

Missionary Intelligence.

(From Wes. Notices Newspaper, March 1851.)

Wesleyan Missions in Southern Africa.

(Concluded.)

D'URBAN, FORT-PEDDIE—Extract of a Letter from the Rev. George Chapman, dated Graham's-Town, October 21st, 1850.

Sunday, 13th.—This has been a day of joy and wonder. In consequence of the long continued and extremely severe drought from the effects of which much cattle had already died, and famine began to look the people in the face, the grass being burnt up, the springs most of them dry, and the corn failing to spring up, or, if springing up, withered in a day,—we agreed, at the Teacher's Meeting on Friday last, to set apart this day as a day of humiliation and prayer, and that at all the out-Stations connected with the Circuit, united supplications should be made for rain. At five A. M., many of the people assembled in the chapel. The morning was cloudy, and a light mist moistened the atmosphere. At a quarter before eleven, A. M., I conducted service at the Post. At noon, the day was clear and hot; the natives had spent the whole morning in prayer. At half-past one, P. M., we met in the chapel. A large company had assembled, exclusively natives. I addressed them on God's promise to Israel, (Deut. xi. 13—15,) and directed them to consider the multiplied sins of their fellow-countrymen, together with their own unfaithfulness and offences; and then referred them to Jer. v. 23—25, and pointed out, that as then, so now, iniquity on their part would turn away God's blessing from them. Many wept, and were bowed down greatly. I then requested two of the Leaders to pray; and while they called upon God, the Divine Presence overshadowed the assembly: the men trembled, the women wept aloud, until at length the cry of all rose as the voice of one, drowning the voice of him who in prayer was then telling to Him who reads the heart the sins and misery, the wants and woes, of the congregation. Amidst the cries and groans of humbled souls, God answered from above; for, while some were beginning to rejoice, the sound of not distant thunder mingled strangely with the wailings and supplications of the humbled multitude. We sang, and prayed, confessing sins, pleading for personal mercy, and asking for providential interposition; the deep feeling of the people seeming momentarily to increase in intensity; some on their knees, many prostrate, calling upon God, and others, with streaming eyes, and uplifted hands, looking up to Him who only could answer. The deep-toned thunder again rolled over us, and in a moment the "clouds poured down fatness." The voice of the congregation was all but lost in the sound of the abundant rain, which now fell heavily on the slated roof of our sanctuary. Our prayers were turned into praise; but many still wept over their sins, and seemed, on this solemn, but joyous, occasion, anew to dedicate themselves to God. At half-past four the meeting broke up, in order that those who had come from a distance might have the opportunity of returning home by day-light. At five, the meeting was re-opened, and God was again present to bless. Spiritual benefits were conferred; while much rain also continued to fall in the course of the evening.

The people, both Christian and Heathen, see and acknowledge the hand of God in this day's mercies. May the impressions produced be lastingly beneficial!

Family Circle.

The Poor Boy and the Wallet.

A lad was proceeding to his uncle's to petition him for aid for a sick sister and her children, when he found a wallet containing fifty dollars. The aid was refused, and the distressed family were pinched for want. The boy revealed the fortune to his mother, but expressed a doubt about using any portion of the money. His mother confirmed the doubt, and they resolved not to use it. The pocket-book was advertised, and the

owner found. Being a man of wealth, upon learning the history of the family, he presented the fifty dollars to the sick mother and took the boy into his service, and he became one of the most successful merchants in Ohio. Honesty always brings its reward to the mind, if not to the pocket.

Profiting by Reading the Bible.

A very little girl, who often read her Bible, gave proof that she understood her obligation to obey its precepts. One day she came to her mother, much pleased, to show her some fruit which had been given her. The mother said the friend was very kind in having given her so much. "Yes," said the child, "very indeed; and she gave me more than this, but I have given some away." The mother inquired to whom she had given some; when she answered, "To a girl who pushes me off the path, and makes faces at me." On being asked why she had given to her, she replied, "Because I thought it would make her know that I wished to be kind to her, and she will not, perhaps, be rude and unkind to me again." How admirably did she thus obey the command to "overcome evil with good!"

The Master and the Apprentice.

A gentleman, one day conversing with a watchmaker upon the dishonest practices of persons in his way of business, was thus addressed by him: "Sir, I served my apprenticeship with a man who did not fear God, and who, consequently, was not very scrupulous in the charges which he made to his customers. He used frequently to call me a fool and tell me I should die in a workhouse, when, in his absence, I used to make such charges as appeared to me fair and honest. In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling, whilst my master, who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas, and did at length himself die in a workhouse."

A Little More.

"When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view I remember he once asked me when a man was rich enough? I replied, When he has a thousand pounds. He said, No.—Two thousand? No.—Ten thousand? No.—Twenty thousand? No.—A hundred thousand? which I thought would settle the business; but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, When he has a little more than he has, and that is never! If he acquires one thousand, he wishes to have two thousand; then five, then ten, then twenty, then fifty, from that his riches would amount to a hundred thousand, and so on till he had grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess."

Signs.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spendthrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for himself or herself, and disliking to share good things with others, I think it a sign that the child will grow up a very selfish person.

Biography.

For the Wesleyan.

Memoir of Mrs. Amalia Eliza Chesley,

WIFE OF THOMAS M. WESLEY, OF GRANVILLE, WHO DIED OF FEVER, NOV. 6TH, 1850.

By her Husband.

Mrs. Chesley was the eldest daughter of Mr. Elisha Bishop, and Elizabeth, his wife, of Round Hill, Annapolis. Like most persons who have their birth in this highly favoured part of Christendom, she became early acquainted with the doctrines and principles of the Bible. By the example of

her beloved parents, she also early learned the propriety of attending, as often as opportunity would permit, the public worship of Almighty God. And, like most persons favourably circumstanced, the light of gospel truth gradually dawned upon her mind; until she became fully convinced of the truth and reality of personal religion. By those means she also discovered that personal religion could only be properly and savingly experienced through the medium of conversion to God; by repenting and forsaking sin—by experiencing the "new birth"—and by endeavouring to "love God with all her mind, soul, and strength." Though she had thus early become acquainted, in theory, with those all-important truths, she deferred seeking an experimental knowledge of them for some years; apparently forgetting, like most young persons, that her eternal interests were being placed in imminent jeopardy by thus procrastinating. Happily, however, the Holy Spirit never ceased his convincing operations on her mind. At length when she was about twenty five years of age, a protracted meeting was appointed to be held near her parents' residence, by the Rev. John Chase, then pastor of the Baptist church at Bridgetown. Those appointed religious services, the deceased very properly concluded, would afford her a very favourable opportunity to enter in earnest upon the pursuit of personal religion; and to seek that change of heart and renewal of her moral nature which she was so fully convinced she must experience ere she could be in a state of favour with God. To cite her own language, "She thought if she missed this opportunity of being converted to God, she might never be, and thus lose her soul." As is the case with most of those who have been reared, amid the full blaze of Gospel light, it shone with increasing power upon her mind, until conviction of the "exceeding sinfulness of sin" became complete, and the stern necessity of heartfelt repentance equally clear. In this state of mind the deceased entered upon, and put into practice a holy determination to be on the side of the Lord Jesus and his humble followers—to seek at his hand the forgiveness of her sins, and the conscious enjoyment of his favour; and in this state of mind she attended the religious services referred to. It graciously pleased the head of the Church to own and bless the labours of his servant, and those who laboured with him on this occasion. A number of persons were convinced of the necessity of at once seeking the Lord; and, faithful to her determination, the deceased publicly evidenced the state of her mind, and publicly embraced an opportunity afforded, of obtaining the prayers of God's people in her behalf. Their prayers and her own were graciously heard of the Lord; and before the conclusion of the services she experienced the blessed Spirit to witness to her mind that she "was born of God." Her heart was filled with hallowed love, and she witnessed before the public congregation the cheering truth.

Having become a member of the Wesleyan church, she began diligently to use the means of grace so freely afforded her. From the public worship and the class meeting she seldom absented herself, unless unavoidable circumstances prevented her attendance. And like most, if not all of the members of the Wesleyan church, who are regular in their attendance at the class meeting; she experienced much spiritual good therefrom. Her mind was naturally of a very reserved cast, hence she felt a natural diffidence to speak, in a somewhat public manner, of her personal religious feelings and experience. But happily, a strong sense of duty, coupled with the assistance of divine grace; enabled her in a considerable degree, to overcome this; and the writer has sometimes felt much gratitude to God, and a hallowed pleasure, when observing how freely and readily she gave attendance on this peculiarly valuable means of grace. And her consequent steady advancement in the divine life was clearly manifest to her pious class leader; who referred to the pleasing fact in private conversation with a near friend of the deceased, not many weeks before her illness and death.

Her attention to the all-important duty of private prayer was constant and regular; so much so, that we are persuaded she did not

probably suffer a day of her life, after her marriage, to pass without this sacred exercise. On the performance of it she placed the utmost importance. Indeed she was persuaded that the Saviour's love could not be enjoyed by her, nor his blessed presence hereafter, without it. Only a few days before she was smitten with the fatal disease which terminated her life, remarking on its importance, she expressed her fear that many persons lost their religion, and missed heaven by negligence and inattention to this primary christian duty. And in a farewell address to a beloved brother who stood by her death bed she urged his immediate attention to this duty, and observed with emphasis,—"What would I do now if I had neglected it."

From the period of her reception into the Wesleyan Church, she was a regular contributor to our Mission fund; and regularly, with only one exception, attended the anniversary missionary meetings; and which were to her occasions of much pleasure. To this matter she referred with pleasing and grateful recollections on her deathbed; and at the same time referred her husband to a certain drawer in her bureau, for money to be used to discharge her last annual subscription.

From the time of her conversion to God, which was in the spring of 1842 to the time of her illness and death she thus steadily pursued "the even tenor of her way." While she conscientiously cultivated a spirit of love and christian charity towards all other branches of the flock of Christ, she felt a glowing attachment to the doctrines, discipline, and institutions of Methodism. Towards the missionaries who had resided on the circuit, and others of their Brethren who had visited her house; she without exception cherished the warmest regard and friendship, "esteeming them very highly for their work's sake." Her religious feelings were seldom ecstatic. Her piety was of a steady, fixed, and unwavering character; and we believe that few persons have passed through life, and away from life more peacefully, and more tranquilly.

On the 21st of October, 1850, she was suddenly smitten with the fatal Fever, which, in the Providence of God, terminated her mortal life on the seventeenth day after the attack. Knowing the strong tendency of her disorder to produce mental derangement, the writer purposely refrained, however disposed to the contrary, from conversing very frequently with her on the religious state of her mind; judging it more prudent merely to recommend her, from time to time, to keep her mind steadfastly fixed on God her Saviour. This she expressed her determination to do. To her beloved minister she stated, that "she had committed herself entirely into the hands of the Lord." Thus she left the event with Him who is "too wise to err, and too good to be unkind." During the first twelve days of her illness, her skilful Physicians encouraged her and her sorrowing friends that she would recover. But, although she had not so stated, we believe she felt a strong conviction that the Lord had determined otherwise. On the eleventh day after the attack she with the utmost composure expressed her conviction that she would soon be removed from all she held dear on earth, adding, that she felt fully assured that her spirit would be forever happy with the Lord. She then requested that I would summon the members of the family that she might bid them all a final farewell. This occasioned a scene which was deeply affecting to witness. The countenance of the departing one, though pallid with mortal sickness, was indicative of the heaven-born peace which reigned within. To her sympathising minister, the Rev. A. McNutt, she expressed the clearest testimony of her happiness in God. During the latter days of her illness, she spoke but seldom. She calmly and without a struggle sweetly fell asleep in Jesus, on Wednesday, October 6th, 1850, in the 34th year of her age.

The Rev. A. McNutt improved the occasion of her death from Rev. xxi. 13—"Blessed are the dead," &c., being assisted in the solemn services by the Rev. J. Ring, and the Rev. M. Pickles, who addressed a large and deeply attentive audience in the Granville Centenary Chapel, where the deceased was accustomed to attend.

Whatever view especially the present consequences and results, the deeply injurious which deface another form and its debasing and in every direct relations and in of it, from such heinous and in those of infer partially corrupted moral feelings once for use whom it is corrects him to a so true it is, the arrangements of merciful Providence or a variety or follow, even principles of truth the crime of 1 or less affliction injurious, to the needed by far as by various interests. At every criminal large, through ample; and, disturbance of the weakening of the expenses prehesion, p criminal offer taxation, the virtuous, are the idle, the as in various readily be su

It is a standing the moral, and been greatly dom, since tury, yet cri countries, in even rapidly riod, and pa crime and d down to the fact, of the liely and rep Judges, as w other legal f the Kingdom palpable pr truth on the the number ed and conv ate increase circumstanc Kingdom, e and juvenile every view future natio therefore, a lent, should increased e removal of are produc

In proce exposition treated of, throughout propriately variety of subject of their sever unhappily ation and ties were ally inform tent of cri tain, and s appropriat being in t population county of assizes we repairing three Jud Kingdom.