

usually frequent relapses into sin,) till Wednesday, May 24th. I think it was about five this morning that I opened my Testament on those words:—‘There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.’ [2 Pet. i. 4.] Just as I went out, I opened it again on those words:—‘Thou art not far from the kingdom of God.’ In the afternoon I was asked to go to St. Paul’s. The anthem was, ‘Out of the deep have I called unto thee, O Lord: Lord hear my voice. O let thine ears consider well the voice of my complaint. If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it? But there is mercy with thee; therefore thou shalt be feared. O Israel, trust in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins.’

“14. In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

“15. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, ‘This cannot be faith; for where is thy joy?’ Then was I taught, that peace and victory over sins are essential to faith in the Captain of our salvation; but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

“16. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from his holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace, but then I was sometimes, if not often, conquered: now, I was always conqueror.

“17. Thursday, May 25th.—The moment I awakened, ‘Jesus, Master,’ was in my heart and in my mouth; and I found all my strength lay in keeping my eye fixed upon him, and my soul waiting on him continually. Being again at St. Paul’s in the afternoon, I could taste the good word of God in the anthem, which began, ‘My song shall be always of the loving-kindness of the Lord: with my mouth will I ever be showing forth thy truth from one generation to another.’ Yet the enemy injected a fear, ‘If thou dost believe, why is there not a more sensible change?’ I answered, (yet not I,) ‘That I know not. But this I know, I have now peace with God. And I sin not to-day, and Jesus my Master has forbid me to take thought for the morrow.’

“18. ‘But is not any sort of fear,’ continued the

tempter, ‘a proof that thou dost not believe?’ I desired my Master to answer for me, and opened his book upon those words of St. Paul: ‘Without wars, fightings, within were fears.’ Then, inferred I, well may fears be within me; but I must go on, and tread them under my feet.”

According to Mr. Wesley’s statement, the change which he describes took place at what he calls “a society in Aldersgate-street.” This was doubtless one of the “religious societies” of which Dr. Woodward published an account in the beginning of the last century. They are often referred to in Mr. Wesley’s Journal; and he appears frequently to have attended their meetings at this period of his life.

Dr. Woodward states that they originated about thirty-two years before he wrote; and that they first consisted principally of young men belonging to London and Westminster, who were brought under deep religious convictions, and met together to promote each other’s spiritual improvement. They at length became numerous in London and its neighbourhood, where they were patronized by the more zealous and devout of the Clergy, by several of the Bishops, and even by royalty. At their meetings they contributed money, which was expended in the education of poor children, and in the relief of the afflicted. They were discountenanced during the Popish reign of James the Second; and many of the members withdrew for a time, under an apprehension of danger. They rallied again after the Revolution; and several were formed in different parts of the country, where they were a means of promoting an increased attendance upon the religious services of the Church, and of suppressing vice and immorality. Out of them also arose several Societies for the Reformation of Manners, which called in the assistance of the Magistracy, and successfully put the law in force against Sabbath-breaking, profane swearing, prostitution, and various other evils. It is highly honourable to them, that the schools which they established and supported in and about London amounted to one hundred. To show more fully the character of these societies, and the principles upon which they were conducted, the following Rules at the society at Poplar are adduced:—

[To be continued.]

## GEOGRAPHICAL.

### THE GAMBIA, WESTERN AFRICA.

THE geography of Africa is of a very marked character, and exhibits the features of nature on a grand scale, by being divided into certain regions or zones, which are clearly distinguished from each other by the nature of the country and the character of its inhabitants. This is especially the case with the northern half of the continent. Its barren parts are sterile in the utmost degree, whilst its fruitful spots teem with life and vegetation even to a pernicious extent. The States of Barbary on the northern coast are peopled by half-savage Moors or Arabs; at the back of which the Atlas mountains lift their snow-capped heads to the clouds. To the south of these, the Great Desert, with its ocean of sand, seems to place an insuperable barrier between these fierce inhabitants of the north, and the milder occupants of the Nigritia. The Moors, however, cross the desert by means of their camels, especially in the route from Fezzan to

the lake Tchad led like island straight line, and the travelling of the Moors have or at least an the country w Desert. They Morocco to the cruel as they are enterprising take advantage and enslave the same religion; stant state of impeded the have been the the most enter

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