

prelate, "kneel down by me, and pray for me in the way I know you are used to do." With which command my dear brother readily complied, and prayed earnestly from his heart for his dying friend, whom he saw no more.

Lady Huntington's heart was now truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities, visited in sickness, conversed with, and led them to their knees, praying with them and for them. The late Prince of Wales, one day at court asked a lady of fashion, Lady Charlotte E. where my Lady Huntington was, that she so seldom visited the circle. Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntington's mantle, to lift me up with her to Heaven."

During my Lord Huntington's life she warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. On his demise, she was left the entire management of her children, and of their fortunes, which she improved with the greatest fidelity. Become her own mistress, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be; but being herself in sentiment more congenial with Mr. Whitfield than the Mr. Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion. And with an intention of giving them a greater scene of usefulness, she opened her house in Park street, for the preaching of the gospel, supposing, as a peress of the realm, that she had an indisputable right to employ as her family chaplains, those ministers of the church whom she patronized. On the week days her kitchen was filled with the poor of her flock, for whom she provided instruction; and on the Lord's day the great and noble were invited to spend the evening in her drawing-room, where Mr. Whitfield, Mr. Romaine, Mr. Jones, and other ministers of Christ, addressed to them faith fully all the words of this life, and were heard with apparently deep and serious attention.

To be continued.

## RELIGIOUS INTELLIGENCE.

From the Protestant Vindicator.

### ROMISH PERSECUTION IN MADEIRA.

THE REV. MANUEL J. GONSALVES.—TO THE AMERICAN CHURCHES.

Christian Brethren:—Grace, mercy and peace to you. The Rev. Manuel J. Gonsalves, a young minister of the Baptist church, is a native of the island of Madeira, and a sincere convert from Romanism;—or, to use his own words,—“One whose feet God hath taken out of the horrible pit of popery, and from the mirey clay of superstition.” He visited these United States, and had been here some time, making arrangements to return and preach the gospel in Madeira. On his arrival there, he found that Dr. Kalley, a distinguished physician and a Presbyterian minister, was not only a successful practitioner of medicine, but a devoted preacher of the gospel to the crowds which flocked to him with eagerness to hear the gospel. Having made some remarkable cures, the envy of the native physicians roused up the wrath of the priests against the Doctor. For as the cause of Daniel, his enemies could bring no charge against him, except on the ground of the rejection of his God. The priests perceived that their craft was in danger, and anticipated an overthrow of their idols, if the Protestant religion should gain ground by the schools which the Doctor had established there, and his preaching of the gospel. Hence they resorted to the peculiar bias of their church taught and practised by legislators. They raised a storm of persecution against him under the patronage of the civil powers. He appealed for protection to the queen Donna Maria da Gloria. This matter was favourably represented to her; and being pleased with his efforts in educating the children of the island, she sent him a license to proceed in his usual way of doing good. He accordingly went forward with more zeal than ever.

This was the state of matters when Mr. Gonsalves once more left the island, to visit the United States, to obtain aid in prosecuting his ministry there. Dr. Kalley had urged him into the field in this holy enterprise. “The harvest you see,” said he, “is great, and the labourers are few.” Our beloved friend and brother has for some time been doubling his diligence, & hastening his arrangements to return to his native island, where some interesting cases of conversion had, by God's grace, taken place among his friends and relatives, particularly those of his brother and his sister. But he has lately received the painful news of Dr. Kalley's being again subjected to unrelenting persecution, and driven from his field of evangelical enterprise. It is utterly impossible for Roman Catholic priests in papal lands, to live without persecuting Protestants. And just in proportion to the amount of the good that is done in converting souls from the cross of Antichrist to the cross of Christ, is their persecution unrelenting and protracted. Hence Mr. Gonsalves is compelled to abandon his intention of returning to Madeira. He remains here among us.

The following is a copy of the Letter received by him, announcing the painful intelligence. We copy it from the Baptist Advocate of April 22, 1843.

MADEIRA, February 1st, 1843.

“Friend and Dear Sir,—Two days after you left us, Dr. Kalley was arrested by the proper officers and carried before the administrators of the Council, who charged him to preach no more to the Portuguese in the Island. In the night, some of the baser sort went up to his residence, and soon commenced the work of destruction, by demolishing the premises with large stones. The mob is still increasing, full of madness, backed up by a few of the ignorant priesthood, so that I shall not be able in this to tell you the results. The fury of the clergy knows no bounds, when their temporal interest appear to be in danger. They far exceed laymen in this respect. The Roman clergy have heard with much indignation of your intention to come with your family, to preach the gospel to your countrymen.

It was providential that you left us as soon as you did. Had you remained a few days longer, no doubt you would have shared in the persecutions of our friend Dr. Kalley; and probably, you would have suffered the most of the two, being what the ruffians call an apostate from the only true faith. I feel it my duty, as a true friend, to inform you of this sad state of things. I regret very much your being prevented from coming to this wretched Island, to do good to your fellow men. I consider it a hazardous undertaking for you to come at present with your dear family; and I hope, you will not come until the Lord opens the way in his merciful providence.”

### STRIKING TESTIMONY AND PROPHECY.

The following extract from a *Hindoo paper* in Calcutta, speaks volumes. Who that reads this will doubt the efficiency of Christian missions, or be wanting in zeal to sustain them? It is enough almost to make the aged pioneers in this blessed enterprise cry out, like good old Simeon,—“Lord, now lettest thou thy servant depart in peace!”

“O most holy men, do not boast any longer of being Hindoos! You think your children will remain faithful to the religion of their fathers, and join your religious bodies to defend Hindooism. Give up such hopes! The missionary gentlemen who have left their own country to come to India are now in whole bands perambulating every lane and corner, in order to destroy the Hindoo religion; and foolish boys, like greedy fishes, being deceived by the hope of gain, are caught by the hook of their sorceries. What will happen hereafter nobody can tell. Like the sacrificial block at Kalee-ghaut, the blocks of the missionaries are ready day and night, and whenever they find an opportunity, they bring their oblation and kill their victims. We are more afraid of the padres than either cholera, fevers, or snake-bites; for these may be led by charms and medicines, but for the diseases which the padres inflict neither charm nor medicine avail anything. We cannot find great fault with the padres, for it is the glory of their own religion that they have crossed seven oceans and thirteen rivers, to come into this country, and are now spending immense sums to convert the Hindoos. Our religion, having no means of defending itself, is dying; it is

going to its home—to the house of Jum. The holy men of Dhurmastola will not even once apply the medicine of their endeavors for the restoration of their dying religion. Why quarrel with each other? If the children join the white-faced sages, you will soon have nothing to quarrel about.”

**THE TEMPERANCE CAUSE.**—This Reformation has been instrumental in saving not less than half a million of our citizens from degradation and ruin—has restored more than 100,000 drunkards—has dried up the fountains of pauperism in a great degree—has made the poor rich—the wretched happy, and the idle industrious. It has greatly diminished crime, as has been certified by eminent judges in various portions of the land, as well as by Reports of State Prisons in several of the States. In Massachusetts of 148 discharged prisoners who signed the pledge, but 3 have been re-committed. It has given the death blow to the traffic in ardent spirits—which has so cursed the land. A strong feeling has been excited against the License System—two thirds of the inland Lake trade is now carried on without ardent spirits—many of our vessels on the ocean now sail with no spirituous liquor except in the medicine chest—it has penetrated the army & navy, in spite of that curse of the service, the spirit ration—it has added greatly to the wealth of the nation—every department of honest industry, every police office, every school, every military company has felt its operation, and it has aided the cause of piety and true religion throughout the land.

The Report alluded then to Foreign Lands: to Ireland, where six millions have received the pledge; to England, Scotland and Wales, where the progress of the cause is highly cheering—to Canada, where 100,000 have received its benefits; Bermuda, Nova Scotia, and Hayti; to Sweden, where 50,000 persons have received the pledge; to Norway, whose Parliament has resolved that after ten years there shall not be a distillery in the land; to Africa, to Polynesia, and especially the Sandwich Islands, whose King, with all his chiefs and 1500 of the population, have signed the pledge, and whose King lately addressed 1400 children, and exhorted them to sign the pledge. *Extract from Report of the American Temperance Union.*

### LETTER FROM DR. ABEEL, OF CHINA.

KOLONGSOO, October 30, 1842.

To-day I have done nothing in public. I generally take the Chinese service; but being exhausted, and probably injured by the efforts of the last two Sabbaths, Mr. Boone took this duty today. Since the weather has become cooler, my lungs have been more or less troublesome. That disease goes on I have very little doubt. I fear from present weakness, pain, and cough, that I shall suffer during the winter. Our houses and arrangements are not for invalids. But I believe I have mentioned this in a previous letter. I have health enough at present to be somewhat useful, and God grant me genuine and fervent zeal to improve it. The day has been so boisterous that I was afraid of increasing my cough, and did not venture to the English service. It gave me the more time in my room, which I always enjoy, if I am in a frame to enjoy anything. My soul, with Mary, is made to magnify the Lord, and my spirit to rejoice in God my Saviour. How delightful to realize a present, loving, indwelling God! “Vile and full of sin I am; He is full of truth and grace.” Is there not in him everything to admire and desire? What a heaven there is in his favour and love! I know of nothing on earth to be compared with it. I trust you enjoy this highest of all happiness. When I was lying ill at your house, I was favoured with new views, or rather deeper impressions of God as Love. Those impressions have continued. And is it a wonder? Has not all his dealings with me, an ungrateful, selfish, disobedient child, proved this truth? To find one has been kept by the power of God through many temptations and trials of almost every kind, is a sufficient evidence that God is love. What says your experience? Can you not look back with wonder and gratitude too?

“And can He have taught us  
To trust in His name,  
And thus far have brought us  
To put us to shame?”

Let us strive then to press onwards and upwards with more devotion to our God and Saviour.