

MISSIONARY INTELLIGENCE.

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The following Extracts are from the Journal of Mr. Macpherson, stationed at Alexandria:

April 1st, 1828.—Called with two friends at the Greek and Coptic Convents. At the former Convent we found the priests engaged in the worship of God in the Chapel, being Easter week. Having an opportunity of conversation with them, we proceeded to the Coptic Convent, where the priest who was in waiting was extremely ignorant, and could scarcely read his own language. I had with me an Arabic and Coptic Psalter, which I showed him; but as I had, on a former occasion, presented the Superior with one, I thought it not necessary to give it to him, especially as he did not seem to be able to read it!

6th. (Easter Sunday).—I preached on board the ship Leonidas, Captain A. This gentleman, who was formerly a Lieutenant in the Navy, keeps good order on board his vessel, and sets a good example to his men. He makes me welcome to his ship for Divine Service, so long as she is in port, and I have not, for months, had more numerous congregations.

May 1st.—A well-dressed Mohammedan, called upon me this morning, with whom I conversed on the subject of the Gospel. I read to him the first chapter of Genesis, and commented on the primeval state of man, his rebellion, and the redemption of our world through our Lord Jesus Christ. He proposed calling to-morrow, when he will bring a friend with him. He seemed much surprised at my new doctrine.

3d.—The Mohammedan beforementioned, called this forenoon, bringing two Turks along with him for the purpose of arguing with me on the merits of the Christian religion. One of them, who read and understood Arabic well, commenced by asserting, with a sarcastic smile on his countenance, that Mohammed was the most eminent and noble of all prophets, and sealer up of Divine Revelation. I interrupted him by remarking, "We shall never arrive at the truth, if we take assertion for argument. You affirm that Mohammed is a prophet, and that the Koran is the Word of God; permit me to ask you to produce the Evidences on which your belief in the Divine Mission of your Prophet is founded?" It was evident he did not expect to be thus pressed for proof; the smile of defiance gradually vanished, and he became more serious. After some further conversation, they appeared to be convinced that the evidence in favour of Christianity preponderated; but were unwilling to confess it! They, however, acknowledged that my words were good. Having fixed their attention, I spoke to them of the fall of man; the introduction of Sin into the world; the promise of a Saviour; the incarnation of Christ, his public ministry, his death, his resurrection, ascension into Heaven, and intercession. They continued to hear with much attention. I gave one of them an Arabic Bible, which he promised to read. They took their leave of me apparently much pleased with their visit, and promised to come again, and bring with them a book which they begged me to read with them.

6th.—Two of the Turks who were with me on Saturday, called this morning. After coffee had been brought, we entered into conversation on the topics which were discussed at our last meeting. One, to whom I had given an Arabic Bible, said he read it five hours every night, and was much pleased with its history. After some previous conversation, I read and expounded the third chapter of St. John's Gospel, and then asked them if they had brought the book with them of which they had spoken. It was immediately produced. It consisted of prayers, and quotations from the Koran. I read a portion of it, and offered a few remarks. Our interview lasted about three hours. We parted good friends. They are determined to call upon me again. May the Holy Spirit lead them into all truth.

11th.—The Bethel flag was hoisted on board the Protector, where, after officiating on shore, I preached to an attentive congregation of sailors. I trust the Lord brought the word home to the consciences of some. I was happy to find on board the Protector, as first officer, a Mr. H. who is a member of some standing in the Wesleyan Connexion.

13th.—Mr. H. dined with me to day. I trust we were mutually edified. In the afternoon I brought him to my Arab School, with which he was much gratified.

19th.—Conversed with a European, who is desirous of receiving Spiritual instruction. He is a Papist by profession.

31st.—Had some conversation with a Levantine Christian, who is anxious to become acquainted with my views of Religious Truth. He inquired if Protestants used confession to the priest. I replied, "They confess their sins to God, but not to the priest."

At Stockholm considerable interest is produced by the presence and labours of our Missionary, and many encouraging tokens of success have already appeared.

The Ionian Isles, to which a Missionary has but recently been appointed, the Committee regard as affording a valuable post of observation, from which suitable preparations may be made for the communication of Scriptural influence to different parts of Greece. At present, Mr. Croggon is principally occupied in private instruction, the opportunities of exercising his public ministry being only occasional. Recently Dr. Bialoblotzky, formerly Lecturer of Divinity at the University of Göttingen, has been appointed to join him, in order to embrace the first favourable openings for visiting the Morea and Palestine. Mr. Croggon having lately spent a short time in Cephalonia and the neighbouring islands, thus notices the principal occurrences of his visit.

I left Zante on the 9th of May, in the Steam-boat, and in a few hours landed in Argostoli, the chief town in the island of Cephalonia; here I was gladly received by a pious Englishman, a member of the Church of England, with whom I had corresponded since my residing at Zante, but had never an opportunity of seeing him before. It was a very gratifying sight to behold a class of 14 fine Greek lads at his house learning the English language. Seventy of the young men and boys of Cephalonia are under his care, and his labours have not been in vain. In his house I found the whole of Mr. Wesley's works, (except two volumes lost in lending); they were given him by a pious captain in the army (now in glory), and bear the marks of being well read. My friend finds them an invaluable treasure. Cut off from all public religious worship, despised by the gay and thoughtless, yea, I may truly say, accounted by his own countrymen a madman and an enthusiast, what sources of comfort do the word of God, and books written by men of God, afford to the Christian? The Greeks, however, regard this humble individual as a Saint, for with all their superstitions, a regular pious conduct convinces them of the reality of religion.

In the works of Mr. Wesley, among other remarks written by the captain, I found the following note, on the first page of the tract on *Christian Perfection*:—"Beloved brother in the Lord Jesus Christ, pause here before you peruse the following tract of what all who know him must confess the author to have been, a master in Israel: Pause, I exhort you, and offer up a prayer to the throne of Grace for a humble, teachable, unprejudiced mind; that you may be enabled to lay hold of the truth, whensoever or wheresoever you may find it: at the same time that you may be kept from falling into error, none but a converted person should venture on this tract."

About five miles from Argostoli, I found a very heartily welcome at the house of a Scotch Baptist minister and his wife, whose object is to establish a Female School. A convent is granted to them by the Government, and fitted up to receive young ladies. Here I saw nuns belonging to the Greek Church, but who are not like Roman Catholic nuns, shut up in a house; but go about the village. I believe their only restraint is, that of not eating animal food.

From the Convent, I went to Samos, once a celebrated city, now a few miserable huts; and from thence I walked to Euphemia, where I found a boat going to Ithaca, in which I embarked; and in about an hour and a half, with a strong breeze, I arrived safely at this interesting little Island. I was very kindly received at the house of a respectable Greek family, where I lodged for a few days; I had much conversation with them and others on the state of religion and education in Ithaca. There are 11 churches, and about 20 priests; a

Laucastorian school for boys, and a girls' school, where I found 8 scholars; 15 have been educated in this school, which was established at the time an English lady resided in Ithaca. Marks of recent improvements in the roads, &c. are very evident here, as well as in the other Islands. O that every means taken for the religious and moral improvement of the people may also prosper. I returned from Ithaca to Argostoli, and came back to Zante from thence, May 22d.

In the course of my journey, I distributed about 300 tracts and books, in English, Greek, Italian, and French; and held conversations with many persons on the subject of religion, as it is only by such means that at present the work can be pursued in these parts."

ON THE POWER OF CONSCIENCE, AND THE INTIMATE CONNEXION BETWEEN MORALITY AND RELIGION.

By a Lady.

"Severe decrees may keep our tongues in awe,
But to our thoughts—what edict can give law?"

DRYDEN.

When we reflect upon the pleasures of sin, which can be but for a season, and the vast disproportion of that punishment which must be its consequence, we can hardly suppose it possible, that a creature endowed with perceptive faculties should, for the sake of present enjoyment, hazard eternal misery and wretchedness. But that there are such persons, and that there number is not circumscribed, daily experience too sadly evinces; who alike disdain the aid of reason, and the forcible appeal of conscience.

With the most beneficent design did the great Author of our existence implant a never-failing monitor in the human breast, whose approving power, or condemning influence, becomes at once an admonisher and friend. The young, the artless, and the inexperienced, may all with security rely upon its influence: and if they follow its dictates they will rarely be led astray. Passions (say the libertine and the licentious) would never have been implanted in the human bosom, if sin could be attached to the gratification of them by a God of mercy, who evidently studies his creatures' happiness.—Wilfully vain casuists, and deep designing mislead-ers, can ye find sentiments like these throughout the whole of the sacred writings? Are we not there invariably told, that man is prone to evil; and that even his very thoughts must be controlled.

If we were to die like the beasts that perish, and with life terminated every species of existence, then indeed there might be some justifiable reason for the practice of present enjoyment; but as the very construction of our frame, the improving elevation of our faculties, and the dictates of religion, proclaim a superior state to this, shall we, for the sake of present enjoyment, forfeit all pretensions to future happiness?

When we reflect upon the shortness of this life, when compared with eternity, of how little consequence does it appear, whether passed in misery or happiness; not that I mean to infer, that we are expected to become indifferent to our situation, or entirely superior to those trials we may be destined to experience; for I only wish to caution those who may be exposed to them, against sinking under afflictive circumstances, and to remind them, that the sacred Scriptures assure us, that God has prepared such enjoyments for "them that love him, as surpass man's understanding."

Of what nature those enjoyments are, the inspired Writers have not informed us; yet sufficient has been told to instruct us in the path of duty, and to teach us to walk humbly with our God. What an admirable lesson of humility is displayed in the contrast between the Pharisee and the Publican! and how impressively does it caution us against arrogance and presumption! confirming us in the conviction, that the performance of the most imposing of all moral duties must neither be accompanied by vain boasting, or self-applauding ostentation. The act of smiting his breast, when he felt the weight of his transgressions, the Saviour of mankind informs us, gave evidence of the penitent Publican was justified rather than the proud Pharisee, in the eyes of his Creator; shall frailty, then, presume to boast of those acts of kindness, which may have been serviceable to its fellow-creatures? However trifling these acts may have been, they invariably carry