

my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my sins, told him the state of my mind, and inquired what I should read, or what I should do to obtain comfort. He took me immediately into a private room, introduced with God through Jesus Christ, and advised me to read the gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness; by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and receives more and more in prayer to God through Jesus Christ. I read the Scriptures with great thirst, which, to my exceeding joy, I find is only increased in proportion as it is supplied with the good things of the gospel.

*Exhortation of obliquity for the people's sake.*

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and if the Christian religion were not true, I should not have embraced it. They reproach themselves for the loss sustained by the crime of idolatry in my departure from its ranks, by saying that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but outwardly to be a heathen. I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I could by myself see the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and husbands more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with but an encouraging success; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have refused to give me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon her; and upon the people of her caste; and I discern as of old and pray for her.

*Public profession of Christ.*

On the 21st of November, 1811, I was baptized by Mr. Lewis, who had labored much to effect my conversion to God. And I humbly trust that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you, who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending missionaries to India, than that idolatry should send the souls of the Hindoos to hell.—*London Miss. Mag.*

“He that is soon angry dealeth foolishly.”—*Sor.*

LIFE IN THE MINES.

“There’s danger in the mines, old man,” I exclaimed to a miner, who, with his arms bent, was leaning against the sides of the immense vault, absorbed in meditation—“it must be a frightful life.”

The old man looked with a steadfast, but somewhat vacant, stare, and then, in half-broken sentences, he muttered, “Danger—where is there not danger—on the earth or beneath it, on the mountain or in the valley, on the ocean or in the quiet of nature’s most hidden spot, where hath not death left some token of his presence?”

“Truly,” I replied, “but the vicissitudes of life are various: the sailor seeks his living on the waters, and he knows each moment that they might engulf him; the hunter seeks death in the wild woods, the soldier on the field of battle, and the miner knows not but that the spot where he now stands, to-morrow may be his tomb.”

“It is so indeed,” replied the old man; “we find death in the means we seek to perpetuate life: ‘tis a strange riddle, who shall solve it?”

“Have you long followed this occupation?” I asked, somewhat struck with the old man’s manner.

“From a boy: I drew my first breath in the mines; I shall yield it up in their gloom.” “You have seen some of these vicissitudes,” I said, “to which you just now alluded?”

“Yes,” he replied, with a faltering voice, “I have. There was a time when three small boys looked up to me, and called me father; they were sturdy striplings. Now, it seems but yesterday they stood before me in the pride of their strength, and I filled, too, with a father’s vanity. But the Lord chasteneth the proud heart: where are they now? I saw the youngest (he was the dearest of the flock—his mother’s spirit seemed to have settled on him) crushed at my feet as bleeding mass. We were together; so near that his hot blood sprang up into my face. Molten lead had not been more flaming than those fearful drops. One moment, and his light laugh was in my ears; the next, and the large mass came. There was no cry of terror. But transition to eternity was as the lightning’s flash, and my poor boy lay crushed beneath the fearful lead. It was an awful moment! But time that changeth all things, brought relief, and I still had two sons. But my cup of affliction was not yet full; they, too, were taken from me. Side by side they died, not as their brother, but the ‘sine-die’ could not their death, and left them scorched and lifeless. They brought them home to the old man, his jewels, the victim of earth’s richest treasures, in his sight had no higher price, and told him he was childless and alone. It is a strange decree that the old plant should thus survive the sapling things it shaded, and for whom it would have died a thousand times. Is it surprising that I should wish to die here in the mines?”

“You have, indeed?” I replied, “drank of affliction: whence do you derive consolation?” The old man looked up. “From Heaven; God gave, and he taketh away; blessed be His name.” I bowed my head in the miner’s pious prayer, and the old man passed on.—*Mining Journal.*

*From the New York Observer.*

NEW DOCUMENTS RESPECTING FELIX NEFF.

[Excerpts.]

Four young men, converted by the ministry of Neff, resolved to study theology, and went to the seminary at Montauban. He addressed to them a letter in which he seeks to fortify them against the pride of learning, and to show them how they must keep up communion with God. “Remember,” says he, “these happy times when you received the gospel in simplicity of heart; what could you desire more? Transport yourselves in imagination to your dear country, to the cottages of the upper Alps, in the midst of our brethren and sisters who know nothing but Jesus Christ and him crucified, and who read only the Bible and some books dictated by Christian experience. What do they lack? and what would they gain in the company of sages and controversialists? I am not an advocate of ignorance, you know; and as to the sciences, though too much value must not be attached to them, my opinion is that they cannot be too well understood. Be then learned in the languages; study mathematics, history, natural sciences, as much as you can, and make all

this knowledge subservient to the kingdom of God. But as to metaphysics, and especially theology properly so called, you have little to gain from your companions; these are things which eye hath not seen nor ear heard, neither hath entered into the heart of man, but which the Lord hath revealed to them that love him. . . . Never consent to leave the field of the Scriptures, and reject constantly all other testimony; contend with charity and modesty, but at the same time with freedom against erroneous principles which may be proposed to you.—Form no intimacy with students except for your own edification or for theirs; be conscientious and sincere in all your conversation! Remember that you are not at Montauban merely to prepare for the ministry, but to some extent to exercise it there. If you desire to be truly disciples of Christ, have oil in your lamps; have salt in yourselves. Keep near to Jesus, the source of all light. Hold the head; for away from him, whatever the world thinks, you can do nothing. Love one another; edify one another; avoid idle questions; pray together. I repeat it: do not spend your time in vain pursuits.”

Felix Neff was rejoiced when he learned that the Waldenses of Piedmont, among whom he had found so much infidelity and worldliness, began to return to the gospel of God. He addressed to them immediately a letter full of excellent advice: “So long as the Waldenses,” he writes to them, “really knew Jesus Christ, had religion in the heart, and each of them tasted the happy fruits of communion with God, nothing in the world could make them abandon their hopes. They endured all things, suffered all things; their faith was known over the whole earth. And though they were but a small, feeble, despised people, trampled and devoured by ravening wolves, they flourished in the midst of these cruel thorns. But when their religion was no longer to be found except in books, in the head, and in church one hour in a week; when their heart became cold, and when they no longer sought to possess the hidden life with Christ in God, they were easily led away by philosophy, falsely so called; and without any violence, without any persecution, merely by scoffs and sneers and false reasonings, they were turned aside from piety. Devouring wolves have no more, it is true, rent their churches with fire and sword; but the Spirit of life has withdrawn gradually, as liquor which evaporates; and the body, while preserving its old form, is but a corpse, ready to crumble into dust at the first breath. Seek then, my friends, seek to know more and more Jesus, the efficacy of his resurrection, and the fellowship of his sufferings; ask him to come himself and dwell in you by his Spirit, so that you may all know him from the least to the greatest. Thus will your faith be strengthened, and you will weather the storms of persecution, the opposition of infidels and the seductions of the world; thus you will be faithful witnesses of the efficacy of the Gospel. . . .”

In spite of the great precautions which he took to recover his health, Felix Neff continued to decline. He decided, by the advice of his physicians, in 1828, to go to the waters of Plombières. The journey was fatiguing to his body, but refreshing to his soul. He met every where on his route friends who flocked around him to hear some good word from his lips. Arrived at Plombières, he was invited to preach, and in spite of his bodily infirmities he consented. The audience was quite different from the congregations to which he had been accustomed to preach the word of Christ. It was composed of persons of distinction in the eyes of the world; there were magistrates, lawyers, wealthy merchants, Roman Catholics of note, a host of fine ladies. Our preacher, who knew so well how to speak to the mountaineers of the Alps, found also appropriate and instructive language for this new class of hearers. Without seeking for empty ornaments of rhetoric, he spoke plainly to the conscience of his hearers, who said on leaving the meeting: “This is simple, but it is good. Some popish curates came to converse with him, and were surprised to hear him speak of the conversion of the heart and of spiritual life. These poor priests are so badly instructed in the nature of protestantism! They are told in their seminaries that protestants are infidels, profane, and they blindly believe these lies.

Felix Neff returned to Geneva at the close of the year 1828. His health was not restored; on the contrary his strength continued to fail, and it