

then appears for the last time, but with an increase of power, for he was represented as drawing tormented people out of purgatory, with his knotted cord, which, as you may well imagine, the poor souls caught at, and took hold of very eagerly. At length came a gorgeous friar, under a splendid canopy, bearing a piece of the holy cross. After him came two more little winged boys, and then a long train of fat and well favoured Franciscans, and so the procession ended."

With the following we close our extracts from letters during his stay in Lisbon:—

"No clock or bell had been heard since yesterday noon, and scarcely a person was to be seen in the streets all the way to Lisbon. About two in the afternoon we got to the place where I had heard some days ago an extraordinary scene was to be exhibited. It was the crucifixion of the Son of God, represented partly by dumb images, and partly by living persons, in a large church belonging to the convent of St. De Beato. Several thousands crowded into it, some of whom I was told had been waiting there from six in the morning. Through the kind interposition of a Protestant or two, I was not only admitted into the church, but was very commodiously situated to view the whole performance. We had not waited long before the curtain was drawn up. Immediately upon a high scaffold, hung in front with black baize, and behind with purple silk damask, laced with gold, was exhibited to our view an image of the Lord Jesus at full length, crowned with thorns, and nailed to a cross between two figures of like dimensions, representing the two thieves.

At a little distance on the right hand was placed an image of the virgin, in long plain ruffles, and a kind of widow-weeds. Her veil was of purple silk, and she had a wire glory round her head. At the foot of the cross, in a mournful posture, lay a living man, in woman's clothes, who personated Mary Magdalene; and not far off stood a young man in imitation of the beloved disciple: he was dressed in a loose green silk vesture, with a bob wig: his eyes were fixed on the cross, his hands a little extended.

"On each side of the stage and near its front stood two sentinels in buff, with formidable caps and long beards; and directly in front stood another yet more formidable, with a large target in his hand. We may suppose him to be the Roman centurion. To complete the scene: from behind the purple hangings there came out about twenty little purple-vested winged boys, two and two, each bearing a lighted wax taper in his hand, and a crimson and gold cap on his head. After about a quarter of an hour, a confused noise was heard near the great front door: upon turning my head I saw four long-bearded men, two of whom carried a ladder on their shoulders, and after them followed two more with large gilt dishes in their hands, full of linen, spices, &c. These, as I imagined, were the representatives of Nicodemus and Joseph of Arimathea. On a signal given, they advanced towards the steps of the scaffold; but upon their first attempt to mount it, at the watchful centurion's nod, the observant soldiers made a pass at them, and presented the points of their

javelins directly to their breasts. They are repulsed. Upon this a letter from Pilate is produced. The centurion reads it, shakes his head, and with looks that bespoke a forced compliance, beckons to the sentinels to withdraw their arms. Leave being thus obtained, they ascend; and having paid their homage by kneeling first to the image on the cross, and then to the Virgin Mary, they retired to the back of the stage. By this time it was near three o'clock, and therefore proper for the scene to begin to close. The ladders are ascended, and the superscription and the crown taken off, long white rollers put round the arms of the image, and then the nails knocked out which fastened the hands and feet. At length the body is gently let down.

"Great preparations were made for its interment. It was wrapped in linen and spices, &c., and being laid down upon a bier richly hung, was afterward carried round the church yard in grand procession. The image of the Virgin Mary was the chief mourner, and John and Magdalene, with a whole troop of friars with wax tapers in their hands, followed after. I waited its return, and in about a quarter of an hour after, the corpse was brought in and deposited in an open sepulchre prepared for the occasion; but not before a priest, accompanied by several of the same order, in splendid vestments, had perfumed it with incense, and sung to it, and knelt before it. John and Magdalene attended the obsequies; but the image of the Virgin Mary was carried away, and placed in front of the stage, in order to be kissed, adored, and worshipped by the people. This I saw them do with the utmost eagerness and reverence. And thus ended this Good-Friday's tragi-comical, superstitious, idolatrous farce. Surely, thought I, while attending on such a scene of mock devotion, if ever, now is the Lord Jesus crucified afresh; and I could then, and even now, think of no other plea for the poor beguiled devotees, than that which suffering innocence put up himself, when actually hanging upon the cross, 'Father, forgive them, for they know not what they do.'"

In six weeks after he left Lisbon he arrived in Beaufort, with his orphans all in health. Remaining in Carolina a few days, he journeyed northward as far as Portsmouth, New Hampshire, preaching very frequently, and with very great success. On his return south, he found the religious prospects in Virginia and Maryland exceedingly flattering; indeed, the whole country appeared white and ready to harvest; many coming forty or fifty miles to attend divine service; and awakenings and conversions occurring in almost every congregation. Prejudice seemed to have fled, churches were opened to him: high and low, rich and poor, attended his ministrations, and approved them; and many now acknowledged what God had done for them by his preaching on former visits.

(To be continued.)

PIETY AND POLICY.—Piety and policy are like Martha and Mary—sisters. Martha fails if Mary helps not, and Mary suffers if Martha be idle. Happy is the kingdom where Martha complains of Mary, but most happy, where Mary complies with Martha.