

a mighty mind its various relations, and penetrating with an eagle's eye into—what? every thing but himself. A fallen spirit in a disordered world! Having a day of salvation, and that neglected! How natural was the dying language of such a one, when he cried out, 'The battle is fought, the battle is fought; but the victory is lost for ever!'

"Alas! how many celebrated geniuses, how many deep philosophers, how many splendid conquerors, shall awake in eternity from their vain dreams of glory; each wishing he had been an idiot, or even a brute, that he might never have been eternally a wretch, responsible for talents and privileges neglected and abused!"

## MISSIONARY INTELLIGENCE.

## BERMUDA.

In this island a most cheering and interesting event has occurred, in the gratuitous emancipation, by his late Governor, and in our appointment to the ministry, of EDWARD FRASER, a man of colour, and a slave.—This occurrence, so demonstrative of the elevating and moralizing influence of religious instruction on the sons of Africa, will, we trust, be succeeded by other equally delightful proofs of the mental capacity and of the improving character of the slave population, and of the sacred and beneficial influence of Missionary zeal and pastoral attention in the West Indies.—The following Extracts from a letter addressed to the Committee by Edward Fraser, prior to his liberation from slavery, are creditable to the writer, and honourable to his humane and generous master.—*Wesleyan Missionary Report.*—Dec. 1828.

"Called upon to address you in reference to the evangelical work under your direction, I do it with humble confidence, believing that I shall be heard with 'the meekness and gentleness of Christ.'

"I am what is called a coloured person, and a bondman, said to have been born in the island of Barbadoes, towards the close of the year 1798. Far backward as recollection extends, I found myself in forcible hands, receiving more than common care. Through the fostering kindness of my mistress I was in process of time put to reading, writing, and arithmetic. These exercises were the more profitable because I took pleasure in them; but, on the other hand, my profit was the less from pursuing them without discipline, as well as without constraint. I can thankfully retrace the preventing grace of God in many things. I lived in a moral family, and, being much kept at home, was longer than usual unacquainted with the examples of frequent wickedness that abounded in our town. I was soon attracted by the services of our neighbouring church; a taste for books supplanted the love of company; I was susceptible of shame; was not without a sense and fear of God; and sometimes I prayed to him in secret. As I grew up, however, and was more in the world, employed on errands and other services, I imbibed many poisonous principles, and was led into many wicked practices. I recollect here the deadly tendency of vicious and profane speech. The hearing of wicked news palliated and godliness introduced, established in my mind a hold for temptations which afterwards surrounded me, though for the present I was not partaker of them.

"I received some good from a gentleman of the family who came on a visit from North Britain, where he had taken up his residence for purposes of learning. This person was strict in pious exercises. I observed his secret devotions; had a religious book or two put in my way by him; was encouraged by him to repeat the texts, &c., delivered at our Church, and he condescendingly answered puerile inquiries respecting Christ, religion, and science.

"After this I was taken in hand by a brother of my master, who was a resident merchant, my own master being used to travel in the same line, and by him taught writing, accounts, &c.

"I cannot give a suitable account of myself, without mentioning the son of my master; this young gentleman was educated for a learned professor (in which he had lately been perfected at Oxford), and, as he was ever excellent for things both intellectual and moral, the familiar conversation with which he favoured me proved of great use to my mind. May the God of grace fulfil the indications which now appear of his being a blessing to the Church.

"In the year 1818 my master removed his family, and me along with them, from Barbadoes to Bermuda, his native country. Here I was solely employed as his assistant in now and considerable mercantile transactions.

"You will, Sirs, be more interested with a detail of my religious experience. According to what is said of the wicked Antediluvians, 'the Spirit of God strove with us.' Hence I was quickly disgusted with gross evils; 'my hands could hardly perform the enterprise' which a corrupt heart had at times devised; and I preferred the company and practice of such as were sober and sentimental. The religious conversations of one young man (who since became a catechist in the establishment at Barbadoes) was particularly useful to me. My religious impressions were especially deepened upon occasion of the death of the gentleman who had taught me book-keeping. When I saw that within the space of a few days, 'the place that knew him, knew him no more,' and considered that that place was mine also, at an humble distance, I resolved to 'prepare to meet my God.' Accordingly I set myself to 'eschew evil and do good to the extent of my light.'—I now began to think of the Methodists. In reading the lives of ancient saints, I had often been struck with a resemblance between them and what I had heard of this people, especially in a way of reproach; and this, which was once an objection, now became a high recommendation. There was no community of Methodists in our neighbourhood; so I went over to the station at Hamilton (1819), and spoke to the Missionary and his wife (Mr. and Mrs. Sutcliffe); these persons, to my great surprise and joy, anticipated the wishes which I could scarcely express, and encouraged me with tenderness and love.—

"I commenced a Sunday-evening school, and soon after (1821), I was put by the Rev. Mr. Dunbar (who had succeeded Mr. Sutcliffe) to lead a class. Not long after this, prompted by the sentiments of a few persons of colour, I asked Mr. Dunbar if we might institute a prayer-meeting in our part of the country. Mr. Dunbar approved the motion, and added to me, 'If you like you may preach to them.' To this purpose he spoke to me again and again; but preaching seemed a task too hard; I, however, got plain sermons and read to the company, till an accumulation of motives determined me to attempt original discourses. To this attempt the divine unction was immediately given. Our room was constantly filled, many hearts deeply affected, and a small Society raised.

"Upon the subject of my call to 'a dispensation of the Gospel,' you will, I am told, require special satisfaction. It would be tedious, and perhaps it is needless, to detail all that contributes to my own conviction on this head: suffice it to say, that nothing less than persuasion of its being the will of God could induce me to touch this awful work. I protest, without affectation, that my mind is not disposed, but averse to such an undertaking; it is not of a ready wit, but 'slow of heart'; it is not courageous, but very timid; 'I am a worm and no man.' As, therefore, my 'sufficiency' must still be of God supernaturally, I dare not 'go up,' unless his presence in a fully persuaded mind go with me. Such persuasion does, however, include in its premises the approbation of 'pillars' in the church and a 'door' of Providence. Should these be withheld, I desist as one mistaken; but while they concur, my heart sounds, 'Woe is me, if I preach not the Gospel.'

"It becomes necessary for me to mention the souls which God has graciously given me. That souls have been scripturally saved by my instrumentality, I have ceased to doubt, notwithstanding a difficulty of believing things in my own favour, arising from experience of the folly of trusting to one's own heart.

"Respecting my mental qualification for the work in which I am to be employed, I can only give some deposition, rather referring to the sober and faithful judgment of others. I have gained, I think, some general acquaintance with most of the branches of knowledge which a mere English education can afford: the 'knowledge of the mystery of Christ' is the centre to which I have tried to direct all. My reading in divinity has not extended far beyond the 'One Book.' I am partially acquainted with the writings of Messrs. Wesley, Fletcher, Benson and Bunyan; Drs. Watts, Doddridge, A. Clarke; and Bishops Horne and Hall; and I have read Tomlino's Theology (first part), Mason's self-knowledge, Jones's Scripture Language and Trinity, &c.

"The Scriptures I hold as the rule of my faith and practice, upon evidence contained and adduced

in themselves. As I receive the witness of men, I am morally obliged to receive the greater witness of God.—1st. Upon the ground of credibility: a revelation is not impossible; nay, it is fit in reason, and agreeable to an honourable notion of God; for without some revelation there is a sort of chasm in the moral world, and God, as an acknowledged Governor, cannot be glorified. And when the 'lively oracles' are heard, the strongest probability is derived to them, as divine, from a concurrence of things natural, moral, philosophical, and historical, which are otherwise known as real and true.—2d. Next above these I find the class of indirect arguments, which are often allowed to demonstrate. Having compared the analogy of Scripture with schemes of falsehood in their rise, accompaniments, and tendencies, there is found an utter disagreement between the two. Hence it is as absurd to suppose the Scriptures a falsehood, as it was to think that Satan cast out Satan.—3d. The highest proofs are positive or direct. There appears a sort of interweaving of the Scriptures with the attributes of that God from whom they profess to come. They reveal an incomprehensible name of God, more approvable to reason than is otherwise known; (Exod. li. 13, 14;) they are attended by His power in miracles and in the triumphs of their doctrines; (Hob. ii. 3, 4; and 2 Cor. x. 4, 5;) they have His deep knowledge, in their 'searchings' of the heart of man, (Hob. iv. 12,) and His peculiar foreknowledge in their prophecies; (Isa. xlii. 9;) the wisdom, holiness, and goodness of God, shine forth in the Scripture scheme of salvation. (Rom. iii. 25, 26, and ch. xi. &c. &c.)

"In a comprehensive view of the Scripture doctrine, the name Jesus Christ appears to embody all. He is the first and the last.

"But this cannot stand with the allowing of any innocence or principle of good in man, originally. I hold it therefore a precedent doctrine that 'all were dead;' dead judicially and spiritually, and of course without inherent 'power of life.'

"In him (Jesus Christ) only is life for fallen man; a life which has been emanating 'from the foundation of the world,' in virtue of that atoning and redeeming sacrifice actually paid 'once in the end of the world.' So that of Christ's fulness have all received, though it is only where the advance had been improved that the effect has appeared in 'grace for grace.'

"The lowest fruit of grace improved is rectitude of action, or a baptism of water, or legal repentance, as directed by John Baptist. This fruit may appear from those 'who have not the written law' as well as from those who have. (Rom. ii.)

The discoveries of sinful pride, wrath, idolatry, &c., in the heart by the spirit of bondage produce Evangelical repentance. Justification is God's acquitting or absolving of the impeached sinner in consideration of his faith in Jesus Christ. (Rom. iv. 5.) Or, it is God's pardoning of the sins of him that believes, for the sake of his Son.

"Regeneration is the implanting in the soul these principles in truth and love where they did not exist before. (1 John, iv. 7.) Entire Sanctification consists in the maturity of these principles, or it is the subjugation of all the powers of body, soul, and spirit to the unrivalled dominion of grace.

"These effects are produced by the agency of the Holy Spirit through our faith; a 'faith of the operation of God.' Justifying faith is an apprehension of, and heartfelt reliance upon, the mercy of God as revealed in Jesus Christ. (Rom. iv. 24, 25.)

"As free agents we are required to apply and 'stir up' the grace given in the use of the means, rules, precepts, &c. And as such we are accountable, and must 'all appear before the judgment seat of Christ to give an account of the deeds done in our body,' when the everlasting awards of heaven or hell will be dispensed, 'according to our works.'

"Here, Sirs, you have a glance of my view of the Scripture and its doctrines. I am accustomed to consider things speculative as they result from things practical; and though there be other important truths, antecedent, concomitant, and consequent, I would, in imitation of the Apostle, dwell chiefly on 'Repentance from dead works and faith toward God: the doctrine of baptisms, and of laying on of hands, of resurrection from the dead, and of eternal judgment!' I am indebted to your Missionaries for instruction by books and converse, as well as by public lectures: and did my situation allow a closer