WESLEYAN MISSIONS.

(From the Wesleyan Notices Newspaper, March 1850.)

FEEJEE.

Extract of a Letter from the Rev Richard Burdsall Lyth, dated Vewa, June 19th, 1849.

You will be anxious to hear how we are getting on in this District, which it has pleased the Lord greatly to afflict, in the removal of the excellent John Hunt. "The Lord buries his workmen, but carries on his work."

There has been a great movement on the large land, (Vanualavu,) in the Circuits of Bua and Nandy, occupied by the brethren, Williams and Hazlewood. From Somosomo, the barren wilderness, they have come to fields that are white already for harvest. This is the Lord's doing: they are now reaping the reward of their former faith and patience. But it has not been without much opposition; the great adversary has stirred up his agents to a more violent resistance than usual. The dreadful conspiracy of a wicked Chief against Mr. and Mrs. Williams, their family and property, and against the lives of the Christians under Mr Williams's pastoral care, will long ere this have come to your knowledge.

"He that dwelleth in the heavens did laugh,
The Lord had them in derision."

"He made a pit and digged it, and is fallen into the ditch which he made."

Since the death of this Chief, there have been other attempts at opposition, particularly by another leading Heathen Chief of those parts; but wonderful to say, he had but a short time commenced persecution against the Christians, when he was suddenly taken ill and died. Even the Heathen themselves see the hand of God in these events. In these and other instances that might be mentioned, the wrath of man has been overruled to the praise of God.

Mr. Williams writes: "Every step in advance taken by Christianity, is taken in spite of opposition the most determined.' But, notwithstanding this determined opposition, the truth is triumphing. In a late communication, he writes, "Since my appointment to the Bua Circuit, in 1847, I have had some trials, many blessings, and all along been cheered by witnessing a slight advancement of the work of God. Latterly—to God be all the glory!—the advancement of his cause has been marked. Although we have had no stir, no [illegible], during the past two months, not less than seventy persons have renounced Heathenism in the Bua Circuit."

The same gladdening news respecting the spread of the work in the adjacent Circuit of Nandy, is contained in the communications of Mr. Hazlewood, who, after severe bereavments and trials, has found his solace in entire devotedness to the service of our common Lord. On May 24th, 1849, Mr Hazlewood writes, "The work of the Lord is going on most gloriously in this Circuit. Heathens are still embracing Christianity, and Christians are being converted and saved. I have two, I believe, true penitents now sitting by me in my study, with whom I have been conversing and praying." The Nandy Circuit is the more advanced of the two. Christianity has there taken a firmer hold, and is rapidly extending. It should by all means, have a second Missionary. Be it remembered that these brethren, both of whom (and especially Mr. Hazlewood) have been called to pass through very severe trials, are living on solitary Stations. "Is there not a cause," why the earnest, the unceasing intercessions of our friend in England be again requested, "Pray, pray for us?"

I referred to Mr. Hazlewood's bereavements. You have, probably, heard the particulars; but lest you should not, I subjoin in a few words. Early in February his youngest daughter died of dysentery. A fortnight after this event Mrs. Hazlewood was confined. She was suffering, at the time, from the same disease that had carried off her dear child. On the third day after her confinement, the mother also fell a victim to it. Her death was not [illegible]. The suddenness of her dissolution prevented her saying much; but the little she was able to say was expressive of her firm reliance on that Saviour, who had been so abundantly precious to her in her previous experience, and had enabled her to adorn her Christian profession.

It was this heavy affliction that led to Mr. Calvert's visit from Vewa to the house of mourning in the month of March. He visited both the Bua and the Nandy Circuits, in company with our excellent Christian Chief, Elijah Varani. They stepped in just at an important crisis, when the Heathen population was in an excited state, breathing threatenings against our cause and people. The Lord blessed their interposition: opposition waned, and truth triumphed.

During Mr. Calvert's temporary absence, I was seized with dysentery, accompanied with fever. For three weeks the disease was severe, and my recovery doubtful. A favourable turn then took place; but my restoration to health has been slow and interrupted. By the good hand of my God upon me, I have now, after three months, regained much of my wonted health and strength. I feel especially called upon to acknowledge the goodness and mercy of God to me, chief of sinners, during this affliction. I thought that perhaps the time of my departure was at hand. I bid adieu to all earthly things, and looked only to those that are spiritual and eternal. My soul found but one refuge in this time of need, Christ and Him crucified; and how unspeakably precious was He, when every other refuge failed! Coming unto Him with all my sins, unworthiness, and unfaithfulness, I found rest, unspeakable rest, to my soul; the fear of death was removed, and my heart and tongue filled with wonder, love, and praise. This affliction was at the time, and still continues to be, a great blessing to my own soul, and, I trust, encouraging to others. The kindness shown me by my affectionate colleague and his wife, and also the other brethren, so far as lay in their power, will not soon be forgotten: nor should I omit to mention the natives, for both Christians and Heathens were remarkably kind. "The Lord grant unto them that they may find mercy of the Lord in that day." In return to the Lord for all these benefits, I would humbly lay myself afresh on the altar of sacrifice, on that altar which sanctifies the gift.

"May I in life, in death,
Thy steadfast truth declare;
And publish, with my latest breath,
Thy love and guardian care."

I ought, perhaps, to apologize for so long a notice respecting myself; but I pass on to give you some information concerning this Circuit. War is our great hinderance to the spread of Christianity. Nearly every part of this extensive Circuit is, either more or less, involved in war. At Rakiraki, a district on the large island of Navetelavu, a war has commenced, in which, I regret to say, some professed Christians have joined. Two Teachers, that were settled in two different towns, have been obliged to leave, but with the prospect of returning when peace shall be again restored. At Nakorotumbu, another part of the same island, not far distant from the former, the good work is going on; we have preaching in three different towns, and frequent conversions from Heathenism. We hope there is a fair prospect of the Rawa war being soon terminated; but, again, rumours of other wars are afloat. Nothing but Christianity, cordially embraced, can end these evils. War and cannibalism are the strongholds of Satan in Feejee; may God soon destroy them!

RELIGIOUS INTELLIGENCE.

(*From Evangelical Christendom, Febry.* 1850.)

SPAIN.

CATOLICISMO NETO—ITS PROGRESS AND CHARACTER, AND RECEPTION IN SPAIN—A PRIEST TRANSLATING THE OLD TESTAMENT FROM THE HEBREW INTO SPANISH.

BY REV. DR. THOMSON.

In your number for August last, I gave some account of the commencement of a new periodical in the Spanish language, corresponding in its character with our religious magazines. Its title is *Catolicismo Neto*, which, in English is *Pure or Purified Catholicism*. The author of this work is a Spaniard, who several years ago was converted, as I may say, to Protestantism in his own country, while reading a work printed in Spain to refute the positions of Luther; and who afterwards, driven by persecutions on account of his Protestant views, fled into France, where he was confirmed in the Gospel in his faith by means of a French pastor in that country. In the providence of God, the disciple of Jesus Christ is now in our favoured land. Here he lives as a stranger, and his thoughts and his heart are in Spain. It is not however, [illegible] that [illegible]. It is the [illegible] of his brethren. He [illegible] with green [illegible] superstitions, delusion, subjection, and [illegible] in, while its morals correspond with the low and degraded state of religious principles and practices. His constant prayer is for the enlightenment of his country through the Holy Scriptures, and the glorious Gospel of Christ, which these sacred books unfolds. He has been employed for some time past, in preparing an improved version of the entire Bible. The New Testament has already been printed, and the whole Bible will be in print before long. This version is brought out by the Society for Promoting Christian Knowledge, and does credit to the Society, and to its Foreign Secretary, the Rev. J. D. Glennie. It is not only purified from the errors of the Vulgate and its modern translators, but is also made conformable to the original languages of the Scriptures.

To draw the attention of his countrymen to the Bible and to the Gospel, Mr. Calderon, the individual in question, projected the magazine above noticed. For this work he possessed ample riches in literature, and in biblical and evangelical knowledge. But other riches he had none, nor means of any kind to meet the expenses required in the publication of the journal. He earns, in truth, but a scanty subsistence by teaching the Spanish language. I found he had just commenced this work on my arriving here from Spain in May last. He had begun it in faith, and he was aided by some friends. A worthy individual, well known in the churches of our land, gave him paper to print his first number on, and Mr. Ferretti, an Italian, who is printing a similar journal for his countrymen, engaged to print this first number for our Spaniard on the lowest terms, and for nothing, if nothing could be found to pay him with.

Connected as I had been with Spain, in journeying through it for two years, and in endeavours to benefit it in the great concern of religion, and, previously also, intimately acquainted with Mr. Calderon, I saw at once a call in providence to interest myself in this work, and thus to continue my poor services for the welfare of Spain in regard to its highest concern, that of glorifying God in the Gospel of his Son Jesus Christ. In the name and strength of the Lord, therefore, and in continuation of my missionary work, I began to seek for means to aid our worthy Spaniard in his praiseworthy labour. I succeeded, ere long, in getting sufficient to pay the costs of the first number; and there was a double satisfaction in this, inasmuch as it was also relieving another struggling foreigner at the same time. It was no little satisfaction to be the means, in God's hand, of meeting the faith advanced on the part of both of these friends in regard to this matter.

Further supplies came into my hands, and induced us to venture on a second number, which was finished in the end of September. I was, at the time of its publication, in Scotland, on a visit to my many and dear friends in that most favoured portion of our land. On reading this second number, I was additionally pleased with the editor and author, and struck with the tact and management of the work, in conveying to his countrymen the knowledge of the pure and true Gospel, and in wisely attacking and undermining the errors prevailing among them, and grounding all, at all times, on the true basis—the word of God. It was then I bethought myself of a more extended mode of procuring means for this work. Accordingly, I held some public meetings in Edinburgh, Glasgow, and Paisley, to give an account of the moral and religious state of Spain, Portugal, and Barbary, and made *collections* for aiding in the publication of this periodical. I had such success in this attempt as to induce me to encourage the author to prepare forthwith for printing the third number, which it is expected will be finished within this month of January.

In connexion with these notices about the raising of means to meet the expenses of this work, I have to acknowledge the kindly attentions given to my first appeal, contained in the article before noticed, which appeared in *Evangelical Christendom* for August. Several individuals, unknown to me, have sent in donations to Messrs. Partridge and Oakey, and the amount is £10 11s., as may be seen inserted in the number for December. I make my appeal anew, in favour of this object, to all the readers of your journal. This is one of the few means at present available for making known the Gospel of Christ in poor dark Spain, and great hopes are entertained that much good will be effected all over the country, by a general interest being excited on the subject of religion, and that the attention of many will be drawn to the Holy Scriptures, and it is to be hoped the conversion of the soul will follow.

In regard to means, it is necessary to observe, that it is not the expense only of publishing that is required. The author, as I have already said, is living in a scanty manner; and, as the labourer is worthy of his reward in every instance, so is our author entitled to fair remuneration for his labour in this work, and such return he should have as is customarily paid for original music to the extent here produced. I think we British Christians should consider ourselves under an obligation thus to sustain this publication, both as to the printing and the authorship. On returning from Scotland, in December, I had the great satisfaction of putting into the author's hands the first instalment, as I might call it, for his labour in this matter. I trust further contributions will come in, so as to provide for the continuance of the work, and for the proper remuneration of the author. Before concluding this appeal, I would remark, that it is entirely of my own accord I make it, and unknown to the author. He, in truth, is quite willing to give his labour for nothing, if so be his countrymen are enlightened by means of it, and saved. This is all very well on his part, and God will reward him, whether we do for him or not. Nevertheless *our duty* is, as I have stated it above, to take the burden upon ourselves, instead of leaving it as a load upon a poor foreigner, who is very modest, however willing to bear it. I shall not cease my appeals, nor be satisfied till I see things on the footing I have indicated.

In my former article I intimated that it was purposed to print some copies stamped, in order to pass through our Post-office, and be sent forward into Spain. This was accordingly done, with our second number, and various copies were addressed to persons known as likely to read such a work. It is with great satisfaction that we learn, from some of the parties to whom copies were sent, that they came all safe into their hands. And from this positive notice on the subject we would gather that the other copies sent were also duly received. This circumstance encourages us to send our work still more extensively into Spain, and all over it, as far as we have knowledge of persons disposed to receive it.

Copies also have been sent, of unstamped numbers, by private individuals, into different parts of Spain, and into Spanish America. Further outlets are being sought, and it is hoped that in due time a field will be open for this work, of an encouraging nature in its extent, wherever Spain and her sons at home and abroad are found, and speak the dignified Castilian tongue.

Few, comparatively, as have been the copies already sent to Spain, and short as is the time for receiving notices of the reception of this periodical, and remarks on its contents, yet still we have an encouraging number of such notices and observations. One says, who had obtained the first number, "I received the first number of *Catolicismo Neto*, and read it through last night with the greatest satisfaction. The matter which it contains is exceedingly interesting and instructive." This is followed by suggestions concerning its future management. Another correspondent says, "On the 22nd of last month (August) a young English gentleman delivered to me, as sent by you, the first number of *Catolicismo Neto*. I give you many thanks for this publication. We desire earnestly that, through the favour of God, the work may be continued, which, according as it may be read here, will do great good. I would suggest that this periodical should keep in view, that there are in this country a great number of nothingarians, also many unbelievers, and even atheists we have likewise. Perhaps I may send you an article about an atheist, who has been found out through the reading of the prayers we used in Madrid." This, as was the former notice, is accompanied with useful hints. Our readers and correspondents will, we trust, increase, and we hope and pray for great Gospel good to Spain from this work.

(To be Continued.)

FAMILY CIRCLE.

Living and Means.

The world is full of people who can't imagine why they don't prosper like their neighbors, when the real obstacle is not in banks nor tariffs, in bad public policy, nor hard times, but in their own extravagance and heedless ostentation.—The young mechanic or clerk marries and takes a house, which he proceeds to furnish twice as expensively as he can afford, and then his wife, instead of taking hold to help him earn a livelihood, by doing her own work, must have a hired servant to help her spend his limited earnings. Ten years afterward you will find him struggling on under a double load of debts and children, wondering why the luck was always against him, while his friends regret his unhappy destitution of financial ability. Had they from the first been frank and honest, he need not have been so unlucky.

Through every grade of society, this vice of inordinate expenditure insinuates itself. The single man "hired out" in the country, at ten to fifteen dollars per month, who contrives to dissolve his year's earnings in frolics and fine clothes; the clerk, who has three to five hundred dollars a year, and melts down twenty to fifty of it into liquor and cigars, are paralleled by the young merchant, who fills a spacious house with costly furniture, gives dinners, and drives a fast horse on the strength of the profits he expects to realize when his goods are all sold and his notes all paid. Let a man have a genius for spending, and whether his income is a dollar a day, or a dollar a minute, it is equally certain to prove inadequate. If dining, wining, and party-giving won't help him through with it, building, gaming, and speculating, will be sure to. The bottomless pocket will never fill, no matter how bounteous the stream pouring into it. The man who (being single,) does not save money on six dollars per week, will not be apt to on sixty; and he who does not lay up something in his first year of independent exertion, will be pretty likely to wear a poor man's hair into his grave.

No man who has the natural use of his faculties and muscles, has any right to tax others with the cost of his support, as this class of non-financial gentlemen habitually do. It is their common mistake to fancy that if a debt is only paid at last, the obligation of the debtor is fulfilled; but the fact is not so. A man who sells his property for another's promise to pay next week or next month, and is compelled to wear out a pair of boots in running after his due, which he finally gets after a year or two, is never really paid. Very often, he has lost half the face of his demand by not having the money when he needed it, besides the cost and vexation of running after it. There is just one way to pay an obligation in full, and that is to pay it when