

WESLEYAN MISSIONS.

(From Wesleyan Notices Newspaper, April 1850)

FRIENDLY ISLANDS.—Tongatapu—Mus.

Extract of a Letter from the Rev. Matthew Wilson, dated Mus, Tongatapu, April 30th, 1849.

From a preceding letter you will perceive that our way to the Mus has been open for some time past. We have access to the whole fort,—to every house, and every ear; and God has given us word access to some hearts. Mr. Miller had been here a year, and had not laboured in vain; yet such was the nature of the difficulties with which he had to struggle, that he had not as yet been able to get a place in which to conduct public worship, &c. In a memorandum of the work at the Mus, which he left, he writes thus:—"Services and prayer-meetings have hitherto been held in our dwelling-house, and the school in the pantry." We soon begged a large house, and leave was obtained of the ruling Chief (who is still a Heathen) to place it in the middle of the fort. But another difficulty was that of getting it brought the distance of four miles, and of erecting it; because the few professors of Christianity in the fort were not able to do it themselves. I then assembled all the principal Chiefs of our party, from different villages, within twelve miles round, and stated to them that we were too weak at the Mus, to bring and erect the house for the chapel; and that our object in bringing it was, to preach the Gospel in it; not so much for the benefit of the few professors at the Mus, as to benefit the Heathen population generally; that it was a cause of great thankfulness that God had so far opened our way, as to be allowed to erect a place of worship in the fort; and that, if they did it cheerfully with their people, God would receive it as done to Himself, being done out of love to their Heathen relatives. To this they readily agreed. The day was appointed; they brought it and set it up in the fort. On the evening of the same day, all the people who had come from a distance slept in the fort, that they might finish the house on the following day; when there came a message from a Heathen Chief, brother to the ruling chief, who was away at the Mus, not to proceed any further in the erection of the chapel. The Christian Chiefs came to me, to ask me what they were to do,—if they were to regard him, or proceed; because some of them were greater chiefs than he by rank, and would have proceeded. But I said, that we had better wait a little, until we knew the cause; but we should create a disturbance between the two Heathen brothers. A few days having passed by, and his wrath abated, I went to him, and asked his reason for opposing the erection of the chapel; and if he did not wish us to have a chapel in the fort. He said, that he had no objection to that; but that it was put too near one of their gods' premises, and too near the road where they go to offer their yearly offering to the gods. And moreover, he said, "Some of the gods have been heard crying, because of the chapel having been brought there." I then said, "Well, as that is the only ground of your objection, where do you wish the chapel to be?" He mentioned a place which is equally as good as the other. I then said to him, "You see, now, that all the Christian Chiefs, for miles round, who were so kind as to come with their people to erect the chapel, are gone away; and how are we to get the chapel in its place? Will you and your people assist us in it?" He replied, "Leave it to me and my brother," (the ruling Chief,) "and we will remove it, and set it up for you." The day was appointed, and scores of the Heathen assembled, and erected our chapel in the place where it now stands. We have worshipped in it for ten months; and many Heathen have bowed the knee in it, for the first time, to the true and only God. Fifty have embraced Christianity in the fort, and one hundred in the distant villages contiguous. Among these were four Heathen Priests, and six converted from Popery. I have heard of two only who have gone over from us to Popery, and they were both forced by their parents.

Our increase of members in this part of the Circuit is one hundred. We have preaching at thirteen places: three of these places are entirely new; and in two we have recommenced preaching, having been prevented for a time by opposition from the Heathen. The total number professing Christianity in this part is nine hundred. There is no place yet on this end of the island where all are professedly Christian.—Besides this, there are ten other Heathen villages which we visit. The work here extends over a space of twenty miles in length, and twelve in breadth. You will perceive, that the total number of villages, besides the fort, which are allotted to the labour of one single Missionary, amount to twenty-three; and some of these villages contain above three hundred inhabitants. And though much has been done, much more remains to be done. It is true, that the Kingdom of Satan has received a shock, and many of their Heathen god-houses are dropping to pieces; (but very few of them are now kept

in repair;) yet we want to see the entire and eternal downfall of his kingdom.

I never travelled, preached, and visited so much in any previous year. I bless God for that degree of health with which he has favoured me, and given me power to labour for him. And never was there a time when I could say so fully from my heart, as now, "I delight to do thy will, O God!" Yet let no one think that this year has gone by without its trials. Ah, no we have had our share of the cross! Some professors of religion have pained us by their disorderly walk, and given the enemy too much cause to rejoice. We have also had family afflictions, and we have had family partings. Our children have been separated from each other's embraces, and separated from us. Our family is divided. The time being fully come for them to be educated, and having neither means nor time to educate them here, and our way not being fully open for us to remove with them at present, we have suffered them to go before us to New Zealand. Great God of Missions, save them!

RELIGIOUS INTELLIGENCE.

SPAIN.

(Concluded.)

A few days ago I received a letter from a priest in Madrid, to whom a copy of our second number was sent. He says, "I duly received No. II. of *Catolicismo Neto*, and immediately read it. I was much pleased with the clearness and evangelical simplicity which the author has happily used in favour of the well-being of his countrymen."

The priest, from whose letter the last extract is taken, (to turn to another subject,) writes as follows:—"I am resolved to fulfil my word, and to carry into effect my proposal (of translating the Old Testament, from the Hebrew.) if your Society will aid me, as I think it should aid all who contribute to the great work of which it is copartisaner,—namely, that of extending Bible knowledge, through reading in its genuine purity the immortal book of the good news and the wisdom of God. The necessity for such reading becomes more and more sensible every day here in Spain, because impiety increases among us, through lack of reading this great book. On the other hand, the reading of bad and trifling books is on the increase. It appears to me very desirable that you should return to this country, and that the Society should turn to account every occasion that may present itself, in furtherance of the great good that can be done for poor unfortunate Spain, by contributing to deliver it from the state of indifference, or practical atheism, in which it lies, the effect of our ignorance, and of the evil devices of the bishops and priests of our religion."

With this priest I had many interviews when in Madrid, and I have had several letters from him since I returned to this country. He is a learned Hebrew scholar, and professor of that language in the University of Madrid. He has been a diligent and close reader of the Hebrew Scriptures for more than twenty years, and has greatly contributed to extend the study of that language in Spain, a chair for which is now established in the chief universities of the country. He has a very respectable class of students to this study over the country is on the increase. He has lately published a Hebrew Grammar, in two volumes 12mo., and intends to add a third. Perhaps our best Hebrew scholars might reap advantage from this work, as he is a man possessing an original and powerful mind. Some years ago he finished the translation of the whole Book of Psalms. I had this manuscript in my possession for some time, and was much pleased with the work. His version is close to the original, is clear and perspicuous in its style, and possesses considerable elegance. He is now engaged daily, and for many hours a day, in translating the Old Testament generally into his native tongue, a tongue which, from its dignity and variety, will not dishonour the original. I urged this friend formally to undertake this work as soon as the second volume of his Grammar was finished, it being in the press during the latter part of 1848. On the 1st of January, 1849, he commenced his translation with all formality, beginning with Genesis. The following day I had a visit from him, and he came formally to announce to me that he had fairly, and in good earnest, begun his work; and he further stated that it was his purpose, through God's grace, to prosecute the undertaking until he should have rendered the entire Hebrew Bible into Spanish. In the letter from which I have quoted above, which is dated the 28th of December, he says:—"To-day I have finished to write out a clean copy of the 26th chapter of Leviticus, and expect, God willing, to conclude the book to-morrow. Every day as I go on, and every line I translate, convinces me more and more, and also those around me who read the version I give, that we possess not the Bible either in Greek, or Latin, or Spanish. The Books of Exodus and Leviticus, in these ver-

sions, abound in inexact renderings of a painful kind, and even give false representations, unworthy of the Divine Legislator who commands, orders, and disposes in these writings. Time will show the truth of my assertion."

I consider that the publication of this new version of the Hebrew Scriptures in Spain, accompanied, as it will be, with valuable critical notes, will form quite an era in Spanish Biblical literature, and will contribute greatly to the general study of the Scriptures, and to the advancement of true religion in the country. At present, under existing ecclesiastical trammels, sustained as they are by the civil government, this work could not be printed in Spain. But I have ventured, in faith, to encourage this Bible labourer with the hope that before he shall have finished his version, Spain will be in a condition to permit him to print his work with all liberty. I do hope, and also expect, that this will be the case; and for early and full religious liberty in that country I pray to God daily. There are some in Spain who are unceasingly praying for the same blessing. And here I would seize the opportunity of requesting all who read this article, and who believe in God as the hearer of prayer, who seek the extension of the Gospel, and the welfare of Spain—I would beseech all such to aid us with their prayers in favour of our object. We will give them thanks for so doing, and will pray for them in return.

This praiseworthy labourer in the Bible field wished I should represent his case to the British and Foreign Bible Society, and beg their aid towards the bringing out his new version. It is to this he alludes in the second extract given above from his letter. I represented his case accordingly, and in the following form. I stated that his version, when published, must needs be accompanied with notes to justify his renderings as distinct from those of others, and as based on a sound knowledge of the Hebrew original. I observed that the Society could not print the Bible with notes, but that it might make an arrangement with the author for leave and right to print the text of his publication, and to any extent required; and for this leave it might be proper in the Society to advance him something in the meantime. Further, I stated, that under such an arrangement liberty would be given to see this work before publication, and to amend anything that was not properly conformable to the original,—a liberty, I was sure, the author would grant, from the communications I had had with him, and deferences he had paid to observations or corrections made; and, indeed, this same liberty he formally conceded when mentioned to him. Such was the case laid before the Society: but the application was unsuccessful.

I would have tried the public at large by a statement of the case, and an appeal to monied individuals; but I have been relieved from this by an intimation in my friend's last letter, saying, that in the view of these discouragements he has now resolved to bear the burden of the work himself, to venture on it at his own risk, and without any human help. May God help him through, and make his work a blessing and a glory in Spain.

He now writes me to get him a certain quantity of Hebrew Bibles, in sheets or stitched, as he intends to bind up his work with a Hebrew page facing his Spanish page, to enable every one to examine his translation by comparing it with the original text, and also to stir up many to the study of the Hebrew tongue. He desires me to get these Hebrew copies from the Bible Society, and at the cheapest rate possible. But neither here can the Society aid this undertaking, as they are bound down by statute never to issue the Scriptures except in a bound state. It so happened that on the very day I had the letter containing this request, there was mentioned in my presence, in the Bible Society Committee, an offer from Leipzig of a good and cheap edition of the Hebrew Bible in sheets. I am about, therefore, to get him a supply of these; and if any generous individual who may read this, and regretting our strait-lacedness, as I do, would offer a Hebrew Bible donation to this struggling and worthy Bible labourer in Spain, it would be a noble deed, would be nobly received, and would produce noble effects. Who knows what this angling may produce? How glad I should be to tell my friend of such a donation.

This Bible-man and priest talks of paying us a visit here in our paradise, as he styles our country, during the summer months of his college vacation, and has asked me to inform him about lodgings, expense, &c. His purpose is to bring his Bible translation manuscripts with him, and to try whether he could not get some or all of them printed here. I have informed him of all our circumstances, and wait to learn his decision. I should like to show him, not the lions, but the lambs of this country—the disciples of the Lamb of God; and believe that an intercourse with our Christian society would be of essential benefit to himself, as well as gratifying; and it would, through him, I doubt not, prove a great blessing to Spain. For his sake, therefore, and for Spain's, I hope he will come, and I will not doubt of the hospitalities he may meet with among us.

FAMILY CIRCLE.

The Timely Word.

Two men had entered into an agreement to rob one of their neighbours. Everything was planned. They were to enter the house at midnight, break open his chest and drawers, and carry off all the gold and silver they could find. "He is rich, and we are poor," said they to each other, by way of encouragement in the evil they were about to perform. "He will never miss a little gold; while its possession will make us happier. Besides, what right has one man to all of this world's goods?"

Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

"Dear father," said one of the children, climbing upon his knee, "I'm so glad you've come."

The presence of the child troubled the man, and he tried to push him away; but his arm clung tighter about his neck, and he laid his face against his cheek, and said, in a sweet and gentle voice—"I love you, father."

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him. There were two elder children in the man's dwelling, a boy and girl. They were poor, and these children worked daily, to keep up the supply of bread made deficient, more through idleness in the father than from lack of employment. These children came in soon after their father's return, and brought him their earnings for the day.

"Oh, father!" said the boy, "such a dreadful thing has happened. Henry Lee's father was arrested to-day for robbing. They took him out of our shop, when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he bang his head for shame—for shame of his own father! Only think of that."

The man did not reply to the words of his son, but he turned his face partly away to conceal his expression.

"Ashamed of his father!" thought he. "And will my children hang their heads, also, in shame? No—no. That shall never be!"

At the hour of midnight the man who had no children to throw around him a sphere of better influence, was waiting at the place of rendezvous for him, whose children had saved him. But he waited long in vain. Then he said—

"I will do the deed myself, and take the entire reward."

And he did according to his word. When the other man went forth to his labour on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison.

"Thank heaven for virtuous children!" said he with fervour. "They have saved me. Never will I do any act that will cause them to blush for their father!"

Seeking a Wife.

Young man, are you in search for a partners helpmate, a second self, one in whom you can confide, who will soften your pillow, smooth your rugged path, and do you good all the days of your life? Has the time fully come for this sacred solemn relationship? Open your eyes, walk softly, prayerfully; look to God for wisdom. One wrong step here may enliven your whole life, plant thorns in your dying pillow! Beware, the crisis is momentous, fearful! Beware of the foot of pride, of folly and fashion of self-conceit; beware of the slattern; and above all, beware of the novel reader, the vain, giddy, gay, flirting novel reader; beware! there is death in the pot! Call on the lady toward whom you are favourably disposed, when she least expects you. Is everything neat, tidy, orderly about the house, and about her person? Is she modest, industrious, sweet-tempered? Does she understand minutely the philosophy of the kitchen, as well as the parlour? Has she good common sense, with elevated mind? Does she fear God and reverence his sanctuary? Receive her as an angel. "Many daughters have done virtuously, but she excelleth them all." Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

The Miser's Daughter.

One cold winter, when the ground was so covered with snow, that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him, and he said, "What good will it do? The crumbs will not be enough to feed one in a hundred of the birds." "I know it, dear father," said she, "but I shall be glad to save one in a

hundred of them, if I cannot see the father thought a moment; many poor persons were suffering and he refused to help any, but would help them all. His conscience told him his little daughter to be bread into crumbs for the birds, to scatter a purse of money among them.

Father up the fragments that I

I rose up from the feast, and went the fresh evening air; as I passed Lazarus, the beggar, was sitting rich upon the very piece of bread that I had left on my plate—his dog stooped, and of which Lazarus could afford a delicious meal to poor me; I returned, a little flock of bread the ground where Lazarus lay, and picked up the crumbs from them—they flew off at my feet; their place was instantly seized by flies and other insects, all greedy fragments which remained of that that nothing might be lost, the dog got a huge crumb on her shoulder, and under the burden, was carried; a small affair it seemed in small as it was, it afforded still a self and family. Go to the ant, consider her way; and be wise, how manifold are all the ways of the Lord, how manifold are all the ways of thy economy no *An old Scotch Major*.

TEMPERANCE

AUSTRALIA.—Melbourne Total Ab

The quarterly meeting of the Abstinence Association was held at the residence of the Rev. Mr. A. numerous assemblage filled the resident Judge presided, the right hand by the right rev. the bishop, on the left by the Rev. byterian minister.

"After an exhilarating repast the meeting that his honor the judge then. His honor observed the pleasure in addressing them on signs, and after a few preliminaries to the following effect:—The here had during the last five years been coupled with three years' experience as solicitor had led me to observe the lament from drunkenness. From the career I have been of opinion that could be put down very little Sydney, and it has been confirmed particularly, and it becomes a But it is only lately that my called to the great benefits of abstinence societies; for though existence of such institutions is not properly estimate their value, however, of N. S. Wales, (than whom none is more sensible of drunkenness with crime sent visit here, put into my hand the subject: I saw at once that yours were fitted to be of such to the best interests of the made up mind at once to could in support of them. observations, I will address observations against societies of solvent to two. The first, and Ily put forward against taking it is anti-religious—that it is which we owe to a higher po degrading weakness, and sho reliance on ourselves. I do not it does not appear to me to b we should feel reliance on ouficient. We pray to be preserv it argues no imputation is selves weak and in danger, w obtain from that which, I tempt us to do that which is u in some way or other, it occu domestic relations. A father ing his son's interest; he hat he is about to join a convivial extract a promise from his so The son answers to the wro you need not be alarmed on upon it I will only drink mod replies, "you must be aware, that all your intentions are must have taught you that, given; where is the improp