

Wesleyan Missions.

Ireland.

At the last Irish Conference, the Rev. William G. Campbell was appointed as a "General Missionary," to visit the various Mission Stations, with a view to promote the revival of the work of God.

Immediately after the Irish Conference, Mr. Campbell entered on his work, first preaching in the streets of Ballyclare.—Thence he proceeded to Downpatrick, and preached in a grove, which Mr. Wesley calls "one of the most beautiful groves which my eyes ever beheld," and in which he had preached eighty years before.—Here about five hundred persons drank in the word with great avidity; and the soul of the Missionary rejoiced to spend the first Sabbath of his new labours proclaiming Christ from the spot whence Wesley had often proclaimed Him, and close by that where the remains of St. Patrick, the great Evangelist of Ireland, are reputed to rest. Hence he proceeded to Cavan, and to the late scene of his labours, Loughstown; thence to Donegal, where, preaching in the market, both Protestants and Romanists paid great attention, and, during prayer, "several" knelt upon the ground. Mr. Richard Campbell, the Missionary on the spot, stated, that lately a man in the country, who had been a Romanist, had died rejoicing in a good hope through grace, and tracing his conversion to the instrumentality of a sermon delivered in the street by a member of the Missionary Deputation. In subsequent services on different parts of this Mission some souls were brought to the enjoyment of peace with God. At a very remote spot, called Locrus Point, a large congregation assembled; "every word appeared to be devoured, some cried aloud, and after a long time spent in prayer, several declared that the Lord had delivered and comforted their souls." At seven o'clock the next morning a large congregation assembled, and a "similar scene" of penitential feeling was witnessed.

Before leaving Donegal, Mr. Campbell preached in the fair; "vast attendance; many were the tears, many the Amens to the prayer for mercy; while Mr. Stephens prayed, scores on their knees, and some smiting their breasts;" and our Mission Schoolmaster fervently exhorted in the Irish tongue. The next morning, at seven o'clock, the Missionaries were in the street; workmen stopped, sleepers arose, and opened their windows; many followed the Preachers to the chapel, where they continued for an hour, praying with them and exhorting; and then Mr. Campbell proceeded to Rathmelton, a distance of sixteen miles. Here again he visited a country Station, and preached in the market of the town, "standing on the very stone where Dr. Coke stood sixty years before;" the congregation was large, two stones were thrown at the Missionary; but the only effect of this was to bring a crowd of hearers to the chapel in the evening.

Calling at the city of Londonderry he accompanied Mr. M'Millen, the Minister of the Circuit, to New-Buildings, where Dr. Adam Clarke preached his first sermon, and where a memorial is now erecting in the form of a chapel and school. Here was a crowd assembled for a race, and to these Mr. Campbell delivered his message. "At first, they shouted, gazed and wondered; but finally drew nigh and heard." In the city the work of the Lord seems in a state of steadily-growing prosperity, to which "a fresh impulse was given last spring by the visit of the Rev. John Rattenbury, on the Missionary Deputation."

At Newtownmavaddy, Stranclar, Belalt, Drumclap, and other places, Mr. Campbell laboured and found open doors. In the last-named place "a revival has been going on with vigour for the last fourteen months." At Ault, he and Mr. Hewitt were to preach in the fields; but, the weather proving severe, the Ministers and Elders of the Presbyterian Meeting-house, kindly lent their place of worship; and here many were melted: "we had both a time of mourning and a time of rejoicing."

At Omagh, in the street, "the scene was affecting. The windows were thrown up,

the rich gazing, the poor weeping, and many on their knees, while Mr. Moran called on God in prayer."

Meeting on the road with two women, one of whom seemed far gone in consumption, Mr. Campbell earnestly pressed upon her the consideration of her soul's state.—At first, health was her chief care; but she soon seemed moved. He then "got down from the gig," and prayed with them there, and went on his way, believing he had borne "a message from God to her."—*Wesleyan Miss. Notices, Jan. 1852.*

Friendly Islands.

The communications of the brethren are most encouraging respecting the great work in which we are engaged. The cause is making steady progress among the population of the east end of Tonga. Many have renounced Heathenism within the last two years, and more than one hundred have been added to our classes there. Tungi the great Chief who came over to us some time ago, has begun to meet in class; and we hope he will receive grace from on high, to continue faithful to his profession, and be made useful in the hands of God. He seems at present to be wanting in zeal for the Lord of Hosts; but we hope his heart will be touched with the heavenly fire of Divine love, and this will renovate his nature, open his mouth, and make him a burning and a shining light among his people.

The late annual School-Feast was very interesting, and from all accounts the Schools were more satisfactory than in any former year. The Normal School, under Mr. Amos, grows in interest and importance, and will be a blessing to Tonga. We still cherish a hope you will be able to meet our wishes in reference to a Schoolmaster for Vavau and Habai, and then we shall have something more satisfactory to report of our school operations. We have only had one individual sent out for this express purpose. My mind is fully impressed with the conviction, that much will depend in future on the training given to the rising generation. The children want training; for they are awfully neglected by their parents.—*Rev. Peter Turner, Nciafu, Vavau.—Ib.*

Religious Intelligence.

Bishop Gobat's Labours in Palestine.

Your readers probably remember the circumstances attending the establishment, some years ago, of a Protestant bishop of Jerusalem. The queen of England, and the king of Prussia, persuaded that it would be useful to the cause of the Reformation to have an official organ in the Holy Land, furnished a handsome sum for the salary of a bishop of our communion, and appointed first to this office the celebrated Dr. Alexander of Hamburg. Upon his death, they chose as his successor the excellent pastor Mr. Gobat, who had acquired so high a reputation by his missionary labours in Armenia and other countries of the East.

The mission of Mr. Gobat is two-fold; to preach the pure gospel to the different sects of Christians in Palestine; and to labour for the conversion of the Jews. Some explanations are here necessary.

There are in Jerusalem three Christian communities, namely, Romanists, Greeks, and Armenians. The priests and monks of these different denominations are at variance, and thoroughly detest one another. They have for a long time shamefully quarrelled for the possession of what they call the holy sepulchre, and this scandalous war is not ended. Sometimes, hurried on by their blind passions, they fight with offensive and defensive weapons, during religious ceremonies, in the very church itself, exhibiting to Mahometans the most degrading spectacle. The great European powers take part in these disputes. France supports the pretensions of Romanists, Russia those of Greeks, and the Ottoman government leaves things in statu quo, because it is unable to satisfy these contradictory claims. The war still continues, and the inhabitants of Jerusalem witness every year, especially at the Passover, these bitter quarrels which degrade Christianity in the eyes of Eastern nations.

But though the members of the three communions above mentioned, quarrel together, they are agreed upon one point, that is in their opposition to the evangelical preaching of Mr. Gobat. Protestantism is their common enemy, just as Jesus Christ was persecuted at once by princes, priests, Pharisees, Sadducees, Herod, and Pontius Pilate. Romanists, Greeks, and Armenians forget for the moment their mutual wrongs, and combine together to prevent at all hazards the progress of the Gospel among their deluded followers.

However, the pious Mr. Gobat is not discouraged. He seeks to distribute among these unhappy people copies of the Bible, and, thanks to God, his efforts are not fruitless. Here and there have appeared persons hungering and thirsting after righteousness. There is even a priest of the Greek church, who, though we do not venture to say that he is converted, in the strict sense of the word, begins to open his eyes to the errors of his communion. He has already introduced some slight reforms in the celebration of worship. But the poor priest is become suspected; spies are set to watch him, and his life, even is in danger. Mr. Gobat has given him a mission in the island of Malta.

The revival of religion prevails especially at Nazareth. Mr. Gobat thus writes on this interesting subject: "I sent, three years ago, a colporteur named Michael into Galilee. He became acquainted with some inhabitants of Nazareth, and exhorted them to receive and read the Bible. The first impression which they received was, that their churches (Romish and Greek) are opposed to the Word of God, and some persuaded themselves that it was their duty to become Protestants. I commenced a correspondence with them, which is still continued. From time to time I have sent Michael to them with Bibles. The priests make all the opposition they can, which only serves to increase in many the desire to read the Bible. Last year, during one of Michael's visits, they established every Sunday regular worship, consisting of reading the Scriptures and the English liturgy, translated into Arabic. The monks of the Latin convent were very angry. Till now they had been content to excommunicate those who studied the Word of God, and subjecting them to some trifling vexations. But now they stir up against them the Mussulman magistrates! The Mahomedan governor puts some of them in prison, and exacts money from them unlawfully.

Thus the agents of popery are everywhere the same. When they see that their followers abandon them, they immediately resort to the temporal power. In France, in Austria, in Italy, they denounce the new converts to the civil government; they try to subject them to imprisonment, fines, and all judicial punishments; and in the East even the priests are base enough to ask Mussulman magistrates to prevent Romanists from embracing Protestantism!

Mr. Gobat tries by all lawful means to awaken the conscience and enlighten the minds of the Jewish people. Among other things, he has founded at Jerusalem a new association, called the Literary Society, composed mostly of protestant christians residing in Judea. The aim of this Society is to gather ancient documents and monuments upon the history, language, statistics, political economy, commerce, agriculture, &c., of Jews. The disciples of Christ will have in this way more means of communication with the Jews and more means of doing them good.

Further, Mr. Gobat has opened in the city of David two schools, and established a Workhouse and House of Refuge, where converted Jews can find an asylum and honest means of subsistence. This was absolutely necessary; for whoever among the people turns to the Gospel, is expelled without mercy from his family and deprived of all means of livelihood.

Mr. Gobat has already a colony of these new converts. "I received lately into the christian church," he writes, "a Jew whom I baptized with great satisfaction, because I believe that he is decidedly passed from death unto life. He had severe internal conflicts to maintain; but now he is established, and I hope that God will make him

an instrument of good to his brethren according to the flesh."—*Corr. New York Observer.*

General Miscellany.

Curiosities of the Arctic Expedition.

The New-York News gives the following account from an officer of the American Arctic expedition of the boats used in that region:—

"Kyaacs" are a kind of boats used by this people, and are certainly very curious affairs, four of which were brought in the Advance. They are made by stretching seal skins over a light frame-work of wood, shaped very much like a flattened cigar, both ends being very sharp, with a hole in the top about fourteen inches in diameter. The whole length of a boat is about twelve feet, by fourteen inches in width, and eight inches deep at the centre. The boatman slides his legs and hips through the aperture in the top of the boat, extending his legs lengthways, while from his hips up are outside. This part of the body is covered with a seal-skin, made the same as a "jumper," and lashed with drawing-strings at the bottom to a rim round the aperture in the boat. The boatman propels his craft with a double bladed paddle, about seven feet in length, made of light wood, and slightly made; the main part but about one and a half or two inches in diameter, and the blades four inches wide, and ornamented with ivory. With this he moves his boat through the water at a very rapid rate. By a dexterous movement with his oar, an expert boatman will completely turn his boat over, and come up on the opposite side, still retaining his accustomed situation.

In this fragile vessel he pursues his avocation of spearing seals in the roughest weather, for which purpose he has a barbed spear several inches long, made of steel, and very sharp, which is attached to an ivory point slipping at the same instant from the staff, but it is attached by a string, and floats with it, while at the same time the bladder to which the line was attached is thrown overboard, preventing the seal sinking any farther than the length of the line; the staff and seal are then recovered at his leisure. For killing water-fowl, of which there are but few, a sharp round spear is used, attached to a staff seven feet in length. These spears are thrown with astonishing accuracy, rarely, if ever, missing their mark. Another manner, and the easiest by far, of spearing the seal, is by doing it through a hole in the ice where they come up to breathe; they will frequently scratch holes through the ice from the upper side, where it is several feet thick, to get fresh air; the natives are accustomed to the noise made by the scratching, and will hear them a long distance, and watch for them, and as soon as they make their appearance they are at once killed and secured.

A Modern Jeanie Deans.

A young man, of respectable Scotch connections, settled in a town in the north of England as a merchant, and soon afterwards made an offer of marriage to a young lady of the same place. Her parents rejected his suit, on the ground of his not being sufficiently established in business, and he seemed to acquiesce in their decision. In a short time, however, the young merchant took possession of larger premises than he had hitherto occupied, and showed other symptoms of wishing to have it understood that his fortunes were improving. But these appearances were of short duration. He was suddenly arrested, and committed to take his trial at the ensuing assizes on several charges of forgery. Immediately after his arrest, a sister, of singular energetic character, arrived from Scotland, and applied to the father of my informant for professional aid. This gentleman told her that he never touched criminal business, and declined to interfere. But she was no common client, and it ended in his undertaking to prepare the defence of her brother, and receiving her into his house as a guest. Her immediate object was to prevent the prosecutors pressing their charges at the trial; and, by her indefatigable management, succeeded with all but the L—bank, the directors of which as a matter of