

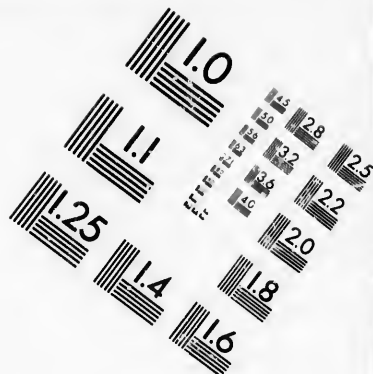
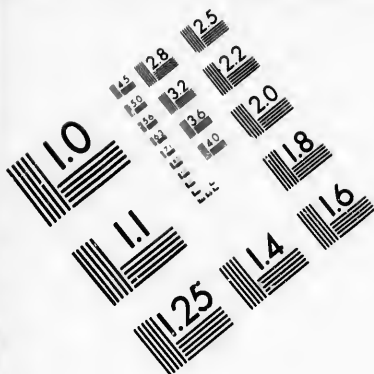
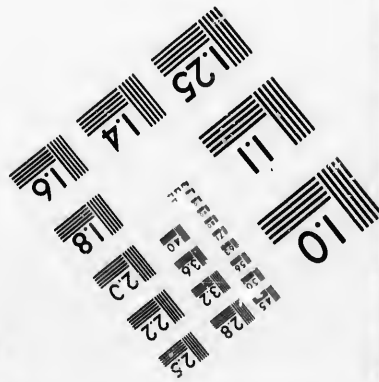
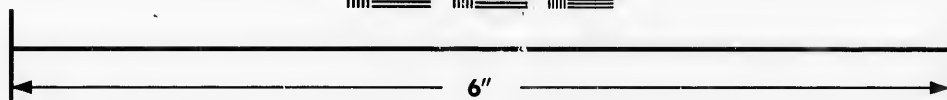
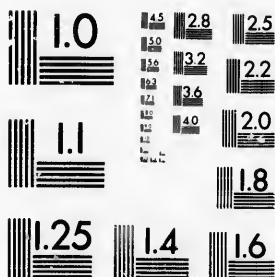


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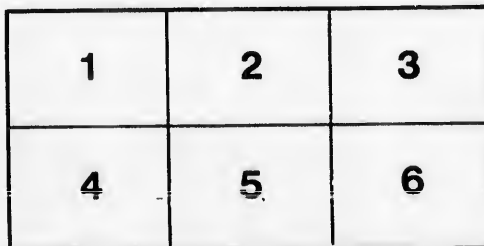
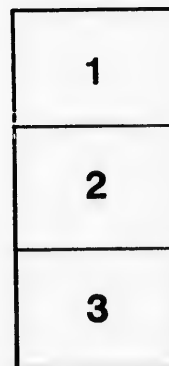
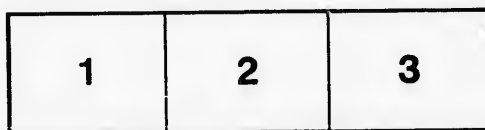
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NARRATIVE
OF THE
GRACIOUS DEALINGS OF GOD
IN THE
CONVERSION

OF
W. MOONEY FITZGERALD

AND

JOHN CLARK,

TWO MALEFACTORS,

Who were Executed on FRIDAY, DEC. 18, 1789.

At St. John's, New Brunswick, Nova Scotia,

FOR BURGLARY;

IN A LETTER

FROM

The Reverend Mr. MILTON

TO THE RIGHT HONOURABLE

THE COUNTESS DOWAGER OF HUNTINGDON.

LONDON:

PRINTED IN THE YEAR 1790.

16. NARRATIVE OF THE GRACIOUS DEALINGS OF GOD in the conversion of W. Mooney Fitzgerald and John Clark, two malefactors, who were executed on Friday, December 18th, 1789, at St. John's, New Brunswick, N.S., for burglary, in a letter from the Rev. Mr. Milton to the Right Honorable the Countess Dowager of Huntingdon. London: 1790.

109965

A NARRATIVE, &c.

City of St. John, New Brunswick, North America.
January 16th, 1790.

Honoured Madam,

IN my last packet I transmitted, for your Ladyship's perusal, the confession of William Mooney Fitzgerald, and John Clark *, who were executed in this

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* William Mooney Fitzgerald was born in the city of Limerick, in Ireland, in June 1763, of honest and creditable parents. At the age of sixteen he joined the White Boys, and became their Captain. After committing several depredations and capital crimes, he was condemned at the age of 19 for a rape, but was pardoned. In the 22d year of his age, he and six others broke open the house of the Rev. Mr. Buckner of Crome, and carried off *fifteen thousand guineas*, without being ever detected. In 1785, he was again apprehended (under the White Boy act), tried, and sentenced to suffer death; but was reprieved on condition of being transported, as he then understood, to Botany Bay, with 138 more: Yet the Captain steered his course for Nova Scotia, in order to sell them as indented servants, bound for the payment of their passage-money. But it being discovered that they were convicts, the Captain was compelled to refund the money, and take them back again. He then carried them to Little River, in the state of Massachusetts, and put them on shore opposite to the island of Grand Manan, in the Bay of Fundy: Fitzgerald having committed two thefts in that state, went to the city of St. John, Nova Scotia, where he found several of his fellow convicts, encouraging each other in their wicked courses. After committing several thefts, Fitzgerald

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was

this city on the 18th of December, at noon, pursuant to their sentence, for burglary. Being then circumscribed to a few minutes, owing to the ship being ready for sailing, I could not descend to particulars, but gave your Ladyship to understand, that they died in the faith of Christ; and that I would, the first opportunity, send the whole.

It was on Friday, *December 4, 1789*, that I first visited them. They had, on the 3d, been arraigned, tried, and found guilty; and the judge informed them,

was taken up for the burglary, for which he and Clark afterwards suffered. Having been remarkably undutiful to his parents, Fitzgerald, struck with remorse of conscience, earnestly exhorted all young people to honour their parents; and particularly cautioned young women how they trusted themselves with men of depraved dispositions.

Clark was also born in Ireland. He was about the same age as Fitzgerald. Having acted unfaithfully to the trust reposed in him by his father, he enlisted himself as a soldier. He afterwards deserted, and committed several thefts. He again enlisted himself in the 38th regiment of foot, which soon after embarked for America, where he served till the end of the war. Being then discharged, he next enlisted himself in the 57th regiment of foot; and after several trials by Courts Martial for thefts and other misdemeanors, he was discharged. In 1786, he was, with two others, tried and sentenced to suffer death for a burglary at Halifax, in America; but was pardoned upon condition that he became the executioner of the other two, which he did by their consent. Afterwards, whilst in Nova Scotia, he was guilty of a variety of thefts. On the 18th of October last he went to St. John's, and was prevailed on by one of the female convicts from Ireland, and another woman, to commit the burglary for which he afterwards suffered death. They once more earnestly exhorted all people, and more particularly the young, to take warning by them, and their unhappy fate; and to let it be a convincing proof to them, that iniquity is as a two-edged sword, the wound whereof cannot be healed, but by that precious blood which cleanseeth from all sin, even the blood of Jehovah Jesus, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

them, that sentence of death would be passed on them the 4th of December.

When the jailor opened the condemned cell, a horrid gloom covered my mind; and my spirits sunk within me. I stopped awhile at the door of the cell before I could proceed; and thus thought—"Alas! to what an abyss of misery has man fallen! he, that once was the noblest work of God, is now under the dominion of sin and Satan! Moral rectitude, alas, where art thou? Surely thou art not to be found in this cell? No! Here are characters which speak louder than words of man's entire depraved state.—Behold, O my soul, these unhappy men!"

Having recovered myself, I proceeded to the entrance of the cell: there I found two unhappy men, surrounded with chains, expecting every moment to be called up to have sentence of death pronounced on them. It struck me as a lively representation of those damned in hell prior to the day of judgment. There was nothing to be observed but keen remorse and black despair, with tears, like those of Esau, flowing in showers from the prisoners' eyes. This, together with the disagreeable stench which arose from them, so affected me, that I was speechless for some time. At last, in a feeble voice, I endeavoured to address them.

I asked them if they wished me to converse with them; and whether they would attend to what I should advance relative to them as sinners; and the way of recovery by the Lord Jesus Christ?—To which they answered in the affirmative; and said, that they had in a particular manner desired to see me.

I then endeavoured to shew them the situation which their souls were in; that they must in a short time stand before Jehovah's tribunal, to answer for all their sins, secret as well as other sins; and that, if they died without an application of the blood of

Christ

Christ to their souls, by the Spirit of God, they would perish. I then informed them, that Christ came to save the chief of sinners, 1 Tim. i. 15. and that it was the work of the Spirit of God to convince the world of sin. As the time drew nigh for them to receive sentence, I went to prayer with them, and came away.

They at this time were as hard as an adamant, and entirely ignorant of the spirituality of God's law; which made me ask them if I should attend them after their condemnation? They answered in the affirmative, and expressed great thankfulness for my visit; and particularly for having prayed with them.

At half after twelve o'clock, I heard the Honourable Judge Upham pronounce sentence of death on them. It was to me an awful scene. It led me to admire the goodness of God in dispensing restraining grace to my soul, by which I have been prevented from running into the same excess of riot with those poor wren. Surely I may say with the poet—

O, to Grace how great a debtor
Daily I'm constrain'd to be?
Let that Grace now, like a fetter,
Bind my wandering heart to thee.

I find, as well as preach it to others, that it is by the grace of God we are what we are. May we, by our walk and conversation, put to silence all our opponents! This, of late, I see, is more and more needful for young ministers to attend to; and that for two reasons—first, the danger which we are in from applause; secondly, from calumny. The one too often destroys us with spiritual pride; whilst the other does it by occasioning a fear and distrust of God. Now, the only remedy which I can find, is to live near my divine Lord and Master Jesus. This enables me to cast the applause and the calumny of the world

world in the balance of the sanctuary, and soon to find that they are both lighter than vanity.

When the prisoners came out of Court, in order to return to jail till the 18th of December, I delivered to them a Bible. At half after three o'clock I again visited them. I found myself quite composed in spirit, and was enabled to converse with them. I informed them, I had heard that it was the determination of the governor and judge not to pardon them: they said they did not expect it.

I desired them to attend; and great attention they gave whilst I endeavoured to explain man's primitive integrity, Eccles. vii. 29. and his fall from that state into that of sin and misery: after which they informed me, that they would do great things. Finding them ignorant of man's inability, I endeavoured to shew them the utter inability of man to recover himself, either by coming up to the demands of the law, Rom. v. 6. or even to comply with the invitation of the Gospel, John vi. 44. They were astonished. I produced a number of passages of Scripture to confirm what I advanced. I then informed them, that their souls were in the same situation as their bodies, viz. dead in the eyes of God's law; and that the law pursued them as the avenger of blood pursued the manslayer, Numb. xxxiv. and Joshua xx. who was liable to be destroyed by the avenger of blood, if overtaken, before he got within the city of refuge; but was safe when there. I told them, that they had destroyed their souls by sin; that the justice of God pursued them; and that Christ was the only refuge for their souls, Heb. vi. 18. I then pointed out the way to this city; and informed them, that if they died without entering into this city, they were lost souls for ever.

Poor Fitzgérald wept much. He informed me that he could not read; and that he had been brought up a rigid papist. Clark told me that he was a churchman;

churchman; and that he would read to his fellow sufferer. I observed to him, that his heart at this time appeared to be as hard as Saul's when going to Damascus; and exhorted him to read several chapters, which I turned down for him. I then sung a hymn, and went to prayer with them. I cannot help observing that, although they were so hardened, yet I had some secret hope of their salvation from the great liberty which I found for them at the throne of grace.

2d Day, Dec. 5.

Visited them at five o'clock. They informed me that they had been meditating on what I advanced the preceding night; and that they were more composed, and were very desirous of hearing more of those things which were able to make them wise unto salvation. I was very happy to find them so teachable. Fitzgerald then desired me to take his confession. He observed, that he had confessed a number of crimes to the king's printer; but there were some which he chose to confess to me only. My reasons for taking it were these—This being an infant settlement, I thought that the confession of these men might be useful to the community in detecting others, and clearing innocent persons who might be charged with their crimes; which has since proved to be useful in those respects. By Fitzgerald's desire, I gave this confession to the king's printer to publish, and which, no doubt, your ladyship has read. I am a young man, it is true; but never did I hear such a horrid confession from any man before. I took Clark's down also. I informed them, that it was only the great High Priest of the church of God who could give them absolution. I did this for fear they should rely too much on an arm of flesh. By the time I had written the confessions

essions it was near eight o'clock. At this time it it froze very hard; yea, to such a degree, that my hands were almost frost-bitten. After being let out for a short time, I was again locked up in the cell with them, and explained the parable of Dives and Lazarus, Luke xvi. 19. to the end; also several other parts of holy writ. I sung a hymn, and went to prayer; and, commending them to the Lord, left them.

3d Day, Dec. 6.

This being the Lord's day, by the desire of the prisoners, I put up publick prayers for them in the chapel. After the service, I visited them at three o'clock. I found Fitzgerald a little more humbled; and that more for his numerous sins against God than man. Clark also appeared more desirous of knowing his true state; which I endeavoured to shew them both. This I did from the spirituality of God's law. As Fitzgerald could not read, I explained the same things four or five times to him, for which he then appeared very thankful. After this I explained the parable of the prodigal son, Luke xv. 11—31. I endeavoured to shew what the prodigal came to be in want of; and what they in their present state wanted, viz. Christ, as their surety to satisfy divine justice; and as their righteousness to cover their filthy souls. I sung several hymns; went to prayer with them; came away at six o'clock, and had prayers for them again in the chapel.

4th Day, Dec. 7.

I was advised not to attend the prisoners every day, for fear of giving the world offence. This advice was couched in such artful and ambiguous terms, that I scarcely knew what to think of it

it at first: nevertheless, I brought it to that God who is made wisdom to his people; and then, without hesitation, rejected the advice, as coming from the father of lies.

I was informed this day, by Mr. Sowers, the king's printer, it was the wish of the judge that I should preach a sermon to the prisoners, and for the benefit of the young people and others, on the 13th of December.

At four o'clock I again visited the prisoners, and found Clark very much humbled under a deep sense of sin. Fitzgerald lamented that he could not pray; but said he felt more in his soul than he could utter in words. I asked them if all this did not proceed from their irons, and the fear of punishment? They answered, No: that their irons were nothing; and as for their death, it was too good for their sinful bodies.

I explained John, c. iii. v. 3. I endeavoured to shew what the new birth was. I then sung a hymn, and went to prayer with them; after which they informed me, they now found that there was something to be enjoyed in religion; that they felt their hearts opened to receive the Gospel; that the Gospel was opened to them; and that they should have reason to bless God they had been brought to this city.

5th Day, Dec. 8.

Visited them at four o'clock, and found them in a situation similar to the poor man, who at first saw men as trees walking, Mark viii. 24. Just so it was with these men; their eyes were but opening, and therefore their conceptions concerning the Gospel were rather confused. They still cleaved to the law, for that which it was never designed to give, that is, life, Gal. iii. 21. I was led to endeavour to bring them

them off from Mount Sinai, by shewing them that if life could be obtained by the law, the divine atonement of the Lord Jesus Christ would be rendered abortive, Gal. ii. 21. To say that Christ died in vain, that real believers may finally fall, would, in my humble opinion, be the greatest blasphemy, however the Socinians and others may thus foolishly preach. I then endeavoured to shew that the first covenant demanded perfect obedience, but gave no power to perform it; and that God knew that man, in his fallen state, could never keep the law. To make this more clear, I drew several similitudes, representing God as the great creditor, Luke vii. 41. and man as a poor insolvent debtor, who was intrusted with strength, but had now by sin lost all ability. Yet God had not lost his authority to demand obedience of man. If he forgave him, it must proceed from an act of grace; which act of grace had been passed in the Great Council of Peace between the Father and the Son, and revealed in the Gospel by the Holy Ghost, for the benefit of returning sinners. Then, for fear they should deceive themselves, I endeavoured to shew them the vast difference between an Etiau repentance and that which is the gift of God, from the 2 Cor. vii. 10. To all which they gave the greatest attention, and expressed a fear that they had it not; but cried earnestly to God for it. Satan now became their accuser, as before he had been their tempter: on which account I sung the 51st Psalm (L. M. Dr. Watts), and went to prayer with them; after which the word appeared to give them peace. I had also a long conversation with them, and found great peace in my own soul in this visit; which, I trust, was not very unlike that which those experienced journeying to Emmaus, Luke xxiv. 13. then I left to God in Christ the souls of these men.

6th Day, Dec. 9.

Visited them this day. Found them very calm, and very much resigned to their fate; thirsting after the waters of the sanctuary. In many things relative to the Gospel I found Clark judicious; Fitzgerald not so much so. Clark informed me that he had been conversing with his fellow sufferer concerning popery, and relative to addressing the Virgin Mary. Fitzgerald did not take it kind of him; but said he would leave it for me to explain for him. I endeavoured to convince Fitzgerald of his errors in as mild a manner as I could. I informed him that Christ was the 'only mediator with the Father; and that we must address the Father through Christ; and desired him never to address the Virgin Mary any more. I told him, if he was a new creature in Christ Jesus, all these old things would be done away, and all things would become new; and if this did not take place, he would be a lost soul, and I should have to hold up my hand as a witness against him; I said the same also to the other. I also observed, that I expected to answer for such doctrines as I had advanced to them, when the Lord Jesus should ascend his throne to judge the world in righteousness, when they must also answer for their hearing. After this, Fitzgerald appeared more reconciled to Clark; and promised me that he never would address the Virgin Mary again. He informed me, that Dr. B ——— les, the clergyman of the episcopal church, had also said a great many things against popery; and one was, that he must not address the Virgin Mary; yet it was not more than one or two days after this, that the Doctor, finding I was appointed to preach them a sermon, advised poor Fitzgerald to send for a Romish priest: but he asked him, if he wished his soul to be lost? I pray God not to lay this sin to his charge. From
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the command given by my divine Lord, and with his spirit, I can, and would desire to pray for him, with all those who are my enemies, for Christ's sake; always remembering, that whatever others do to me, it is not my duty to render evil for evil, or railing for railing, but contrariwise, blessing, 1 Pet. iii. 9. But to return to the prisoners—After Fitzgerald was reconciled to what I advanced relative to the Virgin Mary and popery, I explained Rom. v. 1—4. sung a hymn, went to prayer, and commending their souls to God, I left them.

7th Day, Dec. 10.

Visited them at three o'clock. Found them much altered. They informed me, that they knew the difference now between the sorrow of the world, and that which worketh repentance to salvation. Poor Fitzgerald, in great simplicity, observed, [that he felt his heart opened, and the weight and burden of his sins removed; that his repentance did not proceed from a fear of hell, but from a sense of the goodness of God in revealing Christ to his soul; and that he was very happy. Clark appeared very confident of his interest in Christ, which enabled him to rejoice. As he had been under sentence of death before, I asked him if he then experienced what he now expressed to experience in his soul? He answered, No: and that if he had been then executed, he should have been damned for ever. I also asked them if they would part with what they then professed to know of the blood of Christ, for a pardon from his Excellency Lieutenant Governor Carleton? To which they answered thus—"As men they should be very happy to be pardoned, if they could be sure to follow the Lord Jesus Christ the rest of their days; but on no other conditions would they desire to be pardoned; for they had lived long enough

enough in sin." I then shewed, from Colos. i. 1—4. what it was to walk with God; that Christ was the way to walk in; and that the end of it was eternal glory. I endeavoured to shew them the need of increasing in the knowledge of God; and that they must expect Satan would increase his temptations; on which account, and from the indwelling of sin, they would find it needful to apply to Christ for strength to fight against all their sins, as long as life should last. Certainly then it required great thankfulness to God, who had delivered them from the power of darkness, and translated them into the kingdom of his dear Son. After having sung a hymn, and went to prayer with, I left them to a covenant-keeping God.

8th Day, Dec 11th.

Visited them at four o'clock. Found them looking to God, in and through Christ, for mercy. They informed me, that Dr. B——les had been with them, desiring that he might preach to them. But they told him, that the minister who attended them was to preach to, and attend them to the place of execution. This made him angry; and he gave out that I had turned them mad. I pointed them to the 2d Thes. ii. 3. "Let no man deceive you by any means;" and the 2d John, x. v. and desired them to be guarded against those who opposed the doctrines of grace: after which I explained the four first verses of the 3d Zechariah. I endeavoured to shew how Satan stands at our right hand to resist us when we are turning to God; and then pointed out the goodness of God in rebuking Satan; and applied the whole to them. I then sung a hymn, and left them to the Lord our righteousness.

9th

9th Day, Dec. 12.

Visited them this night. They both appeared very happy in the knowledge which they had attained relative to the gospel. They declared before God, that they knew from the heart, what it was to experience the meaning of 1 John v. 10. viz. "He that believeth, hath the witness in himself." I then opened such passages of holy writ as appeared pertinent to their state. Like new born babes, they appeared desirous of the sincere milk of the word, that they might grow thereby. I afterwards sung a hymn, went to prayer with and left them.

10th Day, Dec. 13.

After having preached this morning, I went, according to the notice given to the public, to preach at the jail at three o'clock. Notwithstanding the extreme cold I found the jail surrounded by a great concourse of people. The prisoners stood on a bank by the side of the jail, and I obtained a table to stand upon. Clark asked permission to read a confession to the public. When he had done, we began with singing the fifty-first Psalm (L. M. Dr. Watts). After prayer I preached from Rom. vi. 23. "The wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Very great solemnity appeared throughout the whole assembly. Owing to the extreme cold, I can assure your Ladyship, I was almost speechless before I had done preaching. Many shed abundance of tears; it appeared that the Lord was with us; and we have reason to believe that the sermon was not preached in vain. The prisoners appeared very much resigned.

11th Day, Dec. 14.

Visited them again. Found them very much distressed by Satan. This I informed them was for the trial of their faith. Having opened the scriptures to, I sung a hymn, and went to prayer with them.

12th Day, Dec. 15.

Visited them this morning at eleven. Found Clark sweetly engaged in prayer. They both appeared ready for the fatal moment. Fitzgerald appeared humbled under a sense of his sins. He expressed his confidence in the blood of Christ; but not in such a lively manner as Clark. He expressed great joy and peace in believing. They requested me to attend them twice a day, as the time drew nigh.

At four I again visited them. Found them in much the same state as in the morning. After speaking from the scripture as usual, and singing and prayer, they appeared very much refreshed.

13th Day, Dec. 16.

Visited them at eleven. Clark appeared ripening for the inheritance of the saints in light. By this time he had got acquainted with the doctrines of the gospel. He would often shew Fitzgerald, from scripture, the willingness of God to receive sinners, through Christ, which gave me great comfort.

At five o'clock I was again locked up in the cell with them. This afternoon the death warrant was read to them by order of the judge; after which, by their own desire, their coffins were sent into the cell. To see them lying in their coffins was a sight which no feeling mind could behold without being affected.

affected. I endeavoured to comfort them with those cordials which the Physician of Souls appoints for a troubled soul. After the usual exercise of praying and singing I left them.

14th Day, Dec. 17.

Visited them at eleven this morning. It appeared that Satan was let loose on them: yea, in such a situation were they, that I found it needful to call them instantly to prayer; after which Satan's fury seemed to abate, and they became calm. I then dwelt largely on the temptations of Satan; informing them, that, as they drew nearer to their last moments, Satan would endeavour to distress them as much as he could; to all which they gave the greatest attention.

After preaching this evening I returned to the jail. I found them quite composed. After having begun with prayer and singing I opened part of the fifteenth chapter of the first Corinthians, dwelling very largely upon particular parts; it was the chief subject of the night. I sung and went to prayer with them every hour. I informed them, that as the hours fled, so they drew nearer to eternity. During the intervals of the exercises of the night, the prisoners told all those who came into the cell what God had done for their souls. In truth, my Lady, I found their cell turned into a Bethel. I left the cell early in the morning of the 18th, having been with them the whole night.

15th Day, Dec. 18.

At last the period arrived. The very thoughts of it struck terror to my soul. I returned to the prisoners again, and found them as much composed as if they were about going a pleasant journey. Nothing was to be observed in their countenances but

but the greatest resignation and peace. I asked them how their minds were? They said, quite happy: they only waited for the time to arrive. After having sung a hymn I administered the sacrament to them, and found it a time of love. The prisoners were much affected during the whole. But as to Clark he appeared wrapped up in the vision of faith, and talked most sweetly of the feelings of the Spirit of God upon his soul. He made a short but sweet prayer to the Father, to receive Christ as his surety, and to discharge him of all his debts. Then, addressing me, he said, "A few moments and I shall be in glory. There will I wait, wishing for the happy hour when your departed spirit shall arrive. Then you shall find there will be no occasion for you to hold up your hand as a witness against me for not receiving the gospel: no—but then you shall see I have received it." I answered, "I hoped that it would be but a short time before I saw him in peace at the throne of God." We then proceeded to the fatal tree, guarded by a party of the troops in garrison. The prisoners walked on each side of me. During the time which it took us to go from the jail to the place of execution I dwelt largely on the mystery and goodness of Divine Providence, in letting them know the day of their visitation, and giving them space for repentance. Clark, in addressing the spectators, said, "Here I walk to glory." As we ascended the hill on which the gallows stood, he said, "It was like going up Sion Hill—yea, it was to the promised land, spiritually." When we came to the gallows, after a short address to the prisoners, I went to prayer. Commending their souls to God in Christ I took my leave of them, after which they ascended the ladder. Clark observed, that every step he took was a step nearer to God. After they had

had warned others to escape the wrath of God, at half past twelve o'clock they were launched into eternity. More solemnity was perhaps never observed at any execution before. Thus I have given your Ladyship an account of the dealings of God with the souls of WILLIAM MOONEY FITZGERALD and JOHN CLARK. From the whole we may hope that they were subjects of sovereign grace. Clarke appeared to me to be drawn by love; Fitzgerald seemed more exposed to the terrors of the law.

Hoping that your Ladyship will pass over the numerous imperfections of this narrative in maternal love, I remain,

MADAM,

Your Ladyship's

Much obliged,

And very humble servant

Till death,

CHARLES WILLIAM MILTON*.

P. S. May I presume once more so far as to wish your Ladyship to make my kind salutation to the Tutor, and my very dear young brethren the

* Mr. MILTON is one of the missionaries who were sent out by the Countess of Huntingdon to Nova Scotia in the year 1788. They took out with them upwards of three thousand Bibles and other books, chiefly from the bounty of Spa Field congregation. The books have been distributed among the poor whose desire for them, and to have the gospel preached, cannot be well expressed. As a proof what a value some put on that most precious and inestimable of all books, the Bible, it may not be unseasonable to give an extract of a letter from Mr. JOHN IVES, master carpenter, under government, at St. John's. Speaking of the Bibles, and other books, he says, "the people came far and near, and received them with the greatest thanks."

the Students of your College acceptable. I hope they will remember me at the Throne of Grace.

"thanks." I doubt not but they will be a great blessing to thousands, and to children that are yet unborn. A man that lived about forty miles from this place heard that some one had books to give away at St. John's. The weather was very cold, the snow deep, and frightful to look at; I suppose the like was never seen in England. But this man said, "If I live I will have a Bible—may God save me from perishing." He came to me with his face covered with skins or sins, and his feet with the same; walking on snow shoes, most of the way on the river, in many places from twenty to thirty fathoms deep. He told me the many hardships which he had gone through from the beginning of his distress, which originated in the war; begging for a Bible and Prayer book, which I gave him freely. He went away more thankful than I am able to tell. I notice this, because I think it very singular.

Several accounts have been received of the success of the missionaries. Among them Mr. JOHN CAILIFF, surgeon, Greenwich hospital, New Brunswick, to his friend in the tower, says,—It was wonderful to see how the people flocked to hear the gospel; indeed, so much so, that our place of worship is so crowded that very many people stand without the house during the whole service. The word is received with eagerness and delight. We meet in the shell of a house, but, it is so unfinished, fear it will be too dangerous, in this cold climate, to meet in the winter; and the middle and lower class of the citizens are very poor, and rub hard to support their families; so that, without some assistance from the well-disposed in England, I fear that the poor cannot have the advantage of the preached gospel, for want of a suitable place to worship in. This let me say, as my opinion, that had these missionaries a suitable place wherein to worship God, three-fourths of the citizens would constantly attend.

N. B. Should our Christian friends in England be inclined to make a collection for our assistance in building a chapel, what a glorious stand might this be for the cause of Christ!

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