaves would be nugatory; but there are not to my knowledge any laws of the colonies forbidding, or imposing penalties on, the celebration of such marriages. As, therefore, Mr. Davis has it from high authority, under lord Bathurst's letter, that the ecclesiastical law has always held that slaves are not to be excluded from marriage, and that the owner's claims to their services are not affected thereby, I am not aware of any legal impediment to his solemnizing such marriages.

" I am, Dear Sir,
Yours, very faithfully,
"John Woodley.
"St. Kitt's, 8th Nov. 1822

(A true Copy,
H. R. Brandreth, esq." Gov. -- Secretary)

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20 -- EXTRACTS FROM THE PUBLICATIONS OF OTHER MISSIONARY SOCIETIES

American Board of Foreign Missions

THE SANDWICH ISLANDS -- The singular circumstances which preceded the introduction of the Gospel into these islands have given to this mission a peculiar interest; and we are happy to find from the publications of this society, which have been recently transmitted to us from America, that the work is in progress, although partial discouragements have arisen. We make the following extracts from the journals of the missionaries relative to the two stations, Woahoo and Atooi.

Population of Waohoo -- From a survey of the island, Mr. Loomis estimates the number of houses on it at about four thousand. Allowing, on an average, five souls to each house, the population would be 20,000; which is, probably, sufficiently high, though former visitors have estimated the population at 60,000. Doubtless the number of inhabitants has been, since the invasion by Tamahamaha, greatly diminished, by war, by a cruel superstition, by vices introduced or encouraged by foreigners, and by pestilence.

In this land, there are many infants, that are left with little care; nay mothers, sometimes destroy their little ones, to save the trouble of taking care of them. Formerly, when sharks were

worshipped by a particular class of the natives, infants were often sacrificed, by throwing them into the sea, to be devoured by the monsters.

Examination of the School. -- At the fourth quarterly examination of the school, a number of gentlemen were present. Mr. Jones, the American Consul, was one of them. Kahoomanoo came in during the examination, and appeared to be pleased. The school appeared to pretty good advantage. The greater part of the scholars are now able to read in the Bible. Some have made good improvement in the art of writing. On the whole, their progress during the last year has exceeded our most sanguine expectations. Could our patrons and friends have witnessed the examination today, and heard some of our pupils read in the Bible intelligibly and understandingly, and a few, it is to be hoped, with feelings of gratitude and obedience, we believe they would say, we have not labored in vain.

Interesting notice of John E-e. -- John E-e came to the mission house, where he has lately boarded, (though for two or three days he has attended the Queen,) and said to me, in a very pleasant and sober manner, "I am come near to going away from you: I want you to pray with me first." Taking him to my room, we knelt down together, and I endeavored to commend him to God, and the word of his grace, and implored blessings on the king and people. To my inquiry after prayer, he answered, that he understood, in some measure, what I prayed for. I then requested him to pray with me. He replied, very modestly, "I do not know how to use the words, but I pray in my thoughts." I replied, "God can understand your thoughts, when your words are but few and broken, or even without words; but it is well to express your thoughts, sometimes, in words." He knelt again with me, and, in a child-like manner, offered a short prayer to this import; "Our one Father in Heaven, we love thee, -- we desire thee to take care of us -- take care of the king and all the queens. Make all the people good. Take care of all the land, -- make the devils give it up. We thank Thee that missionaries come here. Take good care of the missionaries here and at Woahoo, and of all good people. May we go to heaven. Amen."

Dedication of the House of Worship -- This has been an interesting duty to us, and we are laid under renewed obligations of gratitude and devotedness to Christ. The house which has been built for the worship of God, was dedicated this morning. A dedicatory sermon was preached from Ezra vi. 16. Many things combined to render the occasion one of more than common interest. It is the first house which has been consecrated to the worship of God in the Sandwich Islands. The great Head of the Church and Lord of missions, we trust, was with us, to strengthen our faith, enliven our hope, increase our joy, and to enable us renewedly to consecrate ourselves, and all that we have, to the service of Christ among the heathen. We would give God the praise for all that we have done, and all that we hope to do for him, in this missionary field. The house is all finished, except the seats, which will be made as soon as boards can be procured.

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Church Missionary Society

CALCUTTA -- Progress of Female Education

Of one of the schools, the Rev. J. A. Jetter writes: Mr. Corrie and I went to attend an examination of native children, who are instructed in the schools of the School-society, at a respectable native's house. I first examined twelve girls; a business quite new to me, and, as may be expected, most interesting. This examination was in several books; and showed me, in a most striking manner, how much the female sex in India, now so miserable, might be benefited, if the people would consent to have their female children instructed. They displayed not only a great desire for learning to read and write, but some showed considerable talents. That school has been given, I believe, in charge to Miss Cooke. Soon, very soon, shall we see numbers of schools, wherein females are educated, and thereby raised to that rank which they should hold as human beings.

The visits paid to the schools by Miss Cooke, in company with another lady, were interesting. The report of them cannot but awaken zeal, in Christian females, for the communication of knowledge and truth to the females of India.

The first visit was paid on the 26th of January, and is thus reported by the lady who attended Miss Cooke:--

I accompanied Miss Cooke, at nine o'clock this morning, to the native girls' school, and found thirteen were assembled. As soon as the first salutations were over, I conversed familiarly with the children in Bengalee: on which they all appeared delighted. I asked them if they would attend regularly for instruction, from that lady, looking towards Miss Cooke, who is taking so much trouble as to learn the language for the purpose of instructing them. They said that they would most gladly; and their little countenances were lightened up with joy. Two of them, whose names are Monachee and Ponchee, said that they wished I also would come with Miss Cooke and talk to them.

While speaking to the children, many of their female relatives stood without the lattice-work, looking in.

The children then repeated their Bengalee alphabet to Miss Cooke; and, after they had gone over a few of the first letters several times, we moved to come away: little Ponchee took hold of my clothes, and said "Stop, my mother is coming;" by which I found that some intelligence had been conveyed to the nearest neighbors of our being there.

The mothers of the children were neatly dressed, in clean white clothes; but drew their upper coverings so much over their faces, that I should not know them again. I drew close to them and said, "I hope you will be pleased that your children should be instructed by us; that lady, Miss Cooke, is come to this country, solely for the purpose of instructing the children of the natives of this country." Monachee's mother inquired, if she could speak their language. I told them, that she had begun to learn it on her way hither, and could read and write it a little; and, in a short time, I

also with Miss Cooke: I told them, that I had my own to instruct at home; but that I would often accompany Miss Cooke. They inquired whether Miss Cooke was married I answered "No." Had she been, or was she going to be? I said, "No she is married, or devoted, to your children: she heard, in England, that the women of this country were kept in total ignorance, that they were not

taught even to read or write, and that the men alone were allowed to attain to any degree of knowledge: it was also generally understood, that the chief objection arose from your having no female, who would undertake to teach: she therefore felt much sorrow and compassion for your state; and determined to leave her country, her parents, her friends, and every other advantage, and come here for the sole purpose of educating your female children." They, with one voice, cried out, smiting their bosoms with their right hands, "O! what a pearl of a woman is this!" I added, "She has given up greater expectations, to come here; and seeks not the riches of this world, but that she may promote your best interests." "Our children are yours, -- we give them to you," -- replied two or three of the mothers at once. They then respectfully inquired whether I had children: I told them that had a daughter, and grand-children, whom I would bring to see them; and they entreated I would soon return, and bring some of them with me. We came away with the shouts and "salaams" of both children and parents.

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London Missionary Society

CHINSURAH -- Extract of a letter from the Rev. George Mundy, dated April 5th 1822

Since I last wrote, we have taken under our care four native schools, containing about 200 children. The catechism and Scriptures are learned, and read by them daily. On Sabbath-morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people,) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success; we are indeed constrained to say, "What hath God wrought!" Five years ago, on Mr. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, -- so great were their prejudices; but now a door is opening for the communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a catechism with him into the street, to read aloud, in order to draw a congregation for preaching. He had no sooner read the first question, "Who created you?" than a little boy among the people, immediately, of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers, throughout the book, to the great astonishment of the people.

The horrid practice of burning widows is still carried on without any abatement in those places which are under our government. The Dutch will not allow it in their districts. During the last year, in the small district of Hooghly alone, 195 poor unhappy females have been sacrificed!!

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Baptist Missionary Society

SUMATRA. -- Extract of a letter from the Missionaries, dated Bencoolen, July 19, 1822

We have already informed you of the publication of a tract on the Creation, containing the first three chapters of the book of Genesis. This little book is popular; the natives inquire after it under the title of the History of the Prophet Adam.

We have lately published a small work on Astronomy, which there is reason to believe will soon become popular among the better informed natives. A native writer having received one, and read some parts of it, came the next evening with several young men, who begged copies of this, and of every other book we had. They also asked a number of questions, concerning the form of the earth; the cause of day and night, &c. They were shown a terrestrial globe; and they appeared much gratified by the answers given to their queries. Any thing which indicates thought in a Malay is encouraging; their apathy is so great, that to interest them on any subject of information, seems almost beyond the power of man. Science will not make them Christians, but it will assist in dispelling the mists of Mahommedanism, and teach them to use their mental powers.

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his government, with directions to the resident native chief to have them distributed. Mr. Burton took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station, numbers inquired for Gospels; but alas! he had none. Neither our pens nor our press can supply the present demands for books. Mr. Burton says, in a letter to Mr. Ward, "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a relish for it may easily be increased by giving them books which they can understand.

The native schools were going on in a pleasing manner, previously to the annual vacation; the total number of scholars in regular attendance was 123.

We are happy to state, that there is an opening for a native female school. The attempt has been made by Mrs. Knaggs, a member of the church at Batavia, who accompanied Mr. Robinson to this place. Malay women are much more accessible than the females of continental India, and will converse very freely with persons of their own sex. They think themselves honored by an intercourse with European women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

Our native congregation on the Sabbath is very small; the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow that the number of occasional attendants on the Sabbath forms any true criterion of the state of the mission. If we would form a judgment, we must view things on a large scale, and take into the account all that it is doing by conversation, books, and schools; and we shall then perceive that the mission wears an encouraging aspect. We hope, however, that the word has not been spoken in vain. Without recurring to the information which many must necessarily have received, there is a poor Amboyna woman, who, to say the least, appears to be under very serious impressions.

In England it is a common idea, that death is the consequence of sin; but in this country a different opinion prevails. The Mahomedans think, that men die merely because God has so ordained it, and not because they are sinners. According to their creed, the good angels will all die, and the angel of death himself will not escape. He will be in the agonies of death for a number of years, and will exclaim, "If I had known what dying was, I would never have been the angel of death."

At the village of Dusunbasar, it being Friday, the Mahomedan sabbath, they attended the mosque in the afternoon, and allowed us to be present at their religious exercises. The mosque is a small building raised on posts, with a floor of bamboo laths. It is about twenty feet square, and fitted up with a rustic pulpit, which is quite a non-descript, and of which it is not easy to give even a moderately correct idea. The bottom was a thick board placed on the floor of the mosque; in each corner of this board a post was inserted, and the four posts were joined at the top by cross pieces of timber. The pulpit was open all round, but the entrance was in the front. The steps were at the back, withinside [sic], and were like those of a common ladder; the bottom ones served for a footstool, and the upper ones for a seat. The priest placed himself upon them with his face towards the people, who all sat with their faces towards the pulpit. He then read a discourse in Arabic, which was sufficiently unintelligible to his auditors; still, they listened with profound attention. The priest did not pray in the pulpit; that is the place for preaching or reading, not for praying. When they pray, every face is turned towards Mecca; this they call their kilbat, or point of prayer. The back of the pulpit is in the direction of Mecca, and the front just opposite to the door of the mosque. The people enter, and take their seats with their backs towards the door, and their faces towards Mecca. In this position the pulpit is in their front, and they are in the proper direction for prayer; but as the priest, while he is reading, has his back towards the kilbat, he must, when he prays, descend, and turn his face towards the pulpit and the kilbat. Their attitudes of body, while engaged in their devotions, are very imposing, and there is a great appearance of reverence for the Divine Being. They sometimes stand erect, with their hands stretched out, and the palms turned upwards; sometimes place their knees on the floor; and sometimes touch the floor with their foreheads. We could not but regret that they did not worship God in Christ, and we were strongly reminded of the apostle's expression, "Bodily exercise profiteth nothing."

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21 -- DOMESTIC INTELLIGENCE

NEW BRANCH SOCIETY. -- A New Branch Society was formed at Chelmsford, Feb. 3d, 1823. Preparatory sermons were preached on the preceding day, by the Rev. J. Bunting, in the Wesleyan Chapel, and in the meeting-house of the Rev. J. Hunt, most kindly lent for that purpose. The public meeting was held in the County Hall, which, on the obliging application of Admiral Sir Eliab Harvey, M. P., K. C. B., was liberally granted on the occasion by the magistrates for the county. Joseph Butterworth esq., M. P., was in the chair. The resolutions were moved or seconded by the Rev. Messrs. Bunting, Taylor, Thomas Jackson, and Freeman, the Rev. Messrs. Hunt, Carlisle, Gray, and Podmore, (independent ministers,) Mr. Holditch, and Mr. Gross. -- Collections, £28. 13s.

ANNIVERSARIES. -- That of the Branch Society of the Newcastle-under-Lyme Circuit was held, Feb. 7; at which the Rev. Messrs. Kirkpatrick, R. Newton, Atherton, J. Roberts, T. Hill, and Cousins, afforded their kind assistance. -- That of the Southwark Branch Society was held Feb. 12: Thomas Farmer, esq., in the chair. The Collection was exceedingly liberal.

ORDINATION. -- Mr. John Frederick England was ordained at Spitalfields chapel, on Feb. 10; and will sail in a few days for Madras.

RETURN OF MISSIONARIES. -- Mr. Bell has lately arrived from Newfoundland; and Mr. and Mrs. Close, both in a state of ill health, have returned from India.

CONTRIBUTIONS. -- The contributions received by the General Treasurers of the Wesleyan-Methodist Missionary Society, since the account published last month, have amounted to £921. 18s. 4d. Among these we notice the following: Thomas Thompson, esq., Hull, a munificent donation of five hundred pounds: T. Dicey, esq., Claybrook Hall, annual subscriber, £5: T. N., esq. by the Rev. J. Sutcliffe, Bristol, donation, £20, Methodist society at Lewes, an extra subscription of 6d. each, towards paying off the debt of the Wesleyan-Missionary Society, £1.16s: From a young man at Liverpool, entering into business, £5. A friend to the gospel at Home or Abroad, £5. The Barbadoes Auxillary Society, by Mr. Exley, £50.

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22 -- OBITUARY

1. Died, at Sheffield Oct. 1, 1822, MRS. ANN LONGDEN, aged sixty-six. She was the wife of the late Mr. Henry Longden, an eminent and useful local preacher among the Methodists. Soon after their marriage, they witnessed the death of two of their neighbors. The one was impenitent, and hardened; the other triumphed in dissolution, and rejoiced in hope of the glory of God. These providential dispensations, in the year 1777, were the means of their being awakened to a sense of their guilt and danger, as transgressors of God's Holy Law. After some months of earnest seeking for mercy, they were brought to a saving knowledge of salvation by the remission of their sins. And thus commenced a religious course, which, through grace, was continued without intermission, on the part of Mrs. L., for five and forty years. -- To the members of her family, and to her immediate friends, her fixed principles, unshaken faith, and steady piety, were very visible. Jealous, however, of self-deception, she sometimes reasoned unprofitably respecting her own state: yet she held on the way, walking with God in the simplicity and integrity of her heart. While Mr. Longden went forth for many years, on the Sabbath-Days, into the neighboring villages, &c., as the herald of salvation, she was particularly anxious that their own little charge at home should not be neglected. All the precepts inculcated on her children, she endeavored to exemplify in herself, by being correct in her words, faithful in her promises, just in her dealings, and regular in her religious duties. -- The death of her beloved husband she found to be an irreparable loss. During ten years of widowhood, she traveled down the vale of life, alone, but not forsaken. She was greatly supported; knowing that her Maker was her everlasting friend, who would never leave nor forsake her. She seemed to feel that she was only spared for a season, in order to obtain a perfect meetness for the inheritance of the saints in light." To the last she was greatly profited by the reading of the Scriptures, the ordinances of religion, and the fellowship of saints. Edified by

spiritual conversation, she lamented when Christians met together, and suffered the time to be spent unprofitably. Her heart was open to the wants of the poor; and she restricted her expenditure, and saved nothing out of her income, that she might have the power of doing good. In the last year, feeling the forerunners of dissolution, she was much occupied with the glorious realities of eternity. Sometimes she was rather timorous on the brink of the unseen world; but, often, she had "hope as an anchor cast within the veil, sure and steadfast." In the last mortal conflict, her doubts and fears were fully dissipated, and she enjoyed an unshaken confidence in the mercy of God, through the merits of her Redeemer. On Friday, Sept. 27th, she was seized with her last affliction. For three days, her sufferings were great; but on the Sabbath-evening, the Lord was pleased to give her perfect ease, after a violent paroxysm; and she remained in this tranquil, cheerful frame, for four hours, free from suffering, which she improved to the profit of those around her. Addressing one of her daughters, she said, I thought the Lord was sending for me, when in that fit; but I m glad to be restored to a little ease, that I may closely examine my own state, and he made fully ready for my change; and I am thankful for the opportunity of conversing with my children, and leaving with them my dying testimony." In conclusion, she said, "I know that Jesus is my Saviour, I have not the shadow of a doubt. He has been with me all the way through, and he is with me now." She afterwards sunk into a lethargy; and, in a few hours, her spirit quitted its earthly tenement, and joined the blessed society in heaven. (Communicated by the Rev. T. Wood)

2. Died at Congleton, October 1st, 1822, MRS. MARY DALE. When about seventeen or eighteen years of age, she began to seek the Lord and soon found him, to the joy of her soul. Uniting with the Methodist society, she continued a steady and useful member for thirty-two years. About twenty-three years since, the cares of life too much engrossed her, and she suffered some spiritual loss. This being observed, one who had witnessed her former zeal invited her to join with her in a weekly Band-Meeting, which was made very useful to her; and she often declared that no sooner did she begin again in earnest to serve God, than he blessed her with both temporal and religious prosperity. From this time her piety was uniform and scriptural, and her conversation spiritual and edifying. In prayer she had great power with God, and prevailed:-- She not only offered up daily supplications, but also, frequently, rose in the night, to pour out her soul to God. A striking trait in her character was her unremitting attention to the sick and distressed. When she had given her own mite, (which, considering her circumstances, was often liberal, and in some instances she even lent her own bed when such a loan was wanted to alleviate the sufferings of others,) she then solicited the aid of her neighbors; and the esteem in which she was held, induced all classes of persons to pay attention to her applications; as they knew that what they entrusted to her would be prudently and faithfully distributed. She sacrificed her rest, and sometimes her health, in her desire to help the afflicted. Night after night, she spent at the bedsides of the sick and dying; ministering to their temporal and spiritual wants. The most loathsome and contagious disorders did not deter her from visiting the abodes of wretchedness; and her highest pleasure was to do good. For several months previous to her decease, she was called to suffer. At times the disorder seemed to weigh down her spirits; but even at those seasons her confidence in God was unshaken. And during the weeks which immediately preceded her dissolution, she was favored with almost uninterrupted peace and joy; and attempted to sing the praises of God with her dying breath. She was a truly valuable member of civil and religious society. M. Cousin.

3. Died, October 2d, 1822, MRS. SUSANNA FISHER, the late wife of Mr. James Fisher, of Lowestoft. Her first correct views of her total depravity by nature, and of her need of pardon

through faith in Jesus, were received under the catechetical instruction of the Methodist preachers, who met a few children in the chapel on Saturday afternoons. In 1809, she began strongly to feel the absolute necessity of a divine change; she sought the Lord; and obtained the promised witness of the Spirit that she was a child of God. She became a member of the Methodist society; and it is not known that she was ever absent from her class, during the whole of her subsequent life, without a sufficient and conscientious reason. In 1815, she was appointed the leader of a class of females, which office she sustained to the great spiritual benefit of her members. From the spirit and language of her diary, it is evident that her life was hid with Christ in God. It is not known that she ever gave way to the pernicious practice of speaking evil of absent persons. Her management of her family was exemplary; it was truly Christian. She maintained the regular exercise of private prayer, and was, in that respect, a kind and faithful monitor to her pious husband also; for when he was busy in the shop, and the hour of his wonted retirement for devotion had arrived, she would often go to remind him of it, saying, "We must not forget our duty to God; I will attend in the shop, while you retire." -- Her departure from this life was somewhat sudden and unexpected. After being unwell for about two days, an alarming change took place on Sept. 27th. For about an hour, she was engaged with God in fervent prayer, that he would take full possession of her heart, and prepare her for glory; after which she cried out, with ecstatic joy, "Praise the Lord! Praise the Lord! he is my portion! What I now feel I cannot express. O the glory of heaven! O the love of my dear Saviour! Lend, lend your wings, I mount, I fly! O grave, where is thy victory? O death, where is thy sting? Come, Lord Jesus, come quickly. The Lord has given me a double portion of strength, and that strength I will exert in praising and glorifying him." After this gracious manifestation of the divine presence, the Adversary was permitted for a season to tempt her; on which she observed, "O how Satan is trying me! What a deceiver of the brethren! He would persuade me to forsake the stronghold; but I keep close to the Captain of my Salvation. I fear not his fiery darts, I shall come off more than conqueror, through Christ who hath loved me." Similar expressions of confidence in her almighty Saviour continued to fall from her lips, whenever her disorder allowed her to speak on such subjects; and all was adoration and praise, until she entered into the rest that remains for the people of God. P. Jameson

4. Died, October 15, 1822, MR. WILLIAM PALMER, of London, aged seventy-six years, for sixty-two of which he had been a member of the Methodist society, which he joined when fourteen years of age. His father was the first class leader in the Methodist Connection in London, to which office he was appointed by Mr. Wesley. In a paper, signed by Mr. Palmer, and dated Feb. 4, 1794, he states, in substance, as follows:-- "I have been blind from my infancy; my mother and grandmother, also, were born with cataracts. I have been couched on my left eye three times, and on my right -- twice, without success. Twelve year ago I consulted Baron De Wenzel, who gave me no hopes. But Dr. Jericho (from Holland) having examined my eyes, and giving me hopes of success, I was couched on my left eye the fourth time: the extraction was effected without pain; and by the blessing of God, I was restored to sight in the forty-eighth year of my age." -- When he was converted to God, cannot be now ascertained, as there is no account to be found of that event in his own writing; for having been blind till near fifty years of age, he was never accustomed to write much. He was, however, able to bear his testimony, that God had, early in life, enlightened his mind and converted his soul; and for more than sixty years, he maintained a regular, consistent deportment, which proved that the "root of the matter was in him," -- When he was between thirty and forty years of age, having himself obtained mercy of the Lord, he endeavored to do good to others; and in conjunction with the late Mr. George Mackie, visited the workhouses, &c., in and

about London, and exhorted and prayed with the poor and afflicted whom they found there. In this they had Mr. Wesley's sanction. Afterwards, many other young men united with them in this labor of love: they formed what was called the Community, or Body of Workhouse-Visitors; and much good was done by them for many years. Of this body of useful men, Mr. Palmer was considered and called the father. -- While in his state of blindness, Mr. Palmer made frequent excursions into different parts of the country, attended by a guide, and traveling mostly on foot. At these times, he preached wherever he had opportunity; (having Mr. Wesley's permission so to do;) and his labors were greatly blessed to many. Several are yet living, who remember his faithful and searching sermons with thankfulness. The novelty of a blind man preaching, often brought crowds to hear him. He was an exhorter and local preacher for about forty-five years. Mr. Palmer was confined to his house for a few months before his decease; he enjoyed a steady, unwavering peace with God; was saved from the fear of death; and died in the well-grounded hope of everlasting life, through Him whom he found to be his "Advocate with the Father, Jesus Christ the righteous." -- C.

5. Died, at Salisbury, October 17th, in her thirty-eighth year, MARY, the wife of the Rev; Alexander WEIR. In her childhood, she evinced a remarkable attachment to truth and uprightness, and uncommon pleasure in the holy ordinances of religion. While very young, she was deeply convinced of sin; sought the Lord with her whole heart; and soon experienced that peace and happiness which flow from salvation by faith. Her decision of character, her uniform conduct, and her diligence in the ordinances of the Lord, were now highly exemplary. In her twenty-fourth year she entered into the marriage state: and while she regarded with due seriousness the important duties of the situation in which she was placed, as the wife of a Christian minister, she embraced with ardor the manifold opportunities of spiritual improvement which it afforded. Her genuine piety, and her sound judgment in the things of God, qualified her for considerable usefulness. The glory of God was the great object which she invariably kept in view. In all things her conscience was exquisitely tender; and in her temper, habitual seriousness and Christian cheerfulness were sweetly combined. The concerns of her family she managed with wisdom and discretion; and was exceedingly diligent and devout in her attendance on all the public and private means of grace. -- On her arrival at Salisbury, early in September last, she indulged the hope of enjoying much spiritual comfort in communion with the people, and under a ministry which she highly valued. Nor was that hope disappointed; for from the people she experienced great kindness; and it pleased the Lord to pour out his Spirit upon her in rich effusions, and thus to prepare her more fully for her sudden removal to his everlasting kingdom. At her class meeting, a few days prior to her decease, she spoke of her confidence and joy in God with unusual enlargement; and poured out her soul in prayer, with a copiousness and fervor that greatly interested and affected all who were present. On the following Sabbath she attended the morning prayer-meeting, and other public services, as usual. On the Monday, health and vigor bloomed on her countenance, and seemed to promise a long continuance of domestic felicity. But that very evening, a storm of affliction arose, which hurried her spirit to the skies. She was seized with those sufferings, which terminated in death. On the first approach of this final trial, she was heard by the family sweetly to sing the following lines, on Matt. ix. 9; which were adopted by her as the language of her heart:--

"My Saviour, can I follow Thee,
When all is dark before;
While midnight rests upon the sea,
How can I reach the shore?"

"O let thy Star of Love but shine,
Though with a feeble ray;
'Twill gild the edge of every wave,
And light my gloomy way.

Then gladly will I follow Thee,
Though hurricanes appear,
Singing sweet carols o'er the sea,
A cheerful mariner."

*[These beautiful lines are found in the "Youth's Instructor and Guardian" for Jan. 1822,
under the signature O.]

Her prayer was granted: the Star of Divine Love shone upon her soul, and upon the way,
with bright effulgence gladdening her heart, and irradiating her very countenance. She was enabled
to repose entire confidence in God as her refuge and her strength; gave satisfactory proof that she
was saved from the love of life, and from the fear of death; and in a few days joyfully yielded up
her soul into the hands of her Redeemer.

William Gilpin

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23 -- RECENT DEATHS

In September last, the Rev. WILLIAM COPELAND, one of the Methodist preachers of
Ireland. He had been a supernumerary, through ill health, for several years but his friends were
hoping that he would soon be able to resume his public labors, when he was suddenly snatched
away by a fever, after an illness of five days. He was a most valuable and excellent man, and
possessed very considerable ministerial talents.

Jan.12, 1823. At St. Ives, near Penzance, MR. JOHN FREEMAN, in his eighty-ninth year,
after being for forty years a member of the Methodist society. "He was converted to God in the
year 1752 and from that time enjoyed an abiding witness of the Holy Spirit, as to his acceptance
with God through Christ. His piety was evidenced by an utter abhorrence of all evil, a strictly
conscientious regard for the Lord's Day, a punctual and regular attendance on all religious
ordinances, and an uniformly upright life. When the weather was unfavorable, and he was urged to
refrain from going out to public worship on that account, he was wont to say, 'I must go; perhaps it
may be the last time.' On Sunday, Jan. 12th. he went to the chapel as well as usual; and, after
silently imploring on his knees the blessing of God, seated himself with his aged friends in the
pulpit-pew. While Mr. Waterhouse was giving out the hymn, he reclined his head, and, without a
struggle or a groan, exchanged worlds; leaving his mortal part for weeping friends to carry out of
the house of God. The services of the day were unusually solemn, while with more than vocal
energy his death said, 'Be ye also ready!' J. W."

Jan 13. At the same place, MRS. CATHARINE QUICK, in her ninety-seventh year. "Before Methodism was introduced into Cornwall, she frequently met, with eleven others, to pray, and read Burkitt's Notes on the New Testament. When captain Turner, a member of the Methodist society in Bristol, put in at St. Ives, and informed them of Mr. Wesley, and his proceedings, they immediately applied to him, and a preacher was appointed to visit Cornwall; who formed a society at St. Ives, of which Catharine Quick became a member. In 1743, Mr. Wesley visited them, at which time the society had increased to 120, nearly 100 of whom had found peace with God. [2]

In the early period of her religious course, she suffered much persecution, which she patiently endured; esteeming it an honor to suffer for Christ. She maintained an uniform and unblemished character; and though, for the last seven years, she was confined to her bed, her daily companion was Mr. Wesley's Notes on the New Testament, which she was able to read to the close of life. She enjoyed constant communion with the Father and Son, through the Spirit; and, being ripe for glory, she slept in Jesus, after being a member of the Methodist society between eighty and ninety years. J. W."

Jan. 13. MRS. MARY ROSE, of Lower Hayford, in the Brackley Circuit. "She was a woman that truly feared the Lord. Religious conversation always appeared to be pleasant to her; and with diligence and punctuality she attended the means of grace. She comfortably departed to her eternal rest. J. S."

Jan. 15. At Runcorn, Cheshire, MR. THOMAS WITHINGTON, aged forty-seven. He was a man of deep and uniform piety. For thirty years he had walked in the light of God's countenance; and few men ever more fully made the cause of Christ his own.

Feb. 2. At Penzance, MRS. THOMPSON, the wife of Thomas Thompson, esq., of Hull. This excellent woman was the Granddaughter of the late venerable and Rev. Vincent Perronet, Vicar of Shoreham in Kent, a clergyman well known, in the early period of Methodism, as an intimate friend and adviser of Mr. Wesley. She was a member of the Methodist society for fifty years. In her short affliction, she manifested great patience, unwavering confidence in God, and a good hope through grace, of a joyful immortality. Just before her death, she said "God is a sun and a shield," &c., and peacefully dropped into eternity.

Feb. 8. At Exeter, MRS. MARY BARTRAM. She died in the peaceful assurance of being for ever with the Lord.

The same day, MR. WILLIAM WILMOT, of Exeter. When near death, one said to him, "This is hard work." He replied, "No! It is not. The sting of death is sin; but thanks be to God who giveth us, -- who giveth me, -- the victory, through our Lord Jesus Christ."

Feb. 12. At Mousehole, Cornwall, MR. TREWAVAS, aged seventy-two. For fifty years he adorned the doctrine of God our Saviour, and died in peace.

Lately, MR. ROBERT LOOKER, of Warrington, aged seventy-three. He filled the office of class-leader with simplicity, seal, and fidelity; and died in Christian triumph.

Lately, at Exeter, MRS. SARAH WESTCOTT, aged seventy-seven. "Her experience was sound and scriptural; her conduct consistent and holy. She had a great command of her tongue; and never meddled in the affairs of others. While strength permitted, she was ready to every good work. Yet she gloried only in the Cross of Christ. During her last illness, though she had not in general those rapturous anticipations of glory with which some are favored, she was able to say, 'To die is gain;' and some of her latest words were, 'I cannot tell you how happy I am.' J. B."

* * * * *

24 -- POETRY

THE CRUCIFIXION

A Meditation on Good Friday

More glorious, solemn, and sublime,
Than aught that's annal'd yet in time,
The scene that Calvary did display,
When Jesus died as on this day.

Behold him there expos'd on high,
A spectacle for earth and sky;
Condemn'd to share, 'midst death and wrongs,
The mockery of blaspheming tongues.

The Son of God, the Son of Man,
To consummate Redemption's plan,
Was spit upon, revil'd, denied,
Mock'd, scourg'd, condemn'd, and crucified!

His side was pierc'd, his blood was spilt;
Angels and men with wonder gaz'd,
Both worlds beheld, and were amaz'd!

What marvel that, at such a sight,
The astonish'd sun obscur'd his light;
That nature felt her pillars shake
That to its center earth should quake?

Well might the guards exclaim aloud,
When Christ his head in suffering bow'd,
While rock'd the earth whereon they trod,
"This surely was the Son of God!"

E'en through the mansions of the dead,
That hour's tremendous terrors spread;

While vanquish'd Death releas'd his charge,
And the grave's prisoners walk'd at large!

I marvel most, that living men
Could see that sight, and live again;
Could steel their hearts, and quell their grief,
Return to sin and unbelief!

Hail, glorious and triumphant Cross
O'er Adam's fall, and Eden's loss!
Hail, dying and victorious Lord
Man rises, -- Eden is restor'd.

Triumphant Cross whate'er I see,
Ne'er may I glory, save in thee
Victorious Lord! where'er the shrine,
Still be my worship ever thine.

Though eighteen centuries now are fled,
Since the Redeemer's blood was shed,
That precious blood, with power to heal,
This moment on my heart I feel.

And though, through yonder heavenly spheres,
Should earth revolve a million years,
Its unborn myriad, of mankind
Redemption in that blood shall find.

This day, transcendently sublime,
Shall still record, through future time,
That deed unmatched since time began,
When God the Saviour died for man

John Holland
Sheffield Park, April 5, 1822

* * *

CALVARY

In mockery's purple rob'd, and crown'd with thorns,
Scoffing they bow the knee before their King,
Whose sceptred royalty a reed adorns
Smite his pale cheek, and hate's last insult fling;
Then cast, unrob'd, his shadowy honors by,
And lead their guiltless victim forth to die.

To Golgotha, the summit of dishonor, led,
His outstretch'd arms and feet the cross adorn.
There, while his snowy limbs life's crimson shed,
Hate shakes her head, and points her finger Scorn.
E'en they, the guilty sufferers by his side,
Him, whom veil'd seraphs prostrate laud, deride.

Low bow'd his head beneath th' o'erwhelming load,
A world's iniquity, a God's rebuke.
Gethsemane might wring big drops of blood;
But here life's pillars to their basis shook.
"My God, my God, why thus cast off?" he cried,
Cool'd His parch'd lips with gall, -- then struggling died.

Pavilion'd in thick clouds, the sun had long,
Plung'd in dismay, his sacred light withdrawn.
Nature through all her works resents the wrong
Ocean convuls'd, with wrecks her coasts are strewn;
Heaven sadden'd with her dying Lord condoles;
Rocks rend, graves yawn, and earthquakes shake the poles.

Well might the haughty Roman, pierc'd with dread,
Exclaim, "In truth, this was the Son of God."
While the fierce Jew in consternation fled,
Smote his stern breast, and curs'd the deed of blood.
After her dying Lord beholding, stole
Griefs guiltless pangs o'er woman's softer Soul.

But callous grown with crime, the soldier rude
Wreak'd on the lifeless clay his wanton rage;
Piercing that heart, whose soft compassions flow'd,
Heaven's else consuming vengeance to assuage.
The life-blood gushing from the mortal wound
Proclaim'd 'twas o'er, and Death's sad conquest crown'd.

Aveng'd, like dying Samson, on his foes,
Nature attests his Deity in death
Hate languishes, and Love re-kindled glows:
While, rescued from a nation's sated wrath,
His curse, with martyrdom's sad honors grac'd,
Th' unsullied tomb enshrines from vulgar gaze.

Legions unseen encamp around the tomb,
Where, as asleep, the Lord of glory lay.
Soft zephyrs fling the garden's rich perfume;

And e'en corruption flies the sacred clay:
While Mary will not from his tomb depart,
But o'er it bends, like some mute work of art.

Chaunting the solemn dirge, while Nature mute,
And dank with tears sepulchral, drinks the strain,
Seraphic hosts, with more than grief subdued,
Heaven's rapt attention to the scene enchain.
But feebly echoing to their harps of gold,
Can mortal song th' immortal theme unfold?

Bridlington, Dec. 1, 1822. H. S.

* * *

SCENES AT CALVARY

Hark! on the wings of ambient air
What plaintive sounds advancing
Trembles the light; nor sun, nor star,
Save fitful luster glancing:--
O wept by all the Seraph choir,
Creation's Lord, Creation's SIRE,
Thou fallest not un'honor'd!

'Mid waving plumes, and groves of steel,
'Mid frantic shouts reviling,
Lo, up the steep of Calvary's hill,
The patient SAVIOUR toiling
O Man of Sorrows, Virgin-born,
Object of thankless Judah's scorn,
Thou fall'st, ah, how dishonor'd!

See where he treads th' ennobled soil,
with mimic pomp attended! --
The trampling of the horse, awhile,
The din of arms suspended.
See him! the FATHER's bruised Son,
The Mighty, Meek; Rejected One,
On the curs'd cross uplifted!

No clust'ring smiles his cheek adorn,
But tears of anguish tremble;
And on his brow, enchain'd with thorn,
The chilly dews assemble;
Yet vengeful threat, nor murm'ring word,

Nor breathing of his lips is heard,
Save, -- "FATHER, O forgive them."

The clamor of the crowd is spent,
Nor aught of sound is stirring,
But of the Women's wild lament,
To long-lost joys recurring:
And there the lov'd Disciple sits,
Watching the latest light, that flits
Athwart THAT shadow'd visage.

But, -- where yon clouds their columns rear, --
What strange, terrific vision? --
The Signet and the Hand appear,
Sealing the dread commission;
And, bearing it through middle skies,
On downward wing the Herald flies, --
He flies, to execute it. --

The VICTIM own'd the warrant true,
And bow'd his head obedient;
Though this of all his griefs he knew
The bitterest ingredient,
That God, his Friend in troubles past,
Should leave him friendless at the last,
To troubles yet surviving.

Where were ye, at that solemn tide,
O Spirits of the holy?
Why ceased to soothe him, as he died,
Your harpings melancholy?
When He, the Prince of Angels, bled,
Whither, O Angels, were ye fled,
Bright companies celestial?

Or where wast Thou, All-present One!
Or what thy love had shaken?
Or heard'st thus not that mortal groan,
"Ah! Why hast Thou forsaken?" --
In vain its upward voice it threw,
Or echoed through the vault of blue;
For JESUS dies, -- forsaken! --

Who cannot weep when Sorrow bids,
Kind int'rest HERE can claim not;
Who cannot blush o'er murd'rous deeds,

This murd'rous deed shall shame not;
For leaden looks, and tearless eyes,
Suit not these sad solemnities,
The hour of mourning Nature.

Lo, Rocks upstarting from their bed
The Skies in blackness shrouded!
And Sol's swoll'n hall, of deep'ning red,
Scarce by that blackness clouded
The Stars their blotted spheres conceal,
The tim'rous Moon turns paler still,
The GALILEAN conquers!

Heaven's myriad Host stoop wistful down,
From bolder heights of glory;
Then make in softest music known
The wonder-kindling story;
And Cherubim and Seraphim
Repeat, prolong th' adoring hymn,
But louder, loftier swell it. --

That Herald whom JEHOVAH sent,
with awful signs investing,
Returns with speed benevolent,
The mystic fact attesting, --
" 'Tis finish'd! Saints and Men be glad!
The Debt, the mighty Debt is paid,
And God himself hath paid it!"

And do the dead their chains despise,
The graves their spoil uncover?
See, where the restless sleepers rise,
And round the living lover;
Asham'd to share their bed of earth
with HIM of nobler, elder birth,
The Son from everlasting! --

Enough! -- the blood on Calv'ry's brow
Is crying unto Heaven
Enough, Jerusalem! for thou
Thy Lord to death hast driven:
But what the Grave, or Death, to Him?
The God puts forth his power supreme;
He wakes, -- and lives, -- and rises!

And from the dark sepulchral deep

He brings a frame immortal;
And back, along the ancient steep,
Ascends to heaven's high portal. --
Judah, farewell to earth and thee!
Farewell, thou mount of agony!
Farewell, -- but not forever! --

No wand'rer shall he pace again
Thy streets, O Holy City!
Nor, when again he cometh, rain
O'er thee the tears of pity:
But he shall come to do thee harm,
And crush thee with his strong right arm, --
That arm, how dire its vengeance!

No more depress'd by toils and pains,
But terrible in wonder,
On fire-shod steeds, with rushing manes,
And necks enwrapp'd in thunder,
Calvary! o'er thy heights shalt ride
Th' unconquerable Crucified,
And sweep thee into ruin!

I see Him, as of old he came
By whelming floods attested,
And as in panoply of flame
He shall return invested;
With meteor-eye, and naked brand,
And desolation in his hand,
He comes, -- prepare to meet him! --

Hasten, O CHRIST, thy victory,
Dispread, and then complete it;
And bring thy royal Advent nigh,
To such as long to greet it:
But ne'er from this devoted heart
The mem'ry of thy Love depart,
The mem'ry of thy Passion!

Thy Cross, the standard of my hopes,
Those Nails, my load sustaining,
That Spear, which richest fountain Ope,
To heal my soul's complaining,
Shall, long as life, my glorying be,
And, lasting as eternity,
The burden of my triumph!

Alec.

* * *

THE GOLDEN PALACE

Sung at Midnight; in the Greek Churches the last week before Easter.

(From Mr. Bowring's "Specimens of the Russian Poets.")

The Golden Palace of my God
Tow'ring above the clouds I see:
Beyond the cherubs' bright abode,
Higher than angels' thoughts can be:
How can I in those courts appear
Without a wedding garment on?
Conduct me, Thou Life-giver, there,
Conduct me to thy glorious throne:
And clothe me with thy robes of light,
And lead me through sin's darksome night,
My SAVIOUR and my God!

* * *

MIDNIGHT HYMN

Of the Russian Churches, sung at Easter.
(From the some Work.)

Why, thou never-setting Light,
Is thy brightness veil'd from me?
Why does this unusual night
Cloud thy blest benignity?
I am lost without thy ray,
Guide my wandering footsteps, Lord!
Light my dark and erring way
To the noontide of thy word!

* * *

THE WIDOW OF NAIN -- A SKETCH

(From "The Pleasures of Home, and other Poems:" by R. Porter)

.....He was an only child;

And all the fond affections of her heart,
A Mother's heart, were fix'd to agony
On him, her darling. The strong nervous frame,
The manly feature, and the graceful air,
But most the voice melodious, often drew
The tear of memory from her fading eye.
She was a Widow, -- and in these could trace
The dear resemblance of his Father's form.
He was her hope; and all of future joy
She told on earth, did aggregate in him.
O! 'twas her daily, her delightful task
To minister his comfort; well repaid
If he were happy, while her aged breast
Throbb'd with delight, when from his smiling lip
Dropp'd, in kind accents, filial gratitude.

.....His cheek grew pale;
Save that a crimson blush, more delicate
Than health's coarse pencil on the face of youth
Delineates ever, fiercely kindled there.
The Mother' eye saw the deceptive spark,
Like some advancing meteor, soon to lay
Her hopes in ashes. -- Long her aged form
Bent oe'r his wasting frame, in agony
None; but a widow'd mother e'er can know.
As sinks the crescent moon, in feeble splendor,
Yet mild, and lovely, so he sunk to rest.
She gaz'd in all the silence of despair;
And when the last faint beam of parting life
Had pass'd her eye, a more than midnight gloom
Hung o'er her soul. They bore him to his grave,
A lovely victim; many a weeping eye
Shed kind libations on his early bier.
In all the racking emphasis of woe,
The trembling mother follow'd. -- On they pass'd,
And soon the lofty gates of Nain unfold,
As mov'd the solemn pageant to the tomb.
Scarcely they clos'd, when from the bleeding heart
Of the lone Widow bursts a shriek of woe,
While from her eye a flood of burning tears
Issued afresh.....

.....What soothing, gentle voice,
Breaks the sad silence? "WIDOW, WEEP NO MORE!"
She rais'd her drooping head; the tender sound
Seem'd like the filial accents of her child.

It was the "Man of Sorrows," he who felt
For human wretchedness, -- so deeply felt,
That not his life was dear, that man might live. --
"WEEP NOT:" -- but from her quivering lip, a word
Escap'd not, while expressive of despair
She shook her hoary head. --Straight to the bier
In solemn silence, great in conscious power,
The Saviour now advanc'd. -- Back to the heart
The wond'ring blood impetuous recoil'd,
And ev'ry eye was riveted. They stood
Gazing while, 'neath the weight of morbid clay
Inanimate, their terror-stricken limbs
Shook, like the pendant dew-drops in the breeze.
The Son of God, in all the majesty
Of power illimitable, -- all the zeal
Of pure benevolence, -- now rais'd his arm;
And as it rested on the moveless bier,
His voice imperative the silence broke,
"YOUNG MAN ARISE." --

.....A deep, responsive groan,
An undulation of the spreading pall,
Convulsive motion, and thick breathing sobs,
Declare the spirit heard its MAKER'S voice,
Heard and obey'd. The fainting mother sunk
Beneath contending passions, whilst her eye,
Bursting with hope, anxiety, amaze,
Watch'd ev'ry motion, and her list'ning ear
Drank ev'ry sound:-- she saw the corpse awake,
Cast of the folded cerements of the grave,
She saw her only, her lamented child,
Rise, like a midnight specter from the tomb,
And gaze in wild amazement on the scene.
She saw that well-known eye, she lately clos'd,
Resume its brilliancy, she saw it rove
From form to form, -- she saw it rest on her.
" 'Tis false! 'tis visionary! madness vain!
It cannot be!" she deems the bliss too great.
"MOTHER!" -- She hears the voice, and, starting quick,
Springs from the earth; again the filial cry
"My Mother!" bursts upon her ravish'd ear.
She flies to his embrace, she grasps her child,
No shade delusive tears of ecstasy
Relieve her loaded bosom; down they sink
O'erwhelm'd with gratitude, and at His feet,
Who wrought the deed of mercy, pour their praise.

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ENDNOTES

1 I often mention T'zatzoe, our Interpreter: he belongs to the London society's mission, having been given by his father, a Caffree Chief, many years ago, when very young, to the late Dr. Vanderkemp, to be brought up. T'zatzoe is now a credit to those under whose care he was placed. He reads Dutch, is a good carpenter, is truly converted to God, and an occasional preacher at Theopolis.

2 See Wesley's Works, Vol II. p. 204; and Methodist Magazine, Vol xliii, p. 339, Large Edition]

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THE END