

THE
MISCELLANEOUS WORKS
OF
ADAM CLARKE, LL.D., F.A.S.

VOL. XIII.

CHRISTIAN MISSIONS.

LONDON:
PRINTED FOR T. TEGG & SON, CHEAPSIDE;
R. GRIFFIN AND CO, GLASGOW; T. T. AND H. TEGG, DUBLIN,
ALSO
J. AND S. A. TEGG, SYDNEY AND HOBART TOWN.

M.DCCC.XXXVII.

CHRISTIAN MISSIONS.

INCLUDING

AN ACCOUNT OF THE
INTRODUCTION OF THE GOSPEL INTO THE
BRITISH ISLES;

THE MEANS EMPLOYED BY GOD AND MAN
FOR THE
GENERAL DIFFUSION OF THE KNOWLEDGE OF CHRIST;
QUESTIONS FOR MISSIONARIES;

A Brief History

OF THE

ZETLAND ISLES;

CORRESPONDENCE, &c., &c.

BY ADAM CLARKE, L.L.D., F.A.S., &c.

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P R E F A C E .

WITH the present volume, on “Christian Missions,” constituting the thirteenth—though published separately for the accommodation of purchasers, of the contemplated series of Dr. Clarke’s Miscellaneous Works, the writer terminates his editorial labours. Having resided in a part of the country remote from the press, the corrections of the proof sheets necessarily devolved upon persons near the spot ; but though a few typographical errors occur, they are comparatively unimportant, as they do not destroy the sense, and may be generally corrected by an ordinary reader.

The “Bibliographical Dictionary,” originally published in 6 vols. 12mo.,—the “Bibliographical Miscellany,” in 2 vols. 12mo.,—and the “Succession of Sacred Literature,” are works, which, in reference to a re-issue, are reserved for the future consideration and decision of the publishers, as they would enlarge the present issue so as to place the whole beyond the reach of ordinary purchasers. The two first of these works, viz., the Dictionary and Miscellany—both the copy-right property of Messrs. Tegg and Son, passed under the revision of Dr. Clarke, preparatory to a new edition ; and in the language of the Dr. to the present writer, “are *greatly improved*, by a thousand corrections and emendations, with a list of numerous additional works.” The last, originally published in 1 vol. 12mo., and then conjointly

with his son, the Rev. J. B. B. Clarke, in 2 vols. 8vo., is copy-right only so far as the first volume is concerned; the father commencing his part of the "Succession" with the JEWISH LEGISLATOR, B.C. 1451, and closing it with MARK, *the Hermit*, A.D. 395, and the son beginning with AUGUSTINUS, Bishop of HIPPO, at the latter period, and terminating with JOHANNES BRANDO, A. D. 1428. To these works may be added, as far as future publication becomes a question, Dr. Clarke's "Abridgment of Baxter's Christian Directory, or Sure Guide to Present and Eternal Happiness," 2 vols. 8vo. The whole of these, should the publishers so determine, can at any time be presented to the public, either entire or in part, and yet uniform with the present Series; when the Collection, associated with his "Commentary and Critical Notes" on the Holy Bible, in 8 vols. 4to.—omitting his editorial labours on Harmer's "Observations," Shuckford's "History," Butterworth's Concordance," and Rymer's *Fœdera*," will furnish an eminent instance of wisdom, piety, industry, and learning; and rear for him a monument of which it may be said—*Operæ pretium est*.

In a few instances, especially in the "Wesley Family" and in the "Zetland" papers, it was found necessary, on reviewing the MSS., to add an occasional sentence, and even a paragraph, in order to give a continuity to the subject, as some portions of each had not passed under the finishing hand of the author. Notes might have been multiplied on each of these works; but it was desirable to present them to the reader as nearly in the state in which Dr. Clarke left them as possible; the additions, therefore, by the editor, have been generally acknowledged as such, in order to distinguish them from the original.

As many of the minor pieces had appeared before the public, and were scattered through various publications—and often without the name of the author, the editor,

as noticed in the Preface to the “Detached Pieces,” had frequently to depend upon his own resources for information—founded, nevertheless, very often on *conversations* which he had with Dr. Clarke. Upon the whole, it is hoped, that not any thing very material remains unauthenticated, and that the principal part of what has been recovered, will be more or less serviceable to the interests of religion and learning.

With the exception of the “Introduction of the Gospel into the British Isles,” a few extracts from Dr. Clarke’s Journal, and a small portion of the Correspondence, the materials that compose *this* volume will be found mostly of a novel character. The first article was published in an abridged form in the Wesleyan Methodist Magazine for 1815, pp. 157, 232 ; and afterwards separately : but the Dr. left a copy with several MS. corrections, for a second edition, from which the present has been printed—thus giving it an advantage over its predecessors, and supplying an additional argument in favour of republication.

The “Brief History of the Zetland Isles,” was originally intended to form a separate volume, agreeably to the “Advertisement” prefixed to the “Questions for Missionaries.” A few extracts from Dr. Clarke’s Correspondence with the present writer, will furnish some light on the subject. In a letter, dated “Haydon Hall, August 13th, 1828,” just after the writer’s visit with the Doctor to the Islands, he observes, “Dear Everett, I see plainly, that I must publish some account, however short, of the Zetland Islands. I know you have taken many *mental* views of those Isles, and their inhabitants. I have no lively conceptions ; and mine will make, I am afraid, but a dull narrative, if published as I wrote in my Journal. Will you lend me some of your lively descriptions on, or concerning any place, or every place ?

You cannot send amiss. And as to plates, if we can get them done, I believe, taken from your views, they will be highly acceptable; and, I suppose, will not cost us much." Before the close of the month of October, in the same year, the writer got ten plates engraved by Fothergil, of Manchester, from the various sketches which he had taken, and from one of which, one of the Illustrations accompanying this Series, viz., that of LERWICK, Zetland, was copied—taken just as the "*Henry*" was leaving the sound. These plates, with several impressions, were forwarded to the Dr.; on which he remarks, "London, Oct. 21, 1828."—"The little Etchings look very well; but I doubt we must give up every thing of this kind, because of the *evident expense*. A Map there must be; but there is not one even tolerably exact, to be found—and government will not soon publish theirs. I am very much obliged to you for the intended extracts from your Journal. I am sure they will be of great service to me. Have as many as you can ready when I see you. As I shall not probably spend a night in Manchester, you must follow me to Reddish House, as I may spend Sunday evening and Monday there. My sons, John and Theo. both assert, that wood engravings would exceed all others. It would be a pity to lose those fine sketches which you took."

After this interview, he remarks in a note, "When I get home, I will send you a map, drawn at my request by Mr. Dunn—the whole of the Islands divided into twelve ministries, with Tables, giving the number of souls in each, &c. I have made many corrections in it, and added many places. He, in the main, founded it on Hibbert's Map, but says he has rectified several of the Doctor's mistakes. I think, as this may be considered in some sort an original, perhaps as much so as the map of Dr. Hibbert, we had best make it the foundation of

ours. It came to me as a letter, much broken; but I laid it on linen, impregnated it with isinglass, and over that, cast a slight spirit varnish. I have it framed, and if I cannot get it easily disengaged, I will pack it up as a thin coach parcel. I think it is at least eighteen inches long. You will see where you can throw the coast into perspective, and what views you can introduce into the corners. Hibbert has done something of this kind. The division into ministries must be carefully preserved, for this is the only map that has them. Upon the map, we might be able to throw a little colouring, the better to distinguish the ministries. I must also get Captain Preston's map. On one of these I have spent weeks of labour, correcting, improving, and filling up, &c. &c.; but it is nearly four feet long, is pasted on a heavy board, and in a ponderous black frame. It is isinglassed, coloured, varnished, &c., and cannot be easily transported. When you can send me a proof of that which you are to abridge, or reduce, I can add many things, perhaps, without sending the great map. The views already done are really beautiful."

He resumes the subject, and going partly over the same ground, observes, in a letter dated Pinner, Jan. 23rd, 1829, "And now concerning the Map of Shetland, of which I spoke. I have bought a copy of that chart of the Shetland Isles, made by Captains Preston and Ross, R. N. March, 1826, on a very large scale; but find little satisfaction from it. The one made by Mr. Dunn I find to be copied from that of Doctor Hibbert. Now, you have the book; and except in size and sailing directions, anchorage in the Voes, &c., you can little mend yourself. You can take the Geological map from the book, and after colouring it to your pleasure, you may consider yourself as having a sort of outline. But as to a proper map of Shetland, none has ever yet been made. Government will publish one perhaps in a year

or two; and till then, we must feel our way. The work in the island goes on well—very well; but there is a distressing cry for money to go on with the chapels.” He further remarks, “April 14th, 1829,” the “Great Map of the Zetland Isles, constructed by Captains Preston and Ross, which I procured, is the third edition. After making innumerable corrections, emendations, and additions—numbers of which no ordinary person can discern; and after colouring, sizing, and varnishing it with my own hand—entering the number of inhabitants in each district, taken from the census of 1821, with two additional Tables of the islands and inhabitants of each, together with the twelve ministries, and the number of souls in each, as well as the districts and isles included in each; after this, I say, I have begun this day to pack it up, in order to send it to you by the canal. The upper part of the map, which displays Brassay Sound, on a large scale, you need not meddle with—nor the corner display of Vaily Sound, and Grueting Voe. The printed note, off Fetlar, stating the Rock where the Hound Sloop of War was lost, you must also omit, as every yard of this sea has been swept by the officers of the Investigator and the Woodlark, and no such Rock is to be found, as themselves have assured me. The Fair Isle which I have sketched with my pen (though in its right direction, is not its proportionate distance, for the scale would not allow that) may be brought in as I have done, giving its distance from Sumbro’ Head, twenty-five miles, and the number of its inhabitants. The sailing directions, which are excellent, may be left out to save room; as may also the appearances of different lands and islands from the sea. The colouring is not in reference to any division, but *ad libitum*, for the sake of distinction and ornament. But it would have been well to have coloured it into the different ministries, which I can mark on your etched out-

line, if you send it to me. The artist who made me the superlative frame, did not make me a stretcher, so I was obliged to paste my work upon the board that forms the back : but the hand of an angel could not have kept it free from wrinkles. Simple as the whole work appears, I can assure you, that it employed me for several weeks ! As it is well varnished, and has been properly sized with the best isinglass beforehand, it can never need a glass : but after it has been used by a copyist, it should be carefully cleansed first with some nice new bread crumbs, and with a very fine sponge and a little tepid water, with a slight touch on the sponge of white mild soap ; and when dry, a coat of mastick varnish, equally laid over it. When this is carefully done, then, as I may not much longer need maps, &c., I make this a present to my old, long tried friend, Mr. James Everett. As I am now suffering greatly with a distressing lumbago, I cannot finish the packing before to-morrow. I will then send it to the Paddington canal, directed to you, in Manchester. In its present state, it will be no dishonour even as a picture, to your best parlour. I was going to keep back the frame, because of its light, airy, elegant workmanship ; but I thought it would be more characteristic, to let *it* and my *splendid penmanship* go together. See that you pick me up some curious piece of antiquity, were it but the Horn Book out of which Adam and Eve taught Cain and Abel their alphabet. Ever yours, &c.”

This map, which was not engraved as intended, in its “superlative frame,” ironically speaking, with “three weeks” of the Dr’s. labour expended upon the paper, when he employed both pen and pencil, is still preserved by the writer for his sake, and displays not a little of his skill, correctness, and perseverance ; and would, if published, be important to the missionary, the historian, and the navigator—though it would not, from its

magnitude, admit of a remunerating price on being attached to a small volume.

On the writer forwarding the promised extracts from his Journal, the Dr. again writes, on the reception of the first part, "Dear Everett, I have been up early this morning, and have begun with your extracts,—and have got a hearty, though silent laugh, till the tears flowed with your Phiz—iz—iz—izing.* You should have

* The passage referred to by Dr. Clarke may be given, for the noble purpose—of first, furnishing a more enlarged view of his original plan, with a specimen of the material he intended to work into it; and secondly, by way of showing, that—however much proposed he might be to have his Conversations published by a person who "died before" himself, agreeably to the testimony of his son, in the Life published by the family, Preface, p. vi., vol. i., yet he was not quite so averse to the subject when it proceeded from another person in whom he had confidence, and could even laugh till the tears flowed" at some of his own sayings, when they unexpectedly though sparingly turned up before him in the more descriptive portions of the Journal forwarded. The scene took place, Friday, June 20, 1828, on board the Henry, on the second voyage to Zetland.

"We had all seen many a setting sun in our native isle, and had gazed with delight on the western hills which his parting beams were gilding, and the 'paradise of clouds' with which he was surrounded. A setting sun on the ocean, though witnessed by some of the company, was still desired, because much more rare. None, perhaps, was more anxious for this than myself; and a disappointment two successive evenings only 'contributed to impart a keener edge to desire. On one occasion, I observed, as evening was approaching, 'We shall have a beautiful sun-set to-night.' Not so,' returned the Doctor; then, pointing to the clouds, further remarked, 'there is a bank of stratus in the way.' Resuming the subject when the orb had approached nearer the horizon, another repulse was experienced from the same quarter. On directing the eye to the north—though still at no great distance from the sun, 'Yonder,' said the Doctor, 'is the appearance of thunder; several of the clouds have a great deal of sullen purple in them. We had looked but a short time with another unfavourable sign'

made, and you must still make an Introduction, stating something relative to the voyage, the persons, its objects, &c. &c.”

made its appearance. Turning to the Captain, the Doctor asked, in a tone corresponding with the somewhat singular expression employed, ‘What is the *hatful* of rainbow a sign of, which has just become visible?’ ‘Of rain, Sir,’ replied the captain. ‘I thought so,’ returned the Dr.; ‘we were accustomed, when I was a boy, to call them *weather galls*.’ The effect of this was such, as to furnish the idea of a rainbow concealed behind the clouds, a small portion of which was revealed to the eye through a partial opening in the revolving shadows in the foreground; or like a rainbow under an eclipse, without the eclipse being total. All the prismatic colours were languidly distinct to an attentive observer, though not without producing a slender degree of dissatisfaction in the visual department, from a want of greater vividness in the general hue. Contrary, however, to several unfavourable indications—all of which might have produced the effects of which they are the usual forerunners, in a more distant part of the hemisphere, the heavens, in process of time, resumed a more lovely aspect, and between nine and ten o’clock, in the language of Southey, in his *Madoc*—one of his finest poems,

‘Bright with dilated glory shone the west;
But brighter lay the ocean flood below,
The burnish’d silver sea, that heav’d and flash’d
Its restless rays intolerably bright.’

As the orb approached the horizon, it became more and more spherical, till it disappeared ‘to dawn in glory’ on other scenes. Just as it was setting, the Dr. cited some lines from Virgil, expressive of the subject, and then in English, in an unusually playful mood, while seated with his face towards the west, said,—‘The sun goes down—down—down—dips into the ocean—and cries,—Fiz.’ The last word, on which the humour turned, was lengthened in the pronunciation—particularly the last letter, and lowered towards the close, giving the notion of a *red hot ball* dropping into water, and producing all the noise and boiling foam which heated iron exhibits, when brought into contact with the opposing element, till the fire is quenched and the effects gradually die away. It was like a farce at the close of a splendid dramatic representation; and such strokes of humour were occasionally in-

Some time elapsed, and correspondence and conversation turning on other subjects, the History slumbered for a certain period. At length, in a letter dated "Pinner, Middlesex, Sep. 13, 1831," he again remarked, to the writer,

"My dear Brother Everett,

"For a long time it has been on my mind to write to you privately, and to request you to draw up a short History of the Zetlands; particularly in reference to our work, and to lay fairly before the public, the reasons why we went there—the neglected state of those Islands—the wretched, and almost no supply afforded the people by their pastors—and the miserable state of religion in all the islands in consequence. I can give you much help concerning the neglected state of the people; you can have much more from Mr. Dunn, and even more from Mr. Lewis. You, as a stranger, but who have seen with your own eyes, may speak out! I dare not well do it, because I was, and still am at the head of affairs—and were I to tell the tale, some vindictive men would wreck vengeance on the poor preachers. Remember, we have no enemy to our work there but the devil and a few of the parsons,—and these are both fell enough. Write me your mind on the proposal. You know I have much written on the head—and plenty on the Ancient History of the Islands. Ever yours, &c."

The "parsons" referred to, were but few in number, and honourable exceptions might be noticed among the sacerdotal order, who cultivated, and still manifest, a friendly feeling towards the missionaries.

In a letter, dated "Feb. 22, 1832," the prosecution of the History was again postponed. "As to the History

lugged, with a view to relieve the mouths of some of the voyagers which were not unfrequently screwed into an unnatural form by sickness."

of Zetland," says he, "nothing need be done about it at present. I urged you at that time, because Mr. Scott had repeatedly urged me to get it out before he died. He was particularly urgent, but is since dead. I am now easy about it; and as I have heard some unpleasant tidings from the islands, and yet not knowing what is wrong, I begin to think that it is well that nothing has been done in this way, because, it may be, we have small cause to look up. Suspense is often worse than certainty."

The unexpected death of the Doctor himself put a period to the projected work, which would, no doubt, have been greatly enlarged, as well as illustrated with a map and plates. Sufficient, however, is here presented to the public, to give a correct view of the history and geography of the islands, together with the civil, moral, and religious state of the inhabitants.

Among the enlargements proposed, in addition to the descriptive materials already noticed, were some observations of M. Biot, on the character of the Shetlanders, which the Dr. translated from the French, in the course of his last voyage to the islands, and some extracts from Vol. V. of the Beauties of Scotland. But however suitable this additional matter might have been for a separate work, yet the History being now associated with other tracts, the propriety of its omission will, at once be admitted.

From the Dr.'s correspondence, the reader will perceive his tender solicitude for the health and comfort of the missionaries and their families,—his anxiety for the success of the mission,—his kindness to the poor,—the spirituality of his own mind, in his advices to the brethren,—his thorough-paced Methodism,—his unceasing efforts to secure supplies for the support of the work,—and the wisdom of Conference in appointing and continuing in that part of the missionary field, a person

who at once had commanding influence—the heart of a father—and the wisdom and zeal of an apostle. No where does the pure, benevolent, and child-like nature of ADAM CLARKE appear so much as in his LETTERS—those especially written to his brethren and friends—without any view to publication—and in moments of unsuspecting innocence. His advices to the Zetland Missionaries will yield instruction to Wesleyan Missionaries elsewhere; while his watchings, anxieties, and labours, will give the public a view of what is felt, and said, and done, by those who are interested in the foreign work, and connected with the Missionary Committee at home,—the thousandth part of whose hopes and fears, whose joys and sorrows, will never be brought to light till the day of God, and with which a stranger cannot intermeddle. There is not an assigned post in Methodism without its cares and its heart-burnings; the higher its officers ascend, the more abundant their responsibilities—and the greater need, when duties are properly discharged, of public sympathy and support. Dr. Clarke had that sympathy and support. He now rests from his labours; and desolate as are the barren Isles of Thulé, a few flowers may be cropped from the soil, and these—strewed on his grave, will bloom as long as the islands themselves shall spot the ocean.

The letters from Dr. Clarke to the Missionaries were chiefly in the possession of the writer, and have been furnished from his own collections, biographical and epistolary. They are specimens of others in store, differing of course, as to subject, but often in the tender, familiar, colloquial style,—and never without his wisdom, where the heart is laid bare to the eye of friendship, and the head comes to the aid of others, in giving a proper bias to the mind and to the morals.

JAMES EVERETT.

Newcastle, Aug. 1st. 1837.

CHRISTIAN MISSIONS.

No. I.

A SHORT ACCOUNT OF THE INTRODUCTION OF THE GOSPEL
INTO THE BRITISH ISLES ;

And the obligation of Britons to make known its salvation to
every region of the earth ;

In an address delivered in the Chapel, City Road, London ; on
Thursday Evening, Dec. 1, 1814, at the formation of a Mis-
sionary Society among the people called Methodists, in that
city. By Adam Clarke, LL.D. F.S.A., &c. &c.

“ Many shall run to and fro and knowledge shall be increased.”
Dan. xii. 4.

Christian Friends and Brethren,

As we are met together to consult how we may most effectually communicate the blessings of the Gospel to those nations and people who are destitute of this heavenly treasure ; it may not be amiss to inquire how we ourselves became possessed of so great a gift : and by what means, and at what time, our happy country, once full of gross darkness, became illuminated by this divine light ?

The information we have on these points comes, partly from tradition, and partly from authentic history. The latter does not reach so high as the former ; nor is it so circumstantial ; but they have been in early times so blended with each other, that with some, the general history has been confounded with uncertain traditions, and so rejected : and the tradition has been

by others taken for authentic history, and all its extravagances adopted. In these circumstances we find it difficult to discern truth from falsehood; and are obliged to go to writers of other countries, for that information which we are afraid to receive from those of our own.

Where, however, the voice of tradition has been strong, unvarying and continued; it is reasonable to suppose that it contains at least the outlines of truth; and it would be as absurd to reject all it utters, as it would be dangerous to receive all its amplifications and details.

1. The tradition which is of the highest antiquity, and has been the most generally received by our ancient historians, and by the nation at large, is that which attributes the introduction of the Word of Life into Britain, to Joseph of Arimathea. The substance of this history is as follows:

About sixty-three years after the incarnation of our Lord, and thirty after his accession, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the Evangelist, with eleven disciples, and sent into Britain to introduce the gospel of Christ in place of the barbarous rites of the Druids. With these rites, as well as with the people, the Roman empire had become well acquainted through the writings of Julius Cæsar.

These holy men, on their landing, applied to Arviragus, a British king, for permission to settle in a rude and uncultivated spot called Ynswytryn by the British, Avalonia by the Romans, and Glæsting-byrig by the Saxons; and is still known by the name of Glastonbury. Their petition was granted, and twelve hides of land were assigned for their support; and the place is to this day denominated the twelve hydes of Glaston. Here, according to this tradition, the standard of the cross was first erected; and a chapel made of wicker-work was the first church or oratory of God in Britain! See Dugdale's Monasticon, Vol. I.

How famous this place became afterwards it is not necessary here to inquire; nor shall I stop to mention, much less confute, the silly legends that have been so

connected with this tradition as to render the whole almost incredible.

Allowing the main circumstances to be true; we find from this earliest tradition, that the first establishment of Christianity in this country was owing, under God, to the exertions of missionaries: a subject that will gain increasing light as we descend with tradition and history.

2. It is not to be supposed that these first labourers would be left long without help, as Christianity was making the most rapid progress in every part of the Roman empire; and a considerable connexion subsisted at that time between the Roman government and the British Isles: the Romans kept up this intercourse principally for the sake of extending their conquests, and establishing those which they had already made: but such was the divided and distracted state of Britain, that the Gospel was not at all likely to get any general footing; as in many cases there was scarcely any communication between the different districts of the same country.

3. That the conquests of the Romans were extended in this island in the apostolic age, we know to be a fact sufficiently ascertained by history; and particularly under the emperor Claudius, who came here in person about A. D. 43; and an ancient inscription has given some learned men cause to believe that the gospel was first introduced by a Christian lady named Pomponia, wife to Plautius, one of the generals of the Roman emperor; who is supposed to have made the Christian doctrine known to her domestics, and the whole circle of her acquaintance, whilst resident in Britain.

4. That St. Paul meditated the conversion of the whole world; and purposed to carry the glad tidings of Christ crucified every where, his own history sufficiently proves. We need not, therefore, wonder to find his name in the traditionary records, among those who first planted the gospel in Britain. St. Clement, who was contemporary with this apostle, and whose epistles are still preserved, and are an invaluable record of the remotest Christian antiquity (if his words be not misunderstood) is supposed to assert the fact. The passage

to which I refer, is in the fifth chapter of his first epistle to the Corinthians, where, speaking of St. Paul, he has these words, *Κηρυξ γινομενος εν τη ανατολη και εν τη δυσει—δικαιοσυνην διδαξας ολον τον κοσμον και επι το τερμα της δυσεως*. “He became a herald to the east and to the west; he taught the whole world righteousness, coming even to the boundaries of the west.” By the words *τερμα της δυσεως*, “the boundaries of the west,” Bishop Stillingfleet strongly argues that Britain alone is intended; though others suppose that Clement refers to Spain.

5. To St. Peter, and to Aristobulus, one of the domestics of the Roman emperor, mentioned Rom. xvi. 20, this honour has also been given, but on more dubious evidence, which it is not necessary here to produce.

6. That this nation was converted to the faith of Christ by those who had been disciples of our Lord, was the early and constant belief of our forefathers. This runs through all our histories and even through some of our regal acts. In the charter granted by Henry II. in the year of our Lord 1185, for the rebuilding of Glastonbury church which had been burnt; the king, having mentioned many of his predecessors who had granted charters of liberties, exemptions, &c. to this church, he by his present charter confirms the whole, *prædictæ ecclesiæ, quæ olim à quibusdam. Mater sanctorum dicta est; ab aliis, Tumulus Sanctorum, quam ab ipsis discipulis Domini edificatam, et ab ipso Domino dedicatam primo fuisse, venerabilis habet autoritas. Wilkin's Concilia, vol. i., p. 489; “to the aforesaid church, which was anciently styled the Mother of the Saints; and by others the burying place of the saints, originally built by the immediate disciples of our Lord, dedicated by our Lord himself; and possesses the venerable authority of the ancients,” of the highest antiquity. Nothing can shake the authority and general truth of this tradition. None but a volunteer in scepticism. This church was the head of all ecclesiastical authority in these nations till the year 1154, when Pope Adrian IV. transferred that honour to St. Albans.*

7. The story of Lucius, king of Britain, who in A.D.

156 is said by the Venerable Bede to have embraced the Christian faith, and who is called the first Christian king, is generally known. Bede says that this king wrote a letter to Eleutherus, Bishop of Rome, praying that he might be instructed in the Christian faith, which was accordingly done. See Bedæ Hist. Eccles. lib. i. c. 4. *Salutaris lux Evangelii*, à Fabricio, p. 406.

This is the most uncertain of all the traditions which we have relative to this important event: and were we to suppose that the Christian religion was first introduced here under the auspices of a king, we should then have one solitary proof, that God had departed from his general way of disseminating his truth among mankind; which is beginning with the least, and going to the greatest: not beginning with kings, and then proceeding to their subjects; but to hide pride from man, converting the lowest even of the subjects; and by their means, converting the kings themselves. The truth seems to be this, that although Christianity was introduced here long before the time of Lucius; yet Lucius, knowing the Christian religion, and finding the means of propagating it in his own district were very inadequate, might send to Eleutherus for additional help; and from this the zealous Romanists might take occasion to say, that king Lucius was converted by Roman missionaries.

On reviewing all these alleged authorities for the early introduction of Christianity into this country, it may be said, "The traditions themselves render the thing uncertain and incredible; the same fact being attributed to so many different persons." I confess that this objection has with me, no weight; different persons may be consistently enough said to have introduced the gospel into different parts of the island; some in the north, some in the south, some in the west, and some in the east; for such were the divisions and government of the Britons in those ancient times, that Christianity might have a firm footing in the isle of Avalon, without being known in the isle of Thanet; and he who brought it first to Kent might suppose himself the introducer of Christianity into England, though it had existed long before in Somerset.

Having gone, as far as I judge necessary, through traditions which must be allowed to be less or more uncertain, though by no means to be disregarded; I shall come now to positive testimony, which is incapable of being suspected; and which will prove that Christianity had an establishment here, long before the Romish church pretends to have given our countrymen the blessings of the gospel.

1. The first decisive testimony I meet with is in Tertullian, who flourished nearest to the apostles about the middle of the second century. In his book, *Adversus Judæos*, cap. 7. *De Nativitate Christi*, speaking on the words of David, Ps. xix. 4: "Their line is gone out through all the earth, and their words to the end of the world. In whom," says he, "have all the nations of the earth believed, but in Christ? Not only Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya and Cyrene, and strangers of Rome, Jews and proselytes, and the other nations: (*etiam Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britannorum inaccessa Romanis loca, Christo vero subdita, &c.*) but also all the boundaries of the Spaniards, all the different nations of the Gauls, and those parts of BRITAIN which were inaccessible to the Romans, are become subject to Christ." This is another proof that the gospel was established here before the middle of the second century; and how long before we cannot pretend to say.

2. The second testimony which I shall produce is that of Origen, who flourished about A. D. 220. In his fourth homily on Ezekiel, speaking of "the prophecies which the Jews allowed to refer to the advent of the Messiah," and particularly on the words, The whole earth shall shout for joy, he says, "The miserable Jews acknowledge that this is spoken of the presence of Christ; but they are stupidly ignorant of the person, though they see the words fulfilled. When, before the advent of Christ, did the land of Britain *agree* in the worship of one God? When did the land of the Moors, when did the whole globe at once agree in this? But

now, on account of the churches which are spread to the uttermost bounds of the world, the whole earth with rejoicing invokes the God of Israel.”—Origen. Op. vol. iii., p. 370. From this it is evident, that the Christian religion had been, even before his time, planted in Britain; and at least in the districts best known to the Romans, it had pretty generally prevailed.

3. The next testimony I shall produce, is that of St. Athanasius, taken from his *Apologia contra Arianos*, c. l. written about A. D. 350, mentioning his trial before the council of Sardis, at which he says there were more than 300 bishops present, *ἐξ επαρχιων Αιγυπτου, Λιβυης—Ιταλιας—Σικελιας, Αφρικης πασης, Σερδανιας, Σπανιων, Γαλλιων, Βρεττανιων*. “from the provinces of Egypt, Libya—Italy—Sicily, all Africa, Sardinia, the Spanish, Gallic, and *British* territories.” From which we find, that in his time, there were churches in the British isles; and their bishops were of sufficient consequence to be cited to this grand and important council.

4. The last testimony which I shall cite from the ancients shall be that of St. Chrysostom, who flourished about A. D. 400. In his work, entitled *Oratio contra Judæos et Gentiles, quod Christus sit Deus*, tom. i. p. 575. Edit. Benedict. after showing that in a very short space of time, the knowledge of Christ crucified was diffused over the world, so that the heathen nations were converted to God, their own ancient laws and customs changed and idolatry destroyed, so that Christian solemnities succeeded to pagan mysteries, he adds these words: “In every place altars are erected, among the Romans, Persians, Scythians, Moors, Indians, *τι λεγω; ὑπερ την οικουμενην καθ’ ημας, και γαρ αι Βρετανικαι νησοι, αι της θαλαττης εκτος κειμεναι ταυτης, και εν αυτω ουσαι τω ωκεανω, της δυναμειωσ του ρηματος ησθοντο, και γαρ κακει εκκλησιαι και θυσιαστηρια πεπηγασιν.* What shall I say? even beyond our habitable world: for the islands of BRITAIN, which are situated beyond our sea, in the very ocean itself, have felt the power of the word; and even there, churches are built and altars erected.”

5. A strong, and what I may consider an incontestable, proof of the fact, that Christianity was established in

these islands long before the time of Gregory the Great, and St. Augustine, who is improperly called the Apostle of England, is the account we have of different councils held here for the regulation of the affairs both of the church and state of Britain. I shall mention a few of the most considerable; and I shall mention them on the faith of our monkish historians, whose testimony will not be called in question by the adversaries of the Protestant religion;—

1. The Verolamian, or St. Alban's council, held A. D. 446, in order to repress the Pelagian heresy, which was then, by means of Agricola, one of the disciples of Pelagius, contaminating the British churches. This council is mentioned by most of our ancient civil and ecclesiastical historians; Bede, Matthew of Westminster, Henry of Huntingdon, and others.

2. The Britannic council, held A. D. 449, partly for the purpose of repressing the reviving Pelagian heresy; and partly to consider the incestuous marriage of king Vortigern with his own daughter. Mentioned by Matt. of Westminster, Nennius, and others.

3. The Cambrian council, held A. D. 465, for electing Aurelius Ambrosius king of the Britons. Mentioned by Matthew of Westminster.

4. The Britannic synod, held A. D. 512, for electing Thelias, bishop of Llandaff. Mentioned by Giraldus Cambrensis, and Bale; who is not, in this fact, contradicted by his popish adversary, Pits.

5. The British convention, held A. D. 516; and composed, according to Geoffery of Monmouth, of all the archbishops, bishops, abbots, and clergy of Britain, for the coronation of king Arthur.

6. The Menevensian synod, held A. D. 519, against the remains of the Pelagian heresy, which had not been quite eradicated from Britain. This is mentioned by Bale and Giraldus Cambrensis. These, and other councils and synods, are mentioned in detail in the *Concilia Magnæ Britanniaë et Hiberniaë*, à Davide Wilkins, vol. i. p. 1, &c.

I might add to this, that we are assured that there were three British bishops present at the council of Arles, held A. D. 314. That there is good reason to believe

that there were some present also at the council of Nice, held A.D. 325 ; and that there were several British bishops at the council of Ariminum, (Rimini) held A.D. 359. See Spelman's *Concilia* ; and Sulpicius Severus, *Hist. Ecc.* b. 1. It is evident, therefore, that there was not only Christianity in Britain, at all these early periods ; but also, that there was a regulated church with its bishops who were thought of sufficient consequence to be summoned to foreign councils, where matters of vital importance to Christianity were discussed and determined.

It would be very easy to increase the number of such testimonies ; no fact is better proved than that the British isles have received the gospel of Christ from the very remotest Christian antiquity. Nor is there found any writer of credit from the first century downwards, who states that the British isles had not, in his time, received the doctrine of Christ. I conclude, therefore, that the gospel was established here as early as even our traditions state ; and, very probably, by the apostles themselves ; or by persons immediately deputed by them.

It would be wrong, however, to omit here the account which several of our own writers give of the mission of St. Augustine to this country, about the year 597. Some authors would fondly persuade us, in opposition to all the testimonies already produced, that the whole nation was heathen till converted by Augustine and his monks. This is the excess of absurdity—that there might be some districts where heathenism prevailed in the time of Augustine, particularly among the Saxons, who had subjugated several of the northern parts of Britain, is quite possible ; and that the Deïri, the people who dwelt between the Humber and the Tees, were such, may be granted ; and that Augustine was the means of converting those heathens, and others who were tinctured with idolatry, may be granted also ; but that he first introduced the gospel here, is insupportable ; because, contrary to the faith of history regularly deduced through the lapse of several hundred years.

That Augustine prevailed on the British churches to receive several of the forms and dogmata of the Romish

church, there can be but little doubt; and that a new species of idolatry, the worship of angels, saints, images, and relics, arose out of this, there is too much reason to believe; but that he was the apostle of Britain, we most positively deny.

The best account on record of Augustine's mission to Britain, we have in the Saxon homily of Ælfric, on the birth-day of Gregory the Great, written about nine hundred years ago. The account is in substance the following, which I shall occasionally give in the words of Ælfric, making the translation as literal as possible, as it may be a matter of some innocent curiosity at least, to hear a little of the language of our forefathers; and to observe how like, in many respects, notwithstanding all our corruptions, it is still to the basis of our own.

Some time before Gregory was raised to the papal chair, perhaps about A. D. 584, passing one day through the streets of Rome, he spied three beautiful youths exposed to sale, a case then not of uncommon occurrence: they were, says Ælfric, "white complexioned, and men of a fair countenance, having noble heads of hair." "Struck with their beauty, he inquired of hƿilceƿe ðeode hi zebrohte ƿeƿon, þa ræde him man, ꝥ hi of Engla lande ƿeƿon; *of what country they were brought? And the men said to him, that they were of England.*

Gregory asked whether the people of that country were Christians or Heathens? And the men said unto him, that they were heathens. Gregory then, fetching a deep sigh from the bottom of his heart, said, ƿæ la ƿa *wel a way* (alas! alas!) that men of so fair a complexion should be subject to the Prince of Darkness.

"He then inquired how they called the nation from which they came? and him ƿær zeandƿƿýnð þæt hi Ængle zegenmnde ƿeƿon. Ða cƿæð he, rihtlice hi rýnðon Ængle zeharene foƿðan ƿe hi engla ƿihte habbað—*to him was answered, that they were named Anglè: then, quoth he, rightly are they called Anglè, for that they have the beauty of angels,* and therefore it is fit that they should be companions of angels in heaven.

"Gregory inquired farther, what rcyne nama ƿære þe þa cnapan of alædde ƿeƿon, 'the shire (or district) named

was, that the knaves (young men) were led from? And the men said, that the shire was named Deiri (a part of the kingdom of the Northumbrians, between the Humber and the Tees).

“Gregory answered, *pæl, hi rýndon Deiri gehatene. forðam þe hi rýnd fram graman genepode 7 to Eriſter mildeheortneſſe gecýgeðe.* ‘Well, they are called Deiri, because they are delivered (de irâ Dei) from the wrath of God, and called to the mild-heartedness (mercy) of Christ.’

“He inquired further, what is the name of the king of that shire? And he was answered, *þ 7e cýming Ælle geahſen pære,* ‘that the king was named Ælla:’ therefore Gregory *zumenode mid hiſ forðum, to þam naman, 7 cpæð hiſ geðafenað þ alleluia rý gerunzen on þam lande to lofe þær Ælmihtigan ſcýppenðeſ,* ‘alluded to his words in reference to that name, and quoth, it is fit that hallelujah should be sung in that land, to praise the Almighty Creator.’”

Gregory then went to the pope (Pelagius II.), and begged permission to go and convert England; the pope at first consented, and Gregory departed on his mission; but the people, with whom he was a great favourite, tumultuously assailed the pope with, *Petrum offendisti, Romam destruxisti, quia Gregorium dimisisti.* “Thou hast offended Peter, thou hast destroyed Rome; for thou hast sent Gregory away.” The pope was therefore obliged to recall him, though he had proceeded three days on his journey; and Augustine was sent in his stead. See Elstob’s Saxon Homily, p. 17, and the writers there referred to.

I shall not detain you with an account of this man’s journeys, preaching, and success, which are foreign to my point; but simply state that, allowing this story to be true (and the main facts I shall not question), I would just observe, 1. That Gregory might have been imposed on by those slave-dealers, who might pretend that the people were heathens, in order to lessen the enormity of their crime, in thus stealing and selling their brethren; or, 2. As has already been remarked, the Saxons, in several districts, were heathens; and there might have been some remains of heathenism

among others of the Northumbrians, from among whom, it is said, those young men came; but, 3. It is most likely that, though the mission of Augustine was real, the story of heathenism was invented, or greatly exaggerated, to vindicate the pretensions of the Roman pontiffs, to have the spiritual domination over a people, whom they pretended to have first converted to the Christian faith; as Pope Adrian III. feigned the worse than heathen state of the Irish, to give Henry II., A.D. 1154, authority to subjugate that kingdom, on condition that he might get a penny annually from every house in the island; which money was afterwards called Peter-pence: "*et de singulis domibus annuam unius denarii beato Petro velle solvere pensionem.*"—See Rymer's *Fœdera*, vol. i., p. 10.

But allowing the whole of this story without abatement, and that the heathen Saxons had nearly expelled the British Christians both from the eastern and northern parts of this kingdom; yet that Christianity had never been extinct in this land, from its earliest introduction, a great number of historical monuments amply prove.

Again, allowing, also, the slave-story to be fact in every particular—and it is certainly told by grave and reputable authors,—then it is most likely that the slaves were Britons, and the slave-dealers, the Saxons, who had some time before invaded their country, and brought them into bondage; thus it appears, that their exposure to sale by their oppressors became the instrument of introducing the Christian religion among those ferocious invaders, who were so far changed by its powerful influence, as to become eminent afterwards among the nations of the world; and to them and their successors we owe the most nervous parts of our language, and some of the best of our civil laws, and the basis of our charters of liberty. But these are topics foreign to the object of the present address. Let the British colonists in the West Indies emulate this example; and if they have been the means of bringing into a most unnatural bondage a naturally free people, let them endeavour to compensate the services of their slaves by the blessings of Christianity! What do I say? Let them rather

learn from those very slaves the knowledge of Christ crucified, which they have received, and are receiving, by means of English missionaries. Who is he whose heart does not burn within him to be the means of sending the Christ he loves to them who have neither heard nor felt the power and salvation of his name; and whose lives are embittered by the cruelties of bondage.

From all that I have said, it will, I hope, fully appear that we have received our religion from the apostolic times, and, most likely, by means of apostolic missionaries; for the primitive disciples of our Lord received his command in the most literal sense: "Go ye into all the world, and preach the gospel to every creature;" and my brethren in the ministry will pardon me if they think I carry things too far, when I say that it is my conscientious belief, that the same command is still binding on every minister of Christ; and will continue to be so, while there is one district of the globe, howsoever small, unconverted to the Christian faith. And if these things are so, should not every minister of Christ lay this especially to heart, when there is more than half a world, after all that has been done, on which the light of the gospel of Jesus has not yet shined?

And if it be the duty of the preachers to carry the glad tidings of salvation to every part of the habitable globe, it is the duty of the people who know the joyful sound, and walk in the light of God's countenance, to furnish the means whereby the messengers of peace may be supported in their arduous undertaking.

It is true, that God must open the door of faith to the heathen; and we should wait till we hear a voice, as in a certain case, saying, "Come over to Macedonia and help us!" But is not this door opened in different dark parts of Europe, in Africa, in America, and the almost innumerable islands in that part of the globe? and also in Asia, where either Paganism of the worst species, or oppressive and degrading Mohammedism, governs more than one-fourth of the globe with an absolute and destructive sway?

The call from these different regions is not equivocal; it is clear, distinct, and strong. The harvest is plentiful—the labourers have hitherto been but few, too few,

in so vast a field. However, there have been, and there are now, labourers; and although our own have been numerous and successful in a most extraordinary degree, neither prejudice nor bigotry can shut our eyes against the labours and success of others, Let us take a short review of what has been done to Christianize the world:—

1. The *Congregatio de Propagandâ Fide** of the Romish church, founded by Pope Gregory XV., A. D. 1622, has sent missionaries to different parts of the earth; and among them have been found men eminent for piety, abilities, and ministerial labours; and through them many a sinner has been pointed to the Saviour of men.

2. The Danish Society, founded by Frederic IV., A. D. 1705, for propagating the gospel in foreign parts, may justly claim a distinguished place. They have done wonders in India, by the ministry of several most eminent and truly apostolic men.

3. That patient, cross-bearing, and unostentatious body of Christians, called the *Unitas fratrum*, or Moravians, have, considering the smallness of their number, been unexampled in their missionary exertions; and have carried the blessed gospel of Jesus Christ to some of the most remote and most inhospitable parts of the globe. Of them it has been truly said, they have sent their ministers,

To plant the tree of Life in fields of ice,
And make it flourish in eternal snow."

And they have succeeded: Greenland, Labrador, and other inhospitable climes have witnessed their extraordinary labours, trials, and success. Let us for a moment consider their origin.

These people were at first a handful of persecuted exiles. The Bohemians, who refused to receive the dogmas of the Romish church, were, by continual oppression, and at last by the unfortunate battle of Prague

* A more detailed account of these, and other religious societies, will be found in a subsequent article.—EDITOR.

(in which Frederic V., their king and leader, was defeated, A. D. 1620), nearly reduced to ruin. A little after the beginning of the eighteenth century, God raised up a man of the name of Christian David, of Marquesate, in Moravia, who became the instrument of reviving pure religion among them. This man applied to Count Nicholas Lewis von Zinzendorf and Pottendorf for an asylum on his estates in Upper Lusatia. This being granted, he and two families, in all eleven persons, went thither in 1722, and settled in that place, which is now called Hernhuth. David, returning to Moravia, persuaded some hundreds more of his persecuted brethren to follow his example. They did so. The pleasure of the Lord prospered in their hands; and the man who had granted them an asylum became, in the order of God, their bishop.

It is worthy of remark, that such was the zeal of this people for the conversion of the heathen, that when they were only about 600 in number, they sent missionaries to the island of St. Thomas, to Santa Cruz, Surinam, Rio de Berbice, the Indians in North America, the negroes in South Carolina, to Lapland, Tartary, Algiers, Guinea, the Cape of Good Hope, and the island of Ceylon! Their first mission was to the island of St. Thomas, and the occasion of sending missionaries to that island was very remarkable.

About the year 1731, a negro of the name of Anthony, coming from St. Thomas to Copenhagen (the island being then in the possession of the Danes), getting acquainted with some of Count Zinzendorf's servants (who was at that time at the Danish court), represented to them the deplorable state of the negroes in that colony for want of spiritual instruction. He added, that he had a sister in that island, who was earnestly beseeching the great God to send some person to her who could show her the way of salvation. Anthony, having got permission from his master to visit Hernhuth, declared these things before the congregation; observing, at the same time, that, in consequence of their accumulated labours, the slaves could have no opportunity of receiving religious instruction, unless their teacher were himself a slave, to instruct them in their daily avoca-

tions! With this information the brethren were greatly affected; and several of them declared their willingness to go and preach Christ in this wilderness. Leonard Dober and Tobias Leopold immediately offered themselves for this mission; and, with a zeal purely apostolic, expressed their willingness to be sold for slaves, that they might have the opportunity of preaching Christ crucified to the perishing negroes! Where is the zeal of these apostolic men? What are the thousands of Christians now doing for the salvation of the heathen, in comparison of what these 600 exiles did, who sent missions, and maintained missionaries, in almost every part of the unenlightened habitable globe! Surely, their zeal should provoke many. Multitudes in different parts of the world are, in effect, stretching out their hands to you, and saying, "Come, and help us! Come, and show us the way of salvation!" Here, my friends, is glorious work for the messengers of Jesus; and for the hundreds and thousands of the congregations of Israel.

It must be a matter of sincere regret to all who rejoice in the spread of the gospel, that through the smallness of their numbers, and their extraordinary exertions in sending the gospel to the heathen, this laborious and useful people should have their missionary labours cramped by a heavy debt, which has been incurred by their benevolent, extensive, and, I may add, very successful undertakings. May God stir up the hearts of the faithful in their behalf!

4. The Dutch Missionary Society have sent missionaries to Ceylon, Java, Amboyna, and Formosa.

5. The Swedish Society have sent missionaries to Lapland.

6. The Edinburgh Missionary Society has established missions among the Susoos in Africa; and has, by means of the late learned and pious Mr. Brunton and others, translated and issued the New Testament in the Tataric language, from Karass, at the foot of Mount Caucasus; which has been read by several demi-heathens and Mohammedans; and we may confidently believe that God's word cannot be read without profit.

7. The London Missionary Society have sent out to

the Hottentots Dr. J. Vanderkemp, whose labours in Caffraria were crowned with unexampled success. For ministerial abilities, deep learning, solid piety, natural talents of the first class, zeal for God, and benevolence to men, he has had few equals among all the numerous classes of Christians. After labouring with glorious success among the Hottentots for thirteen years, he was taken to paradise, A. D. 1811, in the 64th year of his age. This same society, by means of the pious and indefatigable Dr. Morrison, at Canton, printed the New Testament in the Chinese language; partly from a MS. found in this country, which he has with laudable industry completed, with the addition of several books which did not exist in that MS.; and, aided by large grants from the British and Foreign Bible Society, he has published a pretty large edition, which begins to be successfully circulated among some of the dependencies of the Chinese empire.

8. The translating of the Scriptures into the different languages of Asia has been carried to an unprecedented extent by the Rev. Messrs. Carey, Marshman, and Ward, Baptist missionaries at Serampore; men whose names should not be mentioned without honour—who have done, and are doing, more for the propagation of the gospel of Christ, by their various translations, than has been done by any class of men, or in any century, since the foundation of Christianity. They are not only missionaries, and successful missionaries, themselves, but, by their translations into different languages, of which they have now twenty-five either in hand, in the press, or in circulation; they are successful pioneers, to open the way of missionaries in general to all the nations of India and China. Not only Dr. Marshman's translation of the whole Bible into Chinese, which I understand is nearly completed, but his extraordinary invention of moveable metal types for that language, will, with comparatively little cost and trouble, multiply copies of the sacred writings in tens of thousands, to be dispersed in that vast empire.

9. A Society, under the direction of several eminently pious ministers of the Church of England, called the Church Missionary Society, have sent out several pious

men, chiefly foreigners, to different parts of Africa and the East. This society is in its infancy; but, as it is well organized, and liberally supported, there is every reason to believe that much fruit shall be produced, if a missionary spirit be poured out on some of the younger clergy of our country; so that the benevolent directors of it may not be obliged to employ foreigners (who labour under many disadvantages), to do that work which God has called the ministers of the Church of England to perform. Mr. Leopold Butscher, a pious, learned, and laborious foreigner, has laboured under the direction of this society for some years, in the colony of Sierra Leone and its vicinity, with great zeal, prudence, and perseverance; but has at last, like several of his predecessors, fallen a victim to the insalubrity of the climate.

10. To the Methodist's connexion I may now fairly call your attention. Surely they have been among the first and most extensive in this country, in sending missionaries to different parts of the globe:—their most extraordinary success in North America, the West India Islands, Nova Scotia, and Newfoundland, is not unknown to the British public. For nearly thirty years the late indefatigable and regretted Dr. Thomas Coke conducted those missions abroad, under the direction of the Methodist's Conference; and by his rare and scarcely paralleled labours, and those connected with him in that work, many thousands of souls have been brought to the knowledge of God who bought them. He gave his life to this work; it was his meat and drink; and the convulsive effort that terminated his days was a missionary exertion to take the gospel to the heathens of Serendib.

Those sent to America excepted, I myself was one of their first missionaries. I was sent a missionary to the Norman Isles in 1785, and returned in 1788. I have also laboured and suffered—with what weakness and success are known to him who is peculiarly the God of missionaries. I know the heart of a missionary, and his labours; and I know what it is to be from under the immediate protection of British laws.

But I return to say that the Methodists, being one of

the most numerous religious bodies in the nation, are called to make peculiar exertions: we have, through God, done much; and, except in our own congregations, have scarcely ever solicited the help of the public. We are now brought into somewhat different circumstances; our labours, expenditure, and calls are increasing; from different parts of the globe we hear the cry, "Come and help us!" Is this to be considered an opening of Providence? If not, what can be considered such? To prove that it is so, God has raised up the men;—yes, we have men of God, full of the Holy Ghost and power, who come forward to us, and say, "Here are we; send us! Send us to the east, or the west, or the north, or the south; we will cheerfully go in the name and strength of God, and publish salvation to perishing sinners, through the blood of the Lamb." Here then is the call, here the open door, here the heralds of salvation; and may I not say, here are the people of God, who feel that they owe their all to him, ready to consecrate their service to their Maker; and to employ their money and their influence to spread the savour of Christ crucified throughout the earth. You have heard, that you have received the gospel of Jesus by means of missionaries: do you not feel yourselves bound to send that blessing to others, which God, in his endless mercy, has so freely given to you? You have freely and abundantly received; help, therefore, to send the testimony of Jesus to the multitudes that are perishing for lack of knowledge:—by means of these missionaries preach the gospel to the poor, and bind up the broken-hearted; enlighten them that sit in darkness, and in the valley of the shadow of death; and, through you, the thanksgiving of many shall redound to the glory and praise of God throughout eternity.

Let the rich and the poor come forward in this great and important work; the pence of the multitude of the pious poor will produce funds to carry on the greatest designs. God will sanctify what you give, and put his especial blessing in what remains; and you will have the consolation to reflect that you have contributed your part, through these your proxies, to publish the gospel of Christ to nations whom you can never see, and to

tribes of whose names you have never heard. Your support of the gospel has been hitherto, in a great measure, confined to yourselves and your own countrymen : by coming heartily forward in this glorious missionary work, you will now especially benefit others ; and thus give proof of your obedience to the command of Christ, ye shall love your neighbour as yourselves.

I cannot omit to state, that at this time the Methodists' Society is called to take a more active part in their own missions than they have ever done. While Dr. Coke was living, he took the work of collecting for them particularly on himself. He went from house to house in different parts of the empire, collecting subscriptions : this he considered his own especial office ; and having no regular work assigned to him in our connexion, he had time to do this ; and it was cheerfully conceded to him, as the preachers, in their different circuits, were fully employed ; and they contented themselves with making an annual collection, to supply the deficiencies of his personal applications.

The case is now widely altered. Dr. Coke is removed from his labours ; the preachers cannot spare time from their ministerial duties, to go about to solicit subscriptions ; we therefore call upon our people at large, to come forward and supply his place and ours. They have been too long unemployed in this high and glorious calling. By forming committees among themselves, dividing their different circuits into small districts, every hand will find something to do, and none will be overburdened. God will furnish his church with the men ; and his church will furnish these with the means. You, my friends, will, by these your proxies, preach the gospel of Jesus to different regions of the earth. They will, under God, be your missionaries ; you will feel an interest in their prosperity, which you never have hitherto done ; you will have an abundant blessing in your work ; your hearts will get more expanded with love to God and man ; and, though I do not pretend to predict, yet I most confidently anticipate a revival, increase, and deepening of true religion among ourselves, by the extension of these missionary societies. Where-

ever they have been established they have been a general blessing; and I am satisfied, that the Methodists' societies and congregations in the British metropolis will have reason to magnify God that such meetings were ever established among them.

That on which we bestow most labour is not only likely to prosper best, and compensate our pains; but it is that in which we shall feel most interest and concern. The parental solicitude which we feel for its welfare will be succeeded with a parent's gratification at its growth and success. Even a thorn of a man's own planting and watering is dearer to him than the fruit-tree on which he has never bestowed any culture.

Time is flying; God is working; the shaken and sifted nations are settling into peace; the word of the Lord is going forward to prepare the way of his messengers, for its application to the hearts of them who are receiving it. The British and Foreign Bible Society, an institution the most wonderful and most beneficial the Christian world ever saw, is multiplying Bibles by millions, partly by printing them in this country, and partly by large pecuniary grants for the establishment of Bible Societies, for translating, printing, and circulating the Scriptures through Europe, Asia, and America. Never did such a multitude of energies and facilities combine for the universal diffusion of the gospel. We have long prayed, "Thy kingdom come!" and God is, in the most remarkable manner, answering this prayer. Those who do not now come forward to the help of the Lord, must expect a worse than the curse of Meroz; and those who do come forward may scripturally expect that the blessing of those who were ready to perish shall come upon them. Your work and your duty are before you: may God dispose your hearts to act according to his will!—Amen.

No. II.

SPREAD OF BIBLICAL KNOWLEDGE.

To the Editor of the Methodist Magazine.

Dear Sir,

You have never been backward to notice, and commend with becoming gratitude to God, the extraordinary efforts made, particularly for these ten years past, for the diffusion of the sacred Scriptures over the face of the earth. The British and Foreign Bible Society have realized, in reference to the habitable globe, in a moral sense, what Archimedes vainly wished in a physical sense: *Δος μου στω*, he said, *και τον κοσμον κινησω*. "Give me a place to stand on, and I shall move the world." Following the mechanical ideas of this great mathematician, I am authorized to state, that the providence of God has become a station, on which the vast lever of the British and Foreign Bible Society has been erected, and worked by a few individuals (at the head of whom is a nobleman, whose excellent mind and numerous virtues are far beyond my praise). They have been enabled, by the good hand of God upon them, to move the whole habitable globe.* We, who live in this favoured day, have seen this institution, as the angel in the apocalypse, "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. xiv. 6.

Our forefathers longed to see this day; they did anticipate the glorious era, for God himself had foretold it; and their hearts rejoiced in the lapse of ages that was

* To say that this is not the work of man, is saying little indeed: the whole is so obviously of God, that the instruments whom he has employed can scarcely come in for secondary praise. It is not by might, nor by power, but by the Spirit of the Lord of Hosts; and to follow my metaphor, every agent employed in this work has been at all times ready to acknowledge, that it is God alone who has given them the place to stand on, and the energy and means by which the whole machine is worked.

bringing forward those auspicious times, and the *talia secla currite!* “Roll onward, ye glorious times!” was modified into ten thousand prayers. It is enough; God has given the commandment; and the nations of the earth have opened their bosom to receive the word of life.

Had this work been confined to the people already professing Christianity, and to the languages into which the sacred writings had already been translated, yet still it would have been a work unparalleled for the rapidity with which it was executed, and for its beneficial results; as the word of God was become exceedingly scarce in many Christian countries, and to such an extent, too, as would not have been credited in Britain, had it not been proved by incontestable documents. Thank God! this most destructive famine is now at an end; and the word of God has free course, runs, and is glorified, in all parts of the Christianized earth.

But this great work has not been confined here; nations which had never heard of the Saviour of men have heard and believed; and languages, which had never been sanctified by being a medium to convey the revelation of God, have been pressed into this great service; and the heathens of Africa, America, and Asia begin to hear, in their different tongues and dialects, the wonderful works of God.

The clergy and others in the Calcutta Auxiliary Bible Society are proceeding, with great zeal and industry, in translating the Holy Scriptures into some of the most popular languages of India; and the Rev. Mr. Morrison, at Canton, has made great progress in the Chinese language; and has already completed a partial translation of the New Testament, which he found in Chinese, and has printed the whole, and has it in circulation in some of the dependencies of that vast empire.

But in referring to this point, justice requires, and bigotry itself cannot withhold, the acknowledgment of the astonishing labours, industry, and success of Messrs. Carey, Marshman, and Ward, Baptist missionaries in India; who, supported by their own society in England, the British and Foreign Bible Society, and the Christian public of Britain and America, have carried the trans-

lation of the Scriptures to an extent, of which there has appeared nothing equal in the annals of the world. With a zeal and perseverance rarely equalled, and, perhaps, never surpassed, have these excellent men devoted their lives, and consecrated their talents, to the translating the Holy Scriptures into the principal languages of India; and spreading them, without note or comment, through the different provinces of that vast country, and thus giving God's word the opportunity to speak for itself.

That which, among superficial and unthinking men, has been considered the reproach of the gospel, viz., that its preachers were mechanics, has, in this instance as well as in the case of Paul the tent-maker, and Peter the fisherman, been turned to the highest interest of divine truth. These apostolic men have not only translated, but printed the Scriptures;—they have done more—they have cut their punches, struck their matrices, cast their founts, and made their paper; and thus their philological and mechanical knowledge have gone hand in hand.

The invention of Chinese moveable metal types by Dr. Marshman, one of those missionaries, I must reckon among the first discoveries of the present century: by this discovery the tedious, expensive, and almost necessarily inaccurate mode of printing by wooden blocks is superseded; and an expeditious, cheap, and accurate method substituted. As there are several evidences that the vast empire of China will shortly receive the word of life, this invention will be of infinite importance.

This is not the only discovery which this indefatigable missionary has made in Chinese literature. He has investigated the principles and genius of that language as no European has ever before done. He has reduced it to its elementary simplicities in such a surprising manner, as to place a language, hitherto supposed to be almost unattainable by a European, within the reach and mental apprehension of any ordinary capacity. His *Philological Dissertations* on this language, published in India, which I have carefully read, place this subject, in my opinion, beyond dispute. Should God spare his life, Europe, in all probability, will know of Chinese litera-

ture what, without him, or some such mind, it had never known.

But, on this subject, what strikes me most forcibly is, the manner in which his translation of the Scriptures into Chinese has been conducted, in order to secure its fidelity; and the means used in printing the translation, in order to secure its accuracy. To the knowledge of these last facts I have come through the medium of the Periodical Account, No. XXVII., just now published, where, in a letter from Dr. Marshman, these particulars are detailed. It is a curious and important document, and exhibits, according to my judgment, a proper model, which every conscientious translator of the Holy Scriptures should follow. I shall subjoin this letter for the gratification of your numerous readers; very few of whom might have an opportunity of seeing the above Periodical Account.

Extract of a Letter from the Rev. Dr. Marshman, at Serampore, to the Rev. Dr. Ryland, Bristol.

December, 1813.

You inquire, why I have not mentioned our distributing Chinese books among the Chinese at Calcutta and elsewhere. We sent as many of the gospels printed as we could spare to Java, by brother Robinson, who informs us that they have been gladly received by the Chinese there.

While on this subject, I mention two or three more particulars respecting the Chinese: the Lord blesses us greatly therein. I scarcely expected by this time to have seen my way so clearly in the language as I now do. Within the last year, I have been able to read more Chinese than, perhaps, in the first five; and my desire for it increases with my progress. My hope, when I took the translation of the Scriptures in hand, was to be able to see my way as clearly therein as in Sungscrit. I think I can do this already, but I wish to speak with diffidence, as well as with gratitude. Perhaps you may be able to judge of this yourself, when I tell you, that in a sheet of the New Testament, containing five hundred characters, there are seldom thirty, and not often fifteen, with the force of which I am not

already acquainted: and as I examine all these by the dictionaries I have, this number is gradually lessening.

If I detail the method taken with every sheet, it may enable you to answer many questions a friend may put to you, though I fear it will be tiresome.

The first step, as I have often told you, taken in the translation, is that of Mr. Lassar's sitting down at my elbow (where he sits from month to month, and year to year), and translating from the English, assisted by his knowledge of the Armenian. For a long time he and I read over the assigned portion together, prior to his beginning it, till he found it unnecessary; he now, therefore, only consults me respecting words and phrases. In due time my son John follows, correcting verse by verse; then, with Griesbach in my hand, I read over every verse in Chinese, and suggest my doubts relative to the force of particular characters, rejecting some and suggesting others. When a whole chapter is thus done, which sometimes takes two, three, or four hours, I give him the Chinese, and read Griesbach into English, very slowly and distinctly; he, the meanwhile, keeping his eye upon the Chinese version. It is then copied fairly, and sometimes, that is, when any doubt remains, it is examined a second, and finally, even a third time. It then goes to press; and here it undergoes a fresh ordeal, a double page being set up with our moveable metal types. I then read it over with another Chinese assistant, who is ignorant of English, and who suggests such alterations as may seem necessary to render the language perfectly clear; it is then corrected, and a clean proof given, or even two or three, if they be required, to be read by different persons. This done, I sit down alone and read it, comparing it with Griesbach again, and occasionally consulting all the helps I have. This is to me the most solemn examination of all. Here as I have two Latin Chinese dictionaries by me, I make it a point of conscience to examine them for every character, of the meaning of which I do not feel quite certain; and to assist me herein the more effectually, I have a book by me wherein I write down the meaning of every character I examine; these, as I have told you, are seldom more than twenty, and sometimes not so

many. In reading the original in Griesbach now, however, I deviate a little from my first method: I then read verse by verse; I now read a small portion of the original, perhaps five or six verses at one time, and then the same portion in Chinese, that I may view the force and connexion to greater advantage: this I find profitable. Having written in the margin of the sheet every alteration my mind suggests, and every thing that appears as a discrepancy, I then consult Mr. Lassar and the Chinese Assistant together, sitting with them till every query be solved, and every discrepancy adjusted. This done, another clean proof is given, which after having read, I give to my son John, that he may examine it for himself, as his knowledge of the Chinese, as it relates to idiom, &c. is perhaps greater than my own. When he has satisfied himself respecting it, another clean proof is given; and then I give one to my Chinese assistant to read alone, and to Mr. Lassar, that they may each point out, separately, whatever they dislike. When this is done, I compare it with Griesbach for the last time, to see if any thing has escaped us all. I then, in another clean proof, desire the Chinese assistant to add the requisite stops, according to his idea of the meaning. I then examine it, and if his idea of the stops agrees with mine, send it to the press. When in the press, a clean proof is brought me, which I first give to the Chinese assistant, to see if all be right, then to Mr. Lassar; and, lastly, read it myself, and then order it to be struck off. Thus you see that after the translation has been corrected for the press, we still have ten or twelve proofs of every sheet, before we suffer it to be printed off. You may, perhaps, think it strange that this should be necessary, and that two or three revisions, at most, do not complete the correction. It must be remembered, however, that these frequent revisions involve the judgment of four different persons, Mr. Lassar, the Chinese assistant, myself, and my son, each of whom judge independently of the other three: and I am further of opinion, that beyond two or three revisions of the same copy, there can be little advantage gained, the same ideas will arise the fourth time which occur the third, or even the second, and thus the need

of corrections does not appear. When, after correction, a new proof is given, or a new copy written, the old chain of idea is broken, and a new object for criticism is presented. I recollect Dr. Beattie's observing, that he could never judge of his own style till he saw it in print. It is possible that you yourself have observed a sermon, when printed, appear very differently in certain passages, from what it did while you read it in manuscript.

By means of this severe scrutiny I cannot but hope that a faithful version of the Holy Scriptures in the Chinese language, will be at length produced. The importance of presenting the word of life faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thought of the labour, and causes me to feel a joy in the prospect which I can scarcely describe. And although I am afraid to express the idea, lest it should savour of pride, yet when I reflect that I have made the Scriptures my study for nearly thirty years, and the greater part of this time in the languages in which they were written, and that this is the fourth time I have gone through the original Scriptures of the Old and New Testaments, for the sake of comparing them with as many translations, discussing in the three former every thing with brother Carey which occurred to us as difficult; when I reflect that all the knowledge I have thus been enabled to gain of the sacred oracles, and of the difficulties insuperable from translating them into other languages, is thus brought to bear in the Chinese version; I have hopes that the goodness of God, in furnishing us with the means of acquiring the language and of printing therein, beyond our highest expectations, will not have been altogether in vain.

I must add a word or two respecting the moveable types. For this improvement, I sometimes think we can never be sufficiently thankful to the God of wisdom. We have now brought them fully to bear, and are therefore able, in some degree, to appreciate their value. One instance of this you have seen already, in our being enabled to get and correct ten or twelve proofs of one sheet, before we finally strike it off: this, however, we

could not have done in wood. There all is immoveable, no improvement after the chisel has begun its work ; but, by means almost equally expensive with cutting a new block ; and if we say correct it ten or twelve times, only think of the expense of getting ten or twelve copies of every sheet : but the moving of a few characters up and down, or the replacing them with others, is the work of a far less number of minutes. Then the beauty of a character first neatly drawn, and then cut in metal ; I do not say that our first essay will exceed in beauty the generality of wood types in China, yet, perhaps, this will be the case ; but succeeding ones certainly will, should our lives be so long spared.

But the beauty of thus printing, and the ultimate saving to the public in the multitude of copies which China will require, are beyond any thing I ever mentioned to you. I thought at one time, that the preparing of all the metal types for an edition of the Scriptures might, perhaps, equal the expense of getting them cut in wood, although, when we cut in wood formerly, by examining the estimate given in the Evangelical Magazine, of printing the Acts, which is, I think, a faithful one, and which agrees with what Mr. Lassar and my Chinese assistant tell me of the price of printing in China : we, however, cast much cheaper here, from the lowness of wages. We found the expense of cutting the first five or six frames was considerable, but it lessens in each sheet as we advance, from the fewness of the new characters required. I expect that the first expense of the metal types for the whole Scriptures will be scarcely a fourth of that of getting them cut in wood, either in China or Bengal. This, however, once done, we have the types ready for ten succeeding editions, should so many be necessary to the improvement of the translation. The additional expense is scarcely any thing, as it is chiefly a new arrangement of characters, which a second edition requires : the new characters which will be needed, forming but a small number. It will probably occur to you, that if, while the translation of the Scriptures is in a state of improvement, the saving be so very great, the saving must end there ; as when it is brought to perfection and fixed,

printing on wood like stereotypes must have the advantage in cheapness; this however, is not the case. It is the superior cheapness of our printing with metal types even then, that I see so much cause for gratitude to the Giver of every good and perfect gift. You will say, whence can this arise? I answer, from two causes: first, the cheapness of labour in Bengal, owing to the exceeding cheapness to the natives of the necessaries of life. This so materially affects our printing, that we find we can print the same quantity of letter-press in an edition of the New Testament, at a lower rate than the Bible Society can purchase New Testaments of a stereotype edition. (What a mercy this is when considered in its full operation as to the distribution of the scriptures throughout India!) This applies to the Chinese printing, and enables us to do the same quantity of work at about a third of the price it would cost in China. Another advantage arises from the difference in metal and wood, in point of durability; the fine strokes of the wood types necessarily wear down in time, and injure the legibility of the impression, which any one may easily see, who considers how a large edition of any work wears out even metal types: wood however wears down far quicker, unless the types be made very large, which, if done, increases the bulk of the book, and the expense of the paper. Thus in every way the metal types will be found, at least in Bengal, far cheaper in the execution than wood, even after the blocks are cut. So great indeed will the difference be found ultimately, that in an edition of the whole Scriptures, which shall consist of ten thousand copies, if the expense of mere paper and printing from wood be fifteen thousand pounds sterling, we shall be able to execute the same with our metal types, at an expense of five thousand; and if it should cost only thirteen thousand five hundred, it will cost us four thousand five hundred, or thirty-six thousand rupees. To calculations of the expense of printing the Scriptures, I have been accustomed many years; and after calculating the price of paper in China, of which I have accounts perfectly accurate, and the price of labour there, when provisions are nearly three times as dear as in Bengal, I find that

our printing an edition of ten thousand with the metal types, will be a little more than a fourth of the expense of printing the same number from the wood blocks there, as they print by hand, and each double page must, in throwing them off, cost a separate effort of human labour. When we realize the amazing saving of eighty thousand rupees, or ten thousand pounds sterling, saved to the cause of human benevolence, on each ten thousand copies of the whole Scriptures, and consider how many ten thousands of copies will probably be required in the course of years; the wisdom of the Father of lights, the Giver of every good and perfect gift, seems to appear in thus establishing a press, secure from all interruptions from Chinese edicts and mandates, in a place from whence the Chinese Scriptures can be continually sent to the Burman Empire, to Java, Amboyna, Penang, and the Isles of the sea, and thence find their way into the heart of the Chinese empire. You would, perhaps, be gratified at a look at our Chinese establishment. In one room you might see Mr. Lassar, a Chinese assistant, and myself, each separately examining proof-sheets of the Scriptures; in another, you might see two young men, natives, drawing the Chinese characters required for printing the Scriptures, from those in the Imperial dictionary, which they then submit to the Chinese assistant for examination; and in the same room eight more, whom we have employed for years in cutting the Chinese types; i. e. cutting them on small lumps of types-metal cast to an exact size. In another room my son superintending two men composing a new proof of the Scriptures, or correcting one just examined. In another room, a man casting those Chinese types of which many are required, from a type cut in steel, by an excellent native artist, which would cost half-a-guinea in London, but which he does for a rupee, and finds it a gainful employ. Thus you see we have sixteen persons occupied in preparing and printing the Scriptures, including myself and Mr. Lassar, of whom four are occupied in preparing them, Mr. L., myself, the Chinese assistant, and my son; and twelve in printing them.

You may, perhaps, inquire about our speed in printing them: our progress at first was slow; we were two

months in getting ready the first double page; the next two months produced two double pages; the next two months twelve; and so much are we now improved, that the last week we saw three double pages printed off; we shall, therefore, soon complete what remains of the first edition of the New Testament; and I expect, before the end of another year, to have the second edition of St. Matthew in the press, in a completely new type, somewhat smaller, and much more beautiful, which we are preparing for the Old Testament. In this new type I expect to have Genesis in the press within a month; the printing of which will go forward while we are finishing the New Testament in the larger type. As the greater part of the Old Testament is translated, there will be little cause for delay in future.

I cannot tell which to admire most in this work, the prodigious labour, or the judicious means employed to make that labour effectual.

In another letter, dated June, 1813, their peculiar facilities for circulating the Scriptures in China, and the vast advantage of the metal types, invented by Dr. Marshman, are particularly mentioned.

In speaking of their stations, they say,

“Rangoon, Java, Penang, Burmah, which joins China, Assam, and Bantan, with a variety of other places, will give us an opportunity of sending thousands and tens of thousands of copies of the Sacred Writings into the heart of the Chinese empire. There is no place in the Chinese Empire in the present state of that government, which affords half the opportunity of distributing the sacred Scriptures in China, as our situation at Serampore; which opportunity we shall not be slow to embrace.

“The advantages of the Chinese moveable metal types in printing are incalculable; the beauty of the printing will exceed any thing of the kind ever seen in China itself. The cheapness can scarcely be credited: it is six thousand moveable types instead of half a million unmoveable, and therefore to be thrown away, when any large corrections are to be made. No English printing is by one-fourth so cheap. The speed, also, of

printing, exceeds every thing yet known. If we had no corrections to make, we could print the whole New Testament in a little more than three months, and the whole Scriptures in a little more than a year."

I have seen a large specimen printed from the moveable types, and having compared it with a great variety of specimens of Chinese printing in my own possession, I can say, that it far exceeds the finest of them in elegance and beauty. All these excellent men, in their different situations, are preparing the way of the gospel to the uttermost parts of the world: and as our connexion affords missionaries in greater proportion than any other religious body on the earth, we may anticipate the time at no great distance, when the call for labourers will be more general and pressing, and the Bible, and the missionaries, be found in every nation on the face of the globe. Amen. Come, Lord Jesus!

Wishing these laborious and exemplary men every blessing in their important and useful labours, and prosperity to the cause of God, universally,

I am, dear Sir,

Yours, sincerely,

A. CLARKE.

No. III.

THE NECESSITY AND EXISTENCE OF MISSIONS, PROVED FROM PROPHECY, PRECEPT, AND TESTIMONY;

Together with an Historical Account of the earliest and chief Missions, and the Means employed by God and Man to establish them.

"God our Saviour, who will have all men to be saved, and come to the knowledge of the truth." 1 Tim. ii. 4.

THAT the gospel should be universally propagated, may be proved from Prophecy, Precept, and Testimony.

I. PROPHECY.

Gen. xii. 3. "In thee (Abram), shall all families of the earth be blessed."

Gen. xxiii. 18. "In thy seed shall all the nations of the earth be blessed."

Ps. xlvii. 9. "The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted."

Mal. i. 11. "From the rising of the sun, even to the going down of the same, my Name shall be great among the Gentiles. And in every place shall incense be offered unto my Name, and a pure offering: for my Name shall be great among the Heathen, saith the Lord of Hosts."

Joel ii. 28. "Afterwards אַחֲרַי כֵּן (in the after days which shall succeed this Dispensation) I will pour out my Spirit upon all flesh." Ver. 32. "And whosoever shall call on the Name of the Lord shall be delivered." See Acts ii. 17, Rom. x. 13.

Ps. lxxii. 8—10. "He shall have dominion from sea to sea; and from the river unto the ends of the earth."

Ps. lxxxvi. 9. "All nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name."

Ps. xcvi. 1. "O sing unto the Lord a new song, sing unto the Lord, all the earth." See ver. 3, 7, and 10.

Ps. xxii. 27, 28. "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee."

Isai. ii. 2—5; and Mic. iv. 4. "It shall come to pass in the last days, בְּאַחֲרֵיתָא that the mountain of the Lord's house shall be established in the top of the mountains, and all nations shall flow unto it. And many people עַמִּים רַבִּים 'multitudes of peoples,' shall go and say, Come ye and let us go up, &c. For, out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations," &c.

Isai. ix. 2; Matt. iv. 16. "The People who walked in darkness have seen a great light, those who dwell in the shadow of death, on them hath the light risen."

Isai. lii. 7, 10. col. with Rom. xv. 21. "How beautiful upon the mountains are the feet of him who bringeth good tidings—that publisheth salvation. The Lord hath made bare his holy arm in the sight of all nations. All the ends of the earth shall see the salvation of our God."

Hos. ii. 23. "I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." See Rom. ix. 25.

Ps. lxxviii. 11. "The Lord gave the word : Great was the company of those that published it. See the Heb. המבשרות צבא רב. "Of those who preached the gospel, the host was great."

Matt. xxiv. 14. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

John iv. 21. "The hour cometh and now is, when neither in this mountain (Gerizim), nor yet at Jerusalem, shall ye worship the Father : but the true worshippers shall worship the Father in spirit and in truth."

Luke xxiv. 46, 47. "Thus it behoved Christ to suffer—that repentance and remission of sins should be preached in his Name, among all nations."

Acts ix. 15. "He (Paul) is my chosen instrument to bear my Name before the Gentiles, and kings and the children of Israel."

II. PRECEPT.

Isai. xlv. 22. "Look unto me and be ye saved, all the ends of the earth : for I am God and there is none else." Ver. 23. "I have sworn by myself, that unto me every knee shall bow, and every tongue shall swear."

Mark xvi. 15. "Go into all the world, and preach the Gospel to every creature."

Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptizing them in the name of the Father," &c.

Luke xxiv. 46—49. "Thus it is written, and thus it behoved Christ to suffer—that repentance and remission of sins should be preached in his name among all nations—and ye are witnesses of these things. And behold I send the promise of my Father (i. e., the Holy Ghost), but tarry ye—till ye be endued with power from on high."

Acts i. 8. "But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."

Acts xiii. 2. "The Holy Ghost said, Separate me Bar-

nabas and Saul for the work whereunto I have called them." Ver. 46, 47. "Lo, we turn unto the Gentiles: for so hath the Lord commanded us; I have set thee for a Light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." See Isai. xlix. 6.

Acts x. 42. "And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead." Ver. 43. "To Him gave all the prophets witness, that whosoever believeth in Him shall receive remission of sins."

Ps. cxvii. 1. "Praise the Lord all ye nations: Praise him all ye People." Collate Rom. xv. 10, 11.

Acts xvii. 30, 31. "But now commandeth all men, every where, to repent: because he hath appointed a day in which he will judge the world."

Acts iv. 12. "Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved."

1 Cor. ix. 16. "Woe is unto me if I preach not the Gospel."

1 Tim. ii. 1, 3, 4, 6. "I exhort that prayers, &c. be made for all men. For this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

Heb. ii. 9. "But we see Jesus crowned with glory and honour; that he by the grace of God should taste death for every man."

Matt. vi. 10. "Thy kingdom come: Thy will be done on earth, as it is in heaven."

III. TESTIMONY.

1. When Peter discoursed concerning the election of a person in the place of Judas, the whole number of Christians was only 120. Acts i. 15.

2. When Christ sent the Promise of the Father, and, being filled with the Holy Ghost, the disciples spake with various tongues, there were present, Parthians, Medes, Elamites, dwellers in Mesopotamia, Jews, Cappadocians, Pontians, Asiatics, Phrygians, Pamphylians, Egyptians, Libyians, Cyrenians, Romans, Cretians, and

Arabians, who all heard and read the gospel. See Acts ii. 3—11.

3. On this occasion, Peter preached to the multitudes, and 3000 souls were added to the church. See Acts ii. 14—41.

4. After this, though persecution began, yet the word was not hindered, for on the next enumeration of the believers, we find that they amounted to 5000. Acts iv. 4.

5. All these believers were of one heart and one soul; and had all things in common, iv. 32. And by the doctrine of the apostles, their steady conduct, and the miracles they wrought, believers were multiplied both men and women, v. 14. And many even of the Jewish priests received the gospel, vi. 7. And the great work was not confined to Jerusalem; for multitudes came out of the neighbouring cities, to hear the preaching of the apostles; and to see the miracles they wrought, v. 16.

6. Samaria received the word of the Lord by the ministry of Philip, viii. 14.

Peter and John being sent into that region, they preached the gospel in many cities of the Samaritans, viii. 25.

7. A eunuch of the Queen of Æthiopia is baptized by Philip, who doubtless carried the gospel into Abyssinia. Acts viii. 27—39.

8. Philip preaches the gospel through all the coast, from Azotus (Ashdod) to Cæsarea. Acts viii. 40.

9. Peter preaches at Lydda and at Joppa; and raises Tabitha to life, ix. 32—43.

10. Saul converted, preaches at Damascus, and confounds the Jews, ix. 22.

11. While Peter preached at Joppa, the Centurion Cornelius, the first-fruits of the Gentiles, was converted; and many Gentiles were made partakers of the Holy Ghost, so that they spake with tongues, and magnified the Lord. Acts x. 44—46.

12. A persecution is raised, and the Christians are scattered abroad, but proclaim the gospel wherever they go: thus the Seed of Life was sown in Phœnicia, Cyprus, and Antioch: at the latter of which places, Barnabas founds a Christian church. Acts xi. 22—26.

After this, the gospel spread over all Phœnicia, Syria,

Cilicia, Asia Minor, Greece, Italy, and various parts of Europe.

From the apostolical writings we gather the following list of Churches founded by the apostles themselves ; or Places where they preached.

In Achaia. Rom. xvi. 5.

Alexandria, in Egypt. Acts xviii. 24, xxvii. 5.

Amphipolis. Acts xvii. 1.

Antioch, in Syria. Acts xi. 19, xiii. 1, xiv. 26.

Antioch, in Pisidia. Acts xiii. 14.

Apollonia. Acts xvii. 1.

Arabia. Gal. i. 17, &c.

Asia Minor. 1 Pet. i. 1.

Athens. Acts xvii. 15.

Babylon. 1 Pet. v. 13.

Berea. Acts xvii. 10, &c.

Bithynia. 1 Pet. i. 1.

Cæsarea, Stratonis. Acts viii. 40, ix. 30, x. 1, xxi. 8.

Cæsarea, in Palestine. Centurion.

Cæsarea, in Cappadocia.

Cana, in Galilee. John ii. 1, &c.

Cappadocia. 1 Pet. i. 1.

Cenchrea. Rom. xvi. 1, Acts xviii. 18.

Cilicia. Gal. i. 21, Acts xv. 23, 41.

Coos, Isle of. Acts xxi. 1.

Colosse. Paul's Epistle to.

Corinth. Acts xviii. 1, Paul's Epistle to.

Crete. Acts ii. 11, Titus i. 5.

Cyprus. Acts xi. 19, xiii. 4, xv. 39.

Cyrene. Acts xi. 20.

Dalmatia. 2 Tim. iv. 10.

Damascus. Acts viii. 4, ix. 1, Gal. i. 17.

Derbe. Acts xiv. 20, xvi. 1.

Ephesus. Acts xviii. 19, 24, xix. 1, et al.

Galatia. 1 Pet. i. 1, Acts ix. 31.

Iconium. Acts xiv. 1, 21, Rom. xvi. 12.

- Jerusalem.* Rom. xv. 26.
Illyricum. Rom. xv. 19.
Joppa. Acts ix. 36, &c.
Judea, Church of. Acts ix. 31.

Laodicea. Rev. iii. 14.
Lycaonia. Acts xiv. 6.
Lydda. Acts ix. 32—38.
Lystra. Acts xiv. 8, 21, xvi. 1.

Macedonia. Acts xvi. 9, xix. 22, xx. 1; and see 2
 Cor. viii. 1, xi. 9.
Melita, or Malta. Acts xxviii. 1.

Neapolis, in Thrace. Acts xvi. 11.

Pamphylia. Acts xiv. 24, xv. 38.
Paphos. Acts xiii. 6.
Patara. Acts xxi. 1.
Patmos, now Palmosa. Rev. i. 7.
Perga, in Pamphylia. Acts xiii. 13, xiv. 25.
Philadelphia. Rev. iii. 7.
Pergamos. Rev. ii. 12.
Philippi. Acts xvi. 12, xx. 6, Epistle to.
Phoenicia. Acts viii. 1, xi. 19, xxi. 2.
Pisidia. Acts xiv. 24. See *Antioch.*
Pontus. 1 Pet. i. 1.
Ptolemais. Acts xxi. 7.
Puteoli. Acts xxviii. 13.

Rhodes. Acts xxi. 1.
Rome. Acts xxviii. 16—30, Epistle to.

Salamis. Acts xiii. 5.
Samaria. Acts viii. 5, ix. 31.
Samothracia. Acts xvi. 11.
Sardis. Rev. iii. 1.
Saron. Acts ix. 35.
Sidon. Acts xxvii. 3.
Smyrna. Rev. ii. 8.
Syria. Gal. i. 21, Acts xv. 40, xx. 3, xxi. 3.

Tarsus. Acts ix. 30, xi. 25.

Thessalonica. Acts xvii. 11. Epistle to.

Thyatira. Rev. ii. 18, Acts xvi. 14.

Troas. Acts xvi. 8, xx. 6.

Tyre. Acts xxi. 3.

MEANS USED FOR SPREADING THE GOSPEL.

Crusades proclaimed for the redemption of the Holy Land, and the conversion of the Mohammedans.

These were undertaken at the instigation of one Peter, a French hermit, who began to call the attention of both princes and people to the subject about A.D. 1090. In a short time he prevailed on Godfrey, Duke of Lotharia, Robert, Earl of Normandy, Hugo Magnus, brother to Philip, King of France, Stephen of Blois, Raymond, Earl of St. Giles, and Robert, Earl of Flanders, to assume the Cross, and declare themselves the Champions of Christ, for the above purpose; and they led with them an army like the sand of the sea for multitude.

Antioch was taken by the French under Bœmund, their general, in 1098. In 1099 Jerusalem was taken from the Saracens, and was made the head of a kingdom, of which Godfrey of Boulogne, was made king. Various successes and disasters characterized the crusaders, till the year 1244, when the Saracens retook Jerusalem; and in 1268 Antioch; after which they overran all Syria, took Acre; and finally, in 1291 totally expelled the Christians!

Thus ended the Christian kingdom of Jerusalem; and with it the Crusades, after having drained the best blood of Christendom, and all its treasures; having lasted less than one hundred years, without accomplishing one religious, moral, or political purpose: but on the contrary, disgraced christianity, and tarnished the military glory of Europe.

Military Orders for the Defence and Propagation of Christianity.

1113. The Knights Hospitallers of St. John of Je-

Jerusalem, founded in 1113, for the encouragement of those who made the pilgrimage to the Holy Land. When Jerusalem was re-conquered by the Saracens, in 1291, they took refuge in the Island of Rhodes, which they maintained against the Saracens, till A.D. 1522, when it was taken by Soliman II. They then betook themselves to Malta, which, through various vicissitudes, they held till it was taken by the French under Buona-parto in 1798, and since taken by the English: in whose hands it now remains. This order seems to have done little for the propagation of Christianity from its foundation to the present day; and is now extinct, the order of St. George being instituted in its place.

1118. The Knights Templars, founded in the year 1118, so called from the house which they first occupied near to the Temple of Jerusalem. This order was instituted principally for the protection of the Pilgrims against thieves. These made a conspicuous figure in the time of the Crusades: but did nothing for religion; on the contrary, when they had defeated the Sheikh ul Jibbel, chief of Hassaridæ, settled at Mount Libanus, and had imposed on them a heavy tribute, the Sheikh proposed that if they would remit the tribute, he and all his men would become Christians: but the Templars, more intent on gaining earthly riches than in making Christians, utterly refused, but insisted on the tribute! This Order grew to such an extraordinary pitch of pride, riches, and impiety, that it was annulled by Pope Clement V., and totally suppressed in France in 1308, by King Philip, and throughout England about the same time, by Edward II., all their property confiscated, and in one day, the whole of them in France were arrested, cast into prison, and many of them wickedly burnt for heresy.

1120. The Knights of the Holy Sepulchre, instituted in 1120, by Alphonsus, King of Arragon. Their business was to defend the Sepulchre of Christ, at Jerusalem, and protect pilgrims. They were afterwards incorporated with the Knights Hospitallers, by Baldwin, King of Jerusalem. Much of the property of the Knights Templars was given to these.

1120. The Order of the Knights of the Holy Sa-

viour, was instituted in A. D. 1120, for the purpose of expelling the Moors from Portugal.

1147. The Knights Aviros, or of Saint Mary Eborensis, or of Saint Mary of Evora, instituted in 1147, and confirmed in 1162, for the same purpose.

1158. The Knights of Calatrava, for the same purpose.

1180. The Knights of Mount Joy, instituted in 1180, for the purpose of defending some holy places near Jerusalem, but expelled from the Holy Land by the Saracens. They came to Spain, and Ferdinand the Saint incorporated them with the Knights of Calatrava in 1221.

1158. The Knights of Alcantara, for the same purpose, in 1158.

1175. The Knights of St. James of Spain, instituted in that kingdom, for the protection of those who went to visit the relics of St. James of Compostella, in 1175, and in Portugal, in 1310.

1191. The Knights Teutonici, or order of St. Mary of Jerusalem: instituted A. D. 1191. They were founded by Germans for the defence of Jerusalem, and hence called Teutonici.

1195. The Knights de la Spata, and Knights of the Sword. A branch of the Teutonici—the former in Vascony, the latter in the Isle of Cyprus; instituted A. D. 1195.

1204. The Knights Ensiferorum, or Gladiferorum, Sword-bearers, instituted A. D. 1204, against the Pagans of Livonia. They were united to the Teutonic order, A. D. 1238, by the Emperor Frederick II., with the consent of Pope Gregory IX.

1317. In this year was instituted in Portugal, by the King Dom. Denis, the Knights of Christ, in place of the Knights Templars, who had been suppressed in 1308.

1429. The Knights of the Golden Fleece, instituted by Philip III. Duke of Burgundy; for the support of the church of God, (and the conquest of the Holy Land) as this ancient Spanish couplet intimates.

Por mantener la Iglesia do Dios haze su mension
Inventé la order que llaman del Tuson.

1470. The Order of St. George, was instituted in Austria and Carinthia, A.D. 1470, by Frederick IV. Emperor, and first Archduke of Austria, to defend Hungary and Bohemia against the Turks.

1520. The Order of St. Peter, was instituted for the defence of the maritime coasts, against the incursions of the Infidels, A.D. 1520.

1561. The Order of the Knights of St. Stephen, was instituted A.D. 1561.

1616. Christian IV. King of Denmark, instituted the order of Knights of the Armed Hand, A.D. 1616.

1693. The Knights of St. Lewis, were instituted in France, A.D. 1693.

On the same ground, but not with the same pretensions, are our Military Orders of The Garter and Bath, for England; of St. Patrick, for Ireland; and the Thistle for Scotland; and St. George for Malta, lately instituted by the Prince Regent of England (George IV).

1120. Knights of the Order of St. Blasius, instituted in Armenia, about A.D. 1120. There were among them both clergy and laity; the former held up their hands in prayer, while the latter fought against the enemies of Christ.

1012. The Knights of St. Catherine of Mount Sinai, founded about the twelfth century, to guard the pilgrims who went to visit the tomb of St. Christ.

1233. Knights of the Order of the Glorious Virgin Mary, instituted in the time of the Guelphs and Gubelins, A.D. 1233, to punish the disturbers of the public peace, to defend widows and orphans.

1167. The Knights of the wing of St. Michael, instituted by Alphonsus, King of Portugal, A.D. 1167.

After having gained a great victory by the assistance of the archangel, over Albarch, King of Seville; it seems that during the combat he saw only the wing of the archangel, with which he had covered his whole body: nothing but the wing and a hand appearing; hence the origin of the name.

1632. The Priests Missionaries of the Congregation of the Holy Sacrament, founded by Christopher D'Authier.

In 1632, this was a species of Home Mission; its first object was the reformation of the clergy, and the super-

intendence of the Seminaries: then D'Authier, afterwards Bishop of Bethlehem, and his brethren visited the gallies, instructed and converted many of those unhappy people, and laboured incessantly for the public good: they were bound also by their vow to carry the gospel to the heathen, convince and convert Turks and Heretics. The brethren of this mission itinerated through France, and continue to do so still, and have been the means of doing much good. To this congregation, or the following, the famous Bridaine belonged, particularly celebrated by the Abbè Maury, in his work entitled *L'Eloquence de la Chaire*.

1643. The Congregation of Eudistes, or Missionary Priests of Jesus and Mary, instituted 1643. The object of this is to establish country missions everywhere, and to go wherever they are invited.

1645. Society of Shoemakers and Tailors, formed under the direction of a holy man called the good Henry, by the celebrated Marquis de Renby in 1645.

1632. The Congregation of the Priests of the Mission founded by Vincent de Paul in 1624; and confirmed by the Bull of Pope Urban VIII. in 1632.

In almost every point this Congregation has a charitable institution for the relief of the poor. It is author of the excellent institution, called The Sisters of Charity, The Ladies' Company for the Hotel de Dieu at Paris, The Hospital for Foundlings, for poor old men, and for the Gallies at Marseilles. It had eighty-four houses before the Revolution, dispersed in nine provinces, viz., those of France, Champagne, Aquitain, Poitou, Lyons, Picardie, Rome, Lombardy, and Poland. It employs eight months in the year in country missions. The missionaries stop a fortnight, three weeks, or a month, in each place, less or more, as necessity requires. During this time they catechize, preach, hear confessions, reconcile those who were at enmity, visit the sick, form charitable institutions for the relief of the poor, and finish their work by a general communion or administration of the Holy Sacrament, to which they invite all the people. They have the general superintendence of the Seminaries, examine those who are destined for the priesthood, give them necessary instructions, direct their

studies, teach them how to administer the ordinances, hold conversations with the masters, discuss cases of conscience, &c. &c.

RELIGIOUS ORDERS, AND MISSIONARY SOCIETIES.

Franciscans. 1182.

The Order of St. Francis, called Franciscans, Friars Mineurs, Cordeliers, and Grey Friars, Capuchins, &c., was instituted by St. Francis D'Assise 1209, who was born in 1182.

He chose twelve disciples, in company with whom he spread his doctrines over Italy, Spain, Germany, Hungary, Ireland, England, Scotland, Sweden, Greece, Asia Minor, Syria, Egypt; Morocco, and several other African kingdoms. This order have had at one time fifty-eight missionary stations in the four quarters of the globe.

Jesuits. 1540.

Ignatius Loyola, born in 1491, founded the Order of the Company, or Companions of Jesus, called Jesuits. His institution was confirmed by Pope Paul III. in 1540. To the three vows taken by other orders, viz., Poverty, Chastity, and Obedience, this Order added a fourth, Implicit and Absolute Obedience to the Roman Pontif in all things. This society penetrated every country and court in Europe; and found means to influence the counsels of each. They spread their doctrine and influence over Paraguay, Japan, and China, and brought multitudes to profess the Romish religion in all those places. This order was suppressed by Pope Clement XIV. in 1773; and restored by Pius VII. in 1801, and are now received or tolerated in every country in Europe. They have still kept their footing at the court of Pekin; and are supposed to be the directors of its chief counsels.

St. Francis Xavier. 1541.

This man was born in 1506; and in union with Ignatius Loyola, made a vow in the church of Mont Martre, that they would go out into the world at large, for the conversion of infidels.

John III. King of Portugal, desiring to send a missionary to the East, Xavier presented himself, was accepted, and sailed from Lisbon for the East Indies in 1541. He at first settled at Goa, but afterwards went to the Comorin coast, and preached the doctrines of the Romish Church there, at the Malacca, at the Moluccas, and in the kingdom of Japan. At this latter place he is said to have baptized not less than 3000 souls, in less than twelve months. In the Romish Church he is dignified by the appellation of the Apostle of Indies. He died on his way to China, 1552.

Dominicans. 1216.

This Order was founded by, and had its name from Dominic of Calarvega, in 1170. It was confirmed by Pope Honorius III., in 1216. This Dominic was the principal cause of the Crusade against the Vaudois and Albigenes, headed by the Earl of Montfort. Dominic often appeared in the ranks with his crucifix in his hand: for, as he could not convince them by his arguments, he chose to sacrifice them to the fury of his bigotry. From this blood-thirsty priest, the Dominicans, or Preaching Friars, had their origin: and from this Order the chief Inquisitors were generally selected. It has greatly increased, and is at present divided into forty-five provinces; eleven of which are in foreign parts, viz., in Asia, Africa, and America. It has been fruitful in ecclesiastical dignities: it has furnished three Popes; Pius V. was one of them. Forty-eight Cardinals: twenty-three Patriarchs; five hundred Bishops; six hundred Archbishops; forty-three Legates; and multitudes of Chaplains, or Confessors to the kings of France, Spain, England, and Poland. St. Thomas Aquinas was one of its doctors.

Benedictines, cir. 540.

This is at once the most respectable, and the most useful order in the Ancient, and in the Romish Church. Its founder Benedict, was born in the duchy of Spoleto, A.D. 480. He built a monastery on Mount Cassino, where there was formerly a Temple of Apollo. It is to the industry and learning of the monks of this order

that we owe the preservation of the chief authors of Antiquity: and to their congregation at St. Maur, we owe all the best editions of the Greek and Latin Fathers; besides other invaluable works. It is said that from the foundation of this order in 540, to the year 1345, it had furnished forty Popes; two hundred Cardinals; fifty Patriarchs; 1600 Archbishops; 4,600 Bishops; 15,000 Abbots; 3,600 canonized Saints; and 37,000 Monasteries. There have been likewise of this order, twenty Emperors, and ten Empresses, forty-seven Kings; and above fifty Queens; twenty sons of Emperors, and forty-eight sons of Kings; and about a hundred Princesses, daughters of Emperors and Kings; besides Dukes, Marquisses, Earls, Countesses, &c. innumerable.

Of this order was Alcuinas, who founded the University of Paris. Rabanus, who set up the school at Germany. Dionysius Exiguus, who reformed the Ecclesiastical computation. Guido, who invented the Scale of Music, and Silvester, who invented the Organ. In it were nursed Dom. Cellier, Dom. Calmet, the commentator, Mabillon, the antiquary, &c. &c.

Congregatio de Propaganda Fide. A.D. 1622.

This Society was instituted by the Bull of Pope Gregory XV., which begins, *Inscrutabili Divinæ Providentiæ arcano.* 10 Kal. Jul. 1622.

Its object is to propagate the faith (i. e., Christianity as taught in the Church of Rome) through the whole habitable world; and it has the superintendence of all missions in every part of the globe; and the appointment and change of missionaries. It has published alphabets and initiatory directions for acquiring almost every Asiatic language; all of which are taught in the seminary, to those who are to proceed on those foreign missions. Their foundry contains all the characters in the following languages:—Brammhanic or Hindustanic, Indian or Granthamic, Armenian and Coptic, Æthiopic both in the Grez and Amharic, Syriac, Nestorian and Estrangelian, Hebrew and Samaritan, Granthamic, Tamul or Malabaric, Burman, Illyrian, and Sclavonic, Greek and Etruscan, Arabic, Persian, Tangut or Tibetan.

In all which languages, Church books and rituals have been printed.

Geneva Society. 1556.

The Church at Geneva in the year 1556, sent out fourteen missionaries for the conversion of the American Indians. But of their success, and the continuation of the mission I can learn no particulars.

John III. King of Portugal, sent Francis Xavier to Japan, A.D. 1549. He and his companions were very successful, and many received the Christian faith. See before under Jesuits.

A state persecution being raised up against Christianity, which raged from 1613 to 1624, multitudes of Christians were martyred, and the Christian religion entirely abolished from this empire.

Corporation for propagating the gospel in America.
1649.

This society having become dead in law by the civil wars, King Charles II. renewed it by charter in 1661, and the Honourable Robert Boyle was made governor of it the following year.

For the conversion of the American Indians, three persecuted puritan ministers, Thomas Mayhew, Thomas Shepard, and the justly celebrated John Elliot, who had laboured for a considerable time, from about 1634, were greatly assisted by this society. Mr. Boyle was the warm friend of the latter, and liberally assisted him in his stupendous undertaking, both by his influence in the society, of which he was governor; and from his own purse, especially in his printing the Bible and other books in the Indian language, which Mr. Elliot himself translated, and made also a version of the Psalms in metre in the same language. The second edition of this work was printed at Cambridge, New England, the New Testament in 1680, the Old in 1685, in 4to.—Short account of Mr. Boyle. This great man, besides what he did for Mr. Elliot, printed, at his own expense, an edition of the New Testament in the Malay language, gave a large sum to Dr. E. Pocock, for translating Grotius, *De Veritate Christianæ Religionis*, into Arabic; which

he printed also at his own expense, and had it widely circulated in the East. He contributed also to the expense of printing Mr. Seaman's edition of the New Testament, in Turkish : helped also in the Welsh ; and gave 700*l.* towards the printing of the New Testament in Irish. The Society of which he was governor, was incorporated by king William and Mary, A.D. 1701.

The Society for Promoting Christian Knowledge.

This was instituted in London, in March 1699, and still continues. It is patronized by almost all the nobility, bishops, and clergy, of the British nation. It is formed of members of the Church of England exclusively. The famous Mr. Swartz was long employed under the direction of this Society at Tritchinpoly, Tanjore, Madras, and other places in Asia.

The Dutch East India Company sent out missionaries to Batavia, Ceylon, Amboyna, &c. toward the close of the seventeenth century. The accounts of the success of this mission are almost incredible. Herman Specht, one of the missionaries, in a letter, dated at Colombo, Island of Ceylon, 1684, says, that, by the means of five missionaries only they had converted of the natives, in Jaffnapatnam, and Manaar, 141,456. And in another letter from the same place, it is stated that the number of inhabitants in Jaffnapatnam, then under the Dutch government, was 278,759, and of these there were then converted to Christianity 180,364 ;

In a letter from Fran. Valentine, Amboyna, 4th Ides of June, 1686, it is stated, that Cornelius Vander Sluys had then under his pastoral care, in that place, about 300,000 souls converted from Heathenism and Moham-medanism to Christianity. That oftentimes he baptized more than 300 children in one day ! That their schools were in a flourishing state : that the people in crowds abandoned their idols and superstition, flocked to Christ by baptism, and obeyed his laws with delight. See Fabric. Lux Salutaris Evangelii, 4to., p. 591—2.

Jacobus Vischer, pastor of the church at Batavia, writing to Johan. Fsetsi, May 21, 1718, mentions the splendour of the church and its officers : each of the superintendants having 2,500 florins per annum, splendid

houses, adorned with gold and silk :—that when he went to Sumatra to regulate the concerns of the church there, he had, in offerings 2000 aurei, besides garments, and rich stuffs in silk and gold : that multitudes flocked to him for baptism, from that and the neighbouring isles ; bringing with them offerings of gold, pearls, gold-plate, &c., which, falling down on their knees, they presented to the minister of God's holy word !—that the land was the true Ophir of Solomon, or the golden Chersonesus !”

In another letter from Cochin China, then in the hands of the Dutch East India Company, dated Kal, Nov. 1720, it is stated, that the reformed religion was to be seen in its perfection in those places, particularly at Amboyna, Sumatra, Ternate, and the Moluccas ; where the major part of the heathen were converted to the Lord. That at Batavia, and the neighbouring places, there were not fewer than 100,000 souls converted to the Christian faith ; and that at Ceylon, there were *sine dubio centena aliquot millia*, doubtless some hundreds of thousands converted to Christianity ! and that the number was daily increasing ! That they had at Batavia two churches in which service was performed in Dutch : two in which the service was in Portuguese : and one for the service in Malay. That there were twelve or more ministers there, who when they were called to go out of Batavia to the other places, had a salary of 225 florins per month, &c. *Ibid.* p. 594. The exact truth of all these accounts is feebly supported by succeeding events.

In 1705, the King of Denmark, Frederick IV. sent out to Tranquebar, the Rev. Bartholomew Ziegenbulgh, and Henry Plutchau, who laboured with great zeal and piety to convert those whom the Dutch accounts had made Christians long before ! It is true they found many thousands who had been taught to recite the Lord's Prayer ; the Creed, Ten Commandments, a Morning and Evening Prayer, and Grace before and after meat, but who had no knowledge of Christianity either as a system or as the power of God unto salvation. -

Ziegenbulgh was likely to have been very useful, but he died Feb. 23, 1719, and was succeeded by the pious and learned John Ernest Grundler. Under the same society the apostolic Christian Frederick Swartz went out to

Tranquebar, but in 1766 he established himself by their desire at Tritchinopoly, under the Society for Promoting Christian Knowledge. See an interesting letter from him to Dr. Cotton Mather, *India Christiana*, p. 35.

In 1709, a society was formed in Scotland for propagating Christian knowledge. Its first object was the desolate and uninstructed state of the Highlands of Scotland. This Society is still in considerable vigour, and has done much good, and is munificently supported.

It appears that this is the same Society that sent Mr. David Brainerd, in 1742, to the Kaunameek Indians; whose very interesting journal was published by the Rev. Jonathan Edwards, of Northampton, in New England; and afterwards abridged, with remarks by Mr. J. Wesley.

Swedish Missions.

The kings of Sweden have taken much pains to send the gospel to Finland, Lapland, Esthonia and Lettou. The New Testament and Psalms have been translated into the Finnish language, by Michael Agricola: and the whole Bible by Æschillus Petræus, Hen. J. Hoffman, and Gregorius Mathæi. This work was dedicated to the celebrated Queen Christina.

A number of Swedes settled in Pennsylvania, about the beginning of the eighteenth century, and endeavoured to spread the gospel among the Indians, Jesper Swedburg, being bishop and pastor in 1719.

Moravians, or Unitas Fratrum Missions.

Christian David, one of this church, was sent a missionary to the Island of St. Thomas, in 1732. That he might have the opportunity of instructing the poor negroes, he offered himself to be sold as a slave, that being in the same occupations, and mingling with them in their field labour, he might the more readily have access to them on all occasions!

In 1735, they sent a missionary to the American Indians, in Georgia, of which Mr. Loskiel has published a most interesting account. This mission, as well as that in the West Indies, still continues; and has been very useful.

They have a very useful mission in Labrador, among the Esquimaux; and in different other parts of the heathen world.

Methodists' Missionary Society.

The founder of the Methodists' Societies, was himself first a missionary: and in this character he and his brother Charles went over to Georgia, in America, in company with General Oglethorp, on the settlement of that colony, in 1735.

In 1769, the first Methodist preachers, Richard Boardman, and Joseph Pilmour, were sent to North America.

In 1786, the Rev. Dr. Coke established a mission among the negroes in the West Indies. This Society has now (1819) eighty-one missionary stations in the four quarters of the globe; and 122 missionaries employed: a greater number than any other religious body in the world.

Edinburgh Missionary Society.

This society, which was founded in 1796, has among others, a respectable missionary station at Karass, at the foot of Mount Caucasus. Their late missionary in that place, the Rev. Mr. Brunton, translated the New Testament into the Tataric language, for the use of the Turks. By the desire of the British and Foreign Bible Society, I got a fount of types cast for this work, from a scale of sorts which I myself calculated, and sent them out to Karass, and there the New Testament was printed under the superintendence of Mr. Brunton. This worthy and learned man is since gone to his reward.

Baptist Missionary Society.

This society was instituted in 1792, purposely for preaching the gospel to the heathens of the East. The principal missionaries have been, and still are (1819), and long may they continue, Messrs. Carey, Ward, Marshman, and Thomas. In acquiring the languages of the East, particularly the Sanscrit, Bengalee, Hindustanee, Chinese, Persian, Arabic, &c., &c., they have been successful beyond example. They have translated the Scriptures into more than twenty different languages and

dialects; printed and circulated them in hundreds of thousands. By their preaching and writings, they have published the name of the Saviour of men over a great part of the continent of India; and continue to labour with unabated zeal and extraordinary success. Independently of their missionary labours, they have translated and published many important works which raise them high in the republic of letters. Among these are the works of Confucius, and the Ramayuna, and particularly the *Clavis Sinica* of Dr. Marshman; which has opened the way to the acquisition of the Chinese language, as has never been done before, either by native or European. Every missionary to the East Indies will have reason to praise God, that these apostolic men have gone before them. They are still in the zenith of their light, and prime of their usefulness.

The London Missionary Society.

This society was instituted in the year 1795, among all the various denominations of dissenters in England, the Baptists excepted, who had long previously had a mission of their own. It was instituted for the purpose of sending the gospel to the heathen in any part of the world; and their first object was, the Islands of the South Sea. Here they have been very successful; and one whole island Otaheite, with its king Pomare, has been converted from idolatry to the true God.

It was under the auspices of this society that the Rev. Mr. Morrison, now deservedly Dr. M., went to Canton, where, having perfected himself in the knowledge of the Chinese language, he has printed the New Testament in that tongue. This society is liberally supported, and is likely to carry on its operations on an extensive scale. I was at the institution of this society and was personally acquainted with the pious, learned, and amiable Dr. Morrison.

Church Missionary Society.

This society was instituted in 1818, for the purpose of propagating the gospel in Africa and the East. It originated with a few pious clergymen of the Church of England with the president, Lord Gambier, and four

other lay lords, without one bishop of the church, or one dignitary, the Very Rev. the Dean of Carlisle excepted! At present two British bishops and some Irish bishops have joined them; but it is still far from being the Church Missionary Society. However, it is a good and laudable beginning, has exerted itself much, done considerable good particularly in the East Indies, and has met, among pious churchmen, with considerable support. Its principal manager and secretary, the Rev. Josiah Pratt, is a man as unexampled for his industry and methodical operations, as he is for his unaffected piety, and various learning.

The justly celebrated, self-taught orientalist Mr. S. Lee, now Professor of Arabic in the university of Cambridge, is the instructor of those who are appointed for Asiatic missions. And has also translated for the society several tracts, into Arabic, Persian, Hindustany, &c.

Should a society on a similar plan with this, be patronized by the bishops and clergy of the United Kingdom, there is nothing within the power of man which it could not effect.

There are various other societies both at home and abroad, which might have been mentioned here: but I have passed them as well as several religious and military orders by, as being either of little importance, or of confined local application. The societies now in greatest operation, and most extensively useful, are the following; viz. Baptist, Church, Danish, Edinburgh, London, Methodists', and Moravians.'

REMARKS.

1. Apostles, evangelists, and their immediate successors, propagated the gospel by the simple means, "God so loved the world," &c. "Christ died for your offences, and rose again for your justification;" and the Holy Spirit accompanied this to the hearts of the hearers.

2. In process of time, the unction of the Divine Spirit was lost in the church, its ministers having become careless and worldly.

3. Then, human learning was resorted to as a substitute for this unction; but there were no converts under this ministry.

4. It was then thought that force should be employed; hence the crusades, military orders, and, subsequently, persecution. These recoiled on, and destroyed, themselves.

5. Where the sacred Scriptures have not been distributed, no permanent good effects have been produced by missionary exertions.

6. Cunning, guile, and sinful accommodation to the prejudices of the heathens, as used by the Jesuits, have been equally unblest.

7. The nature and letter of Christianity taught all its professors the duty of diffusing it abroad; but it was only when the spirit of true religion was lost, that the supposition was entertained, that it would be propagated by force. Hence crusades and military orders were never resorted to till the church had fallen from its simplicity, religion been obscured by tradition, the dogmata of men put in the place of the true sayings of God, and the unholy flame of human passions and prejudices substituted for that Christian zeal which is kindled in the heart by the influence of the Holy Ghost; and which melts in love and pity for the children of men, and in a warm earnest desire to promote their present and eternal well-being.

8. When the rulers of the state, or the rulers of the church, separately or collectively, took up the subject of evangelizing the world by missionaries, they rarely succeeded—the work is the work of the church of Christ collectively; and when all the people of God put their hands to it, they will all feel an interest in it: from among them must the genuine missionaries be chosen; and their prayers to the Lord of the harvest will accompany their exertions. The missionaries will feel themselves encompassed by many witnesses, and encouraged to perseverance by innumerable friends; and their confidence in their own success will be increased by the continual conviction that the prayers of thousands must be the means of bringing down innumerable blessings on themselves and their work. Brethren, pray for us, said the great missionary Paul, that the word of the Lord may have free course and be glorified.

9. Every religious body should have a missionary

cause among them: this will serve to keep up the spirit of charity and philanthropy, so essential to the genius of Christianity. Without this, formality or deadness will soon pervade and disgrace the church.

10. The success of a mission is not to be estimated by the numbers who attend the preaching of the word or who desire baptism; but by the change wrought in their hearts and lives. Both the Roman Catholics and the Dutch estimated their success in their missions by the numbers baptized: the simple people supposed they were to enjoy some considerable privileges by being baptized, and therefore flocked in crowds to this ordinance; but they were neither instructed nor converted. Among the hundreds of thousands said to have been converted in Ceylon by the Dutch, see pp. 67, 68, perhaps not one thousand knew any thing of the nature of Christianity even by instruction, much less by being actually converted to God.

11. It is right that the state should countenance and assist all exertions to Christianize the heathen: but the missionaries should never be dependent on the state for any thing but protection; their support should come from the free-will offerings of the people. The state should have nothing to do with missions, but merely to protect them as far as their secular influence may extend. The choice, the change, and the support of missionaries, should come from the whole body of that religious people by whom they are sent out. State missions have done little or no good in the world.

12. The Holy Scriptures should be put into the hands of every convert, as the charter of his salvation; where the Bible has not been dispersed, missionary exertions have come to nought. The Propaganda made multitudes of converts, to none of whom did they ever give the Scriptures: hence their work was like writing upon snow, which the sun melted, or upon the sand of the desert, which the wind scattered away. No Bible, no Christianity: the missionary and the Bible, the convert and the Bible, should ever be inseparable.

13. There are two capital mistakes on this question: one very ancient, the other modern. *Pro.*—The priest is all in all: let him instruct and catechize, dispense

ordinances, and teach the due observance of religious rites and ceremonies ; and the Bible is useless except to the priest himself. *Contra.*—The priest is of no importance, or comparatively none ; the Holy Scriptures are all in all. Give the Bible, and the people will then have every thing necessary for their salvation : thus “*Extrema pariunt extrema.*” What is a missionary priest or minister without the Bible ! And what can the Bible do without the preacher ! Is not my word like a hammer that breaketh the rock in pieces ? But when we have the rock and the hammer, we must have some one to wield the latter in order to break the former. What God therefore hath joined together, let not man put asunder. Bible societies, and Missionary societies may, under God, convert the world, if they go hand in hand ; I mean, if the Bible societies furnish the Scriptures for the heathen ; and the missionary societies provide and support preachers to explain and apply those words of eternal life.

14. But in multitudes of places the people cannot read the Bible ; then they should be taught to read it : one part, therefore, of the missionary’s work is to erect schools for teaching both young and old ; and let genuine converts be employed as teachers. Thus a foundation will be laid to render religion permanent, to give it as it were a continual succession.

Behold, then the grand system of agency for the conversion of the world. God commanding and influencing ; the Bible declaring his will relative to both worlds ; the missionary explaining and applying that word in season and out of season ; the school for the reception and instruction of the children of the heathen ; and the Christian convert teaching the lessons of grace in the school.

15. Missionary societies should therefore consider that they have a twofold work to perform. 1. To disseminate Christianity. 2. To render it permanent. The first is effected under God, by the missionaries : the second, by means of the schools. These two parts form the great whole of their work.

16. The Propaganda acted with much apparent prudence in erecting seminaries for the education of mis-

sionaries, in which they were taught not only the language of the country to which they were to be sent, but also its customs and manners: yea more, they were inured to the diet, domestic habits, and peculiar mode of living in those countries, and well instructed in all their prejudices, religious and civil: hence they had great advantages on their arrival among them. Something like this might be done by Protestant missionary bodies. The constitutions, as much as possible, of the intended missionaries, should be adapted to the climate of the place to which they are about to be sent. Here medical and philosophical skill should be consulted. Such skill on examining the intended missionary can at once say and say truly; such a habit of body cannot subsist in climate A, but it will suit well enough with climate B. By not attending to this, how many have been sent to wrong destinations; and how many valuable lives have been lost! They should also get initiated into the languages of the countries to which they are going, and get an intimate acquaintance with the manners, &c. of the inhabitants.

17. Missionaries should never be allowed to take gifts—whatever they receive in this way, if permitted to receive anything, should be immediately thrown in the missionary fund. The Dutch missionaries in the East appear to have been corrupted by these means.

18. No man should be appointed as a missionary who is not soundly converted to God, possessed of general knowledge, frugal, and diligent in his previous calling.

When the different nations of the earth received the Gospel of Christ.

From uninterrupted tradition in the eastern churches, we find that Thomas, one of the twelve apostles, preached the gospel among the Hindoos, and founded churches on the coast of Coromandel and Malabar; where there are, at the present day, not less than 200,000 Christians, who, with one voice, attribute the foundation of their churches to this apostle alone.

And the records of the Syrian churches state that he, Nathanael, and Lebbeus, one of the twelve, together

with Addæus, Marus, and Agheus, of the seventy disciples, preached the gospel in Mesopotamia, Nineveh, Babylon, and Chaldea; Arabia, the east country, Nebaioth, Huzzath, and Persia. And that Thomas carried the gospel into China.

Theodoret says, that the Parthians, the Persians, the Medes, the Bramans, Hindoos, &c., received the gospel from St. Thomas. And Nicephorus expressly states, that St. Thomas preached the gospel in the island of Tuprobana. That this is the same as Ceylon, we have sufficient proof, as among the Malabars, this island is still called Taproba; and by the Brahmins, Taprobavagh. It is often called by Asiatic writers, Serendib.

It is also a well-authenticated tradition in the East, that St. Thomas, whom they call the apostle of the Hindoos and Chinese, preached the gospel in this latter empire; and founded a church in the city of Cambala, or Cambaluc, in the north of Tartary, the capital of Cathai, the imperial city; supposed to be the same which is now called Pekin.

There is a ritual still in use among the Christians of Malabar, in which there is an office for the celebration of St. Thomas the Apostle; in which there is the following antiphone: The Hindoos, the Chinese, the Persians, and other regions, they of Syria, Armenia, Greece, and Rome, offer memorials of celebration to the holy name of Thomas. In this ritual, it is expressly said, "By the blessed St. Thomas, the illuminations of the life-giving doctrine arose upon all the Hindoos."

By the blessed St. Thomas, the kingdom of heaven was extended, and opened to the Chinese. It is also said, that the Ethiopians were converted to the faith by his means.

A marble was dug up in China, near Si-ngan-fu, the capital of the province of Shensi, in 1625; which intimates, that Christianity was preached with success in that empire, by missionaries, in the year of our Lord 636; and onward to A.D. 781, the date of this monument.

This monument has been translated and interpreted by Visdelon, bishop of Claudiapolis, in the supplement to the *Bibliothèque Orientale* of D'Herbelot. A fac-

simile has been given by Kircher, in his *China Illustrata*; but the authenticity of this monument is not as yet sufficiently established.

Italy received the Christian religion immediately after the resurrection of our Lord.

Sicily and Sardinia about the same time.

Spain is supposed to have received the gospel from Paul—Rom. xv. 24.

Portugal, by means of the disciples of St. James the Less.

France is supposed to have received the faith about A.D. 250.

The Burgundians, about the fourth century.

England. Some think that Joseph, of Arimathea, first preached the gospel in this kingdom; others think St. Paul visited this island. Some think that Christianity was not known here till the end of the second century; others, not till the time of Pope Gregory, who sent Augustine and some pious monks to this island to convert the natives. But we have the fullest reason to believe, that Christianity was established here long before their coming. See my short account of the introduction of the gospel into the British Isles.

Scotland. It is said, that the Scots received the Christian religion in the time of the Emperor Septimius Severus, about A.D. 212.

Ireland received the gospel at an early age, and by means of Asiatic missionaries; but when, and by whom, cannot be absolutely stated.

The Orkneys. These islands, twenty-seven in number, are said to have been visited by Servan, about the middle of the fifth century; who was sent thither with the gospel by Palladius, bishop of Scotland.

Germany. In different parts of this great empire, the gospel was received at different times. John, Mark, St. Paul's companion, Lucius, of Cyrene, Titus, Crescens, and Trophimus, are all said to have preached the gospel in various parts of this extensive country. But it is probable, that it was not extensively spread here before the beginning of the eighth century.

Switzerland, and the Low Countries, are said to have received the gospel by St. Vedastus, about A.D. 512.

The Huns, and other wild pagan nations, were conquered by Charlemagne, and received the gospel about A.D. 800.

Bohemia, about the same time, A.D. 805.

The Moravians, in 856.

The Poles, about A.D. 965.

Lithuania, in 1386.

Transsylvania, in 1002.

The Scythians, are said to have been converted by Philip, the apostle.

The Slavi, about A.D. 632, partially heard the gospel; but it had not any considerable progress among them, till about the year 1062.

The Goths, beyond the Danube, were converted by Ulphilus, in the fourth century.

The Heruli, embraced the faith in the time of Justinian, about A.D. 540.

The Daci and Bessi, wild and ferocious people, received the gospel by means of St. Niceta.

Denmark is said to have received the faith of Christ, by the preaching of Acharius, cir. 826.

Norway, in A.D. 930.

Sweden, by the same Ancharius, in 829. We find this date on a medal: Obverse. Biorno I. Xaugersio Rex. Reverse. Ansharius primus suec. Apost. Bircæ benigne excipitur. 829.

Livonia, Lettia, and Courland, in A.D. 1186.

Finland, in A.D. 1150.

Lapland, in A.D. 1160, but more fully in 1277; but was not completely Christianized till the time of Gustavus Adolphus, and Queen Christina.

Iceland, in the time of Gregory IV., cir. A.D. 845.

Greenland, cir. A.D. 996. Kans Engede was sent thither in 1721, translated the Scriptures into their own tongue, and converted many.

Muscovy is said, by its own writers, to have received the gospel from St. Andrew the apostle; others say Thaddeus; others Bartholomew. But the people of Novogorod say, that they received the gospel from St. Anthony, who sailed thither on a millstone!

Bulgaria, in A.D. 778.

The Pitchenenses and Drewenses, a people of the Ukraine, were converted in A.D. 1042.

Siberia, in A.D. 1587.

The Ostiaks, in 1712.

But it is pretty evident, from their own histories, that the Christian religion was not generally received in Russia till the year 6463, of their own computation, which answers to A.D. 955; when the grand princess Olgha received Baptism; and we find that Wolodomir, about the end of the tenth century, received Michael Syra, an ecclesiastic, who was sent by the patriarch Photius, and baptized his twelve sons, and 20,000 Russians in one day! At present, this whole empire is receiving the Bible, which they never possessed before. A.D. 1819.

No. III.

DIRECTIONS TO MISSIONARIES.

IN GENERAL, RELATIVE TO THEIR STATIONS, &c. QUESTIONS RELATIVE TO THE SHETLAND ISLANDS; APPLICABLE ALSO TO ANY OTHER PLACES.

ADVERTISEMENT.

THE queries which follow, originated in an intention on the part of Dr. Clarke, as already stated, to furnish a condensed history of the Zetland isles, and to close it with an account of the Wesleyan Methodist Mission established there, and carried on under his direction. They were first proposed to the Rev. Messrs. Samuel Dunn and John Raby, both of whom acted upon them, and through whose information, in connexion with the Rev. James Loutit and others, the Doctor derived considerable advantage. The history was proceeded with, as will be perceived, but not completed in the way, as at first proposed, though sufficiently interesting and expanded, to warrant its publication.

But what have such queries to do with the preaching of the gospel? This itself is a grave question. The every-day-business of a Christian missionary is, the conversion of souls—turning men from dumb idols to serve the true and living God. Anything that interferes with this, is beneath the calling and dignity of an apostle, whether his mission refers to the Gentiles, or to merely nominal Christians. Still, a knowledge of creation can do a minister of God no harm; and if occasionally expatiating on the works of nature be not directly the act of preaching the gospel, it ought to be remembered, that we have to do with the Supreme Being as our Creator and Preserver, as well as our Redeemer; that he is the God of nature and providence, as well as of grace; and surely, if the morning stars sung together, and all the sons of God shouted for joy, when the foundations of the earth were laid, well may the only rational creatures below, contemplate the stupendous structure, whether as a whole or in detail, now that the divine Architect has put to it his finishing hand. That which Infinite Wisdom disdained not to plan, and Infinite Power and Goodness produced, and still preserves, cannot be unworthy the notice of man, and especially a Christian man. If Missionaries were to make these queries, not a study, but to take them up incidentally—meddling with all knowledge, and yet in subserviency to the spread of the gospel, we should soon have a “History of the World” more deserving of the title than that of Sir Walter Raleigh, and an account of countries, which, for variety, interest, and accuracy, no traveller, who passes over a district like a hasty shower on a summer day, could lay claim.

Newcastle, July 20, 1837.

J. E.

I. ISLANDS AND THEIR PRODUCTIONS.

1. What is their *number*? Present *names*? Original names, and the meaning of such in the Norse or Danish language?
2. What is the *soil*; clayey, gravelly, peat, &c.? What its general *depth*?
3. What is the *basis* of each? Basalt rock, granite, clay, or marle?

4. *Metals and minerals.* Any gold, silver, copper, or lead found in them? In what *quantities*? and how and where found? Any quartz, fluor, calcedony, arragonite, barytes, or any other, and which?

II. GRAIN, SEEDS, &c.

1. What *grain* is cultivated? Wheat, oats, barley, rye?

2. How do they cultivate their ground? What sort is the manure, and how applied to produce the different crops?

3. When do they sow their wheat, oats, rye, &c.? Plant their potatoes?

4. Potatoes of what kind, colour, size, and quality? when do they plant, and when dig up?

5. How much of each is sown or planted per acre? and what is the produce? i. e., how *many* bushels per acre to *one* sown or planted on the different soils?

6. Is there any *flax* or *hemp* sown? How are they prepared for the wheel and loom; and into what species of cloth are they manufactured?

III. HORTICULTURE AND PLANTING.

1. *Gardens.* What pulse, beans, peas, the *sorts*, time in the ground, carrots, parsnips, turnips, &c. What remarkable herbs and flowers?

2. *Orchards.* What fruit? Apples, pears, plums, gooseberries, currants, &c. What size and quality? What are their various kinds, and how used?

3. *Plants.* What sorts? Are there any *peculiar* to the Isles? Meadow grass, of what sorts? Clover, trefoil, lucerne, fiorin, &c.?

4. *Forest trees.* Fir, ash, elm; any plantations? Of what kinds, extent, and where?

5. What underwood? Hazel, furze, or whins; juniper, or other berries on the moors?

IV. FISH.

1. *Shell fish.* Oysters, muscles, razor-fish, pearl oysters, crabs, lobsters, limpets, cockles, &c.?

2. *Fish in the seas.* Porpoise, whale, shark, dog-fish, cod, ling, salmon, herring, haddock, gurnet, conger, mackerel, sparling?

3. How are the fish cured for winter there; such as salmon, cod, ling, herring?

4. *Shoals of fish.* Of what kinds—when do they appear—whence do they come—and whither do they go? &c.

5. Pearls from the oysters or muscles. Of what shape, colour, and size? How used? Vended, or manufactured?

V. FOWLS.

1. *Wild fowl.* Geese, ducks, barnacles, gulls, grouse, pheasants, partridges, cuckoo, landrail or corncreak, eagles, hawks, swallows, wrens, snipes, curlew, woodcock, and birds of passage in general. Of what kinds? When do they usually appear and disappear?

2. *Poultry.* Geese, ducks, hens, pigeons, turkeys? Of what size, and of what advantage to the inhabitants?

VI. BEASTS.

1. Of what *sort* is the *cattle*? (1) Cows, what colour, size? what milk per diem, and how much butter from a given quantity of milk? 2. Horses, size, colour, strength, &c.? Shetland poney describe?

2. *Sheep.* What size? their wool, of what quality? Do they often bring forth twins? What is the time of shearing? How many pounds of wool off each?

3. *Goats.* How used? Do they run at large—or, are they tethered? Are they kept principally for breed or milk?

4. *Dogs and cats.* Size, colour, propensities, anything remarkable in their form or qualities?

5. *Wild Beasts.* Deer, foxes, badgers, polecats, hares, rabbits, otters, weasels, squirrels, &c.?

6. Winter's provender for horses, cows, sheep, goats, &c.?

VII. INHABITANTS.

1. *Inhabitants.* Size, colour, features, hair? Anything peculiar in the formation of the head, mouth, nose, feet, and legs, &c.? Describe the general *make*, both of the men and women.

2. *Disposition.* Phlegmatic or choleric, close or ingenuous?

3. Are there thefts? Of what kinds?

4. In their *manners* are they cruel, morose, kind to strangers, litigious, apt to quarrel?

VIII. FOOD, &C.

1. *Food* for the different seasons of the year? What sorts, and how dressed? Anything peculiar in their mode of *cooking*? The usual time of their meals? And what proportion of time allotted for sleep?

2. *Beverage.* Ale, spirits, metheglin or mead? Is there a great consumption of tea, ardent spirits, and tobacco?

3. *Clothing.* Of what kind? Names and form of their habits?

4. *Fuel.* Coal, peat or turf, dry seaweed, wood, bog, fir?

IX. IMPLEMENTS.

1. *Agricultural.* What sort of ploughs, harrows, spades, scythes, sickles? What the harness of the horses, &c.

2. *Carts or Cars.* What sorts of *wheels*? For what uses? *Construction.* Is it good, light, or clumsy?

3. *Domestic utensils.* Their names, figure, &c.? Of wood, tin, brass, iron, clay?

4. *Houses.* How constructed? Of what materials, cabins, windows, chimnies, offices, or outhouses, stables, bouvières or byars, sheep and pig-cotes, separate or together?

X. WOMEN AND CHILDREN.

1. *Women.* How are they treated? how employed? good housewives, cleanly? Do they often produce twins?

2. *Children.* How are they nursed and educated? Does bastardy prevail?

XI. TRADES, &C.

1. *Trades, manufactures, and commerce.* What imported and exported, and with whom?

2. *Domestic economy.* Spinning, knitting, sewing, weaving?

3. *Day labourers.* What is their pay, how many hours do they work? Servants male and female—what their yearly wages? Are they active, slothful, faithful, cleanly, &c.

XII. VICES, PASTIMES, &c.

1. What *vices* are most prevalent among them?

2. *Sports and Pastimes.* What, when practised? Their names, and how performed?

3. *Traditions* relative to their own origin—the exploits of their forefathers? tales, legends, what sorts? Any of the tales of Ossian, Oscar, Ullin, Fin M'Cuol Odo; any Scalds? or any songs of the Scandinavian chiefs?

4. *Weapons of defence.* Guns, swords, dirks, bows, targets; any old armour, stone axes, ditto arrow or spear heads, or coins found in the isles?

XIII. RELIGION.

1. *Religion* generally prevalent? Creed or notions? Form of public worship?

2. *Religious ordinances.* When and how conducted? Lord's-day well observed? Family worship, any, or general?

3. *Ministers.* How supported? By tythes, stipends, free-will offerings, &c?

4. *Schools, Parochial?* How endowed or supported? Are they classical, commercial, or merely English, or the language of the place?

5. Are they naturally fond of learning? Can most of them read?

6. Are the families you visit well supplied with Bibles?

7. What are the books on education, generally? Of what sort of reading do they appear to be most fond?

XIV. LANGUAGE AND POLITE LITERATURE.

1. What is the *prevalent language*? What was the *original tongue*? Do any words of it still remain mixed with their present speech?

2. As the people were originally Scandinavians or Norwegians, how came they to lose their native language? Where and how did the *English* language enter, and generally supplant the original tongue?

3. How are the winter evenings spent? While some work, do others tell tales, repeat legends, &c.?

4. Are the people fond of poetry, music, dancing, &c.?

5. What are their musical instruments?

XV. POPULAR SUPERSTITIONS.

1. *Holidays.* Religious customs or rites, on Midsummer, All Saints, or All Hallows even, Christmas, Candlemas, Easter?

2. *Superstitions.* Charms, incantations, observations of the clouds, flight of birds, crowing of cocks at unusual times, about demons, fairies, brownies, wraiths, or appearances portending death, second sight, death watch, knocking, &c.?

XVI. POPULATION, DISEASES, &c.

1. *Longevity.* Do they live in general to a good old age? Its general duration?

2. *Proportion of Males to Females.*

3. *Diseases.* Of children, adults? What kinds prevail most? Popular methods of cure? Deaths, wakes, burials, &c? and attendant circumstances.

XVII. LAWS, COURTS OF JUSTICE, &c.

1. Any thing peculiar in their *civil customs*. Laws courts of justice, and punishments?

2. *Lawyers, physicians, quack doctors*, are there many such in the islands?

XVIII. PHENOMENA.

1. The *Aurora Borealis*, or northern lights, when do they appear? In winter only? What time of the evening do they commence? Describe their appearance, and how long they last? Do they compensate for the shortness of the days?

2. What is the common opinion of their origin?

3. *Tides*. Any thing remarkable in them? When greatest?

4. *Seasons*. Winter, Summer, Autumn, Spring; when do they begin, and how long do they continue?

5. *Weather*. What are the signs of approaching good or bad? Snow, rain, frost, wind? Any remarkable signs in the heavens; and from what do the country people draw their general prognostications?

6. Does the magnetic needle suffer agitation or singular variation in its traversing, or in its dip, during the prevalence of the Aurora Borealis? or does the atmosphere then show any peculiar signs of electricity?

XIX. LETTING OF LANDS, RENTS, TENURES, &c.

1. How are lands let? What sort of tenures prevail? Have any of the farmers freeholds, copyholds, leases for a term of years, or for lives, or of a mixed nature?

2. How do they pay their rents — in money, in kind, by service? Are there any *feudal services*, or *boons* to the landlords?

XX. TAXATION, CIVIL AND RELIGIOUS CONTRACTS, &c.

1. What are the principal taxes and customs?

2. Are the people generally contented with their form of government? Attached to the House of Brunswick or Stuart?

3. Does *clanship* prevail among them? Of what character are their chiefs? proud, haughty, kind, benevolent?

4. Marriages, dowries, wedding feasts, bringing home the bride or infare. What the customs or ceremonies?

5. Christenings and weanings. Any peculiar ceremonies or festivals on these occasions?

XXI. MISCELLANEOUS QUERIES.

1. Any accounts of marine monsters; mermen, mermaids, cracken or braken, sea-snake?

2. Are there any remarkable ruins? temples, druidical monuments, churches, ancient fortresses? and in what form?

3. Any inscriptions? Runic, Ogham, Celtic, &c.?

NOTE.

Answers of a certain kind to many of the preceding questions may be obtained from travellers, local historians, &c. ; but these generally copy each other, and are not to be much regarded. I wish you, therefore, to see with your own eyes, and hear with your own ears, and to answer from knowledge and fact. Look at nature and practice as they lie before you ; but when obliged to relate any thing from the testimony of others, see that the testimony be credible, and generally give the reasons upon which your own conviction is built.

 No. VII.

A BRIEF HISTORY OF THE ZETLAND ISLES,

Including an Account of the Rise and Progress of Wesleyan Methodism among the Inhabitants. By Adam Clarke, LL.D., &c.

ADVERTISEMENT.

THE reader is requested to advert to the preface prefixed to this volume, as an introduction to the following "Brief History."—EDITOR.

I. THEIR NAME.—That group or cluster of islands, isles, islets, and holms, situated in the North Sea, and extending from Lat. 60° to 61° N., and about Long. 4° W. of London, now commonly called Shetland, have been variously denominated, both in ancient and modern times. At first these islands and the Orkneys seem to have had but one name, that of Orcades: in King Alfred's Orosius they seem to be thus included: Britan-
 nia þæt ıgland. hit ıf norð east lang. 7 hit ıf eahta hund
 mila lang. 7 7pa hund mila bpad. þonne ıf be rıðan him. on
 oðre healfe þær 7ær earmer. Gallia Belgica. 7 on 7er
 healfe onogre healfe þær 7ær earmer. ıf Ibernia þæt
 ıgland. 7 on norð healfe orcadur þæt ıgland: Igbernia.
 þ 7e Scotland hatað. hit ıf on ælre healfe ımbrangen
 mid garfere. 7 forðon þe 7io runne þær 7æð neapon 7erl.

þonne on oðrum lande. þær rindon lýðran þeðera þonne on Britannia. Donne be þeſtan norðan Ibernua iſ þæt ytemerſe land. þæt man hæſ Thila. ⁊ hiſ iſ feapum mannum cuð. for þære oþer fýrne.—Alfred's Orosius, p. 30. “The island of Britannia is north-east long; and it 800 miles long, and 200 miles broad. To the south of it, and on the other side the arm of the sea, is Gallia Belgia. To the west of it, and on the other side an arm of the sea, is the island of Ibernua (Ireland); and to the north (orcadur) Orcadus. Igbernia, which we call Scotland, is on every side embraced by the ocean. To the west-north (N. W.) of Igbernia, iſ þæt ytemerſe land þæt man hæſ Thila, is that utmost land which men call Thila.” Probably meaning the island of Foula, which is supposed by many to have been the Thule of the ancients; and so it is in Orosius, *Deinde insula Thule quod per infinitum a ceteris separate*: thus translated by Alfred, ⁊ hiſ iſ feapum mannum cuð for þære oþer fýrne, “which is known to few men for its great distance.”—See Alfred's Orosius, p. 30; and see the map, where the engraver, apparently to serve an hypothesis, has omitted the Shetland Isles, introduced Scotland and the Orkneys, and called Iceland Thila.

That the historian took this island for the Shetland Foula, and thought that this was the island intended by the ancients, seems likely from his translating literally the *ultima Thule* of Virgil, s. i., v. 30: *Tibi seruiat ultima Thule*, “The *utmost* Thule shall obey thee,”—that utmost Thila. This little island, which has about 200 inhabitants, is by admeasurement on the map about 17 miles west of the parish of Walls, and about 35 from Lerwick, on the island of Mainland.

Shetland, however, is not the legitimate name of these islands. Among the Danish, Norwegian, and Icelandic writers they are called Healtland, and also Heatland, Hialtland, and Hialta; and the inhabitants Healtar, and Hialtlandi. By the Dutch they are called Hitland; by others Itland, Zetland, and Yetland. They might have been thus denominated from a Norwegian chief called Hialti, from whom Hialtada, Hialtsdale in Iceland, had its name; or from that celebrated Hialti, who, with Gessur the white, was sent A. D. 1000.—

Torfous, vol. ii., p. 428. But hi aht land, "this is a *high* land," might have been the exclamation on its first discovery; for Rona's Hill, in Northmavine, has been found to be 3944 feet above the level of the sea, and from this very high land its name might have been derived. Indeed, the bold promontory of Noss, off the island of Bressay, was sufficient to distinguish it as a *high* land, as a finer or more lofty-looking promontory is nowhere to be seen from any part of the Scottish coast, to the Shetland Isles.

Another etymology has been given. It is supposed that these islands were first inhabited by the Peghts or Picts, who, being driven out of Scotland about A. D. 850, by Kenneth II., king of that country, sailed to Orkney; but, finding them too small for the whole people, a party sailed over the Pentland or Peghtland frith, to the next land in view, which might have been the Fair Isle or Foula; on reaching which they might have easily discovered Walls on the west of Mainland, or Sumburgh-head from the Fair Isle. It is supposed that they steered thither, and, finding an extensive country, are said to have exclaimed, "Zet or Yetland!" i. e., there is *yet land*—more land; from which exclamation it is said the whole group of islands was termed Yetland or Zetland. But this etymology rests neither on authentic history, nor on probability, and seems to be little more than a popular guess.

However this may be, we may rest assured that neither Hetland, Hethland, Yetland, Zetland, nor Shetland is the proper name; though it is likely to bear the latter only among its British owners; for its legitimate name, Hialtland, which is totally out of use among us, will only be used among the Danes and Icelanders. Hialtland was the name given by its original possessors, and this only should be retained.

These islands, at their opposite extremities, lie about 300 miles N. of Edinburgh, and about 140 W. of Bergen, in Norway. They have the German Sea on the east; the Deucalidonian Ocean on the W. and N.; and on the S. the sea that divides them from the Orkneys, from which they are about 20 leagues distant.

We proceed to notice,—

II. THE TIME OF THEIR DISCOVERY.—This is even more difficult to determine than their name. That they were long known, and probably long before they were peopled, is very likely. If the island of Foula be the same as the classic Thulé, and Anglo-Saxon Thila, then it is evident they were known before the Christian era. For Thulé or Foula could not be visited without Shetland being seen; and if this Foula or Thila be the same as Thule, then it was inhabited before the Christian era; for the poet tells us the influence of Cæsar was to be extended to it; and its inhabitants were to be his subjects:

An Deus immensi venias maris, ac tua nautæ,
Numina sola colant; tibi serviat *ultima Thule*.

“Then mariners in storms to thee shall pray,
And *utmost Thule* shall thy will obey.”

Virg. Geor. i. 29.

Some suppose the great peninsula of Sweden and Norway, or Iceland, to be intended, rather than Foula. I am not of this opinion, and think it unlikely; but with the controversy on this point I have nothing to do: it is evident that both Orosius and his royal translator Alfred, understood either the Shetland Foula, or the whole group of islands now called Shetland.

About the end of the eighth century (895), Harold Harfager, or the white-haired Harold, or Harold with the beautiful hair, took possession both of the Orkneys and Shetlands, and either expelled or made tributary the Peghts or Picts, who were considered as pirates, and the general rendezvous of pirates. From his conquest, these islands continued under the Norwegian and Danish crown, until the year 1266, when Magnus IV., king of Norway, ceded from them to Alexander III., king of Scotland. See the Act in Torfœus, vol. iv., p. 343; which grant was confirmed in 1312 by Haco, king of Norway. There is a somewhat different account to this, especially as it respects the purpose of Harold's visit, given by the editors of the *Encyclop. Perthen.*, vol. xx., p. 583. They observe, “The ancient history of these islands, like that of most other countries, is

lost in the wreck of time. It is even uncertain who were the first inhabitants. The general opinion is, that they were first settled by a colony of Norwegians; but the Rev. James Gordon thinks it more probable that the Picts were the first who settled in them, for the following reasons: 1. We have no accounts in ancient history that the Danes were possessed of these islands previous to the year 830, when the Picts were so completely defeated and dispersed by Kenneth II., that they were obliged to desert their ancient territories, and fly northward, as recorded by Bede, Boece, and all our historians." In the year 1470, Christian I., king of Norway and Denmark, gave the Orkneys and Shetlands to James III., king of Scotland, in pledge for the payment of 50,000 gold florins, promised as a dowry with his daughter Margaret, under the condition that he might at any time redeem them, on paying to the crown of Scotland the 50,000 florins; but on the birth of his grandson, James IV. of Scotland, three years after, he completely renounced all right and claim to those islands, both in reference to himself and his successors for ever: and it is said, that, to make this more binding, the pope confirmed it by his bull. This renunciation was not considered so firm, as not to require something more from neighbouring states; for Christian IV., king of Denmark, confirmed all former grants of these islands to James VI. of Scotland, A. D. 1589, on his marriage with his sister Anne, princess of Denmark. Torfœus argues strongly against this grant and renunciation, *Hist. Orcad. lib. ii., p. 189.* See the arguments on both sides in the *Gesta et vestigia Donorum, vol. ii., p. 284.* With the accession of James to the English throne, Scotland, with all its islands, together with the Orkneys and Shetlands, devolved to the British crown, under which they have ever since continued.

Into the subsequent history of the grants of the Shetland islands by the English crown, the character of the grantees, and their final resumption by the British government, though interesting in itself, I decline entering, as being unnecessary to my present purpose.

III. THEIR NUMBER.—This has been variously stated. The French Encyclopædists divide them into three

orders: the *first* containing twenty-six large, fruitful, and inhabited islands; the *second* containing forty islands, occasionally inhabited, used only for pasturage in the summer season; the *third* containing thirty islands or holms, which are little more than barren rocks. In all ninety-six. But from a later survey, and more accurate information, we find there are no less than thirty-three inhabited islands, including Foula on the west, and the Fair Isle on the south; but several of these are so small, as to have but one or two families resident upon them. The names of these islands, with the inhabitants on each, follow, taken from a census made in 1824. I shall consider the smaller islands or islets, in their S., E., and W. situation, in reference to the large islands, Mainland, Yell, and Unst; and point out the parishes into which the whole are divided:—

Names of the Inhabited Islands.

- | | |
|--------------------------------|--------------------------------|
| 1. Mainland. | 19. Papa Stour. |
| Which has on the <i>east</i> , | 20. Vementry. |
| 2. Mousa, | 21. Papa Little. |
| 3. Bressay. | 22. Muckle Roe. |
| 4. Noss. | On the <i>south</i> , |
| 5. Whalsea. | 23. Fair Isle. |
| 6. Skerries (1). | And on the <i>north</i> , |
| 7. Skerries (2). | 24. Samphray (between |
| On the <i>west</i> , | Mainland and Yell). |
| 8. Havera. | 25. Biga. |
| 9. House. | 26. Little Roe. |
| 10. Burra. | 27. Brother Isle |
| 11. Troudra. | 28. Unarie. |
| 12. Papa. | 29. YELL. |
| 13. Oxna. | Which has on the <i>east</i> , |
| 14. Linga. | 30. Hascosea. |
| 15. Hildasey. | 31. Fetlar. |
| 16. Vaila. | 32. Uyea. |
| 17. Linga. | 33. UNST. |
| 18. Foula. | |

On the holms they feed cattle; and on the rocky

islets gather and burn kelp.* These are productive in fowls, the eggs and feathers of which are collected in great quantities in the summer season.

* There is now in Zetland, as well as the Orkneys, the Hebrides, &c., an almost entire cessation of the manufacture of kelp. This manufacture, which existed for nearly a century, not only gave employment and subsistence to a population consisting of more than 50,000 souls, in the Hebrides and west coast of Scotland, besides those of Orkney and Shetland, but also yielded very large profits to the proprietors of the estates on which it was carried on. For a great length of time this manufacture met with the encouragement of government, by a protection against the various articles which might have competed with it in the market, —a protection which, while it encouraged this manufacture, tended to increase the population engaged in it. In the year 1822, however, the protection began to be, and has been now altogether withdrawn:—as a consequence, the almost entire extinction of this manufacture has ensued. These measures, however beneficial to the nation generally, have caused severe distress, if not ruin, to many of the landed proprietors, and the destitution of a population, amounting, as has been previously stated, to more than 50,000 individuals.

In order to understand the connexion between the nearly total extinction of the kelp manufacture, and the consequent destitution of such an extensive population, it is necessary to explain what was the relative situation of landlord and tenant in the kelp districts, while kelp could be manufactured without loss to the proprietors. A piece of ground, called a *lot*, was held by each tenant, from which, with all his skill and perseverance, even in the best seasons, he could barely provide the necessaries of life; by the manufacture of kelp, however, he was enabled, not only to pay his rent, but also to realise a sufficiency for the comfortable maintenance of himself and family.

When the manufacture of kelp as a profitable employment was extinguished, two-thirds of the incomes from kelp estates were annihilated; and the proprietors could not afford to allow the small tenants to possess their lots without payment of rent. They were therefore compelled, in many instances, where it could be done without absolute ruin to the people, to resort to the system of letting their land in large farms: a large population was thus thrown out of employment; and being unable, by any exertion of their own, to relieve themselves from the destitute condition into which they were thrown, not in consequence of idleness or immorality, but by the force of circumstances over which they had no control, they became a burden on the soil which they had been in the habit of cultivating. They had not the means of emigrating;

These islands, &c., are divided into thirty parishes; and these parishes into twelve ministries, each ministry being under one clergyman. The following are the ministries and their population, according to the parliamentary return of 1824: *

	Males.	Females.	Total.
1. Aithsting, Sandsting, Vementry, and Papa Little	862	1022	1884
2. Bressay, Burra, and Quarff, Noss, House, and Herra	739	846	1585
3. Delting, Little Roe, Brother Isle, Bigga, Samphray, and Muckle Roe	797	1021	1818
4. Dunrossness, Sandwick, Cunningsburg, Fair Isle, and Mousa	1695	2103	3798
5. Lerwick	1656	1422	2578
6. Lunnasting, Nesting, Whalsea, and the two Skerries	892	1113	2005
7. Northmavine	1039	1225	2264
8. Tingwall, Whiteness, Weesdale, Hildasay, Linga, Oxna, Papa, and Troudra	1043	1266	2309
9. Unst and Uyea	1176	1422	2598
10. Walls, Sandness, Papa Stour, Linga, Vaila, and Foula	917	1074	1991
11. Yell (north), and Fetlar	717	869	1586
12. Yell (mid and south), Hascusay, and Unirie	768	961	1729
	<hr/>	<hr/>	<hr/>
	11801	14344	26145

Since the census of 1824, however, the number of the inhabitants has very considerably increased.

IV. GENERAL OBSERVATIONS ON THE ISLANDS, &c.—
These respect,—

and without relief, they and their families must have inevitably perished.

Petitions to both houses of parliament, and memorials to government, urging the necessity of protecting the manufacture of kelp, were presented in the year 1831, not only by those whose local knowledge and personal interest had given them access to the best means of information on the subject, but by the suffering population themselves. No relief, however, was afforded.—
EDITOR.

* Vid. Abstract of answers and returns under the Population Act, 1 Geo. IV., cap. 94.

1. *Their appearance.* The islands themselves present to the eye of the traveller, whether from the sea or the shore, one uninterrupted monotonous view of dry barrenness. They form vast masses of various rocks, slightly covered with a light soil, not at all calculated to produce or maintain a vigorous vegetation. The tops of the highest hills over which I have travelled are covered with peat or turf bog to various depths, according as the rocky terminations project or are depressed; all the interstices being filled up with peaty matter. In some places, however, there is a clayey bottom, sometimes gravelly. Much of these islands is incapable of cultivation from the above causes; even the grass or herbage in general is poor, stunted, and scanty; and the grain that is produced on it is only a light, poor oat, and a miserable, bastard sort of barley, called *bere*. In a word, they do not produce, especially in their present state of agriculture, much more than one half of the grain necessary to support the inhabitants; so that they are always dependent on foreign supplies. Were it not for their fish, they must often suffer much; but these are so plentiful, and consequently cheap, that little fear of an absolute famine can be entertained, while this, which may be called the natural supply of the islands, is continued by the kind providence of God.*

* Though fish is generally plentiful, yet the islanders, in consequence of failures both in their corn-crops and in the fishing department, are occasionally subject to severe privations. The national funds had to supply their wants in 1782; and besides large public-subscriptions in 1836—7, government made a grant of £10,000 for their relief, including the northern and western Highlands and Islands of Scotland. In a Memorial to the Right Hon. the Lords Commissioners of His Majesty's treasury, of a large committee appointed by a public meeting of upwards of 4,000 of the more influential inhabitants of Glasgow, which was held Feb. 6, 1837, for the relief of the destitute inhabitants of the Highlands and Islands of Scotland, there is the following passage, which will apply generally to the whole Zetland group:—

“These countries must have been always comparatively poor, owing to the want of roads, manufactures, trade, capital, and education. The more immediate cause of the present destitution was the uncommon inclemency of the two past seasons. The potatoe-crops, on which the people in general depend for subsist-

Notwithstanding the generally arid and barren appearance of these islands, there are some interesting views: the island of Noss, near Bressay, juts out into

ence, failed to an appalling extent both in quantity and quality. The same has been the case with the corn crops. The wetness of the summers prevented the drying of the peats, their only fuel. There is no fire-wood growing, and coals are out of the question with them. Besides, the tempestuousness of the weather has been so great, that their ordinary access to a supply of fish has been denied them. But other, though more remote causes contributed and added greatly to their distress.

“The memorialists do not mean to trouble your Lordships with a long and elaborate account of the more remote causes of the present calamity, though the memorialists consider them easily developed, and worthy of a nation’s investigation. The memorialists, however, may briefly enumerate the following as appearing the most prominent of these causes, viz.: 1. The cessation in the manufacture of kelp. This manufacture gave employment to a great proportion of the population, and yielded large revenues to the proprietors; but in consequence of the protection given by government against various articles which competed with it having been withdrawn, it has been almost entirely extinguished. 2. During the late war, the money given as pay to those who enlisted was of essential service to the people at large; but that, of course, is now at an end. 3. Emigration to America took away many that had money enough to pay their passage, while it rendered poorer still those that remained. 4. The herring fishing, which was very profitable for some years, has almost entirely failed of late on the west coasts of Scotland. 5. There are no public works going on in the districts referred to; the making of the Crinan and Caledonian canals, and of the parliamentary roads, bridges, and piers having been finished long ago. 6. The Trades’ Unions in Glasgow and other towns are a bar in the way of the employment of such as might be inclined to come south. 7. Ignorance prevails to an awful extent in the said districts, as is proven by the answers of the different clergymen to the queries of the General Assembly’s Committee on Education; and your Lordships need not be informed that poverty and distress usually accompany ignorance. 8. The memorialists may also remind your Lordships that the poor-law of Scotland does not afford relief to the able-bodied, but only to the aged and infirm. Besides, a number of the landowners are not resident, and several of the large estates are under trust.”

Committees were established in different places to raise supplies; and the following extract brings the state of the Zetland Isles more immediately before the mind:—

“The Newcastle Committee appointed to manage the fund for

the sea with a very bold promontory. To watch its appearance, either in approaching the sound of Bressay, or in retiring from it, is both impressive and interesting.

the relief of the destitute in the Highlands and Islands of Scotland, deem it their duty to lay before the public some of the information which they have received respecting the state of these districts. They regret that it is of a character even more painful than they had anticipated.

“ Extract from a letter of the Rev. George Clarke, Lerwick, Shetland, March 31st, 1887, to the Rev. James Everett, Newcastle :—

“ I find it very difficult to give you any thing like a description of the deplorable state of things in these islands, and of the still worse state which is apparently fast approaching. A number of persons have, within the last two months, left our shores. Every vessel has taken less or more, and some of them have been crowded ; men, women, and children flying from starvation, some emigrating to America, others to places of which they know nothing, and many more would follow, if a destitution of means did not prevent them. What is particularly distressing, wives and children are left, in many cases, with scarcely any thing to support them.’ ”

[In a letter to me from the Rev. James Binns, dated, Walls, March 7th, Mr. Clarke observes :—]

“ A committee, of which I am a member, has been formed for the purpose of ascertaining the state of the inhabitants of the parish. After visiting every house, an accurate and heart-rending report has been laid before the meeting of this day, the purport of which is, that the quantity of provision in each house, consisting of corn, meal, and potatoes, is not sufficient to support human life much longer. The number of persons in each family has been taken. There are forty-two families that have not more than six days’ provision of any kind. Many have provision only for one month ; others for two ; and very few for three. This I consider,’ proceeds Mr. Clarke, ‘ a fair specimen of the state of every parish in Shetland, with one exception only, and that for the worse. The northern parts of these islands are still in a more destitute condition than we are in the south. Some of the people, to my certain knowledge, got very little from their corn-crops, and their potatoes were generally unfit for use. The bread, which, in many places, is now consumed, was, when I saw it, unfit for human beings. By the latter end of next month (April), and in May, there will be a general destitution of the common necessaries of life. If left to our own resources, we have at least four or five months’ famine before us. This day (now three o’clock) scarcely ten minutes have passed since nine o’clock in the morning, without some poor creature craving bread at the door. A few days ago, I gave 98

The sound itself (formed on one side by that part of the peninsula on which Lerwick stands, which is about two miles long, and flanked by a long projecting penin-

pounds of meal away in one day. Some of the persons had come from eight to ten miles out of the country. In some cases we gave eight, and in others ten pounds, according to the number of the family and the exigency of the case. They were all without a grain of meal in their houses. A female, of the name of Hunter, came to me yesterday, who has eight children, and a sick husband, and has had no bread in the house since last sabbath, a period of five days. Though many are half naked, yet clothing, in such a state of things, is nearly out of the question. I have had some poor widows with a number of children crying around them for want.'

“The following is the conclusion of the Report of the Synod of Shetland, on the state of the islands, adopted on the 12th of January, and which it appears, from a letter of the Rev. T. Barclay, of Lerwick, to the Rev. P. Morrison, of this town, studiously represents matters in the least unfavourable light:—

“‘With reference to thirteen parishes, the foregoing abstract shows this appalling result,—that, where the produce of the crop is averaged, 27,198 people have not food sufficient to support life during five months of the year. The inability of the people to purchase grain for their maintenance during the remaining seven months of the year, arises from a combination of unpropitious circumstances, by which their earnings have been abridged, and their means exhausted, in the course of the last two years. In 1835, the crops in Shetland were as deficient as those in the Hebrides; the ling fishing failed; the herring fishing along the whole east coast of Scotland was unproductive; the whale fishing was worse than unproductive; and, during the succeeding winter, an unprecedented mortality among the sheep, horses, and cattle swept off nearly the whole of their stocks. In 1836, the ling fishing was again unproductive; the herring and the whale fishing were total failures; and thus all who engaged in these pursuits, that is, nearly the whole male population of these islands, instead of improving their circumstances, which the preceding year had so grievously impaired, were involved in still greater difficulties, and rendered altogether unable to help themselves under this second failure of their crops which has taken place.’

“The Newcastle committee have gladly availed themselves of the organization of a central committee in Glasgow for the distribution of their funds, after having fully satisfied themselves as to the judiciousness of the arrangements of that body. The following extract of a letter of the secretary of the Glasgow committee explains their present proceedings:—

“‘It has been the desire and the object of the committee here,

sula of the parish of Tingwall, having in the distance northward the island of Whalsea; and on the other side, by the island of Bressay, about five miles long, supported, as it apparently is, by the island of Noss), with its north and south entrances, which, though apparently narrow, yet sufficient to admit the largest ships, is certainly a very fine sight. The sound, thus covered on all sides, forms a bay, where hundreds of ships may ride in safety in all weathers. I have seen here at the same time English, American, Dutch, and Danish, anchored over the southern part of this basin, where Lerwick stands, forming together a picturesque and entertaining sight.

The bold island of Foula, with its five grand projecting eminences, or high hills, is really a fine sight. These seem to follow each other in a direct line, like cones, inclined all to the north: from the side of each a parabola appears to have been cut.

From some of the highest hills, I have had many pleasing prospects, as far as hill, dale, and water were concerned. The voes or bays jut out into the Mainland

that relief both temporary and permanent should be given to the distressed districts, but they regret that all their efforts, coupled with those of the committees in the various places throughout England and Scotland, will scarcely suffice for the primary and all-important purpose of furnishing food for the famishing population; and consequently they have been obliged to abandon in the mean time the project of furnishing seed-corn and potatoes.

“ ‘ This, however, has been otherwise effected. The Edinburgh committee have joined the greater part of their fund with the government grant of £10,000; and the sum thus raised, with the assistance of the proprietors of the soil, has been expended in the purchase of seed.

“ ‘ With reference to the application of the fund already raised, I may mention, that already 5,500 bolls of oatmeal have been purchased, and nearly all shipped, for a great portion of the north-west Mainland, and all the western isles of Scotland.

“ ‘ The supplies for the various districts have been allocated by gentlemen acquainted with the localities, and I have only to add, that, in order still further to obtain accurate data on which to proceed in the allocation of the supplies of food, the committee have determined that two of their number shall proceed immediately to the places where destitution is said to exist, and to report as to its extent.’ ”—EDITOR.

in various directions, and of no great breadth; and cause every part of this vast island of Mainland, in all its length and breadth, to lie every where near the sea; and many of the valleys have fine fresh-water lakes. These abound with fish; but the islanders pay almost no attention to them, as they are wholly occupied in the more lucrative sea-fishing. But after all these exceptions, the general prospect of the islands is monotonous and gloomy; there is not one tree or bush to be seen any where as far as the eye can reach; nor have I seen, in the compass of threescore miles, a single bush, or tree, or shrub, the natural production of the soil; nor can one such be found, from Sumburgh-head south, to the scaw of Unst north, in the hundred isles, islets, and holms that constitute the group that is called Shetland. Several gentlemen have gardens, on which they have bestowed labour and expense; and particularly W. Mouat, Esq., of the island of Bressay, who has various fruit-trees, which seem in a healthy state; but the summer is too short here to bring any fruits to perfection. That these islands were once wooded is evident 1. From this consideration, that the peat which abounds here is generally allowed to be a decomposition of ligneous matter; 2. From the remains of trees found in the bogs, which I myself have observed; and, 3. From the constant tradition of the inhabitants, who say the islands were once well wooded; but the Danes burned the whole, because the woods were a covert for the people and their property, and consequently prevented them from getting that booty, which was the object of their predatory excursions. I have spoken at large with some of the principal proprietors of these islands, on the necessity of attempting to plant certain districts with fir, larch, &c.; but they uniformly told me that, although this has been often attempted, yet it has never succeeded, owing to the short duration of the summer, and the small quantum of the heat. Still the maxim is good,—where trees grew *once*, they might grow *again*. However, I find on this subject a universal hopelessness.

2. *Climate.* None of the extremes of heat and cold are ever, as far as I can learn, felt here. They have a

moderate winter's cold, and a moderate summer's heat. The air is ever tempered by the sea breezes; but the whole atmosphere is full of humidity. Hazes and fogs are rarely absent from the hills, the sea, and the voes. I do not think that all the time I was in Shetland, I once lay down in a bed which was not damp; and yet there was a greater predominance of heat than had been known in those islands in the memory of the oldest inhabitants. To this general damp, I cannot but attribute the rheumatic affections which are said to prevail in these islands; but by the damps in the houses, beds, &c., the inhabitants do not seem to suffer. Independently of the general humidity, I cannot help concluding that the climate of Shetland is equal in salubrity to any part of Great Britain; and that the inhabitants of these islands live as long, have as few diseases, and as good a state of general health, as those of any country. The influence of the climate I have seen tried on various British constitutions, and found it friendly to the whole. Of the missionaries and their wives sent here, not one has lost his health; and even those who were comparatively unwell before, have not only been well here, but have acquired a better state of health than they formerly enjoyed.

The grave-yards are not thronged. All the weeks I was in these islands I did not see one funeral, nor hear of one death, except of some that were drowned: but with this the climate is not concerned. I also saw several aged people, both male and female, and scarcely any in a state of disease. There have been in the islands instances of extraordinary longevity. Buchanan mentions a person of the name of Laurence in his own times, who married when he was upwards of 100 years of age; and when 140, was accustomed to go out fishing in his boat in tempestuous weather, and died at last, not by disease, but by extreme old age.

3. *Agriculture.* It has been already observed, that much of these islands is incapable of being cultivated, as rocks and bogs generally prevail. However, considerably more might be under cultivation than there is at present. On this subject I forbear speaking; but am satisfied the Shetlanders are very desirous to cultivate

the soil, and only await proper encouragement and direction to proceed in this beneficial and highly important undertaking.* And I am persuaded the obstacles which at present are in the way to this could be without much difficulty removed. It is to be hoped the landholders will see the utility of entering into those arrangements which will secure a more ample cultivation of the islands.† There are patches of land in most places, where a little oats, potatoes, and bere grow; and in some of the better ground, such as near Lerwick, and in the parish of Tingwall, where the crops seem tolerable; and even hay is produced; but this latter article is very scanty. The hay is cut with a long, straight-handled scythe, about fourteen inches long in the blade, because they must frequently cut out the hay from among the rocks; their sickle is about the size of a hook, such as those given to a lad to learn the art of reaping; their spade about four or five inches broad in the plate, and all other instruments in the same proportion of imperfection.

There is one article, the kishey, that should be particularly mentioned. It is a basket made of straw platted together, nearly in the same way in which bee-hives are constructed, but more loosely. It has a sort of band, made of the same material, which goes over the head, and across the breast, not under, but above the arms. This is borne both by men and women, and particularly the latter. Every thing is carried in this way, except fluids. It is the universal market basket: in it is carried calves, sheep, lambs, and bottles of milk; butter, eggs,—in a word, every thing that is vended by the peasants, and every thing they purchase or receive in barter. Many of the kisheys have two of the bands or loop-ropes already mentioned (one attached to each side), which is a great convenience; for when one wishes to ease his neighbour of his load, they turn back to back,

* The Zetland Isles are supposed to contain about 855 square miles of dry land, or 427,500 Scotch acres, of which about 17,500 acres only are cultivated; the remaining 410,000 being in a state of nature.—EDITOR.

† Beauties of Scotland, vol. v., p. 126.

the former takes the band, and puts it over his head, which, when the latter finds he has done, he stoops down a little, and throws his loop over his own head, which hangs down on the basket-side, as the other had done before; and thus his neighbour receives the whole weight of the kishey and its contents. This is done in half a minute. I have seen baskets of this kind, made of the stalks and leaves of the dock, or dancus-weed; and this is the first time in my life that I have seen this most noxious weed, this *vitia segetum*, brought into any kind of use. I had thought before that it was wholly evil, and incapable of being applied to one useful purpose.

The common water-mill is the meanest piece of machinery ever beheld. It consists of the upper and lower stone, a sort of fly on the one end of a small beam, which is turned by the water falling through a sluice upon it, which, turning round, gives a rotatory motion to the upper stone, with which it is connected; and the ground meal runs out from under the stone on the floor below, and, being swept together, is put into a bag or sack for use. I was told by a friend on the spot, that one such mill, with house and all apparatus, can be built for fifteen shillings, and he mentioned the expense of each part separately. So here is a mill-house, mill-stone, and all the apparatus, for three parts of one pound sterling! though, perhaps, the average expense of all this may be from thirty to forty shillings.

They still use the old Scandinavian *bysmer*, something like our steel-yard, but made of wood. At the end is a stone: at a certain distance from this loaded end is a loop, called the *snarl*, which you shift along the beam to any part, and, hanging the article to be weighed at the smaller end, they can tell, by notches or small nails driven in, how many pounds are on the weighing end. There is an exact representation of this rude instrument in Olaus Magnus' History of the Northern Nations, p. 458. I suppose it has been in use, and without improvement, for perhaps 2,000 years. I have brought a small one, called a pounder, to England with me.

The plough is little more than a stick, the lower end of which stands nearly at a right angle with the handle. It is pulled on by a *shelty*, or small poney, sometimes

by a pair, and at other times by a pair of oxen, while it is held in the ground by the person who guides it.

There is no kind of cart or wheeled carriage in the island, except in a very few places, where proprietors use them about their own houses or fields, where they have made roads to transport the produce of the fields into their yards and granaries.

Cattle, &c. The horse or poney of Shetland is well known. It is the smallest of the *genus equus* in Europe: I have seen them when full grown, from thirty to forty inches in height.* This breed is probably deteriorated, as no care is taken of these animals. They never enter a house either winter or summer, but run wild among the hills and bogs, till an owner may have occasion to use one, or have the opportunity of selling it. It is easily tamed, because broken spirited, in consequence of being so very ill fed. It is a sagacious animal, and remarkably sure footed. I have ridden up and down precipices when scarcely able to maintain my place on their back, because of the steepness of the ascent; when I was puzzled even to confusion, and knew not what next step to take, I have been obliged to abandon myself to the poor little creature, who after having collected all his feet upon a flattish stone, perhaps little more than fourteen inches square, and having carefully snuffed about, has at last leisurely put down his foot, I believe in the only safe place in which he could put it; and thus has safely carried me over some shelve or brink of death. Though without shoes, their feet are hard; and while in any kind of soft soil, or where the flat rocks prevail, they will place their feet as firmly without ever stumbling or making a false step as if they had been shod by a veterinary smith. When they see danger, it is in vain to urge them on; they stand unmoved, and will not proceed till permitted to select their way. Their hair is almost as long as the Greenland bear; and at the bottom close to the skin, there is a thick layer of

* I purchased one when with the Doctor, in the islands, thirty-two inches high, and paid for it thirty-two shillings, which was at the rate of one shilling per inch. A singular mode of purchase.—
EDITOR.

fine wool, a grand provision which God has made for these poor animals to defend them against the long winter's cold to which they are constantly exposed, being never taken into any house; and as to shelter, there is none, for there is not a bush in all the hills of Shetland, under which even a sheep could take refuge from the storm.

The cows in these islands are very small and very lean. They are generally tethered on a very small pasturage; and having nothing but what they can pick off and about this bare soil, they give very little milk; it appears, however, to be very rich; and the flesh of these animals, though lean, is very good. The cattle, however, which come from the smaller grazing islands, are in every respect better than those of the mainland generally are, and sell at a higher price.

The sheep are also very small, and of all colours. They are something like those mentioned as constituting Jacob's flock; they are indeed ring-streaked, spotted, and speckled. Many of them piebald, flaked black and white, and of a fine chocolate colour, &c. The wool is in many cases, exquisitely fine. I shall have occasion to mention this afterwards. While I was on the island in the summer of 1826, there was scarcely any mutton to be had, as the sheep had not yet recovered their flesh after their winter starvation. The lamb was not fat but exceedingly delicate; the Shetland lamb would be a delicacy even in England.

The swine is rather a rare animal in every part of Shetland where I have been; but there is a species of this animal which I have met with tethered on the hills, of a singularly fierce aspect, and wild enough in its manners. I saw, what I had heard of before, though I doubted the fact, that the Shetland pigs yielded wool, out of which they made stockings and gloves, and from its other hair or bristles ropes and various cordage are manufactured. These accounts may be exaggerated, but I saw several with a very thick wool* from their

* A sample of this wool was brought to England both by Dr. Clarke and by the writer of this note, taken by each from the shoulders of the animal.—EDITOR.

heads, down to their shoulders, while their back was thick set with bristles, like the wild boar. Swine's flesh is very little used; even ham is scarce, for what they call ham is the round of their small cow, cured in the ham manner. I have not spoken to a Shetlander who did not express abhorrence at swine's flesh.

There are no goats in these islands, no hare, and few rabbits. The otter, which is an amphibious animal, is not rare: one of our friends shot one while I was there, pulled the whole body out of the skin, and in a very dexterous manner, stuffed it well, and made me a present of it.

The poultry of Shetland are like those in other countries, but without that variety of colour. I saw scarcely any but grey hens, &c. But every animal here is considerably smaller than in either England or Scotland. Hens, if well fed, will lay an egg every day, or two days together, and then omit one, for about three weeks; then they stop for some time, and begin again; and thus lay many eggs, which, though useful to the poor peasantry, sell for little. I have not known any higher than threepence per dozen, even in Lerwick, whether they are brought from the distance of twenty, twenty-five, and even thirty miles.

4. *Mode of living.* Respecting this I need say little. It affords little variety, and differs little from that of other islanders. The fishing of cod and ling is the staple employment, and the source whence the Shetlanders derive their principal support. The fishing season commences with the month of June, and lasts to about the end of July or August, if the weather be fine. This is called the *far haäf fishing*; haäf signifies a place of fishing; and after this, they fish near their homes, and continue it even through the winter, when the weather will permit.

While the men are engaged in the fishery, and the things connected with it, the women cultivate the ground; all this labour generally devolves on them; they dig, win, and carry the turf from the bogs on the hills, &c., and prepare manure for the future crops of potatoes, oats, &c. In the fine season, the younger women cut the tang or sea weed, which after having

dried, they burn into kelp. In the winter, they have often to carry home the peat from the hills, &c., where it was stacked; and this they do in the kishey basket, on their backs. This is a very laborious part of the female drudgery. The women are in fact, the only agriculturalists in the Shetlands. They spin also, and knit; and from the woollen yarn spun thus, they make stockings, cloth, and blankets for the family consumption, while the men employ themselves in their different handicrafts, and in preparing for the summer's fishery.

I have already referred to the fineness of their wool, and here I should add the exquisite delicacy of their knitting. I have purchased large men's stockings, so very fine that any one of them might be very easily drawn through a small gold ring: I met with one pair of ladies' stockings, exposed to ordinary sale, the threads of which consisted of three strands, and the pair together, I myself, in presence of several people, drew easily through a gold ring of a very moderate size! Yet these very hose were not manufactured to be exhibited as an ornament, or for curiosity, but for real use. Gloves, mittins, &c., are manufactured in the same way, and with the same art and delicacy.

5. *Relation between landlord and tenant.* On this subject, I shall say but little, though I understand it very well. I have taken some pains to inquire on the spot largely into what is called the vassalage of the common people. That a change might be introduced as profitable to the landlord as the tenant, I am fully satisfied: on the present system of letting the lands, and employing the peasantry or male population; there is an evil which operates greatly against the interests of both orders. There are many judicious observations made by Dr. Edmonston in his history of the Zetland Isles above referred to, which are worthy the most serious consideration of all who wish fairly to study this question; and, although he appears to lean to the side of the heritors or landowners, yet there is so much candour and ability displayed in treating the subject, that at once show any man of sense, that something of much importance remains to be done to amend the state of

the common people, while at the same time the interest of the heritors may be bettered in the same proportion that the peasantry is benefitted.

6. *Food, mode of cooking, &c.* There is so little in these things that falls in with the plan of these general observations, that I may be well excused in passing them over. A species of coarse bread called *burstin bruny* made of ground bere dried in a pot over the fire, and baked on the gridiron, is in general use among the poor. It has been represented as a very miserable kind of nutriment. I do not say there may not be a great variety in the quality and manner of preparation of this bread; but though it cannot be said to be very delicate, yet I have eaten of it, not only with a degree of satisfaction, but with relish. I believe it to be both wholesome and nutritive; and with this and some good fresh fish, such as Pierz or codling, haddock, skate, or sillock, any man may live out his days and be strong to labour. The sillock (called *cudding* in Ireland, and *cuddy* in Scotland; when a year old is called *piltock*, which is the *glashin* of Ireland; then the *sethe*, which is the Irish *greylord* or *polluck*: and the *gavus carbonarius*, or coal fish is that in which they all issue,) is very plentiful, and affords a fine oil for the winter lamp.

The bland which is a kind of preserved whey, I could never meet with in Shetland; though I have inquired for it in different places. It is preserved throughout the winter, and is said to be at once wholesome and palatable. The manner of preparing this beverage is the following: they take the milk of twenty-four hours, and add it to half as much lukewarm water; they then churn it, and after the butter is taken clean off, they add an equal quantity of boiling water, and stirring it a little to mix the whole, they let it cool, and then bung it up close in a barrel for use. It appears to go through a certain measure of the vinous fermentation, for it acquires a pleasant acidity, and is drawn off for family consumption in the same manner as table beer.

We are not to suppose that the common people have no other kind of bread, than the *burstin bruny*, described above; they have both oaten and barley bread, which differs from the above in being made from grain dried on

a kiln ; and consequently much less parched than that called burstin bruny.

Among the bettermost kind of people, I have met with what is called bannock ; this is only flour and water, with a little salt formed into the consistency of dough, made into cakes, baked on the gridiron, and eaten with or without butter or milk, when it is hot. I have eaten of it when cold, and found it in both states very good. But the bannock is seldom used among the poor ; for fine flour is too dear, and it requires too much time and too much flour to make it. Yet they often make the same kind of bread out of their common barley or bere meal.

7. *Dress.* On this it may be observed, that the fishermen in general have a dress peculiar to themselves. It is made of sheep skins tanned with the juice of a small herb of the *tormentaria* kind, which grows on the mountains, and is distinguished by its pretty yellow flower : on their heads they generally wear a woollen night cap, knit with thread of various colours.

I have seen several, both men and women, having their feet shod with what is called rivelings ; these are made of raw seal, cow or ox hide untanned, with the hair on ; and so stitched up as to embrace the foot, to which it is attached by several rounds of cord about the ancle.

The women, in general, wear a bed gown and petticoat, and almost universally go without bonnets, or any other covering to the head, except a cap or handkerchief.

Most of the young women wear their own hair, neatly put up with a comb, and in such a way as to have a very graceful appearance. As to females of higher condition, their dress is nearly the same as that worn by those of the same quality in England or Scotland.

On the Sabbath day, all are neat and clean ; the young women, who are servants, rarely wear shoes and stockings on the week days ; but on the Sabbath, at public worship, all are decently clothed and shod ; at least their best is put on, and in their best order.

There is a peculiarity in making their beds, which I have seen nowhere but in Shetland. They take the pillows, and place them at the foot, exactly as the bolster

is placed at the head, covering them with the quilt in the same manner. This has rather an odd appearance, making the bed look as if double. In the evening, the pillows are removed to their proper places, and the beds spread down as in England. A description of the cupboard or box bed, may here be omitted, as it will be found in some of the subsequent pages.

8. *Industry, economy, &c.* I have heard it stated that the Shetlanders are not industrious: let us consider this subject dispassionately. To be industrious, the peasant must have the means of industry, and the materials on which he is to exercise the industrious spirit, but these, in the order of providence, are scantily provided for the peasantry of Shetland. That they would be equally industrious as their Scottish neighbours, if they had the same advantages, I have no doubt. Ingenuity can be of little avail where there is no variety of employment, nor even the possibility of any. Fishing and knitting are the chief employments, and these scarcely ever vary. That they are industrious as far as they have means or excitements, I am fully satisfied. I do not think that their detractors could prove that the men ever lose a fish through idleness; or the women the sale of a pair of stockings or gloves through indolence or unthriftiness. I have seen the women carry heavy loads on their backs, in their kisheys for many miles, and yet knit all the way. When they come out to flit their tethered cows, they bring their knitting in their hands, and keep working to and from the tethering place. I have seen them also walk the streets of Lerwick, with their burdens on their backs, while their fingers were diligently exercised in the same way. Greater evidences of industry, considering the scantiness of their means, I have not seen in any country.

I have many apologies to make for a deficit in cleanliness in the houses and persons of the poor. Their dwellings in general are not even cottages, but hovels of the most wretched construction, and absolutely incapable of being kept clean; and as there are no chimneys, the fire-place being generally in the centre, the smoke diffuses itself every where, affecting the eyes, abusing the few articles of furniture, and all the clothing of the

miserable inhabitants. To be clean is impossible in such circumstances; and it is no wonder if the present unchangeable necessity should have produced habits, which probably would never have existed had their circumstances been different. This apology does not, however, extend to those in better circumstances, who are habitually negligent either in their habits or their houses. I will refer only to one kind of convenience necessary to the comfort of any family visiting La Maison D'Aisance.* I have travelled many miles, scores indeed, without being able to meet with a place of this kind, where I had a right to expect such conveniencies. Such negligence should have no apologists.

9. *Secular state.* I have said but little concerning the poverty of the people. We must not judge of the state of three-fourths of the Shetlanders from the appearance, and indeed actual state of the people of Lerwick. This being the only port in these islands, the only place of exports and imports; the chief inhabitants are rich, and the people in general, well fed and clothed.

The necessaries, and even comforts of life abound here, and want appears not to be known. But it is far otherwise with the inhabitants of the country; they are ill fed, worse clothed, and most wretchedly lodged. Their habitations, as has been observed, for they can neither be called houses, cottages, nor cabins, but places to dwell in—hovels of the most uncomfortable kind, present a most miserable spectacle. They are in every degree unhealthy; so small, ill constructed, and without made floors, that it is impossible to keep either them clean, or the persons or goods they contain.

I have visited several of what they call towns that is, (three or more of such dwellings as the above, united in one place,) and I never beheld any dwellings more

* A rather odd circumstance took place on Dr. Clarke's first visit to the islands, to which he refers in his journal. While he was at Walls, he saw the wreck of a boat lying on the shore of the Vaa. This he cut in two, and erected it with his own hands in the neighbourhood of one of the dwellings; jocularly pointing the writer to it, on his second voyage, as the first and only one erected in the island.—EDITOR.

wretched. No description could have given me a correct idea of what I have myself seen.

They have not employment through the principal part of the year, six months at least in which the severity of the weather and the tempestuousness of the seas, prevent them from following their maritime occupations; and the wages are extremely low. On the spot, and on the best districts in Mainland, Lerwick, and Tingwall excepted, I had the following facts stated to me, and my eyes had too much proof of their veracity.

The wages of a young man in the prime of life, is from four to six shillings for the winter quarter; in the spring quarter, from eight to ten shillings; in the summer quarter, if he goes to sea he gets from £2 to £3— if he stay to work on the shore, thirty shillings. The wages for Greenland has been much higher during the war, than at present. It is now from eighteen to forty shillings per month, besides an allowance of from five to ten shillings for every whale of a particular size, or from sixpence to one shilling and sixpence per ton of oil.

The wages for young women are five, six, and scarcely ever more than eight shillings per quarter, except where a few of the lairds give ten shillings per quarter to indoor servants. Is it any wonder then, that with such wages, very few of the men or women can afford to wear shoes? In the depth of winter they must go bare-foot, and those who do not, have clouts stitched to contain the foot, and tied round the ancles with strings, or the rivelings above mentioned. Both these defences for the feet I have often seen.

Few children have either shirts or shift; shoes they seldom have, and as seldom hats or caps; nor are they better covered by night than by day; all lie on straw, and it is not an uncommon case to see very little clothes, sometimes none. The following fact came under my own notice. A man, his wife, and three children, had not a blanket in his cottage; some kind persons had given him an old rugg, in which his wife and self wrapped themselves, and had a light straw mat to cover themselves; the three children crept into the one petticoat of the poor mother, and thus all lay among the

straw ; and thus they lay during the whole of the winter of 1826 ! When I marvelled at this, I was told that this was but one out of a thousand similar cases. It would be a sin against the reader's feelings, if I could not say, that this poor family was clothed, and furnished with bed-clothes for the approaching winter. Many others, in similar cases, have also been relieved. In a word, I may say, as far as I have seen, and as far as I have heard from the best informed, and most respectable people, the poverty of the Shetland cottager is indescribable. Their dwellings, their clothing, their beds, their furniture, and their food, are all poor, and in general, extremely poor.

The greatest blessing, next to religion, would be to give the Shetlanders some employment ; for, fishing excepted, they have scarcely any by which they can earn a single shilling. The fishing lasts but about three months, June, July, and August. To the inhabitants, the rest of the year is nearly profitless. The only manufacture in the islands, is that of knitting stockings, gloves, and night caps, already mentioned, which might be carried on to a much greater extent, provided a regular and certain vend could be procured. They have the finest wool, and knit the finest stockings in the world ; but as there is little or no regular vend for the manufacture, the breed of sheep is not encouraged.

There has a tobacco manufactory been lately established at Lerwick, but it is on a small scale, and can employ only a few boys.

I learn that some years ago there was a good deal of fine split straw for bonnets, platted in Shetland, and it was allowed to be exceedingly well done ; but at present little of this work is carried on. Boys and girls have nothing to do, and yet I think it would not be impossible to find them work. Perhaps an extended cultivation of the soil would contribute very much to this.

But twine-spinning and making fishing-lines might be set on foot in the Island ; bread bags and canvas might be manufactured cheap in Shetland : in a word, anything to give them employment ; and, most certainly, something might be done in this way. Give the Shetlander mental cultivation, and he will prize it ; true re-

ligion, and he will retain it. Any thing by which he can provide honest bread, and he will labour at it.

It is hard and foolish to find fault with his bad economy and want of industry, when he has neither property nor means, nor any thing to work on. The Shetlander would be industrious if he had any regular employment; but industry never did exist where there was not labour, no manufactures, nothing on which industry can be employed. Let us hope that the time is not far distant, when Shetland will be able to export its own manufactures, and bring them to a profitable market; and if obliged to import the raw material, send it back manufactured, both to their credit and profit.

I have but one word (so far as these general observations are concerned) more to speak, in behalf of those Islanders; and this on the subject of the employment of the population, and improvement of the country.

In all the Shetland Isles there is not one public road of any kind, except about four or five miles between Lerwick and Tingwall; nor is there any thing that can justly be called a path way or foot road. In passing from place to place, over rocks, precipices, bogs, swamps, &c., the traveller is obliged to wind his way circuitously, to his great loss of time, wear and tear of clothes, and great bodily fatigue. Thus their little commerce with each other is greatly hindered; and because of the impassableness of the mountainous hills and swamps in winter, almost all intercourse is prevented. But this, bad as it may be considered, is little when compared with the inconvenience which the inhabitants experience in endeavouring to get to their places of public worship. As there are no roads, the aged and infirm are in general precluded during nearly half the year from the public ordinances of God. The islands are thinly inhabited, and the population being dispersed over a great surface of wild and trackless country, thousands of them must necessarily be many miles from the parish kirk and other places of worship, this I have myself noticed in several places.

I may here state some of the indisputable advantages which would result from the existence of public roads through these islands.

1. The transport of goods would become easy, as in this case light carts, suiting their small poneys, may be constructed at a small expense, and thus, the degrading slavery of the women mitigated; who as things now stand, are obliged to carry on their backs, peats from the hills, the harvest from the fields, their butter, milk, eggs, young calves, sheep, &c.. from their dwellings to the market.

It is true, some make use of the poney, especially in the vicinity of Lerwick, where the four miles of road already mentioned, is to be found; but in general, the poor women are obliged to carry all upon their backs, six, ten, twenty, and thirty miles, when, if there were a public road, one-third, in some cases one-half of the length might be saved; and several of the little farmers would put their wares upon one cart, and thus save expenses.

2. The Islanders, if they had the advantage of public roads, could provide manure more easily, when they are now obliged to carry from a great distance; and in consequence, they would be induced to till more ground for the increase of crops; and thus the inhabitants would be less dependant on foreign support. As matters now stand, it is only the coasts of the different islands that are cultivated. There is scarcely any cultivation in the interior, which is now almost totally neglected; they must keep within reach of the sea where they can employ their boats.

3. Thus, provision would be made for an increase of inhabitants. On this point an intelligent individual belonging to the country, writes: "The Islands, in place of sustaining a population of something more than 26,000 souls as at present, might soon be made capable of supplying 50,000, or even 100,000, for the fisheries are capable of being carried on to an indefinite extent, and if there was cultivated land to supply the demand for it, the population would go on to increase with an amazing rapidity. As matters are, it has been rapidly on the increase for the last twenty-five years, but unless more land is brought into cultivation, it is impossible that it can continue to do so much longer,"

4. *Intercourse* between the different parishes and

little villages, so called, being made easy, which at present is but barely practicable, a better state of neighbourhood, would become more politically and socially united.

5. The raw material for different manufactories which might be set up, and which which would be imported to Lerwick, could then be easily transported to the different parts of Mainland, and to the other Islands; and the manufactured article as easily returned to Lerwick or other places, in order to be exported to Scotland and England, or to a foreign part.

6. Had the people the advantage that public roads would infallibly produce, they would soon, from the general improvement of the country, be able to provide themselves with more comfortable dwellings, and get several of the conveniencies of life, of which they are now destitute.

7. A vast proportion of the male population would annually get employment on those roads, and thus fill up profitably those months in which they cannot carry on their fisheries, and in which they have now scarcely any thing to do.

8. Even on a grand government scale, roads might be constructed for comparatively little expense. The materials are every where in abundance; and labour is cheap beyond any thing of this kind I have ever seen in any country.

9. The Shetland character will be improved. A new stimulus will be given to their physical and moral powers; and that apathy which has been generated by the impossibility hitherto manifested of bettering their condition by any further exertions, will be removed, and a new action spring from this stimulus, which growing prosperity will continue to sustain.

10. Should Britain ever be obliged to defend itself, which is far from improbable, against the aggressions of the northern powers; these islands, through all their interior, being thus accessible by the public roads here projected, and communicating with the coasts in all directions, would be of the greatest consequence to the empire. As the islands afford bays and creeks of great magnitude, where a great fleet might at any time ride,

and be in a few hours from Bressay Sound, or from Balta Sound, in Unst, at Bergen in Norway; for the whole of the population could on a short notice, by means of this intercourse be able to co-operate with the fleet.* Such will be some of the advantages of public roads in Zetland.

Since writing the above, I have seen Dr. Hibbert's description of the Shetland Isles; of the four mile road between Lerwick and Scalloway, over which I have travelled, and of which I have already spoken, he says, "The execution is attributable to two private gentlemen who several years ago formed this communication from Lerwick to their estates." He speaks in a pleasant, but rather sceptical manner of the "*Lares vials*, whom the agricultural society of this country are invoking, as meditating another march as far south as Fladabister; as far west as Weisdale; and as far north as Yell Sound;" and adds, "that it is pleasant to contemplate, in the very distant perspective of two or three centuries, (when the resources of Shetland for its fisheries may be better known) the gradual effects which will be produced by the new roads which are intended to connect different parts of the country. The little Shelties loaded on each side, with ponies or cassies (kisheys) may give place to heavy draught horses imported from Lothian, and dragging behind them a ponderous car. Along the new line of road, convenient quays may adorn the numerous voes which intersect the islands; at length may arise populous towns, when new and more expensive communications between them will be projected. Such is the dream which may be excited by the solitary paved road of four miles that leads to Lerwick." Hibbert's description, p.

* This political view of the subject is of importance. The fisheries are an excellent nursery for seamen, many of whom enter the naval service of the country, where they are not only highly prized as expert seamen, which they soon become from their previously acquired sea-faring habits, but likewise for their uniform, sober, steady conduct. Upwards of two thousand voluntarily entered the navy during the last war, besides many that were impressed. In addition to these, between four and five hundred enlisted into the army.—EDITOR.

279. I grant that if this measure never becomes a government measure, we may laugh with Dr. H. at the idea of such roads being executed by the inhabitants of Hialtland : but for government it would be an easy task, and perhaps, no part of the public money could be more effectually or more usefully applied.*

* From a MS., written by a Zetlander, entitled "Remarks on the Zetland Islands, in reference to Roads," a sober and sensible extract or two may be made ; and though, glancing at some of the advantages contemplated by Dr. Clarke will furnish an excellent supplement to what he has advanced.

"All," says the writer, "are convinced of the great utility of roads, and many would willingly contribute, as far as their means would enable them, towards the making of such as should be deemed necessary ; but the undertaking is altogether too great for any means which might be procured in the Islands, and such as never can be attempted unless powerful aid is obtained elsewhere.

A road from the southern extremity of the mainland to Yell Sound, would first be necessary, after which it might be carried into the parishes of Walls and Northmavine, and the other parishes in eachside.

"It has occurred, very properly, that the first step in the business is the laying off of a proper line of road, and in order to try what this could be done for, advantage was taken of the accidental presence of a professional gentleman, under whose direction a line of road was surveyed, and marked off from Lerwick to Weisdale Voe, a distance of about eleven miles. This survey cost £50, and was understood to have been done out of favour for about one half what is usually paid in such cases. No correct estimate was formed of what the making of the road would cost, but according to a rough guess, it was understood that the probable expense would not be less than from £400 to £500 per mile. The experiment, however, showed that the expense of surveying alone was no trifling matter.

"By the general laws of Scotland, applicable to the subject of roads, the Commissioners of supply, and Justices of peace are empowered to convene the inhabitants of their respective counties, six days in the year, three in summer, and three in autumn, for the purpose of repairing bridges and highways. But this law rather supposes the existence of roads already made than the creation of new ones ; and, though inadequate of itself for the latter purpose, yet if roads were once formed there is no doubt it would prove extremely useful in keeping them in repair.

"The description of road spoken of above, is of course the common turnpike-roads in use in England and Scotland ; but a much less expensive description of road might serve in Zetland, where

11. *The language of the Hialtlanders.* It is supposed by many to be the language spoken by the Danish, Norwegian, or some such people.

heavy cattle and carriages would not be required. The roads about Lerwick, and that leading from Lerwick to the parish of Tingwall, are examples of what are meant.

“These, on an average, may have cost about a shilling the running yard, and though constructed in a comparative slight manner, as may be supposed, are easily kept in repair, and are found to answer extremely well for every purpose almost, that could be wished. No doubt, situations would occur where an additional expense would be required, but upon the whole, it may perhaps be safely affirmed that roads might be made through the mainland of Zetland, of the description here alluded to, and, if about fifteen or sixteen feet wide, for about a shilling or fifteen pence the running yard, or from £90 to £100 or £110 per mile. But this must be understood as exclusive of tools, and the expense of erecting bridges where necessary, which, of course, would be considerable.

“Could money be raised to build bridges, purchase tools, pay overseers, and assist in making the road, the labour of the inhabitants, (or “statute labour,” as it is termed,) called out under authority of the before-mentioned law, and judiciously applied, would do much to accomplish the rest. The lower orders of Zetlanders have not much work upon their hands at certain periods of the year, and it could be no great hardship upon them to come and work six days at the road, especially when they were to reap the chief benefit from it.

“But it is obvious that the laying off a proper line of road is the first thing that is necessary, as whatever should be afterwards done upon that line would be so much gained; whereas, to set to work upon an improper line, would be a useless waste of money and labour. An approved line of road once established, in place of beginning at an end and going on gradually, each parish should be obliged to make the portion of road lying within its own limits, and the whole thus going on together, the work would be easily and expeditiously carried through. The formation of bridges, and carrying the road through places in the line which were deemed the most impassable, would necessarily occupy their attention first, after which, the less difficult places could be filled as circumstances might allow.

“Any friend of Zetland who should be instrumental in procuring these advantages for Zetland, would confer the greatest benefit upon it, in a public point of view, that it is possible to confer upon any country, or Christian people. Their trade would be extended, their lands improved, and it would effect their emancipation from a variety of hardships and distresses, as well as diminish, in no or-

After these general observations on the Islands, &c., I proceed to give the reader some information, on,

V. THE STATE OF RELIGION.

Their religion was most probably, in the beginning, like that of all the northern nations. They worshipped the sun, the moon, and the earth, and the heavenly bodies in general, and in process of time their most remarkable and fortunate leaders, such as Odea, his wife Freya or Friga, and others of that family. The religion of these northern or Scandinavian nations may be found in the Edda, and in comments upon that singular work. See also *Heimskringla*, &c. But about the close of the

dinary degree, the numerous chances for the loss of property and life, to which they are continually and unavoidably exposed by the present system of transport and travelling over the dangerous friths and seas which constantly environ these shores.

“£10,000 or £15,000 for such a purpose, would be but like a drop in the bucket compared with the vast sums which have been expended by government in making roads, bridges, and canals, and building colleges in the continent of Scotland. Large sums of public money have likewise been expended in improving harbours and building quays in many places, both in the continent and Western Isles of Scotland, and even in the Orkneys, while not a shilling has ever been granted for the improvement of Zetland, though it is contributing equally to the support of the state in proportion to its means, with any other part of this country.

“It was once intended to obtain an act of parliament for commuting the statute labour into a money payment, which would have been worth from £200 or £300, a sum it could not afford. To obtain liberty even to bring this matter in as a public bill, would be of great service.

“It is understood by the writer of this memoir, that the late William Erskine, one of the senators of the college of Justice, mentioned the subject of roads in Zetland, while he was sheriff deputy of the county, to Lord Melville, who gave it a favourable reception. But it is very obvious that it has never hitherto been pressed through the proper channel with that zeal and perseverance that could ensure success to the measure. Perhaps the time may not now be far off when an end so desirable and beneficial to such a valuable portion of the British empire, may be attained.

“*Lerwick, Dec. 5, 1826.*

W. S.”

It may be added, that Dr. Clarke had resolved to address the Duke of Sussex and other influential characters, upon the subject, with a view to interest them in it; but this, with other benevolent projects, as the writer had opportunity of knowing, fell through, in consequence of his unexpected removal.—EDITOR.

tenth century, Olous Friguessin, king of Norway, having received the Christian faith in a visit to England, was so enamoured of its excellency, though he knew little of its nature, that he was determined to propagate it even by his sword, where entreaty or argument might fail.

In this spirit he visited the Orkneys, and obliged Sigūrd, its earl, to embrace Christianity or forfeit his life, have his son Hūndrūs massacred before his eyes, to whose breast he applied his dagger, and all his subjects put to the sword who should refuse. The earl, too weak to resist, obeyed, and thus the Orkneys, and immediately after, the Shetlanders, were induced to profess themselves Christians. It is said that the first person commissioned by Olous to baptize the pagans of Hialtland, was Sigismund Brettison, a famous man from the Faroe Isles, who has been celebrated as a hero, by the Scalds, in several odes.

These two groups of Islands became one bishoprick. The first protestant bishop of these islands was Adam Bothwell, the person who married Mary, Queen of Scots to James Hepburn; and on the death of the ill-fated queen, the same prelate inaugurated her son, James VI., of Scotland, and afterwards James I., of England.

Their situation at present is this. The islands, as observed above, are divided into twelve ministries, each superintended by a clergyman of the kirk of Scotland; the whole forming one Presbytery, under the general assembly of that church. The mode of worship and ecclesiastical government are the same as in Scotland, and the doctrine Calvinistic. To each kirk there is generally added a manse, (mansio) the clergyman's dwelling; and also a glebe or portion of land. The tiends or tythes I must leave to the persons who have written professedly on that subject. They fall not directly in my way, at present; and it is a subject with which I do not like to meddle.

From the census of 1824, we find that every clergyman has, on an average, 2000 souls to watch over, and give account to God for; and this population is scattered over a group of ragged islands, extending from south to north, about 75 miles, and from four to thirty miles in breadth, without including the outskeries on the east,

the Fair Island on the south, and Foula on the west. Indeed the whole land seems to be only fractions of the northern continent, or of one great island torn into strips and patches by some extraordinary convulsion of nature.

To these may be added, that these islands are situated in the tempestuous and dangerous seas, liable to sudden storms, which rise as unexpectedly as they are fierce and overwhelming: and hence the extra loss of male life.

With these considerations, I am persuaded every intelligent reader will, and it accords with my own knowledge, that the most intelligent of the inhabitants of Zetland themselves, do unite with me in concluding that this spiritual provision for those souls, is inadequate. Twelve ministers for 26,000 souls in such circumstances! Double the number picked out of all the churches of God would not be sufficient to exhort, instruct, gather in, watch over, feed, and build up in the things of God, such a population, in such circumstances, natural, moral, and civil, as the Zetland Isles and its inhabitants are found.

The island of Mainland, which is much larger than all the rest put together, is divided into eight ministries, having 15,175 inhabitants; to one or other of which, the contiguous little isles belong. Yell and Fetlar, having 2,462 inhabitants, make three ministries; and Unst, having 2,400, one. The names and population of the smaller island have been already given.

In some of these islands the preaching is regular; particularly on the island of Mainland, and its parochial divisions—in the different divisions of Yell, and in the large island of Unst. In several of the small islands, there is occasional preaching; others have no regular services, but the people are expected to attend at the head place of the ministry.

The islands that have occasional preaching, are the following:

Foula, Fair Isle, and the Skerries, should be visited by the minister once in the year: the clergyman to stop in them one Sabbath, and a day or two before or after.

Papa Stour should receive from eight to ten sermons yearly.

Whalsea should have a sermon every third Sunday ; but such is the tempestuous nature of the sound, that the minister is often detained two or three months from them in the winter.

Burra should have a sermon once a fortnight ; but, from the ill health of their minister, they are often two or three months without one.

North Yell should have a sermon once in the fortnight ; but they are sometimes without one two or three months together—as the minister lives in the island of Fetlar, and the sound is wide, and dangerous to cross, except when the weather is fine.

There are many islands which have no preaching.

Muckle Row, which has 130 inhabitants, has no preaching. It is four miles from the side of the sound to the nearest kirk ; and five or six miles from the south end of the island.

Troudra, which has 100 souls, has no preaching ; nor have any others of the small islands, except those specified above.

In South Yell, which contains 834 inhabitants, there should be a kirk, but there has been none for these twenty years past.

From West Sandwick, south, round to East Yell, there are at least 700 inhabitants, who are from four to eight miles distant from the kirk ; and there is no road, or what is very bad.

In North Yell, there are about 800 inhabitants ; a part of whom are four or five miles distant from the kirk ; the clergyman of which lives in the island of Fetlar ; and, from the dangerous sound already mentioned, they have not more than from twelve to sixteen sermons during the year.

Unst is said to contain now 2,800 inhabitants. The kirk is in the midst of the islands, and will seat about 800 of its population : and 1,500 of the people are distant from the kirk, from three to five miles. Indeed, I have been assured of the fact, that there are 600 people who are from eight to twelve miles distant from the

kirk! In each of these places, there are scores of aged, sick, and infirm people, who can never attend the kirk.

But I cannot conclude this letter better, than by inserting a letter which I have lately received from a gentleman in Zetland, though I have, in what is already written of this tract, given the substance of it:

“When you consider that the Shetland Isles contain about 26,000 souls—that they are divided into twenty-eight (should be thirty) parishes, and these into twelve ministries—that twelve clergymen only are provided by the Scottish Establishment for the spiritual instruction of this population, the inadequacy of the provision will be at once evident.”

Let us come to a few particulars.—The number of isles, comprising the Shetland group, exceeds 100: of these, thirty-four are inhabited: only five are favoured with the residence of their ministers, and with regular preaching. There are eight on the Mainland: one in Yell, one in Unst, one in Fetlar, and one in Bressay. Five other islands, very populous; viz., Fair Isle, Burra (east), Foula, Papa Stour, and Whalsea, have preaching sometimes, though seldom: in the winter half of the year, they are neglected in part almost unavoidably, being inaccessible on account of their distance from Mainland, the sounds being for weeks impassable; and even in the summer months, they cannot have regular preaching.

Papa Stour, which belongs to the parish of Walls; and Whalsea, which belongs to Nesting, cannot have preaching oftener than once in three weeks, the ministers having two other kirks to supply; and if bad weather occurs, which is far from being an uncommon case, it may be four, five, or six weeks, before these islands have a visit from their ministers.

Fair Isle, and Foula, ought to be visited once a year; but even this scanty supply is not always afforded: the former, consisting of 322 inhabitants, was visited last year; but they had not had a sermon from their minister for the three preceding years!

The remaining twenty-four islands, inhabited by numbers of immortal souls, are never visited! There are

the isles afar off on the sea, yet waiting for the Law of the Lord.

The distance of many places from the kirks, with the badness of the roads, especially in the winter, render it morally impossible for numbers to hear the word of life. In the island of Yell, which is twenty miles long, there is but one church in which there is regular preaching. In the parish of Northmavine, sixteen miles long, the people that live in the north part, where the inhabitants are very numerous, must, in going to and returning from the kirk, travel between twenty and thirty miles to attend divine worship!

In Delting, many must travel the same distance.

The ministry of Tingwall, includes no less than three parishes: Tingwall, Weisdale, and Whiteness, with a population of upwards of 2,300 souls. In Weisdale, where there are upwards of 600 inhabitants, there is no kirk; and the clergyman has been obliged to preach in Tingwall and Whiteness alternately, till lately he has got an assistant. The people, therefore, of Weisdale, who dwell on the Aithsting side, must travel over difficult hills, and cross a sound, in order to attend public worship at Whiteness.

The parish of Bressay, Burra, and Quarff, includes five islands, most unhappily disjoined; two, Bressay and Noss, being on the eastern side of the Mainland; and Burra, House, and Havera, being on the west. There is a kirk in Burra, but it is seldom visited; and one in Bressay. There is none in the other isles, and none at Quarff. In Burra, there are 360 souls; in House, 160; and in Quarff, 240. Now, to go from West Burra to the parish kirk, in Bressay, one must cross three sounds and two islands, which is impracticable.

The ministry, from the south of Mainland up to Quarff, like that of Tingwall, includes three parishes: Dunrossness, Sandwick, and Cummingsburgh: for numerousness of population, and extent of country, this is the most important charge in Shetland: yet, in these three most populous parishes, containing more than 3,800 souls, there are but two kirks, and only one minister, who preaches in these alternately. In fact, there is but this one (very respectable) minister labour-

ing in the vast range of hilly country, nearly from Lerwick to Sumburgh-head, twenty-four miles in a straight course by sea ; but more by land, over the round-backed hills, and circuitous bays. Numbers, therefore, cannot attend the parish kirk in Dunrossness. And though there be occasional reading by the parochial schoolmasters, yet it must be evident, that thousands of souls throughout these islands must be in a state of spiritual destitution ; and that the established clergy must be utterly unable, for the reasons already assigned, to supply the spiritual wants of this numerous and extensive population.

From the very narrow circumstances of the great majority of the people of Shetland, they are utterly unable to erect chapels, and maintain the requisite number of ministers ; and must, therefore, be indebted to their opulent Christian friends, to furnish them with places of worship ; and ministers to declare to them those words by which they may be saved. And it is to be hoped, that this interesting people in these distant isles, who are indeed literally and spiritually poor, will be the objects of the increasing liberality of the friends of God and man in England.

Thus it appears, that every clergyman, on an average, has upwards of 2,000 souls to instruct, scattered over a vast tract of land, marshy, mountainous, rocky, &c., where there are no roads, and no conveniences for travelling ; to say nothing of the various isles, some of them lying at a considerable distance from the Mainland, situated in dangerous and uncertain seas. The consequence is, the majority of the people are badly supplied with the means of spiritual instruction. Some of the parishes, and the islands, get one sermon in the month ; others only one in twelve months ; and some of them are never visited by the ministers. In several of the islands, the clergyman is not expected to attend, except in the summer ; and should the weather be foul at the time fixed for the clergyman's visitation, the spiritual supply fails for the whole year : this has been often the case ; and in consequence of this, the Fair Isle, which lies twenty-four miles from Sumburgh Head, the nearest point of the Shetland Isles, has not had one visit from

the clergymen for the three last years! so that a population of 322 souls have not, for that time, heard the word of God preached, except in a visit of ten days paid to them by Mr. Lewis, one of the Methodist missionaries."

We have now seen the inadequate supply appointed by the Scottish Establishment for these islands—twelve ministers for upwards of 26,000 souls! spread over a tract of lands, nearly equal in extent to the Dutch provinces; and every where presenting great difficulties to the regular visitant, as well as to the occasional traveller; if, therefore, these twelve ministers were as righteous in their lives, as holy in their hearts, as indefatigable in their labours, and as pure in their doctrine, as the twelve apostles, they would still be an insufficient supply for the spiritual wants of these islands. Nor does it appear, that they have had any more efficient help since the Reformation; and what they had before from the Orkney Bishop, and his clergy, was still less work. Their great distance from England has served to keep them out of sight; the poverty of the lower class, and the limited means of the Scottish Establishment, have prevented them from getting a large supply.

Even the unprecedented zeal of British Christians, which has induced them to carry Bibles, and send missionaries, to the most distant nations of the earth, has not taken into its view the islands of the northern ocean. At an immense expense, missionaries have been sent to our antipodes in New Zealand, which is but barely capable of spiritual cultivation, while the destitute Shetlanders, our naturalized countrymen, who are capable of the highest improvement, have been neglected or forgotten. Men, full of faith and of the Holy Ghost, have ventured to, and sacrificed their lives in carrying the gospel to the burning south, and to most parts of the Torrid Zone, but the frozen north has been generally passed by, as if no lands in or near the Arctic Circle had been found on the map of the globe.

It is true, it may have been presumed that Scotland, which has been long the land of Bibles, and many of whose ministers have been first in Europe, could have no place within its spiritual jurisdiction, that could be

neglected. The fact however is, as stated above, that 26,145 souls have only twelve ministers to watch over them; and, in such circumstances, that many seldom or never saw their teacher; and, in several cases, the shepherd never saw some parts of his flock. I have accounted for this in the only way I can. But, however it is accounted for, still we must say, the harvest is plenteous, but the labourers are too few; and the friends of the kirk establishment cannot afford to increase the number; and the common people are too poor to provide for more ministers.

Should it now be inquired—What has been done to supply this spiritual deficiency? I can only answer in reference to the people called Methodists:—About the year 1822, a poor Shetlander, who had been in England and elsewhere, and had noticed all the profusion of the bread of life which its highly-favoured inhabitants enjoy, on his return to his native land, witnessing with deep concern the destitute state of his countrymen, in a letter addressed to the Rev. George Marsden, the president for the time being of the Methodists' Conference, stated the fact, and implored spiritual help. Though there was no room to doubt the veracity of the writer, yet, supposing he might have applied to the people in general what was true only of some peculiarly ill-circumstanced part, the president deemed it proper to request one of the preachers, the Rev. Daniel M'Allum, M.D., to visit those islands, and make his report to the ensuing Conference: a more proper person for judgment and discretion could not have been selected. He went; spent a short time in the island of Mainland, visited Yell and Unst, inquired concerning the state of places which he could not visit; and, from what he saw and learnt from the best informed of the inhabitants, on his return, he amply confirmed the account that had been previously received; and earnestly united in requesting the Conference to send two missionaries over to those islands. The Conference agreed, that if any two young men would volunteer their services, they should be sent, and a provision made to afford them the necessaries of life. The Rev. Messrs. Raby and Dunn offered, and were appointed in the year 1822: the former had spent

twelve years as a missionary in the Torrid Zone ; and it was at first feared, that the transition from the Torrid Zone to nearly the Arctic Circle might be too great a trial for his constitution. However, they went, being recommended by the brethren to the grace of God ; and became most emphatically labourers in the Lord's vineyard. Winter and summer they travelled through different parts of the Mainland and several of the islands, exposed to all the inclemencies of the weather, frequently destitute of lodging, and often for several days together without taking off their clothes. Through drought and wet, cold and storm, they travelled from place to place, preaching out of doors and in doors, in all sorts of weather ; visiting from house to house, exhorting the old, instructing the children, setting up schools, and labouring in season and out of season. And God was with them. Many were convinced of sin, and gladly fled to the Saviour of the lost, who was powerfully proclaimed by these apostolic men as the Saviour of the lost. The people believed the report, and they sought and found redemption in his blood, and received the gift of his Spirit to testify with theirs, that they were the sons and daughters of God.

The poor inhabitants flocked from all quarters, travelled many miles in all weather, over hills, mountains, morasses, &c., ill provided against the inclemency of the weather, and gladly standing on the ground, or sitting on the stones, heard often with streaming eyes the glad tidings of reconciliation, through the blood of the Lamb. Their own scanty pittance they gladly divided with the messengers of peace. As to beds, in many places, they had none to divide. The missionaries either sat by their little fires all night, or on a parcel of straw lay on their clothes in outhouses, barns, and other places, scarcely defended from the patting rain, or drifting snow, by the shattered roof above them. But God as mercifully preserved their health, as he gave them success in their labours. It is true, that several gentlemen in the islands, in the true spirit of hospitality, received them into their houses ; and, seeing the grace of God that was with them, bade them God speed, and heartily gave them their countenance and support. And

when they were necessitated to construct buildings in which the poor of the people should hold their religious meetings, these same gentlemen liberally gave the ground on which several of these buildings are erected, and otherways forwarded the work. Think upon them, O my God, for good, according to all that they have done for this people! Among such, it would be injustice not to mention John Scott, Esq., of Melby; Arthur Gifford, Esq., of Busta; Robert Bruce, Esq., of Symbester; Thomas Henry, Esq., of Burrastow; Thomas Edmondston, Esq., of Buness, with several others.

But it may be asked here, By what funds were these missionaries supported—the buildings erected, &c.? In answer, it is almost needless to say, nothing, or almost nothing, could be either expected from or given by the poor islanders, who were the principal objects of this ministry. Dr. Clarke being authorized by the Conference to manage the affairs of this mission, and being president in the year in which the two brethren above-mentioned were appointed to those islands, applied principally at first to his particular friends, who liberally contributed for the support and extension of this infant work. The work increasing, the following year two more, Messrs. Lewis and Lowthian; and in the year 1825, they increased the number to six, their present number. One of these, from the beginning, has been regularly supported from the funds of the connexion at home; and several sums were added from the same quarter, to help to erect the chapel and dwelling-house in Lerwick, and to furnish the said house. But the chief friend to this mission from the beginning was, and is, Robert Scott, Esq., of Pensford, near Bristol, who has wholly provided for one missionary, gave £10 to each chapel and place of worship erected, and many donations besides, to provide furniture for the houses, and to procure indispensable necessaries. The full tale of his beneficence may be told by those whom he has served in the bowels of our Lord Jesus Christ; but at present he will not let his left hand know what his right hand has done.

On the same principle, as the public notices on the magazines will show, other persons have refused to per-

mit their names to appear, though they are contributors of considerable sums. Yet many, while they have honoured the work by their names and donations, have had their names honoured by that very work : all have in return the prayers of hundreds who, through their names, have heard that gospel which has proved the power of God to their salvation ; and the thanksgiving of many has redounded to His glory, who is the bestower of salvation, and the author of all good.

The success already attending this mission is not easily paralleled. This has not consisted in converting men from one creed, or mode of worship, to another, but from the power of sin and Satan to the living God : and hundreds of these give the fullest proof in their conduct of the change which God has wrought in their hearts. By the printed minutes of the last Conference (1826) held in London, the numbers in society were 1,240, beside some hundreds on trial. Besides the spiritual work, the conversion of many hundreds of souls from sin to holiness, four chapels, and a commodious dwelling-house, have been built in the short time since these missions have commenced. But much remains to be done. Chapels are much wanted in different destitute districts, where the largest house will not contain one third of the people who are willing to hear ; and out-of-doors preaching, though often resorted to, is in general impracticable, and often unsafe, because of the inclemency of the weather. Here, then, a great door is opened ; a people that can be got at without much expense or difficulty ; a people that can nearly all read—but so lamentably poor, that they cannot purchase books ; a people who all speak and understand the English language ; a people disposed to hear the word of God !

In order to the establishment and extension of this great work, the means afforded at present must be continued. Though many have given liberally already, there are undoubtedly other benevolent and zealous individuals who would do likewise, if they could see a plain statement of the case : for what real Christian would refuse to assist in sending the ministers of God to the isles which wait for his Law ?

I cannot conclude this particular better, than in the

words of a correspondent, who well knows the state of religious destitution in several of the Shetland Isles—who has marked the labours of the Methodist missionaries, and has witnessed much of the great work which God has done by their means:—"Blessed are our eyes, for they see, and our ears, for they hear! We are privileged to live in a very eventful era: unparalleled efforts are now making in the world, to spread the savour of the knowledge of Christ in every place. The messengers of peace are flying to distant barbarous climes to dispense to perishing millions the bread of eternal life. In the dreary burning deserts of Africa they are promulgating truths which are as the shadow of a great rock in a weary land. In the more easterly regions of the Torrid Zone, their vigorous exertions may be marked, while surrounded by superstition and idolatry. They have entered into the immense shades of America, and have found that those deep solitudes are not impervious to the rays of the Sun of righteousness, while others,

‘ Fir’d by zeal peculiar, now defy
The rage and vigour of the polar sky.’

Towards the support of these foreign missions much has been given, and the sacrifice has been acceptable, and well pleasing to the Lord. There is, however, a part of the missionary field much nearer home, that we think has not been sufficiently cultivated—the Northern Isles, ‘placed far amidst the melancholy main:’ these particularly stand in need of support from British Christians.”

That the British public should be ignorant of the history of many parts of the earth is not to be wondered at; but that they should to the present day be so, of considerable portions of Britain, is strange, though easily accounted for. From this, as well as from the influence of other causes, proceeds the too frequent misrepresentation and depreciation of our fellow-subjects.

In the following particular, I shall endeavour to give the reader, as concisely as possible,

VI. THE CHARACTER OF THE SHETLANDERS.—Should I say on this subject what different historians of these islands have spoken, I should insert some conflicting ac-

counts. Most who write from eye and experience, speak of a people according to the usage they have received among them ; or according as they have been pleased or displeased with the conduct of those with whom they have had most intercourse.

But it should not be forgotten, that such men often make the character they describe. By a morose or satirical conduct, a traveller may offend every person he meets ; and we need not wonder, if ill-nature meets with contempt ; for who will feel it his duty to strive to please him who is continually dissatisfied, finds fault with every thing and person, and then forms a character of a whole population, from the repulsive conduct which he has met with, in the few whom the austerity of his manners has rendered (just for the time, and only him) what his ill-nature has described? Love begets love, and unkindness its fellow ; and generally as a man deals by others, so will they deal by him. The Shetland character has suffered from this cause, as well as the indiscriminating man who, displeased with the bleak and barren appearance of the isles, and the turbulent and tempestuous nature of the surrounding seas, having taken for granted that no good thing could come out of such a Nazareth, has described the inhabitants from the uncomfortable feelings which have been excited in his own mind, by the appearance of their seas and shores, and the general poverty of their circumstances.

That I might not split on rocks which had endangered the shipwreck of others, I wrote down a number of questions relative to the character and manners, to intellect and its operations, and sent them to several able and dispassionate persons who were acquainted with all the islands, and had mixed without reserve among all classes, requesting the answers of each, without consultation with any of the rest. These I received ; and though I found that each had taken up the questions, and the subjects to which they referred, in different points of view, yet there was a singular unanimity in the result to which each had arrived.

From the whole, I sat down and drew up the character of a people I had never seen ; supposing, from the care I had taken to form it, that I could not be mate-

rially either mistaken or misled. Though all this was satisfactory, in a certain degree, to myself, yet I felt as if judging without sufficient authority, and founding conclusions perhaps on the misapprehensions of others. I then formed the resolution, in reference to this and other matters, to visit those islands; and, by mingling with society as far as I might have opportunity, “Catch the manners, living as they rose.” I did so, and the result is marked in the following journal, and in the general observations, &c., given above. I could not personally visit all the islands; but I saw and conversed with people in all the grades of society, from each. And when I reviewed the character which I had drawn up from the answers to the questions already mentioned, I found I had little to alter, but much to add.

From all that I had seen and heard from the best authority, I feel justified in giving the following summary of the character of this people.

The Shetlanders, or, to speak more properly, the Hialtlanders, are a nation distinct from all those with whom they are connected. They are not English, not Scottish; and differ most widely even from the inhabitants of Orkney, to whom they make the nearest geographical approach. To the Dutch and Danes they bear but little affinity; while, in many respects, they resemble the Norwegians and Icelanders: probably from the original stock of the latter, and as little mixed in their descent as they. They have all the traits of an original people; and we need not wonder that the original blood still runs pure among them, as the place of their habitation has been too forbidding to induce strangers to crave a settlement among them. These islands, as has been observed, are said to have been originally peopled from Scandinavia, that part of Europe which now comprehends Norway, Denmark, and Sweden; but the Scandinavians themselves are supposed to have been of Asiatic origin. It is most probable, that all these people had a common stock; but I am inclined to believe, that the Shetlanders are, for the above reason, less mixed than any of the nations already mentioned.

1. As many of the Shetlanders are nearly equal both in property and prospects—some in wealth, and many

in poverty—they seem to be little affected with covetousness or envy. Perhaps the natural generosity of their spirits will better account for this; and it is probably from this source that their open-heartedness and generosity spring.

2. Their kindness to strangers is almost proverbial: in no place upon earth does the weather-beaten mariner, or the shipwrecked sailor, find a more friendly and humane reception. Ireland, I well know, has a high repute, and most deservedly too, for the same generous feelings manifested in the same way; and although I know this nation well, yet I cannot set its inhabitants above the Hialtlanders. But even in this case I should not omit to notice, that I have found this virtue to prevail among islanders more than among inhabitants of continents and mainlands. I speak particularly of smaller islands, not of those which form kingdoms and states. Of the kindness of the Shetlanders, I myself have had many proofs. When I wished to pass from island to island, or from one part of an island to another, intersected with voes, i. e. narrow deeply-indented bays, and was obliged to hire a boat, I have always found the boatmen civil and obliging in the highest degree; and though utter strangers to myself and them that travelled with me, they would insist on accompanying us a mile or two across the lands, to carry our baggage, without the least hope of remuneration, and would receive nothing but their mere boat-fare! Instances of this kind I never met with either in England, or Scotland; no, not in Ireland itself.

3. A generous spirit always has the highest sense of gratitude for favours received. I have never seen more of this than in the Shetland character. For the blessings of pure and experimental religion, I think none can be more thankful. Hence, they prize God's word and ordinances; and are unwearied in their attendance on the public ministry; and faithfully use the means of grace.

To a young man I gave a book which he had long desired to see; I never saw a person so confounded with a sense of obligation. Though he spoke deliberately, and had good command of language, yet he found great

difficulty to express his feelings. At last he said, "O Sir, how can I sufficiently testify my gratitude to you for this very precious gift! This is no common present. Though, thank God, able to live, yet, such are my circumstances, that I never could hope to be able to purchase such a book, nor indeed could it be got in all Shetland. Sir, I thank you! But what can I give you in return?" I answered, "Nothing; nor do I consider the book as of much value—scarcely any to myself; but it delights me to be able to accommodate you, with what you seem so greatly to prize. I pray you not to consider it of any other worth than what you may have in your own mind, in reference simply to your own gratification." "Thank you, Sir; but I have one white lamb, it is all I have, and ye must take that." "Indeed, I will not take it. The present I have made you is little worth. May God multiply your lamb an hundred fold!" "Then, Sir, do oblige me by taking it to Mrs. Clarke." "Nor will I do this either," I replied, "for the reasons already assigned." He looked at the book, turned it on all sides, looked on it with ecstasy, and said, "The superiority of this work lieth deep." Confounded and overjoyed, he rose up, bade me good night, prayed God to reward me, and walked away.

4. The Shetlander is intelligent. A vacant countenance or unmeaning face is scarcely ever met with, either in male or female, in these islands. They have an ardent thirst for knowledge, and would sacrifice any thing for its attainment. Considering their small advantages, their minds are much cultivated. Of their one talent, in this respect, they have made their best use. Their thirst for knowledge makes them exceedingly fond of reading; and when they can get a good work, they profit much by it, as they have a keen mental perception, a considerable measure of discrimination, and a good judgment. I have met with persons even in the common walks of life, of very sound understandings; and those that have literary advantages, have profited much by them.

5. The Shetlander, though inoffensive in his general character, is hardy, bold, and fearless of danger. As sailors, there are few that can surpass them. We have

bad, and have now, many of them in our navy; and, in proper circumstances, the Shetlander will sure to rise. No less than three of our present admirals are natives of Shetland; many are captains of ships, and others are in offices of trust and importance, both civil and military.

6. The Shetlander is faithful to his trust—punctual, and would be industrious, had he any manufactures on which he could be employed profitably.

7. As far as I have been able to learn, theft and dishonesty seldom occur. All the people seem to dwell in confidence and security. Locks and bolts seem to be of little use. I have lodged in houses where there was considerable property, and the fastenings were such as could not have prevented a ten years' old London thief from rifling every room in the place.

8. An ancient moralist says, "Every thing has two handles, a right and a wrong." When the sobriety of the Shetlanders is attributed to their poverty, the subject is taken by the wrong handle. People with as scanty a maintenance in London, are frequently found drunken in the streets, both men and women. I saw multitudes of persons, of both sexes, in the country parts of Shetland, and in the town of Lerwick, and never saw one in the least disguised with liquors; though spirits, wine, and strong ale, are at a very moderate price in general. And all know that mere poverty is neither a preventive nor a cure for drunkenness. Buchanan, speaking of them two hundred and forty years ago, asserts, "Ebrietatem ignorant." Drunkenness is not known among them. And this is as true now as it was then: as far as I have seen or heard, they are a solid, sober people.

9. There is a class of people mentioned in Scripture, and to be met with in most places, Judges xvi., called complainers and murmurers, *μεμψιμοιροι*; complainers of their lot; persons who, in effect, tax the providence of God with an unkind distribution of its blessings. Such characters, I have neither heard of nor seen in Shetland. Notwithstanding that multitudes have scarcely any of the comforts, very few of the conveniences, and not even all the necessaries, of life, yet they are cheerful and

contented. And those who are truly religious, evidence an expansion and nobility of mind in affliction and poverty, that both their northern and southern neighbours might affect and imitate greatly to their advantage. In short, while true religion ennobles the Shetlander, the Shetlander does honour to that religion.

I can only speak of these people as I found them, and as they in every instance appeared to me. Among the rich, whether merchants, or opulent landholders, I found urbanity, hospitality, and friendship; among the lower orders, humanity, gratitude, friendship, and goodwill. I have seen many people, of many countries, and in various circumstances; but a more open-hearted, kind, ingenuous, intelligent, and friendly people, I have not found. I say these things of them as a nation; and have only to add, that had they generally, what many of them possess, that mind which was in Christ, the life of God in the soul, all those pious affections, and consequent conduct, that arise from the regenerating influence of the Holy Spirit, they would be as great an ornament to the church of God as they are to civil society.

No. VI.

MISSIONARY CORRESPONDENCE.

ADVERTISEMENT.

It was Dr. Clarke's intention to have closed the preceding history with extracts from the journal which he kept of his two visits to the Islands; the one in 1826, and the other in 1828: But as this would have left a chasm in the account of the mission, which it seemed desirable to avoid, the correspondence which took place between its establishment and the periods alluded to, is here introduced; a work which will appear as proper for the pen of another, as for that of the Dr.; and which can be more freely dealt with, now that he is

dead, than could possibly have been during his life. The extracts will, of course, be found inserted agreeably to their respective dates.

EDITOR.

Newcastle, July 26, 18—.

“We perceive,” says the Editor of the Wesleyan Methodist Mag., for 1822, p. 589, “from the Stations, that a considerable number of Additional Preachers have been appointed this year to various circuits. For some increase of preachers the great increase of members evidently called; in order that the pastoral care, so essential to the consolidation and permanency of the work of God, might be made in some degree co-extensive with the enlargement of the societies. This will explain the reasons of the additional preachers in several cases. In others, those reasons are to be found in the laudable commiseration felt for some comparatively dark or destitute parts of the kingdom, where the harvest is great, but the labourers are few. Such is the case particularly of the Shetland Isles, to which two of our preachers have been, for the first time, appointed, and to which our connexion seems to have received a very marked call of divine providence. Of this new station some further account may be hereafter communicated to our readers. We earnestly hope that this increase of preachers has been so judiciously adapted to the real exigency of circumstances, as not to involve the danger of any material pecuniary embarrassments in future years, either to the circuits thus favoured with additional privileges, or to the public funds of the body.— We are most happy to be able to report, that the contingent fund, which is expended for the support and spread of the gospel at home, the children’s fund, and the general chapel fund, are all in a state of progressive improvement. We trust that they will every year become yet more efficient to the truly pious and noble purposes to which they are severally applied.”

In the same periodical, it is remarked, p. 730, “We mention in our number for September, p. 589, the ap-

pointment, by the late Conference, of two Methodist preachers for the Shetland islands. We have the happiness to announce, that Mr. John Raby and Mr. Samuel Dunn (the brethren to whom this service has been confided), have safely arrived at the place of their destination, after a short, though somewhat perilous voyage. They were kindly furnished by the president, Dr. Clarke, with various minute directions, to guide their proceedings; and, if it please God to prosper their undertaking, we may expect soon to be favoured with interesting communications from this important field of evangelical labour. In the mean time, we earnestly commend them and their pious enterprise to the prayers of our readers; and subjoin a short extract from their letter to Dr. Clarke, written immediately after their arrival. They embarked at Leith, September 29th.

Mr. Dunn writes as follows:—

“Wednesday, Oct. 2. After having been out of sight of land for about twenty-eight hours, we made Sumburgh-head, the most southerly point of Shetland, at three this afternoon. And after sailing up the rocky, mountainous coast, for about twenty miles, we cast anchor this evening about eight, in a most safe and commodious harbour, about 200 yards from the town of Lerwick. The deck was soon covered with people from the shore, inquiring the news as anxiously as if our ship had been a man-of-war just come from the East Indies. We think it best to sleep on board to-night.

“Oct. 3. This morning, about ten, we went on shore. We knew not a single person in the place. The land was all before us. I thought of you, when, about my age, you entered Jersey somewhat in similar circumstances. We inquired for lodgings; and after looking about for some time, fixed on the room in which I am now writing, which must do for a bed-room, study, &c., for us both. We have taken it for one week, and are to pay 10s. for it. This is high, but we could do no better. We shall board ourselves. Lodgings are dear; victuals cheap. It is a mercy we got in last night. It has blown a gale of wind since.”

Mr. Raby adds—

“As the packet in which we came is expected to return in the course of two or three weeks, we hope then to furnish you with a more detailed account of the place, inhabitants, and prospects of usefulness. We can hardly yet form an opinion, though every thing seems to favour our design, and promise success in our undertaking; but we are fully aware that it is ‘not by might nor by power, but by my Spirit, saith the Lord.’”

FROM MESSRS. RABY AND DUNN.

Midzell, Dec. 10, 1822.

Soon after our arrival in Shetland, I wrote to you at considerable length, and gave you a detailed account of our voyage, the reception we experienced, and the prospects of usefulness which appeared to open before us: that letter I sent by the Coldstream (the vessel in which we came), when she returned to Leith; but as there is great reason to conclude that she was lost on her passage up, and that all on board, consisting of eight passengers and crew, found in the deep one common grave, this melancholy circumstance will inform you why you have not heard from us before now.

On the 29th of October, we went on board the packet which regularly sails between Leith and Shetland. To describe the feelings which were excited in my mind is impossible: the magnitude of the work before me, the difficulty connected with a faithful discharge of my duty, and the strangeness of the place and the people where, and among whom, I am appointed to labour, were considerations that almost overwhelmed me; yet, to the Most High I was determined to look for direction, support, consolation, and success. To our numerous friends in Edinburgh, we feel ourselves under great obligations for their kindness and attention, especially to George Simpson, Esq. This gentleman not only introduced us to several of his friends, but procured for us letters of introduction to several respectable families in Shetland. Our voyage we accomplished in about seventy hours, the

wind being fair and the weather fine. The lateness of the hour when we cast anchor induced us to remain on board all night. The next morning we hastened on shore, and as we had letters of introduction to different respectable individuals, we found no difficulty in stating our motives, object, and design; and, without one single exception, they signified their approbation, and wished us success in the great work in which we are engaged. The Rev. Mr. Reed, the Independent minister, whose chapel is large and commodious, kindly lent us the use of it. In it we several times preached to large and attentive congregations, and hope that our labour was not in vain. Lerwick is the capital of Mainland, and, in fact, it is the only town of note in Shetland. It consists of about 400 houses, and about 2000 inhabitants: in it are one church, and a dissenting chapel; both are pretty well attended.

About a week after our arrival in Lerwick, an opportunity offered for my visiting what are termed the North Islands. Of this I was anxious to avail myself; and found the people in general desirous to be instructed in the things which belong to their peace, and to hear the word of eternal life. They hailed with joy the prospect of our settling amongst them, and of our preaching unto them the unsearchable riches of Christ. The particulars of this voyage I shall introduce in a few extracts from my Journal, which will lead you to infer that here a great, and, I hope, an effectual door is opened for doing good; but I am not aware that there are any adversaries.

Sept. 10.—I this morning sailed from Lerwick, on a visit to the North Isles, which lie from thirty to forty miles north of Lerwick, and in the evening reached the island of Midzell. Having a letter of introduction to a gentleman upon whom I called, and by whom I was received in the most friendly manner, to him I explained the object of my visit, and the motives which led to the appointment of myself and colleague to this part of the world. With these he was perfectly satisfied; and allowed that there was great necessity for additional exertion in a cause so noble and important, and hoped that success would be the reward of our labour. This is an

island of considerable extent, and contains a population of upwards of 2000 souls. With the exception of what is called North Zell, it forms but one parish; on it is only one church, in which service is generally performed once every Lord's day. The people in point of religious instruction, are certainly in the most deplorable state; of this they are fully aware, and earnestly requested me to take up my residence among them.

11th.—We this morning proceeded from Midzell to the island of Unst, which is also large and populous. The people here enjoy greater religious privileges than those in Zell. They have an opportunity of hearing the gospel in the Kirk once a week; and their present worthy minister feels interested in their eternal welfare, and strives to promote it. But what is one church for an island upwards of eleven miles long, and one minister to a population of 2500 people?

“13th.—(Lord's day morning;) I walked over to Harroldswick; and from thence, in company with a friend, to a place called Skaw. This is the most northerly part of Shetland. I preached in one of the cottages, which is of singular construction and form, to a considerable congregation; and perhaps it is nearly a century since a sermon was preached here before. They were all attention, whilst I exhorted them to open the door to the voice of the Son of God. In the evening I had at Harroldswick a more numerous assembly, and felt considerable freedom of speech, and enlargement of heart, whilst urging them to become the disciples of Christ. As I continued on this island several days, I had frequent opportunities of preaching to the people, and of visiting them from house to house. Most, or all of them, are able to read, and are pretty well supplied with Bibles; they are shrewd, inquisitive, and hospitable; and for the tracts I gave them they professed great gratitude, and invited me to repeat my visit as soon and as often as circumstances would allow. On my way down to Lerwick, I spent a sabbath on the Island of Midzell, and was again affected with the destitute situation of the people. They are like sheep who have no shepherd, and with propriety it may almost be said that no man has cared for their souls. The request, or rather

petition, which they urged with a great deal of feeling and fervour, was, that one of us at least would come to reside among them. I preached in the house of a lady; the parlour, kitchen, passage, and stairs, were crowded. The deepest attention sat on every face, whilst I informed them of a certain man who made a great supper, and invited many. The next morning I had an interview with J. R., Esq., who resides in another part of the island, and so deeply does he feel for the people, that he offered to open his house for the preaching of the Gospel. All these things are encouraging; and I hope the expectations they have excited in our minds, will, in some measure, and to a considerable extent, be realized.

On my return to Lerwick I found my excellent friend, Mr. Dunn, well. After much deliberation and prayer, it was agreed that I should go and reside at Midzell, and he for the present remain in Lerwick, but visit, as his health and the weather will admit, the principal places on Mainland, where there is a prospect of doing good. This plan has since been brought into operation, and on this island I have three places at which I preach on the Sabbath alternately, and four during the week. I have also four other places on the Island of Unst, to which I occasionally go; but the weather has been so unfavourable, the days so short, and the sea so rough, as to render it difficult and often dangerous to cross the sounds which separate the different islands. I believe the leading desire of our hearts, and the grand object of our pursuit, is, to promote the glory of God, and the happiness of our fellow-men. This work is difficult and important; we require your advice and your prayers.

Our worthy brother, John Nicholson, appears to possess genuine piety, considerable zeal, and some ability for preaching; and in the places where he has chiefly laboured, has been made useful. He is likely to be a valuable auxiliary to us in the part of the country where he resides; for what can one man do on an island like Mainland, which is sixty miles long, and from sixteen to twenty broad, and in which there is not, with the exception of five miles, the appearance of any made road?

FROM THE REV. S. DUNN.

Dec. 19, 1822.

WHEN I was first put down, at the last Conference, for this station, I wrote you a note, stating that I thought my slender frame would not be able to stand the climate, necessary labours, &c. But I thank God, that you paid no attention to that note; for I now believe, that my coming to these hyperborean regions will be beneficial to both body and soul, and I trust will turn out to "the furtherance of the Gospel." When I consider what God has enabled me to go through, since I came to these islands, I am "lost in wonder, love, and praise." I have preached, when in the country parts, sixty-one sermons in twenty-nine days, and had, on an average, 150 hearers each time, besides attending to various other duties, and travelling scores of miles, over rocky and mossy hills; and yet I have not for years enjoyed better health. We could not have come at a more favourable season of the year, all things considered; for in the summer the inhabitants are chiefly employed about the harvest and fisheries; but now, having scarcely any thing to do, they come in flocks, to hear the "glad tidings of great joy, unto all people." You have appointed us to labour among "a people prepared for the Lord." "The fields are white already to harvest." "Pray therefore that the Lord of the harvest would send forth more labourers into his harvest." For what are two among so many? I am certain that six methodist preachers might find abundance of work in these islands: not that I expect this number, at least, for some time. I know our funds will not admit of it; indeed, I feel grieved daily, that we are any burden to the Connexion, because the people are unable to give any money towards the support of the gospel. But many of them are willing to give us themselves, and any thing of which they are possessed; potatoes, fish, yea, even sheep.

But may I not be permitted to say a word on behalf of this "aboriginal people," whom I also "both respect and love." Much has been done of late to send the

“glorious gospel of the blessed God,” to the inhabitants of the South Sea Islands. British Christians have given their thousands towards the support of that mission, and they have done well. God has blessed their endeavours, in saying “to the South, keep not back.” But has not the same God promised to “say to the North, give up?” Behold! “to-day, is this Scripture fulfilled in our ears.” Here is a people that can easily be got at, without either much expense or difficulty; a people that can nearly all read; a people disposed, yea eager, to hear the word of God; a people under our own unrivalled government; a people who, though of Scandinavian descent, yet can all speak the English language. Now, I believe, I have hundreds of friends, both in England and Wales, who sincerely love me. And as this is to be considered a home-circuit, I trust, when the next yearly and July collections shall be made, they will show their love, by giving at least twice the sum they have ever given to those important collections. Let them all know, that out of those collections this station is to be supported; and may such knowledge become a powerful, an effectual motive with them to give liberally. And O, let me beg their sincere and ardent prayers, that, as the sun approaches the vernal equinox, the penetrating rays of the great “Sun of Righteousness” may melt down, in these northern regions, every frozen soul into tears of penitential sorrow, that “the wilderness and the solitary place may be glad, and the desert rejoice, and blossom as the rose.” I rejoice that I have had the honour of forming the most northerly Methodist Society in the whole world. May the gates of hell never prevail against it!

“O Jesus ride on, till all are subdued,
Thy mercy make known and sprinkle thy blood! 1
Display thy salvation, and teach the new song
To every nation, and people, and tongue.”

I must now, dear Sir, give you some extracts from my Journal, by which you will get some information relative to our proceedings and prospects. I would first, however, just observe, that a few weeks after our arrival, my worthy brother Raby left this place for Zell, a large

island, about thirty miles north of Lerwick. He will probably remain there for two or three months, when we shall exchange places. I heard from him a few days ago ; he was well, and doing well.

Of Mr. Dunn's extracts from his Journal, we select the following specimens.

Oct. 11.—I crossed the sound this afternoon in a boat, or yawl, 12 feet keel, 5 feet beam. All their boats are first put up in Norway, then taken down, the planks sent over here, and then nailed together again ; they are remarkably slender, yet their extreme buoyancy, and the ease with which they cut or mount the waves with their two bows, (for they are sharp at each end,) render their construction adapted to these seas, in which there is almost a continual swell. After walking two miles across the island of Bressa, which rises about 2000 feet above the level of the sea, into a fine symmetrical hill, of a conoid form, and then crossing another narrow sound, I landed in the island of Noss, and was kindly received by Mr. Copeland and family. I preached at six from the sixty-third Psalm.

12.—This morning, while travelling along the steep banks of sand-stone, frequently broken into deep chasms, the rain descended in torrents, but there was no place to which we could run for shelter : so we walked on till the famous Holm of Noss came to view, bounded by precipitous cliffs ; we then passed to the Noup, a tremendous perpendicular precipice. In the evening, I preached from Isa. liii. 6.

13.—Morning, I preached in Noss ; afternoon, in Bressa Church ; evening, in the independent chapel here.

29.—This morning I rode five miles to Tingwall ; it rained every step of the way. I preached in the school-house from 1 Cor. xv. 26. ; many of my hearers came from a considerable distance, and returned through torrents of rain ; most of the women without either bonnet, shoe, or stocking. After they were gone, I sat by the fire, for about half an hour, tired, wet, and hungry, but not knowing where to get a bit of any thing to eat ; when a servant from the Rev. John Turnbull came to invite me to his house, where I met with a most cordial

reception. After dinner the Assistant Minister of Nesting arrived, who came with Mr. T. to Sallaway, two miles, where I preached, from Luke ii. 29, 30, to about 100 hearers, and felt some liberty, though I had two ministers by my side, with whom I returned and spent a pleasant evening, in Tingwall.

30.—Mr. T. came into town with me this morning; his kindness I shall not soon forget. We had a good deal of friendly conversation about Methodism, &c. He said that it had been sadly misrepresented by its enemies. He requested me to come that way often, and take a bed at his house like one of the family. I preached this evening in the chapel from Rev. i. 18. Lord, apply it!

Nov. 1.—I visited twelve poor families, prayed with some, and gave a tract, and conversed closely on the best things with all.

5.—I visited fifteen poor families.

6.—Hearing that the people on the western side of the mainland were anxiously waiting my arrival among them, and earnestly praying, "Come over and help us," I decided on paying them a visit for two or three weeks. So I left, with my Bible, a hymn-book, a few tracts, and a dozen ship-biscuits. At twelve o'clock I preached in Tingwall school-house, but could get no farther, the weather was so severe.

7.—This has been such a rainy and windy day as to prevent my getting out of doors for any time. This night, between ten and eleven o'clock the aurora borealis was so brilliant, that I read by it without any other light.

8.—I preached in Scallaway, from 1 Cor. vi. 1.

9.—About eleven o'clock this morning, I left Mr. Turnbull's hospitable roof, and rode to Scallaway, where I met with John Nicholson; we took boat, passed several small islands, and after rowing nine miles, arrived in Sand. The news was soon circulated that I was to preach at six o'clock, when the house was full.

10.—I preached in Sand this morning, and then travelled six miles to Reawick, where I preached at five to a large company. Though the night was dark and stormy, some of my hearers walked six miles over rocks and through bogs.

11.—Having published last evening for preaching to-day in Scheld, I set off about ten o'clock; walked three miles, and preached in a school-house, which was full of very attentive hearers; and then walked back again, without either eating or drinking. I have had several unpleasant journeys, but never one like this. The roads (if, indeed, they can be so called) are, I believe, full as bad as those over which the indefatigable Shaw and his brethren travel in South Africa: twenty oxen could not draw a wagon a quarter-part of the way I have been to-day. The wind was so strong that it blew me several times off my legs; the rain descended in such torrents as completely to drench me; and at times the hail-stones made my face smart with their blows. After having changed my clothes, I preached from 1 Peter v. 7; and feel no worse, I hope, after my journey.

12.—I preached this morning, and again this evening. In one of the huts, into which I entered this afternoon, I saw cows, pigs, sheep, fowls, a dog—and the family.

13.—*Gruting*. I walked four miles this morning, and preached here at twelve o'clock, and again at five. Hearing from John Nicholson that many in this neighbourhood were concerned about their souls, after the sermon I explained the nature of a Methodist society, &c.; and announced that I would be glad to converse with any who were desirous of meeting in church-fellowship. Fifteen remained, who all appeared to “desire to flee from the wrath to come;” to ten I gave notes of admittance on trial. May they never look back! I read our rules.

14.—Last night I slept with three sheep on the earthy floor of an old barn: there were two holes in the turf roof, about a foot each in circumference, through which the stars were visible. It blew a strong breeze from the S. W., but as I had a thick rug wrapped around me, I slept as comfortably as most who lay on softer beds. The hymn which begins, “How do thy mercies close me round,” was particularly sweet. At nine o'clock I preached in Gruting, crossed a voe, walked two miles, preached at twelve o'clock, and again at five.

15.—I preached at twelve o'clock, and again at five. There was a strong wind and rain, but the houses were full.

16.—I slept last night in a little bed in the corner of a hut; the smoke was rather disagreeable at first, for they never put out their fires at night; but balmy sleep soon his "ready visit paid." This morning I travelled four miles to Goster, and preached; and four miles to Burostow, and preached. I rode part of the way on a little sheltly, without either saddle or bridle

17.—I preached three times in the Kirk of Walls. It was never lighted with candles and lamps before this evening. Many of my hearers came eight or ten miles, over dreadful rocks and chasms. May they be doers of the word, that they may be blessed in their deed!

18.—I preached in Bayhall this morning, then rode nine miles to Sandness, where I preached at five o'clock. This parish contains 550 inhabitants, and gets from the minister eight or nine sermons in a year.

19.—I preached morning and evening in the Kirk, which was quite full.

20.—I preached this morning in Sandness; and then took boat for Papa, an island three miles west of the Mainland, three miles long and three wide, containing 337 inhabitants. It gets from the minister eight or nine sermons in a year, chiefly in the summer months. I preached to them four sermons.

21.—This morning, while visiting the cottages, I accidentally called into one where I found a woman, aged twenty-seven, lying on a little straw on the stones. I talked and prayed with the poor people, and the gratitude they seemed to manifest I shall never forget. I preached at twelve o'clock, and at five, every day in this week.

24.—This morning I felt very unwell. Whether it proceeded from eating small tillocks, (fishes,) drinking mossy water, a change of climate, or excessive exertion, I know not. At ten o'clock I lay down again on the bed; but at twelve, the time at which I had appointed to preach, the friends came to me, saying, that people were coming from every direction to hear me, and that several had arrived from places nine or ten miles dis-

tant: so I got up and went to the church, but found it difficult to get in, it was so crowded. I commenced the service, still feeling rather unwell; but during the first prayer, I, for the first time in my life, fainted, and fell backward. In four or five minutes, however, I recovered, and after walking out into the air, while the people sung a few verses, I returned, and preached from "I am he that liveth," &c. and again in the evening from Hebrews xi. 7. I only feel now a little head-ache. "Praise God from whom all blessings flow!" I have preached thirty sermons in the last fourteen days, and have had, on a moderate calculation, 200 hearers each time.

25.—I was not quite well this morning, nor was the weather very tempting; but fearing lest it should be worse, and so confine me in Sandness, which is about thirty miles W. N. W. of Lerwick, and having published to preach twice in the day, I thought it on the whole best to proceed. So I borrowed a little *equuleus*, about forty inches high, and began about ten o'clock to ascend a steep hill, about a mile and half high. I got, however, to Dale, a town, as they call it, containing about twelve huts, between two high mountains, in time to preach to about 100 very attentive hearers. As soon as I had done preaching, I began to make the best of my way over the hills: the "rains descended, the floods came, and the winds blew." My umbrella was blown away out of my hands about half a mile, and broken in pieces; night came on; I thought I should never be able to get through, but there was no place to shelter. In crossing two or three burns, or rivers, I and my pony were nearly carried away to the sea. However, by the blessing of Him whose I am, and whom I serve, after travelling nine miles over hills covered with fragments of rocks, and full of deep cavities, so that there is no proceeding five yards in a straight line, at a time, I safely arrived at Burostow, and after changing my linen, &c., which was nearly as wet as if I had been taken out of the sea, I endeavoured to show to more than a hundred hearers, in Mr. Henry's parlour, the character, testimony, and translation of Enoch.

26.—I took boat this morning for the island of Vaila. John Scott, Esq., the proprietor of the island, said that a sermon had not been preached in it for eighty years before to-day. We had more hearers than a large parlour could contain, most of whom sat on the carpet, and were very attentive. I returned to Burostow, and preached to a crowded house.

27.—I preached morning and evening in the Kirk of Walls.

28.—I preached in the morning, in the Kirk; in the evening, at Burostow.

30.—I preached twice to-day.

Dec. 1.—I preached in Bayhall this morning, and in the Kirk of Walls, in the afternoon and evening, which was crowded each time, though it is sixty feet long by twenty wide, and has three galleries.

2.—Though it was remarkably wet this morning, yet the Kirk was almost filled with very attentive hearers. Their sobbings nearly drowned my voice, while exhorting them to cast their care upon God. I have seldom felt more in leaving any people, than I have in leaving the inhabitants of this parish, (Walls.) When I came to bid them farewell, (though not without promising soon, if spared, to come and see them again,) many sorrowed as if they were losing a first-born. May the impressions made upon their minds be lasting! I then walked two miles through heavy rain, crossed a voe, and preached in Gruting at five o'clock.

7.—I arrived safely in Lerwick about one o'clock, P.M., after an absence of about a month, during which time I have preached above sixty times. A more pleasant, and, I trust, a more useful month I have never spent.

8.—As Mr. Reid was confined to his bed, he requested me to supply his lack of service; so I complied, and preached at eleven, two, and six o'clock.

9.—I visited fourteen poor families, received the tracts I gave them five weeks ago, and gave them others. The pleasure they appeared to feel, on seeing me again, I cannot describe."

Mr. Dunn closes his letter as follows:

"I have now given you short extracts from my

journal, down to this time. You may be ready to ask, What good effects have been produced by all these sermons? I should have mentioned them as I proceeded, if I could have done it without speaking of myself. I only, therefore, observe, once for all, that I know several who have been deeply convinced of sin; and a few, I trust, have obtained a sense of pardoning mercy. We greatly feel the want of two things: places comfortably to contain the people, and suitable leaders to meet those in class who desire to flee from the wrath to come. We have not drawn on Mr. Blanshard for any money since we arrived, but shall be obliged to do so soon. I intend next week to visit the parish of Dunrossness, the most populous in Shetland. It is about twenty miles from this town. When I return, I hope to furnish you with an account of the country, &c. Would you wish a glossary of Shetland words, which I am picking up? I have already about four hundred."

TO REV. S. DUNN.

Millbrook, Prescott, Jan. 21, 1823.

My dear brother Dunn,

LAST evening I received your letter of the 19th ult., and was not a little glad to hear from you, and still more rejoiced to hear such good news. I plainly see that everything is going on as God usually conducts his work. I do not regret your being shut out of the churches; to such, God never yet gave us a call: nor are we to build on other men's foundations. We have a work to do, peculiar to ourselves. We know our own sorrows in the operation; and no stranger intermeddles with our joy. I should not wonder to hear next, that you are denounced from the pulpits as deceivers and heretics. Boldly proclaim all the truth:—Preach it with all its proofs and evidences; and leave that villanous stuff that is in concert with The Eleven Letters, as perfectly unnoticed, as if it never had existed. I am quite of Mr. Wesley's mind, that once we leaned too much towards

Calvinism, and especially in admitting in any sense, the unscriptural doctrine of the imputed righteousness of Christ: I never use the distinction of righteousness imputed, righteousness imparted, righteousness practised. In no part of the book of God is Christ's righteousness ever said to be imputed to us for our justification, and I greatly doubt whether the doctrine of Christ's active obedience in our justification, does not take away from the infinite merit of his sacrificial death: and whether by fair construction, and legitimate deduction, it will not go to prove, if admitted as above, that no absolute necessity of Christ's death did exist; for if the acts of his life justify in part or conjointly, they might in so glorious a personage have justified separately and wholly; and consequently his agony and bloody sweat, his cross and passion, and his death, burial, and ascension, would have been utterly useless, considered as acts and consequences of acts called atoning. Our grand doctrine is, We have redemption in his blood, nor can we ever successfully comfort the distressed but by proclaiming Christ crucified; having been delivered for our offences, and raised again for our justification. He is not represented in heaven as performing acts of righteousness for our justification: but as the lamb newly slain before the throne. I have long thought that the doctrine of imputed righteousness, as held by certain people, is equally compounded of Pharisaism and Antinomianism; and most certainly should find very little trouble by analysis or synthesis to demonstrate the fact; little as its abettors think of the subject. But go on your way, preaching all our doctrines, but not in a controversial way. And if at any time you may be obliged to repel invective, do it in the meekness of Christ. Our grand doctrines of the witness of the Spirit, and Christian perfection, are opposed to all bad tempers, as well as bad words and works. Were God to restore me to youth again, I would glory to be your companion to go through your thick and thin, as I have done in former days; to lie on the ground, herd with the oxen, or lie down on a bottle of straw, as I have been obliged to do in former times. I do envy you: I know not how it is, but I feel a strange love to that people, and should rejoice to have the high privi-

lege of preaching Jesus and the resurrection to them. Do not kill yourselves: I am not afraid of your doing too little. Form classes wherever you can. Preaching without this will answer very little end: and when you preach meet the class yourselves, till God raise you up leaders from among your own children. Visiting the families is a blessed work: abound in this: and ascertain whether each family has got a Bible. Remember the questions I gave you: and let me have as many answers as you can. You know I shall be delighted with your 400 words; and if you can make them 4000, I shall be proportionably pleased, and proportionably obliged. There are two things in the Shetland Isles I should be glad to have, a cleanly, faithful, healthy, good tempered servant maid; and one of your best forty inch shelties. But I am afraid it is too far off to get either. I do think, were I not obliged to hold the Conference this year in Ireland, I should take the Shetland Isles instead. If God spares both, and you continue to prosper, you may see me there yet. Everything goes well on, through the whole connexion. God is carrying on his work. The peace of God be with you! Write often to

Your affectionate brother and Friend,
A. CLARKE.

TO REV. J. RABY.

Millbrook, Feb. 4, 1823.

My dear brother Raby,

I HAVE duly received your very welcome letter, and am glad to hear that you get so well on. God seems to have opened your way wonderfully to a people who seem to be prepared for himself. I hope you will be enabled to enter at every opened door; and by all means form societies in every place you preach, if possible. You remember what our Large Minutes say on the subject; that "Where we preach often without doing this, our seed has been sown by the way side." If you can get but half a dozen to meet in a place, on our rules,

form them into a class ; and show everywhere, the great advantages of this ; and this is what is meant in that article of the Apostles' Creed, "I believe in the communion of saints." It does not mean receiving the Lord's Supper together—nor can any persons be said to enjoy the communion of saints, who have no other spiritual intercourse with each other than that which they have in public ordinances. Show that God's people acted in this way in all ages ; and that, without such advantages, even the best disposed make little advances in the divine life.

Preach the whole truth, but not in a controversial way ; and dwell especially on Christ's love to all sinners—Salvation by faith, the witness of the Spirit, and redemption from all sin. I have often successfully combated the Presbyterians, with those words taken out of their own catechism.

Quest. 36. "What are the benefits which, in this life, do either accompany or flow from justification, adoption, and sanctification ?

Ans. "The benefits which in this life do accompany and flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein unto the end." To support which, the four following texts are quoted. Rom. v. 1, 2, 5 ; Prov. iv. 18 ; 1 John v. 13 ; and 1 Pet. i. 5. From these you may show the people what the doctrine of their forefathers was, and press them to look for the same blessings.

Brother Dunn tells me that he is forbidden to preach in the churches, because of Hervey's Eleven Letters,—so much the better : I do not wish you to preach in any of their churches. You are Methodists ; build on your own foundation. You cannot form classes if you preach in other men's churches and chapels : and if you do not form classes, you do not the work of Methodist Preachers. Go on believingly. Read much, pray much, believe much. Visit the people from house to house ; and speak in the most affectionate manner to them. Take notice of the children—treat them lovingly. This will do the children good, and the parents will like it. Cheerfully partake of the meanest fare, when the people invite you.

About two years ago, when travelling among the cottages in Ireland, I went into a most wretched hovel, and they had just poured out the potatoes into a basket, which, with a little salt, were to serve for their dinner. I said, Good people, will you let me take one of your potatoes? "O yes, Sir, and a thousand welcomes, were they covered with gold!" The people were delighted to see me eat one, and another, and a third; and thought that I had laid them under endless obligation. But they thought me an angel, when, for every potato I had eaten, I gave them a shilling; though they had no expectation of this kind, when I first asked liberty to taste with them. Other clergy carry themselves aloft from their people; and thus assume and manifest a sort of anti-scriptural consequence. Methodist preachers have another kind of consequence—their humility, their heavenly unction, and the sound of their Master's feet behind them. Too much familiarity breeds contempt; but humility and condescension are other qualities.

If I could have a nice, healthy, faithful, good-tempered, cleanly maid, from your aboriginal people, I should be glad; and at the same time, one of your best forty inch poneys. But it would be a lottery probably to bring either so far. Yet I should venture, were I assured of the good qualities. I mentioned this to brother Dunn. If I had time, I would myself pay you a visit; and I will strive to get you more help, if possible. Only let me see that there is a probability of establishing the work there, and I will endeavour what I can to get you one or two more good fellows. If you can see horse or maid-servant that would suit us, let me know, and what the probable expense would be of bringing either or both hither. All my family send their love to you. You have our constant, earnest prayers. I wish you to present Nicholson with five pounds, as from me. I mentioned this to Mr. Dunn.

Yours affectionately,

A. CLARKE.

P. S. Do write frequently, and get some lighter paper;—the sheet, being more than an ounce weight, costs me three shillings and threepence. This is the

postage of each letter. But rather than not have them, I would cheerfully pay twice the sum.

FROM MR. S. DUNN.

Lerwick, Feb. 3, 1823.

—Think of my feelings last evening when, sitting alone by my little fire, supping on potatoes and water, after having preached three sermons, given an exhortation, and walked several miles through the snow in the day, I received your very instructive and affectionate letter. Tears flowed from my eyes, while I thanked God for past mercies, and resolved on taking courage, going forward. Your seasonable advice shall be stored in my mind, and direct my conduct.

[After mentioning some difficulties which had occurred, Mr. Dunn proceeds as follows:]

I trust none of these things will move me, especially while I see that God builds his church in “troublesome times.” I have every reason to believe, that full three-fourths of the inhabitants wish me success. Numbers apply for information on our doctrines, &c., and when I find that their object is truth, I endeavour, with meekness and fear, to explain and defend them. When I perceive that they wish to provoke a controversy, I reply, “I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?” But extracts from my Journal will give you the clearest idea of my encouragements and impediments, joys and sorrows. As I know the interest you feel in our welfare, I believe you will readily pardon me, should I be rather too particular in mentioning some things.

Dec. 24th, 1822.—The days are now so short, (though not so short as I expected to find them, since I can see to read seven hours by the day-light,) and so many persons from town and country call on me to get information on our doctrines, and to be instructed about their souls, that my time is nearly all taken up in giving advice, &c., so that I have little left for study. This is

a great sacrifice, but one to which I cheerfully submit. I recollect where it is written, "He that winneth souls is *wise*." I preached this evening, in the island of Bressa, to nearly twice as many as I have had there before, notwithstanding the opposition which has lately been made here. O my God, let me never be discouraged!

25th.—Though sermons had never before (as I have been informed) been preached in Shetland at the festival of Christmas, I could see no reason why I should not commemorate an event of such importance. I preached at twelve and at six. The chapel was well attended at both services, and some seemed to feel.

26th.—I preached in Sound this evening, in a house full of very attentive hearers. Shall not the dead hear the voice of the Son of God, and live?

27th.—In the island of Bressa, the congregation increases every time I go, both in number and seriousness. This afternoon there was much swell in the Sound, but we got safely back. The Shetlanders think little of shipping a few seas. Having conversed last night with some professors, very weak in faith, I preached this evening upon "If ye will not believe, surely ye shall not be established."

28th.—I spent this afternoon in visiting the poor and distributing tracts.

29th.—I preached three times this day. God has enabled me to cry aloud and spare not; and some, I believe, have felt the word "as a hammer breaking the rock in pieces."

30th.—I preached in Tingwall at noon, and in Scallaway at night. Since I was here last, two or three young men have begun to think about their souls, and appear to promise well. May they never look back! I visited, after preaching, twenty poor families, by the moon-light.

31st.—A woman whom I visited this morning said that she had been distressed about her soul for twenty years, and that she was now afraid there was no mercy for her. I believe that if she had suitable advice she would soon obtain comfort. The school-house was crowded at ten o'clock. After preaching I took boat for

Burra Island, four miles from Scallaway. The wind was right against us, and so strong as nearly to blow our slender boat out of the water; which, with the cold hail-showers, made me glad to row to keep myself warm. When I landed, I knew not a single person on the island, nor had I a letter of introduction to any one; [I again thought of you when you entered Alderney in similar circumstances.] I therefore entered the first cottage I saw; it was full of smoke, and an old woman was sitting enveloped in it. I preached at five, from "It is appointed unto men once to die," to about eighty hearers; after which, as I could find no place in which it was convenient for me to sleep, I was obliged to take boat for House Island, about a mile south, though the night was very dark, and it blew a gale of wind. But through Divine Providence, I arrived in safety; and after taking a little refreshment, having tasted nothing since early in the morning, I again went out, and called on fourteen families, who heard me talk about the best things gladly.

It is now eleven o'clock: many of my brethren, in different parts of the world, are endeavouring to improve this solemn season. I am just going to lay myself down on a straw bed in the corner of a cottage, truly thankful to Him "who never sleeps," that I am not out in the storm which is raging furiously:

"For lo! a place he hath prepared
For me, whom watchful angels keep."

Jan. 1st, 1823.—I preached in Burra Kirk at eleven; about two miles to the north at three; and in the Island of House at seven. Surely God has opened a door here. The people came several miles to hear the word of life. May this be the best year I have ever lived! Make me wise! Make me holy! And O Lord, I beseech thee, send now prosperity!

2nd.—I preached in Burra at eleven, and in the afternoon in House; and then visited twelve cottages. My method of proceeding in these visits is, first, when I enter the houses, to make a few general observations on some important subject; then to give personal advice to all present; to pray, if there be any sick, or distressed

about their souls; and then to leave a tract for them to read until I call again. The inconvenience which attends the performance of this part of ministerial duty is of small account, when weighed against the important end answered by so doing. Ministers should teach from "house to house," as well as "publicly." Ought we not to "*watch* for souls as they that must give account?"

"3rd.—I preached in House in the morning, and Burra in the afternoon. This is a time of trial. The wind is so strong that there is scarcely any standing out of doors; and in doors, the peat-smoke is very disagreeable. It makes my eyes smart, and is so thick as frequently to prevent us from seeing each other at the distance of a yard. The inhabitants of these two islands are very poor. There is not one person of property in them. No wheaten bread of any kind is used; and very few, if any, of what we should call the conveniences, much less the luxuries, of life are to be had. Not a fish has been taken since I arrived; my fare has been chiefly potatoes. To-day I have begun to eat *Burstan Broonies*, thick oaten cakes baked on the grid-iron.

4th.—I visited several cottages, and preached twice in the house of a poor widow, who a few years ago lost her husband and two eldest sons at one time, when they were at the fishing. I thought of going to Lerwick to-day; but as the storm is not abated there is no getting from this place. We have not seen the sun for the week. Thank God, the great Sun of righteousness need never be so clouded as to prevent the believer from "taking an observation:" "I am the light of the world," &c.

5th.—This is old Christmas-day, to which the natives attend. They formerly kept it in "rioting and drunkenness." To-day they have come in flocks to hear "the gospel of peace." In the morning I took boat for the Island of House. The sea was so rough, that I had several mouth-fulls of salt-water. I preached twice. The congregation reminded me of what I have often seen in my native county, (Cornwall.) They were rather numerous; most came from a distance; all were attentive; several were in tears. I returned to Burra, and preached at six.

6th.—Burra and House lie a little to the west of Mainland, very near to each other. The former is seven miles long and one or two broad, containing about 350 inhabitants; the latter, five miles long and one broad, with 150 inhabitants. They all attend Burra Kirk, and get from the minister, who resides on an island on the east side of Mainland, ten or twelve sermons in the year, chiefly in the summer-season. There are five other small inhabited islands near those which I intend shortly to visit. Surely they are almost as sheep having no shepherd. I left Burra this morning, having given personal advice to a great portion of the people, and preached sixteen sermons in seven days. O my God, let them not fall to the ground! I was rowed four miles to Mainland, and then had to travel five miles to Lerwick, across the rugged hills, where not a hut was to be seen. The snow descended and the winds blew most tremendously, but I arrived in safety; and, after changing every thing from head to foot, I feel quite comfortable. I know many of my dear friends, if they were to hear these things, would think me imprudent; but they do not see and hear what I do.—Souls, souls of an infinite value, purchased “by blood divine,” are perishing. Can too many sacrifices then be made to save such from death? O I am astonished that I do not feel more and do more for immortal spirits!

“ Jesus, I fain would find,
Thy zeal for God in me,
Thy yearning pity for mankind,
Thy burning charity.”

7th, 8th, & 9th.—I visited, &c. sixty-six poor families. May they be “rich in faith.”

12th.—I preached this morning from Psalm cxxvi. 6. In the afternoon I went to Bressa, and had twice as many hearers as I have seen there before—two hundred, I should think, at least. It being old New-year’s Day, which the people here keep, I spoke in the evening from “The time is short.” Lord, fasten the word!

13th.—I was disturbed very early this morning by the firing of guns, and the shouts of the people, who were running up and down the street with lighted

brands in their hands, &c. ; thus ushering in the New Year, as yesterday was the Sabbath. "O let the wickedness of the wicked come to an end." In the afternoon I visited the houses.

14th.—The appearance of the high hills, now covered with snow, is remarkably grand. In the afternoon I preached in Bressa, then travelled two miles, crossed a sound, and preached in the Island of Noss at seven.

15th.—I preached on the east-side of Bressa, at twelve ; and in Noss at night. Lord, bless the word !

16th.—I preached in Bressa this afternoon, on my way home, and had more hearers than I have yet had on a week-day.

17th.—I preached in Sound at three, and in the chapel at seven ; some appeared to feel. May it be lasting !

18th.—I spent the afternoon in visiting about twenty houses.

19th.—I preached in the chapel at eleven, walked to Sound, over the snow, and preached in a house full of people at two, and here again at six. After the sermon I stated, for the first time publicly in Lerwick, our design in coming to Shetland, &c., and gave notice of preaching in a room, which I have taken for the purpose, on Tuesday evening.

20th.—I have distributed a few tracts, and given a note of admittance to a person with whom I have frequently conversed. He enjoys a clear evidence of his acceptance with God. May he never look back, but live close to Him who "giveth more grace !"

21st.—I walked to Sound, over roads like glass, through the frost. I spoke to a full congregation ; returned and preached, for the first time, in the Room, which is thirty-two feet by fourteen, from 2 Thess. iii. 1. Numbers were obliged to go away, not being able to get in, it was so crowded.

22nd.—Two men rowed me this afternoon to Quarf, a parish six miles south of Lerwick. I visited a few cottages, and preached at six to about thirty hearers.

23rd.—I preached in Quarf this morning, and had many more hearers than last night, who were remarkably attentive to the word, and kind to me. I left

immediately after preaching, in a boat with one man, and after rowing about three hours against a north wind, and some snow, got safely to Lerwick. I have since, by moon-light, visited thirty houses, and distributed tracts. My God, make me holy and useful!

25th.—I preached in Sound this afternoon to a very full congregation. I have just received a letter from brother Raby. Thirteen weeks had elapsed yesterday since we saw each other. Thank God, we are both well, and I hope doing well.

26th.—That I might not interfere with church and chapel hours, I preached this morning at ten o'clock. Though it was an earlier hour than that at which the people here have been accustomed to attend, yet the Room was quite full. I then went to the kirk. In the afternoon I preached in Bressa to at least two hundred hearers. At six I preached here again. I think I never saw a room so crowded, and yet great numbers could not possibly get in. Thank God for the mercies of another Sabbath-day!

27th.—I walked five miles over the hills, through the snow, early this morning, then took boat for Trondra, an island containing about 120 inhabitants, where but one sermon has been preached in twelve months. The room was full of attentive hearers in a very short time after my arrival, some of whom appeared to feel while I preached on Matt. ix. 9. At three I preached in Hull, a small village on Mainland. At six the large school-house in Scallaway was well filled. I am now quite ready for bed, having walked this day seven miles, preached three times, and visited twenty cottages, with only a few potatoes for dinner, and barley-cake for supper. But oh, how much better is this than I deserve!

“ Ten thousand, thousand precious gifts
My daily thanks employ ;
Nor is the least a thankful heart,
That tastes these gifts with joy.”

28th.—I preached in Scallaway this morning. These were formerly a most careless people ; they now at-

tend well. In several, I believe, a good work is begun; two or three have obtained a sense of pardon.

“ O that all might catch the flame,
All partake the glorious bliss.”

After preaching I immediately set off for Lerwick. The roads are remarkably rugged; and as the hills on Mainland extend north and south, in going across the country the traveller has no sooner ascended one hill than he has to ascend another. These inconveniences, with the blowing of the wind, the descending of the rain, and the thawing of the snow, rendered travelling this day very disagreeable, and so difficult, that I was three hours in walking five miles. After, however, I had taken a little refreshment and changed my clothes, I was able to preach in the Room full of hearers.

30th.—Those who have not visited Shetland, can scarcely have any idea of the quick transition we frequently see in the weather. Yesterday there was no venturing out into the Sound, the sea was so rough; this morning it was as smooth as a lake. In the afternoon I preached in Bressa; in the evening here, to a crowded congregation, from 1 Peter iii. 15. After the sermon, as some have lately stated that our doctrines are unscriptural, &c., I told the congregation that we were willing to take the advice of the Apostle in the text.

31st.—I preached this afternoon in Sound. O, my God, awaken these souls! In the evening I gave an exhortation in the chapel. Another month is gone with those beyond the flood. I feel truly thankful to God for having hitherto preserved me, and given me strength—notwithstanding the unfavourableness of the weather, &c., to preach forty-seven sermons, besides attending to various other duties, since its commencement. Let me not labour in vain!

Feb. 1st.—I visited two poor sick women, one of whom has been bed-ridden four years, the other eighteen years; also a man who has had a cancer seven years, which has nearly eaten away all his face. A painful sight to behold! I have distributed tracts, and taught personally, in about twenty houses. Several persons have called on me this week. Some have said, as

the Jews of Rome did of the apostle, "We desire to hear of thee what thou thinkest, for as concerning this sect, we know that every where it is spoken against." A few, however, have put the important question of the gaoler at Philippi, "What must I do to be saved?"

2nd.—Though the snow was descending this morning when we went to the Room, it was well filled with attentive hearers; many of whom appeared to tremble while I enforced the important question, "How shall we escape if we neglect so great salvation?" I then went to the dissenters' chapel, where I was unexpectedly called upon to give an exhortation. In the afternoon I walked to Sound through the snow, and preached to one hundred hearers in a cottage. In the evening, the Room here was excessively crowded. I believe if it were twice as large it would be filled. O that we had but the means of enlarging our tents!

4th.—Having previously published my intention of preaching to young people this evening, the Room was excessively crowded. Many appeared to be deeply affected while I spoke from these words, "Those that seek me early shall find me." I then briefly explained the nature of a methodist class-meeting, and stated that I was willing to give instruction to any who desired to flee from the wrath to come. After the congregation was dismissed, twenty-one remained, to whom I gave general advice.

6th.—After preaching this evening, I mentioned that our class-meetings were designed for those who wished to become members of our Society. We had eighteen present, to whom I gave personal advice. On the whole I was highly pleased with them. O what wisdom and piety I now need!

9th.—At ten this morning the Room was quite full. After speaking from Isa. lxiii. 1, I went to the chapel, where Reid called upon me to give an exhortation. In the afternoon I spoke in Bressa to a crowd of people. In the evening the Room here was full beyond every thing. The people cram in as long as there is a foot of ground to stand on; they are then obliged to go away, as there is no possibility of hearing on the outside. The

heat is very oppressive. But, I thank my God, he gives me strength proportioned to my day.

11th.—Though a very wet evening, the Room was excessively crowded. I preached, and afterwards met the class; sixteen were present. They all appear resolved to serve God. May they never look back! I feel such a love for them as I never felt for any people before.

[In a postscript, dated Feb. 12th, Mr. Dunn adds :]

You will perceive from the above extracts, that we have already had the droppings of a shower. The seed is beginning to spring up. May he quickly pour all the spirit of his love!

Some have been kept back from joining us, under a fear lest we should leave the islands again. Hence I was obliged last evening to pledge myself, that we will continue here as long as we have any prospects of usefulness, or get other Wesleyan ministers appointed, which quite satisfied them. I shall be glad to have this confirmed by you: for my own part, I believe that we shall have preachers in Shetland as long as the world lasts. We have received £50 from Mr. Blanshard altogether, and shall be obliged to draw on him for £20 more in a week or two. We have expended the money in travelling, lodgings, board, &c. I wish we could do without taking a farthing from the Fund; but I believe we shall require a less sum every year.

I have this day been warned out of the Room in which I have been preaching. The landlord says, that the beams cannot support the crowd of people that attends. What shall I now do? There is not another in Lerwick, that I can find, of any size. Will any kind friend, or friends in England, give us £50? I will engage in that case, to beg £50 more, and then build a chapel for £150. We must have a chapel in Lerwick, which is the only town in the islands, and to which the country people are continually coming. It contains above 2,200 inhabitants, and is much frequented by sailors, especially in their going to and coming from Greenland. A great many Dutch and Danish ships put in here, &c.

When we were in London, tracts were given to us from the Book-Room to the amount of £5. After our arrival here we divided them; the part which fell to me I have nearly distributed. What shall I do for more? Shall I be so bold as to request another parcel? When I say that the people are eager to get them, though in general they have no money to purchase, and that I have already seen good effects produced by them, I believe you will use your influence on behalf of poor Shetland. The Memoirs are much inquired after. I hope soon to be able to tell you how the people generally are supplied with Bibles.

FROM MR. RABY.

Midzell, Dec. 28, 1822.

IN my last I assigned the reason why our correspondence had been so long interrupted, and also gave you some account of the plans which we had arranged, and upon which we had then entered, in order to our making ourselves as useful as possible to the people. Since then, we have both been labouring with all our strength and ability in the great and glorious work of enlarging the kingdom of Christ, and promoting the present and eternal salvation of our fellow-men. We constantly look to Him, without whom "nothing is holy, wise, or strong," to prosper extensively the work of our hands, and to render us instrumental in bringing many to the knowledge of God, "whom to know is eternal life." From your most welcome letter, which reached us a few days ago, we are glad and thankful to find, that in your daily addresses at the throne of grace, you do not forget to remember us; your prayers, I assure you, we greatly need; and the consideration that in them we have an interest, will be a source of consolation to our minds in the midst of danger, and under the privations and discouragements with which we may yet have to contend.

* * * * *

With this people, in their humble cottages, I have

felt much pleasure and satisfaction, whilst endeavouring to impress upon their understandings the total depravity of the human heart, the complete atonement made by Christ, the necessity of the Spirit's influence to "change the human to divine," and the free, full, and present salvation, which is offered to all in the Gospel. To these truths they listen with the greatest attention; and for my happiness, safety, and usefulness, they offer their fervent prayers to the Most High.

From the paucity of ministers, the small number of churches, the large extent of some of the parishes, and the vast population, you will no doubt be led to infer, that there is a great scarcity of the means of grace; this inference is perfectly just; and I hope that our coming to labour for the good of this people will be blessed by Him, whose we are, and whom we desire to serve. With respect to our prospect of forming religious societies, I would not be too sanguine myself, nor cherish in others feelings which are not likely to be realized; but I at present do not see any very great or insuperable difficulties. In many of the parishes, the people are attached to the service of the kirk, and when it is performed, consider it their duty to attend: but upon their doing so, I believe, many depend for pardon and acceptance with God; overlooking the atonement of Christ, and the necessity of the new birth. Others, again, are as careless about the form as they are ignorant of the power of godliness; though, whenever and wherever we have preached, our congregations, in general, have been both large and attentive: some of the people have come from the distance of four, six, and eight miles, to hear the sermon. For the last few days we have had heavy gales of wind from the south-east, and slight showers of hail; the cold is now much more intense than it has been, since our arrival, and the winter may be considered as fairly set in. It has not yet, however, prevented us from regularly preaching at our different stations, nor hindered us from visiting the people. I hope shortly to be again favoured with another letter. The perusal of your last did me good; and for the weighty and important advice it contains, I feel under great obligations.

TO MR. DUNN.

*Milbrook, Prescott,
March 3, 1823.*

My Dear Sammy,

Your letter of Feb. 3rd. I received this day ; and though I have much on my hand, and no time scarcely to attend to my own concerns, yet I feel disposed to put half a dozen other things aside, in order to write to you. But I must be short. You may assure the good people among whom you preach, in the Shetlands, that they shall not be without a messenger of the Lord Jesus, from our connexion, while I live, provided they have ears to hear the truth of God, and hearts to receive it. And should the health of you and Mr. Raby require a removal before your time, which God forbid, I will take care that your places shall be immediately supplied with others of the same spirit, who are constrained by the love of Christ to seek, gather, and feed the poor sheep in the wilderness, who have, at least comparatively, no shepherds. And I should think that every intelligent and benevolent man in those islands should be thankful to God, who has sent such a supply of the word of life, to a people so destitute of ministerial assistance. And if you have gainsayers in a work to which you are sacrificing your ease, your comforts, your friends, your country, and connexions, it is only an additional proof that man is a fallen creature, and hostile, not only to God, but to his own best interests.

The people of Shetland must be convinced, that you are not come among them to make a gain of godliness ; and that the people who sent you, must have had only for *object* the salvation of that people's souls ; and consequently, their only motive must be the love of God in Christ Jesus. Go on—fear nothing—Jesus is yours—and he has all power in the heavens and in the earth !

Some, who should know better, may affect to call your teaching false doctrine : let them know, that it is the doctrine which the Lord Jesus has blessed to the conversion and salvation of hundreds of thousands ; a conversion, not from one opinion to another, nor from

one mode of worship to another ; but from the power of darkness, to the kingdom of light ; from guilt and sin, to pardon and holiness ; from the fear of death, to peace of conscience, and joy in the Holy Ghost ; in a word, to complete victory over sin and Satan, through the blood of the Lamb. And where these effects are not produced, either the doctrine is not of God, or he that preaches is not sent by the Head of the church. I should prefer the sacrament to be administered in our form : we must yield a little in innocent matters, to inveterate prejudice, but keep as near to our plan as you possibly can. Methodism in Scotland was ruined by building it by a Presbyterian model. Keep this in your eye. I should be glad to meet you at Edinburgh, in May ; when I suppose the brethren will hold their district-meeting ; but your work must be your guide ; you and I can transact every requisite by letter. You should by all means give the sacrament to all united with you. Do not send them elsewhere to receive it. May the Holy Trinity have you in his continual keeping. My wife and daughter send their love to you.

Yours, my dear Brother, affectionately,
A. CLARKE.

TO MESSRS. RABY AND DUNN.

Prescot, March 22, 1823.

My Dear Lads,

I AM just returned from holding a missionary meeting at Bath. There, I spoke largely about the poor Shetlanders ; and about you, and your labours.

To an impressive letter which I wrote to a rich old friend, who had proposed to support one missionary in the Shetlands, I received a glorious answer. I had told him that I had pledged myself to raise £50, to enable you to build a chapel at Lerwick. My letter brought him to his knees ; his heart was filled with love to God and man ; and what is the result ? He promises me £100 per annum, to support two missionaries at the

Shetlands, and more if it be necessary ; and, glory be to God ! sends £50 for the chapel !

I mentioned further, in the chapel, that if any were disposed to give me help for this mission, in any way, I would receive it as from God, and earnestly pray to him for their remuneration. Several persons came to me in my lodgings, after the meeting, and gave me small sums to the amount of £4. 5s., for the building of the chapel.

But I was more surprised, when, on leaving the chapel, a gentleman whom I did not know touched my shoulder in the street, and said, " Sir, you have spoken particularly about your mission in the Shetland Isles, and of a chapel which you propose to erect ; I will give you twenty guineas towards the former, and twenty guineas towards the latter." Oh, how my heart danced for joy ! Now, my noble fellows, I have got for your chapel the following sums, £50 + £4. 5s. + £21, = £75. 5s. ; and for this sum, I give you authority to draw upon Mr. Blanchard. I have two preachers on the stocks for you ; and shall push them off as soon as I can ; and when they arrive, I think one of you had better try the Orkneys. See that you get a piece of ground (freehold) large enough to build a chapel equal to the necessities of the place ; and a house for the preachers. But make all your hearers, &c., put their shoulders to the wheels. Be prudent ; be sure of your workmen ; go to no unnecessary expense ; get a firm shell, and a good substantial roof. You cannot be too cautious whom you employ. Get the ground also in a convenient, and not discreditable place. But we must have a little comfortable house for the preachers ; some place to which our missionaries can repair on their landing in the island. Lose no time, as the spring is advancing fast ; and let me often hear of your operation and progress. My representations have been the means of raising up many a friend to the poor Shetlanders, who offer up many a prayer to God for you and them. Live to God—pray much—read much—labour hard—and have immeasurable faith.

I am, my dear Lads,
Your affectionate Brother,
A. CLARKE.

I.

TO MR. LEWIS.

Prescot, May 11, 1823.

My Dear Brother Lewis,

I WANT two additional missionaries for the Shetland Isles, to assist Mr. Raby and Mr. Dunn.

Will you, in the name of the Lord, be one of the two? and go into a place where the fields are already white to the harvest?

You have seen, from the accounts sent to the magazine, how our brethren go on there, and what a great and effectual door the Lord has opened among those Islanders. This will show you, that it is probable your zeal cannot be more effectually employed, than in that place. Lay the matter before God, and let me know your mind.

Yours affectionately,
ADAM CLARKE.

II.

TO MR. LEWIS.

Carlisle, May, 1823.

* * *

COME to me at Edinburgh as soon as you can. The Shetlands lie not only near, but are on my heart; and the missionaries to that people are all peculiarly dear to me. To your noble wife, I will give authority to be to the females of that country an instructress, and a patroness of domestic economy. She will have the honour to be the first missionary's wife that went to form the minds and manners of the females of those islands. I assure you I expect nearly as much from her prudent management, in reference to the women, as from her husband in reference to the men.

* * * * *

That the females in the Shetlands require much cultivation, I am fully satisfied; and that was one great object which I had in view, by sending Mrs. Lewis there. It will only be by slow degrees that she will be able to win them from their uncouth habits. When under proper training, they will find the great advantage of cleanliness. Their want of necessary utensils may have been originally one cause of their dirtiness; but I trust in God, that Methodist preaching will be the means of civilizing, as well as Christianizing, the whole of the inhabitants.

If cutlery, thread, tape, needles, &c., are likely to be very acceptable, I will procure some, and put them into the hands of Mrs. Lewis, for her prudent gratuitous distribution among the women, especially those who are young; for there you must begin to make those impressions which will hereafter engender correct habits. And let them have such things as these, as rewards of industry, skill, &c. Several of them already believe that I am their friend, and even holding out how much I love such habits, might do a little good. At all events, let the Methodist maxim be lovingly inculcated, "Cleanliness is next to godliness."

Yours affectionately,
ADAM CLARKE.

TO MR. DUNN.

Millbrook, Prescot,
May 18, 1823.

My Dear Sammy,

YOUR letter of May 7th came to hand this morning, and I answer without delay. Go on—fear nothing—God is with you; and nothing can withstand the all-conquering blood, and mighty Spirit of the Lord Jesus. Proclaim loudly to the poor sinners, that Jesus Christ tasted death for every man; and that his blood cleanses from all unrighteousness. This is the doctrine God will own. What has the wretched stuff of C——n done for the world? Produced a spurious Christianity, and left the people in their sins. Walk with God, and you

need fear no reproach. Luther said, “*Evangelium predicare est furorem mundi in se derivare.*” Yes, he who preaches the unadulterated doctrines of the God who bought him, will be hated by the Christian world. Jesus and his apostles were persecuted, not by the heathens, but by Jews professing godliness: so, spurious Christians are the prime persecutors of the genuine followers of the Lord Jesus. Fear them not:—our God is mightier than their devil! Amen, Selah.

Whiskey and tobacco will also fall before the Spirit of Christ. Reason mildly with those who are addicted to them: in this respect you will gain ground by degrees.

I mentioned the destitute state of the Shetlanders in my speech at our anniversary at London, from which I am just returned—even while I was speaking, I had, by different persons, £25 put into my hands; and I have had £4 since I returned! Half of this will go towards the building of your chapel, the rest to the mission. Mr. Scott writes to me, and says, “Do not be discouraged in reference to your Shetlands; I will go yet farther than I have gone. I will not suffer you to sink.” I shall be glad if you can purchase the old chapel you mention. Raise what subscriptions you can; and in or out of office, I will continue to work for you. This letter is one of the most satisfactory you have yet written. I hear from it a louder call, *Help the Shetlanders!* My heart is pledged to God, I will, Lord! Show me the way, and I will walk in it.

O that I had not to go to Ireland, I would soon be with you in Lerwick; but I am fast bound.

M.R.I.A. signify Member of the Royal Irish Academy; to which I was most honourably elected, without knowing any of the parties who brought me before the academy: my country being determined to bestow on me the highest literary honour in their gift. I hope to be in Edinburgh on the 30th instant. I shall rejoice to see you. I saw your father and brother both well. **GREAT MARY**, and **LITTLE MARY**, send their love to you.

I am, my dear Brother S.,

Yours very affectionately,

A. CLARKE.

TO MR. RABY.

Edinburgh, June 1, 1823.

Dear Raby,

YOUR letter of May 8th I received here last evening, and was very glad to hear from you ; for we have been waiting, in rather anxious expectation, for several days, as a packet from the Shetlands had been expected for a fortnight past ; and we began to fear the worst, and we doubted it had been lost, and supposed that one, if not both, of you had been on board : and though I am rather disappointed in not seeing you, or brother Dunn, or both, yet I am thankful you are safe.

I came into Scotland on the 28th ult. ; so that I have been here about three or four days. I must set off for Glasgow on the 4th, where I shall rest only one day, and preach ; thence to Ireland, by the nearest and most expeditious route, as I have to go through the south of that kingdom, before I hold the Conference at Dublin.

I perceive that the principal object of your letter, is to have liberty to come to Conference. I grant it without hesitation ; and most heartily wish you a safe voyage there and back again ; and God's speed in what you have in view. But you and brother Dunn I consider the apostles of the Shetland mission ; and would be sorry that any thing should cause you to leave it, till the work you have begun shall be established.

I have considered the advice you give about the settlement or stationing of preachers in the Shetlands, and think it will do well : and am also of your opinion, for the reasons you give, that brother Dunn should superintend the building at Lerwick. Your journey to England will recruit your health. But we certainly have had a much severer and longer winter in England, than you have had in the Shetlands. I was not out of my own house for nearly four months. I doubt much whether Miss O. would have been the very person for you. Before I took my beloved Mary by the hand, who was most delicately brought up, I asked her, "As I am at the disposal of Mr. Wesley and the Conference, and they can send me whither they please, will you go with

me whithersoever I am sent?" "Yes; if I take you, I take you as a minister of Christ, and shall go with you to the ends of the earth." And the first step she took was with me on my mission to the Norman Isles.

I am, my dear Raby,

Yours affectionately,

ADAM CLARKE.

P.S. My little Mary is with me here, and desires her love to you. Mr. J. Lewis and his wife will, I hope, be shortly with you. When you come to England, remember Millbrook is on your way to conference. I hope to be home before the middle of July. Tell Dunn that he must not send me an old shelty, nor an old servant, nor yet an infant that will pester us by crying after its mother; well made, not ugly, strong, good tempered, and healthy.

FROM MR. S. DUNN.

Lerwick, July 31, 1823.

THE foundation-stone of the Wesleyan Chapel at Lerwick was laid July 29th, 1823.

After an appropriate hymn had been given out, which was sung by a large concourse of people, assembled on the spot, and prayer offered up to God, William Gordon M'Crae, Esq., who had kindly accepted the invitation to lay the stone, rose and spoke as follows:

"My Christian Friends,

"You all know that it is good to be zealously affected always in a good thing. Hence it is, that in laying the foundation-stone of this, the first Wesleyan Methodist Chapel about to be built in these islands, I cannot refrain from calling upon you to rejoice with me, and to be exceeding glad that you are this day the witnesses of a work, than which none can be more acceptable to God, or more useful to man; a work which, I trust, when we are all gathered to our fathers, will remain a lasting, an instructive, and an affecting memorial of the piety, the

zeal, and the labours of this body of Christians, whose ministers are come among you to spend themselves and to be spent in the Lord for your service.

“For my part, I rejoice in the performance of the duty assigned me, since it can be performed without any compromise of my principles, and without any violation of the duty which I owe to that church, in whose bosom I was instructed and brought up—I mean the Church of England; as upon a careful comparison of the doctrines taught and maintained by *this* society of Christians, I find these to be, in all essential points, precisely such as contained in the Articles, Homilies, and Liturgy, and in the writings of the best and most eminent Divines of *that* Church; and these again are imperishably based upon the sacred oracles, the only true and infallible guide for our faith and practice. And sure I am, that next to the approbation of my God, the recollection of the business of this day will soothe and gladden my departing spirit in the hour of death. For yourselves too, I rejoice, from the evident necessity of the measure. To convince you of this, it is sufficient to take only a cursory view of the state of these islands at present. View the land through its whole length and breadth—consider its population. Look again, and see if through its whole extent the “fields be not already white for the harvest;” and then ask yourselves if twelve labourers are able for the charge of such a people, scattered as they are throughout twenty-nine parishes? My brethren, let it not be imagined, from this statement, that I mean to speak disparagingly of the labours of the Established ministry, or of any other denomination of Christians in these islands. God forbid! .But common-sense dictates, that though these were as abundant and as indefatigable in their labours as the apostles, it is not in the nature of things that they should be fully able for such a charge. If, indeed, as some imagine, the duty of a minister of the gospel was merely directed to the administration of the ordinances on the Sabbath and other occasional days, nothing could be imagined more pleasant; but important and indispensable as this duty is, it is only a part of his labours: he has, in season and out of season, to instruct, to reprove, to correct, and to build

up the man of God in righteousness, that he may be able to present him perfect at the great day of account, as his crown of rejoicing in the Lord. And if to these duties be added, that of visiting the sick and the dying, and the preparation necessary to enable him to instruct you publicly, and to discharge, in a becoming manner, the services of the sanctuary, you will easily perceive that the situation of the galley-slave, tugging at the oar of life, is one of comparative ease.

Seeing then that more labourers are required, I ask you fearlessly, who are more fit than these now sent among you by a denomination of Christians, to whose labours of love Europe, Asia, Africa, and America, bear their united and grateful testimony. But some among you may be disposed to inquire, Who and what are these methodists? I will tell you; they are people raised up by the Lord through the instrumentality of that now blessed man, the late Rev. and venerable John Wesley, who, for upwards of half a century, was seen flying through the spiritual firmament of heaven, calling sinners to repentance, and proclaiming, in the name of his and our common Lord and Master, the gospel of glad tidings; and who, after a life of unparalleled labours, which reminded all who were witnesses of them of the days of the apostles, was finally called to his rest in the Lord. My brethren, that God eminently owned the work is obvious from this consideration, that it has *continued* to prosper under the ministrations of his successors, even whilst there were not wanting men, and these among the wise and pious of the land, who looked for nothing less than the dissolution of this serviceable, and now great people, when deprived of the superintending energy of such a man, so highly gifted and owned of God. And what has this been owing to? Doubtless to the favour of God, and to the very nature and plan of their ministrations; which, whether at home or abroad, are truly missionary. They are not, as other respectable bodies of Christians, located to this or that place: no, their object is, and always has been, without interfering with any man in his sphere of usefulness, to gather the gleanings of the harvest every where; satisfied, if by any means they can save souls from death. Their

parish, in one word, is the world. And now, let me ask you, shall we limit the Holy One of Israel in his operations? Shall we endeavour to shut that door which he has opened? Or shall we not rather give to this people the right hand of fellowship, and wish them, for their work's sake, all manner of success in the Lord? I now proceed, as requested, to lay the foundation-stone of the intended chapel, in the name and for the service of the Holy Trinity, that ineffable Being, to whom the angels ascribed, "Glory in the Highest," while proclaiming "Peace on earth, and goodwill towards men."

When Mr. M'Crae had finished his excellent address, and laid the stone, we sung, "Other ground can no lay," &c.; a sermon was then preached on the stone, from "Thy kingdom come," and the service was concluded by offering prayer to Him who only can give the increase.

TO MR. DUNN.

Millbrook, Prescott,
Aug. 17, 1823.

My dear Sammy,

I RECEIVED yours of the 4th instant, yesterday, and am glad you have begun your building—I have not much money in Mr. Blanshard's (now Mr. John Kershaw's) hand, but it must be at least £100. Go on with your building; I will beg, borrow, or—any thing but steal, before you shall stand still. I have already laid the whole matter before Mr. Scott, Mr. Hoby, Mr. Smith, &c., and shall get some help from those quarters. We must not spoil the chapel and dwelling-house for the sake of £50, if we can get the rest we shall get this also. Write constant report of progress: I hope you have received the letters I sent under frank to you from Conference. You hear from them that I have been begging some hardware at Sheffield for you; and some shirting, shifting, and bedgowning for the most destitute of your people. You have heard also, that I have pur-

posed, please God, to visit you in the spring! I hope God will give me health and means. At any rate, I shall be able to send you some valuable things, the fruits of my begging in Sheffield. I shall send you more particulars shortly. The weather you mention is precisely the same we have had all summer in Scotland, Ireland, and England. You know I have been travelling in all these countries. So your weather is not peculiar to the Shetlands. My thermometer stands in my study to-day at 58°. Give my best respects to Mr. Mc Crae, and tell him, I feel much obliged by his kindness to you in laying the foundation stone; and am delighted with his excellent address on the occasion. Whether I am to continue your President or not, I believe I must continue to care for you, and the Shetlands, for who else can, or if they can, will do it? If others had the name, I believe the load would lie on my shoulders. You may have heard that the Huddersfield coach was upset, by the madness of the coachman, coming to Sheffield—that six of the preachers were very much hurt: two, brothers Sargeant and Loyd since dead! Jagger and Udal badly bruised, and will perhaps never recover. Mr. Reece and Mr. Hannah are appointed delegates to America; Mr. Moore, who is president, and Mr. Newton, secretary, to visit Scotland, and Ireland. If I see you in the spring, we can then determine on the time of changing which you recommend; and which I laid before the Conference. Write to brother R. with my heartiest love, and give him all these particulars. I cannot possibly write to both. You do not take too much upon you—somebody must work at the building; the burden is laid on you. If God spare life, I will stand by you; and He will, should he be pleased to take me. I am glad that sister Lewis is beginning to meet the women; give my love to her sister and her husband. I am not pleased with your accmpts, because I find you have stinted yourselves too much. Whatever you do, see that poor S^r. Lewis and her family lack nothing that they need. The boat must not be bought out of your own pockets. Tell me the price. Dunrossness must not be neglected; let one of you pay them another visit as soon as possible. I still think we should have

six missionaries in Shetland. Get over all the parishes and desolate islands as soon as you can. When we get you a house, we shall then set about furniture. With heartiest love to all, in which my wife and daughter join,

I am, dear Sammy,
Yours, affectionately,
A. CLARKE.

N. B. I have poor Clough with me from Ceylon; and he is gaining strength amazingly. I will send you all the questions as soon as possible. Increase this year: England, 8828; Missions, 1653=10,481. Laus Deo, in excelsis!

TO MESSRS. DUNN AND RABY.

Millbrook, Sept. 11, 1823.

I THUS forward all the questions under their different heads; they might be better arranged, but I have no time, and cannot even now look over them: take a fair copy and send to brother Raby. We have now fine weather, the only fine we have had for months. I have written twice lately to you: I hope you are getting on with the chapel. I am at present laid up by what may be called an accident. I got a tooth drawn (the first in my life) about a week ago: the operator broke the jaw and brought a considerable part of it away. Since then I can neither eat, drink, nor sleep, but with extreme difficulty; but I must be patient. I am not without hope that I shall recover, though in the nature of things at some considerable distance. See that you have plenty of light in your chapel. I will, if God spare me, beg ten pounds extra to have plenty of windows. I wrote many particulars in my last; let the place be decent—I have now laid in 248 yards of fine white calico shirting and shifting, with several pounds of patent thread, for my poor Shetlanders. Should not one half be sent to Yell? I wish we had a prudent, pious, sensible wife there. Is there any way in which I could send any

thing this season? I long to hear from you again. I shall be able to send you soon some knives and forks, that if you get even a gull to eat, you may have something to dissect it with. Carne, father and son, have promised me ten pounds for the chapel at Lerwick. Let none of you lose any opportunity of writing to me. My love to brother and sister Lewis. Live like brethren; take mutual counsel together; spend and be spent for God; but take care of your health. God will not have murder for service. Let the people see that you have one heart, and one purpose; get all into class that are concerned to save their souls.

I am,

My dear Lads,

Yours affectionately,

A. CLARKE.

P. S. Should God spare me to the spring to visit you, Joseph Carne has been here yesterday, and has spoken to me for a passage.

FROM MR. LEWIS.

“Lerwick, Shetland, Sept. 22, 1823.

“I VERILY believe, that there is not one station occupied by the Methodists that will yield, all circumstances considered, more spiritual fruit than Shetland. That good has been done, is beyond all dispute; and, in all the places I have visited, the people bless the hour in which they heard ‘Master Dunn.’ I have no doubt but Mr. Raby has been equally useful; but, as I have not been in Yell, or any of the North Isles, I am not personally acquainted with that people. I know, however, that he stands eminently high in the estimation of the public. I may add, through mercy, that since my arrival I have witnessed some good done. The people are truly sensible that you are their friend: and did you but hear the many blessings they daily pour on your head, you would love them more. The truly pious among them are as much alive to gratitude as any peo-

ple I ever knew. They have had some intimation of your thoughts of visiting us; and we are daily questioned about it. The country-people have been contriving plans of getting you to their islands and to their parishes. I verily believe, that two-thirds of all the boats and horses in Shetland would be at your service: but we have not raised their expectation high on this subject, but merely admitted the possibility of it. We know that the spiritual state of Shetland will interest you, but the natural may not. Although there are many fine sceneries of the wild and romantic kind, there is a great uniformity in the face of the country. All are heath-covered hills; some rising to a great height in a conical form, not dissimilar to the south part of the county of Cork, about Bantry; only the cliffs here are higher and more terrific, than any that I know on the Irish or Welsh coast. Penmaen-Mawr is nothing to Brass-head in Shetland. Were I to offer my opinion as to the time of your coming, I would say May; as we have no night in May and June, but can read the twenty-four hours round: besides, the weather is then fine, and the sea-cliffs are covered with all kinds of aquatic fowls, which greatly add to the interest of the scenery.

“The chapel is more than half up; but to-day the masons are stopped for want of stones, which are brought by sea; and the weather has been such for many days, that it was impossible to get any; nor shall we have any for several days to come, from the great surf on the shore. Mr. Dunn has to go to Leith, to purchase timber for the roof, and slates to cover it. In this place, the houses, in general, are covered with freestone flags. This kind of roof requires immensely thick walls, and very heavy timber to support it; and it will never last above seven years, as the flags undergo a decomposition, and become useless in that time. The common roof, in the country parts here, is clods or sods, often lightly covered over with straw, not thatched, but only to hide the sods.

“What money we can raise here, for our chapel, I hardly can conjecture; but it will not be much, as the whole of our people are poor. If I were to get 40l., it would be the utmost of my expectations; and I fear that

it will fall short of this, when we make the trial. Only think, Sir, of a healthy young woman, in the prime of life, going through all the drudgery of a Shetland farmhouse, working out at harvest, and digging potatoes, for six shillings wages, for three months, and, in the winter quarter, for only four shillings. And yet, some of these have offered to give sixpence per quarter to support a preacher; that is sixpence out of four shillings. Who in England gives as much?

“There is not a tree of any kind in all Shetland, except in gentlemen’s gardens. Our boats come from Norway, ready to be nailed together: they are put up there, brought over loose, and fastened here.

“Permit me, Sir, to suggest, that linen, or calico, for the preachers’ house, and also cutlery, will be wanted. A few dozen of hinges for the chapel, with screws and nails, candlesticks for the pulpit and gallery, and an old chandelier, which may have been thrown aside in any English chapel, on the introduction of gas, would be of use in Lerwick. Grates, an oven, a boiler, &c., could be sent here in the salt-vessels from Liverpool, in March or April; or in the London, Hull, or Whitby Greenlandmen, in March. Above all, tracts should be sent. Almost every child can read; and our house is like a circulating library; twenty or thirty persons come, on some days, to beg or borrow tracts. Our usual way is, to lend until they read all we have. At present our stock is nearly out. Some of the children can repeat all the verses on all the tracts we have.

“That you may be acquainted with my proceedings, I will give you some extracts from my journal; previously stating, that Sandness and Walls are the most westward parishes of Shetland; they are large and populous; and we have a society in each.

“*Aug. 22, 1823.* I left Lerwick at half-past ten, for Sandness; distance, it is said, thirty miles. For the first twelve miles we had a beaten track, but very uneven; had high hills to ascend; wet, swampy valleys, and wide brooks to cross; and arms of the sea, some to cross, others to surround. At four o’clock I called at a cottage, got a few eggs boiled, took my biscuit out of my pocket, and dined: I had some water to wash it

down. Our course now lay through deep heath, thousands upon thousands of acres of black peatmoss, uncultivated and wild; here and there were a few sheep running wild in all directions: we passed large lakes, apparently very deep. Not a house lay for miles in our way. Deep chasms were in the ground, made by the heavy rains of winter; these we had to jump across. At half past eight we got into Mr. Coper's house in Sandness; having walked the distance of thirty miles in ten hours! Thank God for strength!

"22nd. I preached in the Meeting-house from Isai. xii. 1. The evening was very fine. The noble Atlantic Ocean, like a vast mirror, reflected the rays of the setting sun as it sank beneath its waves unobscured. Now there stands no land between me and Newfoundland, where I formerly acted as missionary: May God be gracious to its friendly inhabitants! May its sea never want fish; nor its shores the fishers of men!

"24th, Sabbath. I preached in a tent made out of boats' sails: about 300 people sat on the ground, whilst I exhorted them to draw water out of the wells of salvation. At twelve I crossed a sound of two miles of very boisterous sea, to the large isle of Passa Store. At the request of the principal gentleman, I went into the kirk, stood on the seat in his pew, and addressed about two hundred persons, from Ps. lxvi. 18; after which I re-crossed the Sound, and met the class, in which were twenty-six members, most of whom are justified by faith, and pressing onwards to full salvation. At half-past four I had time to take a little dinner, and then preached in the tent to at least 400 people: many evidently felt the word, although I was not satisfied with myself. Many came eight and nine miles; were here this morning by ten o'clock; and sat contentedly all day with only a little dry bread in their pockets.

"[I am sorry that my paper will not allow me to enter the particulars of this week's work. I preached three times in the island of Passa, and then left Sandness for Walls. I preached two and three times every day I was in Sandness; had large congregations each time; and received seven new members into the class. Passa and Sandness have but eighteen sermons a year

allowed them, and they seldom get their full complement. The minister is an old man, and has tremendous hills to climb over in coming to them.]

“ *Walls, Sunday, 31st.* I preached at the Meeting-house door, from Ps. cxlii. 4. The pews, isles, and pulpit, were all filled, and at least 100 were at the door; there was a blessed feeling among the people. I stood inside the door; those without were soaked with rain, yet sat contented. In the afternoon I had a tent made by the Kirk-wall; some sat within, and others in the grave-yard, whilst I laboured to convince them that their sins would find them out. I preached at five in the same place. There were at least 500 people each time. I believe this day will never be forgotten.

“ *September 1st.* I preached in the Meeting-house; which was excessively crowded, whilst I addressed them from 2 Thess. i. 7, 8. The people literally fell down under the word, and drowned my voice with their cries for salvation. May the Lord grant that these feelings may be lasting.

“ 2nd. I preached in Grutton Voe; met the class; and admitted three members on trial.

“ 3rd. I preached in Grutton, in West Scalle, and in Rewick.

“ 4th. I preached in Rewick, in Sand, and at the Sound of Weesdale.

“ In the last twelve days I have preached twenty-nine times, met classes, visited scores of cottages, and walked scores of miles; and, thank God, I am as well as the day I left home. In all this ramble I had but one door shut against me, and had very good congregations. I met a young man who has been savingly converted by reading the tract called *Darkness and Light*, given him by brother Dunn; he wished me to return his thanks to the author of that tract. Many came ten and twelve miles to hear. May their labour not be in vain! Mr. Raby has been through the islands of Arnst and Fetlar, and is rather overcome by preaching so often.

“ *Monday 15th.* I met the children this evening (about 200 of them) in the Preaching-Room; and sang, prayed, and talked with them for about an hour: at this, the parents were well pleased. I intend to follow this plan

every week. I believe that we had twenty children to-day in our house, to repeat verses, or catechism, and to exchange tracts. The spirit of reading is astonishing among the children. Some of them are very respectable.

“19th. A lovely little girl repeated, with much propriety, the verses on the tract ‘Sinners’ Help;’ and gave me, in her own language, the substance of the tract. Such truth must do good. A foundation is laid. O may the superstructure be well-built and firm! May God dispose some friend of children to send us some books suited to their capacity!”

“*Lerwick, Oct. 11, 1823.*

“THROUGH mercy we are all well. We held our Quarterly Meeting on Thursday last; and, although our income was very small, and our expenses comparatively great, we had good news from every part of Shetland: many have been brought to the saving knowledge of God, and hundreds are inquiring after him. The ardour for hearing has in no case abated. On the 23d, late at night, a man came from Walls (twenty miles), desirous of religious conversation; he professed to be convinced of sin, whilst I was in that part. Both he and his wife are resolved to be on the Lord’s side.

“The weather is still very bad. The chapel is nearly ready for the roof. Two of us intend devoting our time to the North Isles, and the other two will labour in the South and West.”

TO MR. LEWIS.

Prescot, Oct. 5th, 1823.

My dear brother Lewis,

I RECEIVED your letter last night, and am truly glad to hear so favourable a report. God has given the missionaries great favour in the sight of that long-neglected people. I have hitherto done every thing I can for

them. £200 is raised from my own friends, for the building of your chapel at Lerwick. God has condescended to give me considerable influence in the connexion and with the public, and I shall use it in behalf of those desolate islanders, whom I already regard as so many brothers and sisters of my own family.

240 yards of excellent bleached calico is now lying on my study floor for my poor Shetlanders, and there are also many pounds of thread, which will last a long while.

I have written to order some excellent tracts for you, but this will not do, I must go myself, choose, see them packed up, and sent off. This will cost me time.

Encourage the most distinguished of the little girls to excel, and I will send them some superior books from my own hand; and if you could give me the names of a few, I would inscribe the little presents I may send, with their own name, and this, no doubt, will please both them and their parents.

Let your wife hold prayer-meetings for females only, and if any one objects to her praying in such meetings, regard them not. When there is such spiritual want as amounts to a dearth, if not to famine, every man and woman that has a morsel of the bread of God to spare, should divide it with them that are perishing. Be prudent, cautious, and at the same time zealous.

Tell Mrs. Lewis that she must look about for a nice Shetland maid for me. I wrote to Mr. Dunn, and I believe he had found one, but missed the time of sending her and a shely by the last vessel to Liverpool. If I should visit you, I will pick for myself, but hereby hangs a tale. You may ask, Do you intend to come, I answer, If God spare me, and all things turn out well, I do intend to see the Shetlands next Spring.

TO MR. RABY.

London, Oct. 22, 1823.

My dear brother Raby,

I have this morning received your letter, dated Mid Yell, Sept. 15. In reference to your caution, I would

say,—no man can be more alive than I am to the impropriety, not to say danger, of publishing indiscriminately the intelligence communicated by the missionaries. I have known it do great evil, and have often lifted up my voice against it. (Since I wrote the above, a careless man shed the ink bottle over my paper.)

Give me all the particulars you can, they will show me what to scheme, and what to do; they will be all sacred with me. I have written many letters to you and brother Dunn. I have received one from him from Leith, which I answered immediately, and expected to have received another per return of mail. Yesterday, I paid into the hands of Mr. Kershaw, in behalf of the Shetland chapel, £57 6s. You must do what you can for yourselves. The money I have got is from my own friends. When ever you get a house ready, draw on Mr. Kershaw for £20 towards the furniture; this we have a right to demand; and this I told him yesterday morning, I would instruct you to draw for, and said, that I thought we should expect more, as we were a missionary station. I shall send 48 yards of fine bleached calico for sheeting, &c., for the preachers' house. I shall also send, I hope, some cutlery. I like the manner of your labours; but I tremble for your life. You should get a small hand-bag or knapsack, and always carry with you some hard or ship-biscuit. This will keep you alive; and a little hot milk to this will nourish you. God has put great honour upon you both. You are God's apostles of this mission. My heart glories in you. Be steady, act by united counsel, love one another, let there be no variance among you, help each other, speak well of each other, prefer one another in love. Tell me all that concerns you and the work, act as evangelists, preach Jesus, Jesus in the plenitude of his salvation. I have sent off to you about 6,000 tracts and pamphlets, and among them, 50 copies of my Dissertation on the Use and Abuse of Tobacco. I will, if God spare me, see you in the spring. This I purpose, but God must dispose of me as he sees good. Write as frequently as you can, and direct now to me in London, where I expect to spend the winter. I am sorry Mr. Dunn did

not write again to me from Edinburgh ; as, had I known the time he would have continued there, I could have sent him some of the things for my poor Shetlanders. Give my love to the brethren, and to sister Lewis. May the God of heaven have you ever in his holy keeping !

I am, my dear brother R,

Yours affectionately, in Christ,

ADAM CLARKE.

TO MR. DUNN.

London, Dec. 4, 1823.

Dear Sammy,

YOUR letter of the 17th ult., I answered immediately on its receipt, and only write now to say that I once more applied to our noble friend, Mr. Scott, laying all our case before him ; as I found my brethren left all on my shoulders, and I was determined to sell my books rather than you should be put to shame, any brethren with you be in want, or the house and work of the Lord hindered. I spoke particularly of your want of beds and other furniture. It was not in vain, thank God ! last night brought the letter from which I make the following extract :

“ Dear Sir,

“ Yours I duly received, and feel much for the inconveniences the poor Shetlanders labour under. As a proof, I have sent you on the other side my check for fifty pounds, for the sole purpose of procuring beds, blankets, &c., &c., for rendering their dwelling comfortable : *remember*, solely for *their* comfort and accommodation. And when you write, give my love, and say, my only return is their prayers, and a line when they have time, and any thing worth reporting,

“ Yours most affectionately,

“ *Pensford, Dec. 1, 1823.*

“ ROBERT SCOTT.”

You see how the Lord provides. Draw by my authority, on Mr. Kershaw, for the sum of £50, to be laid out as above. And when you get a second house (one in Yell), let the furniture be divided between them. I wish to have a preacher's residence in Yell. The bleached and brown calico which I hope you will soon receive, as well as the two barrels of Sheffield goods mentioned in my last, will set you up. But, remember that something useful be given to every house where you lodge or preach, or have had even a boiled egg. I do not speak of the more genteel houses where you have been entertained; and give something nice to the maiden you designed me for a servant, and to any others that I might choose; and to the little girls forward in their learning, and boys also.

Draw also, if you have not done it, for more money to help the building. I stand amazed at God's goodness to me, in my labours to serve my poor Shetlanders. I laid their case before my brother-in-law, Mr. Butterworth, yesterday, and he instantly gave me a check for £20, for the chapel! Now, take courage, all of you, and go forward. Tell the people to give their hearts to God. Let them praise his goodness that has laid their case so particularly on my heart, and has given me such favour in the sight of our people, and especially my own particular friends, in their behalf. See that the preachers' wives have comfortable bedding, &c. As to you preachers, do nothing but by united counsels: love like brethren, pull in one yoke, and let the people see your harmony and unitedness of spirit. Send the accounts of every thing remarkable, especially of the work of God on old and young—of your progress among the children, any remarkable children, and their profiting. Direct to Joseph Butterworth, Esq., M. P., Fleet Street, London, and put A. C. on the corner of the letter, and it will be sent immediately to me. Send a letter of thanks to Mr. Scott, inclosed as above, and all of you present, and your wives sign it, and I will send it down to him. Such a friend is worthy of notice. Live near to God—watch much—pray much—believe, love, and obey. Labour to bring sinners to God, and to build up those who believe on their most holy faith.

Give my hearty love to all the brethren, and to the wives, and to Mrs. Lewis's sister.

God bless you !

Ever yours,

A. CLARKE.

FROM THE REV. S. DUNN.

Lerwick, Jan. 12, 1824.

MR. S.'s supply came in a time of necessity. We shall now, I trust, be able to get a few additional articles for this house, and also to furnish another. Where the second house should be, was a subject which we largely discussed in our last quarterly meeting; and it was our unanimous opinion that Walls (a parish twenty miles west of this), and not Yell, is the most eligible spot. Its advantages are many: it is remarkably central, being bounded by the parishes of Sandness, Arthstring, and Sandstring: every part is passable, even in the winter: God has given the people the hearing ear: the members of three of our societies will be able to come to it to the preaching: and by far the most suitable house in the parish was offered to us for the sum of 7*l.* per annum. There are five rooms, and a closet sufficiently large to take a bed. The parlour and kitchen on the first-floor may, with a very trifling expense, be converted into a chapel, to contain at least three hundred hearers: the other rooms are large. There is also about an acre of ground belonging to it. I think, on an average, we shall have on every Sabbath-day, when we preach there, four hundred hearers. The minister of this parish has three other parishes, Sandness, Papa, and Foula. All these things considered, we thought proper to take the house: the rent is to commence from Christmas. We have not yet fixed which of us will reside in it. Neither of us would have any objection to live in the western part of the circuit. I have recently been through it, for two or three weeks, and never with greater pleasure. The congregations were very large. The Lord's Supper was administered for the first time to the country Societies;

and I gave about thirty notes of admittance. In Sandness there is a blessed work; about forty meet in class. I believe there are scores of persons through the country who would immediately meet in class, had we only convenient places for them.

I heard from Mr. Raby on Saturday. He is in the large and populous parish of North Mavea, about thirty miles from this place, where he says the prospects are far more encouraging than in Yell. He is likely to form societies. We are now able regularly to visit many places which never had a fair trial before. In Lerwick, our congregations are still large. Numbers are frequently obliged to return, not being able to get admittance. Scarcely, however, a day passes without the tongue of slander being employed against us.

Now for the chapel. As to its appearance, Dr. Edmondston, the historian, lately told me, that there is not one in Shetland that is worthy to be compared to it. As to air, I have not seen many in the kingdom more airy. As to additional windows, two more might not have been amiss, but I was afraid of the expense. It may be well lighted with oil for sixpence per night in the winter. The roof is finished, and the carpenters are now about the inside. The subscriptions here, as yet, only amount to about 20*l*."

FROM THE REV. J. LEWIS.

Lerwick, Jan. 12, 1824.

"I HAVE been but three sabbaths in Lerwick since the 21st of September. Immediately after the date of my last, I went to the island of Unst, the most northern of all Shetland: the distance from Lerwick is thirty-six miles: after twelve hours' hard rowing, we reached the island: for twenty-four miles the oar was not out of my hand, but through mercy, we had fine weather. Unst is eleven miles long, and about five wide; it has 2,700 inhabitants, of whom 1,700 are communicants; it has but one Kirk in the middle of the isle, in which there is a sermon every Sabbath. I was ten days there,

and preached twenty-one sermons, and visited every village in it; in the northern part the people were deeply attentive. I met seventeen by way of class: good appeared in many of them; but they are forty-six miles from this place, and a wide sea rolls between. From Unst I crossed to Yell; was there more than a fortnight; and after filling the appointments Mr. Raby had left me, I crossed over to the Main, preached in the different villages I came through, and, through mercy, reached Lerwick once more, having been away more than five weeks. In three days, I left again for Sandwick parish, about fourteen miles south, and was mercifully preserved from a watery grave. We had hardly left the harbour before the wind freshened. It soon blew a gale; our boat was only about thirteen feet keel, and five and a half beam; there were eight men on board, and much lumber. We could not return; the sea would have swamped us; we had to keep her head to the sea; we took in much water: but, at last, we reached a creek in which we landed, dripping wet,—but this we did not mind since we reached the shore. I never saw death so near before; but, thank God, I did not feel alarmed; I had peace. From the place we landed, we proceeded wet and weary. In walking three or four miles, my clothes got partly dry, but a tremendous storm of rain came on, and the night too overtook us, so that we were in a sad state, by the time we reached our journey's end: the kind woman got us a good peat fire, and some change of clothes: the others I dried on my back. I had some tea,—read, and prayed,—and went to bed, truly thankful that we were under cover, as the storm continued violent all the night. The middle of the following week I walked to Lerwick, and was kept in town on the Sabbath by bad weather, as I was to have been in the Islands of Brassa and Noss. The weather moderated in the beginning of the week, and I visited them the following Sabbath. I preached three times in Lerwick, and the week following left town again, and visited the parishes of Tingwell, Nesting, Lunasting, Lunna, Delting, Weasdale, and Whiteness: the round included from fifty to sixty miles in eleven days. I preached thirty-one times, besides visiting,

talking, and praying with the people: I was four or five of the days without dinner; lived the whole of the time, one day excepted, in the cottages on bere and oatmeal bannaks, fish, and bad potatoes (my strength was almost gone by the time I got home); and slept mostly on straw. Sir, I do not mention these things by way of complaints, but merely as facts: I thank God I am willing to submit to any inconvenience for the good of souls, and the glory of God: and I have had reason to believe that my feeble efforts have not been in vain. To God be all the praise!

We thank you for the tracts: Monday is our changing day, and from one hundred to one hundred and thirty persons have come to our house since their arrival. On the Monday before last, my wife counted one hundred and twenty, to whom she gave tracts; and there was hardly one of them but got for other persons,—some for three, four, or five persons, who cannot come themselves: every day many come for tracts; and in the country I lend them, and change them when I go again. There can be no fewer than four hundred in weekly reading, between town and country. There were forty persons at our door yesterday when it was opened at half past two, and they continued coming till late.”

FROM THE REV. S. DUNN.

Lerrwick, Jan. 29, 1824.

“As I know that nothing will give you greater joy than to hear of the conversion of sinners from the error of their ways, it is with pleasure that I tell you that God is mightily shaking the gates of hell, bowing down the pillars of the throne of Satan, and getting to himself a great victory in the hearts of the people. I received a letter last evening from Mr. Raby, who was still in North Maven when he wrote; he says the congregations are very large and attentive, and the prospects very animating. He did not mention his having formed any classes. The minister is gone to Scotland on a visit for three or four months, during which time his scattered

flock, above two thousand two hundred in number, will be without a shepherd. We hope, however, to pay particular attention to them. Mr. R. intended to be in Yell on the next Sabbath. Mr. Lewis, during the last fortnight, has been in the parish of Aithsting, breaking up some new ground. Mr. Thompson is arrived from the west, and brings good news. Twenty more have joined the classes in Walls and Sandness. I have now to inform you of a visit which I last week paid, for the first time, to the southern parishes of Sandwick and Dunrossness. As all the brethren had visited them before, I thought it was time to endeavour to form classes. Indeed, I am quite satisfied that our 'fruit' will not 'remain,' unless we attempt this wherever we preach; and I shall think it my duty in future, to give up, at least for a time, those places where we have often preached, and see no probability of forming societies. We must go to those who want us most; to those places where we are likely to do the most good."

FROM THE REV. S. DUNN.

Lerwick, Jan. 29, 1824.

"Jan. 22nd, 1824.—I LEFT Lerwick about eight this morning, in an open boat, deeply laden. We were sixteen persons on board; but though the rain descended, and the winds blew, and the waves frequently came over the side, we arrived in Sandwick parish about twelve. I then walked to Hoswick, and told about a hundred persons, who soon assembled, that there is 'balm in Gilead.' At night I exhorted a still greater number to 'seek rather the kingdom of God:' many appeared to feel. Several afterwards came to the cottage in which I slept, to converse about the best things; so that I did not get to bed before twelve.

"23rd.—I walked to Channelwick, and preached to as many as a large booth could contain, on 'the excellency of the knowledge of Christ.' I then proceeded to Hardbrakes, in Dunrossness, having called at a cottage on the way, and made a hearty dinner on potatoes.

I preached at six to as many as could cram into one of the largest cottages, in the corner of which I afterwards slept.

“24th.—I preached this morning at ten to a large number. I then went to Quendale, and preached in the largest barn I have seen in Shetland, to as many as it could conveniently contain. There was a blessed feeling among the people. I returned to Hardbrakes, and preached at five to young persons; after which I stated our design in coming to these islands, the nature and advantages of class-meetings, and that I would meet any then present, who were really desirous of enjoying vital godliness. Nine remained, to whom I spoke personally, and trust that they are determined to ‘flee from the wrath to come.’

“25th.—I preached in the large barn in Quendale, at half-past ten o’clock, and again at one, to full three hundred hearers, who were remarkably attentive, though they had walked miles, and had stood above three hours, as close as they could be packed in the barn, not being able to get out during the time that I rested between the two services, as it blew most tremendously. At five o’clock I preached in Hardbrakes to as many as could get into the house; after which I again stated that I was willing to converse with those who were desirous to seek the Lord. Nineteen remained, who all appeared in earnest about their souls. They had received ‘the Spirit of bondage,’ and were groaning to be delivered. May they soon be brought into ‘the glorious liberty of the sons of God!’

“26th.—After preaching this morning, with much liberty, to about 200 serious hearers, several of them came to me with tears in their eyes, and desired that I would ‘instruct them in the way of God more perfectly.’ But I could only give them a few words of advice, with a promise to see them again soon, if all be well, and then tear myself from them. I arrived in Hoswick about four o’clock, and shortly after preached to nearly two hundred persons. I then told them I would speak with those who desired spiritual advice. Eleven remained. May they be faithful!”

FROM THE REV. S. DUNN.

Lerwick, March 10, 1824.

“YOUR very kind letter of the 3rd of February, came to hand last week, and you may suppose that our hearts were gladdened by the many good things which it contained. We resolved to set out afresh, and to spend and be spent in the blessed cause of persuading men to be happy; seeing that the Lord of Hosts is with us, and our worthy friends are coming forward so nobly ‘to the help of the Lord.’

“I trust that you will never find that we have fallen out by the way, but that we love as brethren, and have all things common. ‘The best of all is, God is with us.’ I sent you a letter about three weeks ago, which you have, no doubt, received ere this. We had then the promise of a shower; but since, the Lord has poured out his Spirit. Many have looked upon him whom they had pierced, and mourn. A few have received the spirit of adoption, whereby they cry, Abba Father!

‘O that all might catch the flame,
All partake the glorious bliss!’

I have spent a fortnight in the Western Parishes, and now thank God for what my eyes have seen and mine ears heard. But I must extract from my journal.—

“February 12th, 1824.—I left Lerwick this afternoon about two o’clock; and after walking ten or twelve miles, and crossing two voes, I arrived in Sand, about seven, much fatigued, but had strength enough to preach. May God give me a prosperous journey!

“13th.—I crossed a voe, and walked over the hills to Grutting. I preached at twelve, and again at six. I also met the class. The members are doing well.

“14th.—I slept tolerably comfortably last night on some straw, in an old shattered barn, though I could hardly keep my head above the rug, the north wind blew so cold, and the snow descended. I preached at eight to a good company, then took boat, and after landing walked six miles to Sandness, and preached in the evening.

“15th.—I preached in Sandness in the morning and evening, and in the afternoon met the class. About sixty persons were present. Surely God is about to work among this people.

“16th.—I preached at eight this morning; and in the island of Papa at twelve. All were not satisfied: ‘they did not ken how I knew their hearts.’ May the Lord have mercy upon them! Though there was much swell in the sound, I got safely back to Sandness, and preached at seven.

“17th.—I preached in Sandness morning and evening, and met the class; fifty-seven were present.

“18th.—I preached again morning and evening. Met the class: sixty-two present. God is working.

“19th.—I reluctantly left Sandness this morning, after having given, within the last five days, thirty notes of admittance on trial, and admitted twenty persons more to the class for the first time. I think I have not seen a more glorious work since the revival in Cornwall in the year 1814, than there is at present in this little parish, in which there are only about seventy houses; and we have no less than eighty persons who meet in class. Under almost every sermon some appeared to be awakened. May they stand fast! I tremble for them. They are surrounded by dangers. At twelve I preached in Dale. Some appeared to be ‘pricked in their hearts.’ At seven I preached at Burostow, to more than Mr. Henry’s parlour could contain.

“20th.—I preached in Bayhall at twelve, and met the little class: nine present. I preached again at six, and then took boat for Burostow, where we arrived in safety, though the night was dark and gloomy.

“21st.—I preached in Whitesness at ten; and at Bayhall, afternoon and night. I met the class: ten were present. O Lord, revive thy work! The people here attend the preaching remarkably well; but as yet I have heard of but few awakenings.

“22d.—I preached in Bayhall at half-past ten. To many the word came with power. I then met the class; above eighty persons were present, most of whom came from the neighbouring societies. I had only time to speak to about twenty, who had never met before. At

two I preached to no less than four or five hundred attentive hearers, on an open beach. What would my English friends think of my preaching in the month of February, in lat. 60°, with no other canopy than 'the blue ethereal sky?' At six I preached to as many as the kitchen, parlour, a large closet, stairs, and passage, could contain.

"23d.—I preached at eight this morning, and met the class; forty being present. Having to baptize a child, I gave a long exhortation to parents, and then visited the cottages until four, when I preached again, after which I returned by boat to Burostow.

"24th.—I preached in Bayhall this morning, and met the class. I then left, having given four notes of admittance, and admitted thirteen persons more to the class for the first time, who all appear determined to follow Christ. May they never look back! At night I preached in Grutting, and met the class.

"25th.—I preached at eight, and then gave twenty tickets to the members of the class, and seven notes of admittance on trial. At twelve I preached in Cullswick, to as many as a large cottage could contain, who appeared to feel sorrow on account of their sins, and gratitude for my visit. Here neither of us had ever been before. It is six or eight miles from the kirk, and is seldom visited by the messengers of peace. The sudden death of a woman here a few weeks ago, who dropped down with a load of peats on her back, and immediately expired, has caused great fear to come on the people. I walked on to Reawick, and preached again at night. May God give the increase!

"26th.—I preached in Reawick at eight, took boat for Scalloway, and then walked into Lerwick, after an absence of fourteen days, during which I have preached thirty-two sermons, and met a class almost every day. I think I never talked so much in one fortnight. I found it difficult to get one hour to myself. I thank my God for strength of body, and for a heart desirous of using it in his blessed service. 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

“ I feel a backwardness in saying anything about additional chapels, after expending such a large sum in building the one in Lerwick. But *duty is mine*. The necessity of one in Sandness will appear, when I state, that we have now eighty persons who meet in class there, and no other place to meet them, or to preach in, than Mr. Cowper’s parlour, which will, perhaps, not contain one-half of those who would willingly hear. The houses in Sandness are not so scattered as in most other parishes, but they are in general full six miles from any other place where we preach. I have had a letter from Mr. Cowper this day, in which he states, that there is a most eligible spot, which he has no doubt but the landlord would give or let for a very trifling sum,—that the whole cost of the building will not exceed 40l,—that the members will carry all the stones to the spot gratis, and that he thinks he could beg 5l. The chapel would be about twenty-six feet by sixteen, to contain about two hundred and fifty hearers. Mr Raby says, we must have a chapel in North Mavin; and there are some other places, where chapels would be more than desirable, but about which I must say nothing at present.”

FROM THE REV. J. RABY.

Lerwick. March 29, 1824.

“ HAD I time to furnish you with all the information I possess in reference to the success which, during the last quarter, has attended our united efforts to enlarge the spiritual kingdom of the Redeemer, it would more than ever convince you that our coming to labour in Shetland was of God, and that he continues, by our instrumentality, to prosper the work of his grace. Since you heard from us last, scores have been added to the Society, from whose conversation and walk we have reason to conclude they are in earnest for the salvation of their souls. Our older members continue to adorn the doctrine of Christ, and to manifest their attachment to his cause by a suitable and proper deportment. Se-

veral new places have been regularly visited ; societies, which promise both to increase and to be stable, have been formed ; and other doors of usefulness have been opened to us. For all these things we feel thankful to our good and gracious God, and feel determined to prosecute our work with still greater zeal.

“ On the 22d of December last, I left Lerwick, where I had been for a short time, on a journey to the North Isles, and only returned here a few days ago. During my absence from town, I passed through a part of the parish of Aithsting, the Island of Muckle Roe, the parishes of Detting, North Mavin, and the Island of Zell. In some of these places I remained a considerable time ; preached to large and attentive congregations ; and have now the satisfaction to know that my labours were not in vain. The fields in every part were white unto the harvest ; and in some places the people were almost like sheep having no shepherd. I came down to Lerwick about ten days ago, and was much pleased with the progress made in the chapel. It is a noble building ; and in about a month or six weeks, at most, will be ready for divine service.

“ As I have referred to the chapel, I now turn to the erection of the preacher’s house. This is most desirable ; and must it, for want of funds, be given up ? We have ground at the end of the chapel, in the end-wall of which preparation is made for the house. The building would not cost more than 200l. I feel anxious for the house to be built before Mr. Dunn leaves Shetland, as twenty men might be appointed to this station, who would not be able to plan and superintend the building of the house so well as himself.”

FROM THE REV. S. DUNN.

Lerwick, March 30, 1824.

“ We held our quarterly meeting on Friday last. Our expenses were less than they had been any preceding quarter, independent of what we received from England.

“ I am very sorry that I am not able to give you a

few further extracts from my journal, from which you would have seen what great things the Lord is doing for us. I never spent such a happy fortnight in my life as the last has been, in visiting the southern parishes; during which time, I admitted, on trial, no less than eighty persons, not one of whom had met before. I preached three times every day, and met, on an average, fifty persons daily in class. I firmly believe that for every pound we have expended in Shetland, we shall have a soul."

FROM MR. DUNN.

"I HAVE received from an 'Unknown Friend, a Member of the Church of England, in London,' a parcel of tracts, and a few other books, with his best wishes for our prosperity in this part of the Lord's vineyard; the receipt of which, perhaps, you will please to acknowledge with sincere and warm thanks. I am sure it will do his benevolent feelings good to hear that tracts are still read here with the greatest avidity; the good effects of which are frequently seen. About one hundred and fifty persons come to our house every Monday afternoon, to return the tracts which they have read, and to get new ones. Under our public preaching, blessed be God, some sinners are awakened. About forty in the country have been admitted on trial within the last two months."

TO MR. DUNN.

London, Feb. 23, 1824.

My dear Sammy,

I AM just favoured with your letter of the 4th inst., and am glad to find that you are all well, and that the barrels are arrived. You may change any part of their contents for any thing more necessary for your use and comfort. There is another barrel on its way, containing, I think, more elegant hardware. Mr. Beet, of Sheffield, is the donor. He promised it to me at Confer-

ence, but it is only lately that he has been able to complete it. It is worth £10 prime cost. Mr. Coines opened the barrels at Liverpool, and took out the letter and the £8; these we have not yet received, but the money is accounted for to Mr. Kershaw. As two of you are on the Conference, take care to have your expense ascertained; and send your account either to me in your letters, or to Mr. Mason, who is the treasurer of the Contingent Fund, simply halving the expense of the whole in the fairest way. I do not think that the Shetland mission should pay any children money at present, in the way Mr. Ward requires. For how is it to be done? By robbing Peter to pay Paul. Mrs. Williams, my steady Shetland assistant, who has already sent you so large an assortment of culinary utensils, as you are informed by my last, wishes to know the dimensions of the rooms and windows of the preachers' house—she is meditating some liberal thing: when you get all she has sent, you will have a rich provision indeed. The dissertations were sent with many other tracts, nearly three months ago, to Mr. Kershaw to be sent to you. Why they have been delayed I know not. Are you building a preachers' house? I have informed Mr. Kershaw of your drawing on him. He has money from me to meet this, I believe. But I am left quite alone in this business—not a soul of the preachers will touch it with one of their fingers. I had good dependence on Mr. Marsden, but that has come to little.* He has sent £5 received from some friend in Leeds; this is the whole! I should have been often at my wits' end in this Shetland work, had not the hand of God been upon

* This is not to be attributed to either indifference or opposition to the work. The truth is, the preachers who were immediately connected with the missionary department, were fully employed in other parts of the field; and others more at liberty, were aware of the extensive influence which Dr. Clarke possessed, and seeing the work prosper in his hand, and himself equal to it, were not, out of deference to him, anxious to intermeddle with it. Besides, it devolved upon him by appointment of conference, and in the order of Providence.—EDITOR.

me for good. If you have great Shetland difficulties in point of labour; I have no small number in point of anxiety—begging, letter-writing, &c., &c. You tell me that “some one has sent word from Scotland, that it was stated in our Annual Missionary meeting, London, that the gospel was never preached in the Shetlands before Mr. Raby and you went there.” Nothing can be more false than this. No person spoke on the Shetland mission in that meeting but myself. And I then gave the highest character of the Scottish clergy, as I have ever considered them the best preachers in Europe, and equally learned with their brethren of the English establishment. I may be mistaken, but I have ever considered that the gospel of Christ was preached, wherever a Scottish clergyman had his residence. I am not referring to the point in dispute between them and us. I believe they preach Christ crucified, and redemption in his blood. This is the essence of the gospel. But after having stated my opinion, and referred to the population of the Shetlands 25,000 souls, scattered through a number of islands, often extremely difficult of access. I should say that twelve ministers, had they been the twelve apostles, were utterly insufficient to dispense the bread of life among such a multitude. And the fact was, that multitudes of these never heard a gospel sermon but at very select times, and I used this as an argument why we should if possible supply this lack of service. Who can convict this of falsity? If the general assembly will send a sufficient number of men full of faith and the Holy Ghost, who will take their lives in their hands, and travel, and preach, and visit from house to house, and suffer want and hardship, and the loss of all the comforts of life, as you and Mr. Raby, and your fellow-labourers, Lewis and Thompson, are doing, and have done,—I will cheerfully turn my attention elsewhere, and praise God that a suitable supply can be found in Scotland to meet the spiritual necessities of their brethren. The other islands are not much better off. There are at least 5000 inhabitants in the island of my ancestors, Mull, and is there a single clergyman on the whole island, or even one regular place of worship? I know it is now and then visited. But will this

satisfy the chief Shepherd? The hungry sheep look up and are not fed. You are welcome to post the above statement on the market house of Lerwick if you please, and let shame fall where it ought. . . . The nearer it draws to the time in which I had purposed to visit Shetland, the more my friends and family oppose the measure; but still I am not moved. It is true, I should rather at this time of life and labour be seeking rest rather than toil; but this seems a work that my Lord has given me to do—to visit the churches there, and see how they prosper. With love to brothers Raby, Lewis, and Thompson, and Mrs. Lewis and sister,

I am,
My dear Sammy,
Your affectionate Brother,
A. CLARKE.

TO MR. RABY.

14, *Canonbury Square*,
April 17, 1824.

My dear Raby,

I THANK you for your letter, to which I have scarce any time to reply. I have been totally laid up for seven weeks; and begin to apprehend that Divine Providence will put it out of my power to visit you in Shetland. His will be done! but it was in my heart to do it—and it is here still. I feel, however, greatly obliged for the tender solicitude which both you and brother Dunn have expressed for me; and I may say, that all my family, and indeed the preachers, as far as I know, are of your mind: but they wish me to stay and labour here, and they do not feel for Shetland as I do. God has not laid those islands on their hearts as he has laid them on mine.

Mr. Dunn told me that there is a place where you think there is great need of a small chapel. I have begged five pounds for you, to begin one there. I have also begged for Sandness, of which I purpose to write to-day, if possible, to Mr. Dunn.

You must get leave to come to Conference: as chair-

man, you have a right to come ; and none can hinder you. Brother D. in the order of God, is laid fast ; he must stay by the stuff—a chapel must be built at Sandness : indeed, I hope it is already begun. If you can possibly stay another year—I mean, return again from Conference—I shall be glad, very glad. I do not wish any to enter upon the labour of you and brother Dunn, till you have established and consolidated the work. God sent you both to Shetland ; I doubt whether he has yet intended to remove you ; but if you cannot have your health there, this is indication sufficient that you should leave. Only one can be spared to come to Conference. I long to receive your journal. A preacher's house should be built at Lerwick ; how we shall be able to raise the money, I cannot tell. Many a burden I have already borne for Shetland. If I could visit the Shetlands, it would be well ; my report, on my return, would get me much help in their behalf. But this I must leave with Him, with whom is counsel and strength also.

I am,
My dear Raby,
Your's affectionately,
A. CLARKE.

We have heard that Messrs. Reece and Hannah have got safe to New York. A chandelier for the Lerwick chapel has been purchased by Wm. Williams, Esq. M.P. and T. Fowell Buxton, Esq. M.P. has sent me £5 for the chapel at Sandness. So you see I have creditable helpers.

TO MR. DUNN.

London, April 29, 1824.

My Dear Brother Dunn,

I WROTE to you some time ago, giving an answer to several things in yours of March 30th, also giving you some account of the indifferent state of my health. I am in a measure recovered, but am very weak, and

liable to a relapse on any exposure to cold air, &c. My district-meeting I have just finished, and am painfully exhausted by it. Yet still I keep up the wish and desire to visit you in Shetland—but every soul is against me, and particularly since my late indisposition. If my health be not fully restored, I cannot venture; and should I get no companion of travel, I could not attempt the journey. Since I wrote, I have received £100 from Mr. Scott, to pay yours and Mr. Raby's expenses from July, 1823, to July, 1824. The hundred pounds received from him before, was for the last year. I find the Committee have allowed £100 for that year too—we must keep all distinct. I paid this day the £100 into the hands of Mr. Kershaw, and also £10 for Sandness chapel from Mr. Scott, and £4 which Mr. Scott desires me to give to you, brothers Raby, Lewis, and Thompson, as a token to yourselves of his affection and respect. Of this, no public mention is to be made. He has also promised to give me £10 to the erection of every chapel it may be found expedient to build in the Shetlands! He and I are one in every thing concerning your mission. Many a load have I borne on your behalf; and had it not been that God raised him up to help me, you and I must have sunk. I hope you have begun a chapel at North Mavin. You may reckon on £10 from Mr. Scott, and £5 I have received from Mr. Marshal Claxton. Pray for my life for the sake of Shetland. I know not how it is, but Mr. Scott will work with no other person in this business but myself. Well, with me he works nobly! God bless him. Should I not be able to visit you, I will work while I live for that poor long-neglected people. Keep your eye on a proper servant for me, and do not forget the descriptions I have already given you. I wish you also to begin and finish with all speed your dwelling house. In this alone Mr. Scott is not of the same mind with me: he wishes you to rent a house for the present. I am for an immediate building. Begin it in the name of the most sacred Trinity, if you have not already begun. You must not think of visiting England till you erect all these houses for God. O Sammy, how highly has God favoured you to employ you in this work! How glad I should be to be your

companion. When I could I was a missionary—and many hardships have I suffered, and I feel the same spirit still; chasms, and bogs, and foes, and men, and devils, would be nothing to me. I have met all such in the name of Jesus, and have suffered, and have conquered! O that my strength were as in days that are past! While writing, it seems as if whispered to me, “Your time is at hand—Samuel Dunn shall be your proxy in my work.” This is enough; give full proof of your ministry: God has done more by you and your colleagues at a small expense, than he has done by many (who have done well) and at ten times the expenditure in foreign stations. Give my love to the brethren, and tell your Shetlanders that God has raised up A. C. to be their friend. But I feel for Mull, the patrimony of my ancestors, almost destitute of moral cultivation. Write immediately to

Your affectionate Brother,
ADAM CLARKE.

In the Wesleyan Methodist Magazine for 1824, page 473, the editor remarks: “Of the arduous labours, and most encouraging success, of the Wesleyan Preachers sent to these islands, the best accounts continue to be received. The recent auspicious opening of the Methodist Chapel at Lerwick, will appear in another letter. Four other chapels at Sandness, Dunrossness, Sandwick, and Northmavin,—places where the congregations are large and serious, and the Societies rapidly increasing,—are in contemplation; and the Preachers’ dwelling-house at Lerwick is begun. The completion of these necessary and truly pious works must materially depend in the continued liberality of friends in England, as the Shetlanders, on account of their extreme poverty, can contribute little, except their *labour*. Mr. Dunn, in a letter to the Rev. Dr. Clarke, dated April 27th, communicates some pleasing particulars respecting one of his itinerant excursions. We copy the closing paragraph of his journal on that subject:—

“ *March 22.* After showing this morning to nearly two hundred hearers the blessedness of those ‘who do his commandments,’ I walked fourteen miles to Lerwick, and arrived in safety. I think I never laboured so hard before. I have met in class each day [since March 10th,], on an average, fifty persons, and preached three sermons, not one of which has been shorter than forty minutes. More glorious effects I have never seen produced by the word of God. The Lord has been spiritually present to wound and to heal. I have admitted, within a fortnight, no less than eighty persons on trial, into our Society. We have as yet no leaders in any of the places : hence I always meet the class after preaching, in every place.”

The following is a brief specimen of Mr. Dunn’s Journal, during a similar tour, at a subsequent period :

Dunrossness, April 11.

At ten this morning there were, I should think, nearly one thousand persons collected on the hill, to whom I preached without the least covering, from Isai. ix. 6. This, as it blew a strong breeze from the N. E., and the ground was wet with the snow that had fallen, gave me a pain all over my body. I however met the class ; eighty-five were present, to whom I continued speaking until two,—the time for me again to preach. I was obliged to remain within doors, though I suppose I had not one-fourth of the hearers I should have had, could I have preached out. At night, I spoke to a great number, and then met the class,—sixty-five present ; five had not met before. Though I have been talking nearly all day, through mercy, I feel myself no worse than I did in the morning.

Of a letter from Mr. Lewis to Dr. Clarke, dated May 10th, we also subjoin a few extracts :

“ SINCE the date of my last, I have been through every parish, and in nearly every village, on the Main-

land of. Shetland, and in several of the Isles. God enabled me to preach three times almost every day, throughout the winter, though, sometimes my strength was well nigh gone. The poor people in the country are truly kind to us, and, thank God our labour has not been in vain amongst them.

“*January 17th.* I left Lerwick for Whiteness. On the 18th I preached three times in the school-room, to very full congregations. On the 19th I preached in Whiteness, crossed the Sound of Weesdale, and preached twice in Trester. On the 24th I reached Weesdale school-house. During the week I preached in Hoolan, Eith, Closter, Twatt, Trester, and Weesdale. I have preached three times every day. This has been the hardest journey I have had in Shetland, as I could get no milk, no eggs, no fish; the poor people kindly gave me the best they had, which was bannock without butter, and tea without sugar or milk. They lived on potatoes and water: I never witnessed such poverty as they labour under.

“*28th.* I got home in a boat, after an absence of ten days, during which I preached twenty-nine times. *31st,* I walked to Sandlodge; the road was very bad, so that I was five hours in walking twelve miles, and at my journey's end very tired.

Feb. 1st, I preached three times in the Meeting-house to such congregations as I never saw before. The people sat on the backs of the seats, whilst others were in the seats. The aisles and pulpit were full, and the cross pieces of wood were covered with young men, who climbed thither in order to get a place. The attention was great: I believe this day will never be forgotten.

“*5th.* I preached in Bigton to a very crowded congregation; and then walked to Dunrossness, and preached at two o'clock, and met the class. I did not intend to preach again; but by five, the house was full of people, and I must either preach or send them away. The latter I could not do; so I preached again. *6th,* I preached at ten. The house was not only full, but many went on the top of it, and laid their ears to the roof, so as to hear. At two I preached in Quendle, and at six in

Vickey :• the places were excessively crowded. 7th, Congregations the same. 8th, Sunday, I borrowed a barn, which was the largest building in the parish. When I came, I found the people waiting, and attempted to stow them in the barn ; but after all my efforts not one half could get in. I turned out, and stood by the barn-wall, the people being around me, whilst I laboured to enforce the glorious truths contained in Heb. vii. 25. At two I stood in the same place, although it was very cold. Our situation was within a few hundred yards of the shores of the Atlantic, which dashed her waves with so much fury against the cliffs, that the spray ascended to the very clouds. On my right hand stood the cargo of a vessel which had felt the force of these waves a few weeks ago ; and a little further the wreck was seen. The congregations out of doors consisted of about six hundred.

“ From the 27th of February to the 11th of March I spent in the parishes of Walls, Sandstone, and Eithsting. In consequence of the very bad weather, I preached but twenty-eight times. I received ten members on trial.

“ North Mavin is the largest parish in Shetland ; I think that it is twenty miles long. It has one church ; this stands in Hillswick, which is on the S. W. side of the parish. There are hundreds who cannot reach the church either in winter or summer ; as many of them are from ten to twelve miles from it, and immense hills are between them. I preach in every district of this extensive parish : the people attend well.”

[Mr. Dunn states in another and more recent letter to Dr. Clarke, that the number of members in Society, to be returned to the Conference, is two hundred and thirty-five ; besides seventy-five others who remain on trial. This is indeed a gratifying report from a part of the vineyard in which our labourers have been actively employed only for a period considerably short of two years.]

FROM THE REV. S. DUNN.

Lerwick, May 25.

“I HAVE now to inform you, that after much anxiety of mind and labour of body for the last nine months, in drawing plans, purchasing materials, superintending the workmen, and not unfrequently working with my own hands as long as I was able, besides preaching within the time above two hundred sermons, and attending to all my other ministerial duties, the most Northernly Wesleyan-Methodist Chapel in the world was at last brought to completion, and opened on the 6th of this month; a day for which I had long prayed, and which, I believe, I shall not soon forget. I preached in the morning from Ps. cx. 3; Brother Lewis in the afternoon, from Acts xvii. 11; and Brother Raby at night, from Dan. xii. 4. The chapel was well filled, and the collections amounted to 7l., which make, with the private subscriptions which I have received in Shetland, 45l. After the evening service we held a love-feast, for the first time in these islands. As the day was remarkably fine, and most of the country-people were busily engaged in sowing their seed, there were only about sixty of the members present. These were not backward in telling what great things God had done for their souls. Had it been convenient to have kept the love-feast twice as long as we did, I believe all the time would have been well taken up. Many testified from blessed experience, that ‘the Son of Man’ had still ‘power upon earth to forgive sins,’ and with such soundness of speech as could not be condemned. Indeed a blessed feeling pervaded the whole meeting; all seemed delighted and profited. It forcibly reminded me of what I have often seen and heard in my highly-favoured county. The chapel is forty-one feet by thirty-five, outside measure; and is sufficiently high to admit galleries when necessary. The whole cost (including 65l. for the purchase of the ground for it and the dwelling-house) is 425l. This sum will probably surprise my English friends, as they scarcely will have any idea that workmen’s wages, and materials in general, are as high in Shetland as in most places in England. The stones were

all brought from the quarry to the building by boats, part of the way, the remainder by barrows, for we have no carts. Be assured that not one penny has been designedly wasted : the circumstances in which I was all along placed prevented this ; for had it not been for your unwearied attention in sending me advice and pecuniary assistance, I should more than once have been obliged to desist. May my God remember you for good, for all the good deeds that you have done for the house of my God ! We have left about one-half of the chapel as free forms, for the accommodation of the poor : there are only about thirty pews, two-thirds of which are let for twelve and fifteen shillings per year, as they contain four or five sittings. We have let most of them for the year, and received payment before possession. Since it was opened it has been well attended, and the door collections have increased accordingly. Annexed I send you a summary of the chapel-accounts, ordinary deficiencies for the year, furniture-account, and a general statement. Do not be surprised to see the general statement made out in your name, for I could not find a more suitable person. You will perceive that I have brought you in debtor 334l. 2s. : nearly the whole of this sum has been actually paid. About 200l. I borrowed of a friend here, but he must have it in about six weeks, or two months.

TO MR. DUNN.

14, *Canonbury Square, London,*
May 15, 1824.

My dear Sammy,

YESTERDAY evening I received your letter of the 27th ult. 3d inst. When you began to write it, I was holding my district-meeting ; my exposure to the early keen morning air, having to walk three miles to the place, was too much for my strength, which I was then beginning slowly to recover. I was appointed to preach one of the missionary sermons on the 2d inst ; this I did, but it completed my business ; I was completely thrown back, and have not been across my door threshold ever

since; so for the present, and perhaps for ever, my journey to the Shetlands is rendered impracticable. Not one of the public meetings could I attend; they got on well, and the amount of the collections for the anniversary was £162 more than ever last year. I had got fourscore pounds the preceding morning at Queen Street, where I preached. Our friends here have all agreed to hold the centenary of Mr. Wesley's ordination to the sacred ministry. He was ordained by bishop Potter, Sept. 19, 1725, so the centenary will be on Sept. 19, 1825, when you will have returned from Shetland to the Bristol Conference. Two services will be on that day; and two papers will be prepared, for each preacher to read after his sermon; that in the forenoon shall contain an abstract of Mr. Wesley's life, call to the ministry, and success in it. That in the evening, an Epitome of our Doctrines and discipline. After each service collection to be made, in order to build what probably may be called, The Wesleyan Hall, for the purpose of holding all our public meetings, accommodating the missionary committee, having rooms for a museum of foreign curiosities, or antiquities sent home by the missionaries, and one for a public library, besides offices for the enrolment of our Chapel-deeds, register of baptisms, &c., &c. This building, which we calculate on holding from 6000 to 8000 persons, is to be erected as near to the centre of the city as we can; and to be paid for by the money collected through all our circuits and stations at home and abroad, and by a previous subscription. The project arose from Mr. Butterworth; was proposed, agreed on, and methodized in the missionary committee, and then a select number of friends were invited to breakfast together at the morning chapel, by a note signed by Mr. B. and myself. About one hundred came, the project was received with enthusiasm, and £2400 were almost instantly subscribed! I send you this as the principal news we now have. Now to your own affairs. Make up your accounts when you can. There is no hurry. As your blessed dog-in-manger clergy have forbidden you even the school-houses—paltry as well as anti-

Christian malevolence!—we must now strive to build little places where you have your greatest population and societies; and this we must fall on as soon as possible. Find out ground, convenient and cheap, and well secured to us, and let me know. Should God preserve my life, we shall be able to defeat their contemptible conduct. The people were perishing for lack of knowledge: if they were capable, they did not feed them, and now they refuse to let others do this work. Let them keep to their decrees. We will keep to that of our Lord Jesus. He died for every human soul, in spite of them and their most infernal decree. Their cause is a bad one, and they now begin to make it, if possible, worse, by detraction and calumny. When probation ends, eternity begins. In a state of trial the good may turn to bad, the bad to good. It is utterly absurd to say that the day of grace may end before the day of life—it is impossible, as then the state of probation would be confounded with eternity. The Scriptures alleged by some in behalf of their sentiments, are utterly misunderstood and misapplied. There can be no truer proverb, than “while there is life there is hope.” Probation necessarily implies the possibility of change. Get the preachers’ house on. Make hay while the sun shines. Tell me your wishes and your feelings about your staying in Shetland. Walk with God. Send me an account of all your classes, numbers, &c.

Ever your affectionate Brother,
ADAM CLARKE.

TO MR. DUNN.

London, June 6, 1824.

My dear Sammy,

I RECEIVED your letter yesterday with all your accounts, and ordered Mr. Mason to transmit you bills to the amount of the whole deficiency which you have stated. Thus I have taken care that your credit should

ever be preserved. For I think it fatal to our missionary work in any place to dishonour the bill of a missionary ; or to trifle with his just demands, so as to render his credit suspicious. Take care to be ever prudent and economical, and while God spares me in reference to your station, I shall take care that your credit shall be preserved. I have often had hard fagging to scrape up pelf for the necessities of your mission ; but God never permitted me to labour in vain. I am glad that you have begun the preachers' house. Let it be a sufficient one ; I will not have the missionaries there in dog-holes. We owe it not only to the prejudices of the people, but to the honour of the gospel, to have the preachers' residence in Lerwick, as respectable as our circumstances will admit ; and as the preachers often return exhausted, it is well that they should have all things comfortable at Lerwick, till they recruit their strength for new exertions. Whether the Conference will leave the Shetlands in my hands this coming year, I know not ; but this I well know, that no man in the whole connexion (had he even been willing to have worked as I have done) could have had the same success ; many gave money because they could not bear the thought that a preacher whom they had highly esteemed, and who had taken this burden upon him, should either be permitted to sink or be embarrassed. And three-fourths of all the money I have got would not have been given to any other man in the connexion. To the God of heaven alone, I give the glory.

I believe I shall not venture to go to Conference. I have not been able to lift my hand in a pulpit for more than a month ; and indeed only about three times for four months ; and so shattered and infirm does my health seem, that I doubt whether my active services be not at an end. Yet, like one of the worn-out Levites, I can help the church of God with my experience, counsels, and advice.

I am not at all alarmed at the proposal of four chapels to be built. For each Mr. R. Scott has promised me £10 ; if I can beg as much more for each, will not all be well ? In the mean time, however, the preachers' house will hang heavy upon us : but I think that after

paying the upwards of £300 which you send as a deficit we shall have something left for the dwelling-house, though it may be but little.

I wish you to write me a detailed state of the work in the islands—what is done, what is doing, and what must be done, in order fully to occupy the house, the door of which God has so effectually opened. If possible, let me have this before Conference. I wish to have a chapel in Yell; surely God has not closed that door. Could you not sketch me a map of the islands, distinguishing the places where you preach, the number of inhabitants, of the congregation, in society, &c. I cannot get a map with a satisfactory view of those islands. Let not one inhabited even rock be without a Methodist sermon on it. The work goes well on in Cornwall; several thousands have been added since last Conference.

Ever yours, affectionately,
ADAM CLARKE.

You must take heed that you do not make your dwelling-house a public resort to the people. A proper distance must be kept up. Your own privacy must be sacred.

I.

TO MR. RABY.

Canonbury Square, London.
July 9, 1824.

My dear brother Raby,

I AM glad to hear that you are safely arrived in old England; but I have been expecting you to come by London. I shall not be able to attend the Conference, I have not been able to preach since the 2d of May. You must do all you can to get proper persons for the Shetlands. I will engage Mr. Bunting to help you with all his influence, and Mr. Taylor also. The latter is now in Dublin. It would be cruel to desire you to go

back to the Shetlands ; you must get a little time to recruit in England : and I hope the brethren will give you a comfortable circuit. Could you not get to one of the London districts ? Give the Conference the most encouraging accounts you can, and you can give much, that no hinderance may be thrown in the way to help those poor islanders. You cannot now come up to London without losing much time, and being at much expense. Write to me all you wish, or all you think necessary, as the whole burden here falls upon me. I should be acquainted with every thing ; you know you can whisper aloud to me. I had a letter from Mr. Lewis yesterday ; he says, he heard that your box had been wrecked on the Highlands. I hope this is not true, as you do not mention it ; and it is most likely that you would bring your things with you.

If we can get one single man, and a married man, with little or no family, (both of good talents, for these we must have) we should then think we made a good provision for Shetland. If you know any that will do, let me know ; I will strive to get them, if at all willing to go. God Almighty bless you !

I am,

My dear brother R.

Yours affectionately,

A. CLARKE.

II.

TO MR. RABY.

July 31, 1824.

My dear brother Raby,

I HAVE conversed with Mr. Mason on all the matters of finance which you mention. Go to him, and lay the whole business before him, and he will do all that is necessary. Strive to get a preacher for Orkneys. I have written to Mr. Bunting on the subject ; and I want one for the island of Mull ; but none can do there who cannot speak Erse. Inquire of the Scotch preachers, if they know of such a person. Brother

James Anderson, who is my friend, will be able, probably, to give you information. Tell him, I wish you to confer with him. I have had a letter from Brother Dunn, and have sent him, from London, 260 feet of glass, cut to order, for the preachers' house and the chapel at Sandness. I have paid 1s. 5d. per foot for the whole, large and small; and I suppose it will sail tomorrow or Monday.

When any thing is done for Shetland write immediately and let me know. My superintendent has not written me one line from Conference, nor have I received one line from any one else.

I am, my dear Brother,
Yours affectionately,
A. CLARKE.

TO MR. DUNN.

London, Aug. 7, 1824.

My dear Sammy,

I WROTE to you some days ago about the glass, and what I had done to get to you what you wanted. The order is executed according to your letter: the amount in feet is 259-6 at 1s. 5d. amount £19 1s. 1d. I paid cash, and had discount £1 18s. 0d. so that the nett cost for glass, boxes, packing, wharfage, &c. is £17 3s. 0d. The glass was shipped on the morning of the 4th inst., aboard the King George, John Tulloch, master, for Leith; she sailed at 9 o'clock A. M. the next day: may God grant her a prosperous voyage! We applied to the Board of Excise for a drawback, but they would not allow us any, though they allow it on goods to Ireland, and the Norman isles. The direction is, "To the Rev. Samuel Dunn, Lerwick, Shetland, by Leith." I suppose Mr. Raby furnishes you with Conference news. I have had a letter from the secretary, Mr. Bunting, and he promises to do all in his power for Shetland. The appointment of the committee he tells me is as follows:—

Lerwick.—Samuel Dunn, Samuel Thompson.

Walls and Sandness.—John Lewis.

North Main, and the North Isles.—John Dickenson. I know nothing of Dickenson, and think that this appointment will be altered. Ten preachers dead in England; four in Ireland; and two on the foreign stations.

Increase in Great Britain	. 7531
Ditto in Ireland	. . . 8
Ditto in the Foreign Missions	1129

Total 8668 Gloria Deo!

Direct your letters to me, under cover to Mr. Butterworth. I have had Mr. Robert Scott with me. I told him I was aground for cash; he gave me £20. I intended it for two chapels, but have purchased the glass with it—so this is as broad as it is long. How we shall get on in the present year, I cannot tell. God is all-sufficient, but we must pray or sink. How things will be ultimately arranged at Conference I cannot tell; but I have raised all my interest there. The new preachers coming to London are Messrs. James, M'Owen, Reece, Henshaw, J. Anderson, and Agar. I have given you all the news I have received. Continue to write. Under whose soever superintendence Shetland may be placed, I believe I shall be obliged to look after ways and means.* I warn you against the two destroyers of Methodist principles.

My Dear Sammy,

Yours most affectionately,

A. CLARKE.

* To the printed stations, for the first time, was appended the following note, which was repeated till the time of Dr. Clarke's demise: "Dr. Adam Clarke is requested to correspond regularly with the preachers in the Shetland isles, and to give them such advice and directions as he may deem necessary. Dr. Clarke is also authorized to receive donations for the chapels, and for the support of the preachers in those islands; which donations shall be regularly paid, on account, to the treasurer of the Contingent Fund."—EDITOR.

TO MR. RABY.

London, Oct. 12, 1824.

My dear brother Raby,

I SHOULD have answered your letter much sooner, but was waiting for an opportunity of consulting some of the principal brethren relative to your loss. This opportunity has not yet offered, owing to my indisposition and confinement. I regret that you did not lay the whole matter before the Conference. However, I fear you must now bear off till next July, and I do not anticipate any opposition to your obtaining a reasonable indemnification for your ruined books. I will do every thing in my power, to help forward your suit. I have heard nothing from the Shetlands since Conference: and there are two or three of my letters unanswered. I have received, but by what conveyance I know not, a map of the Shetlands, and a pamphlet against Mr. Turnbull, both by Mr. Dunn; but not a word of writing with either. I hope all goes on well. I trust God will make you both comfortable and useful in your new circuit. Live to God, and keep his grace within you. May He have you continually in his holy keeping! If I can do anything in the interim, towards repairing your loss, I will let you know.

I am,

My dear brother Raby,

Yours affectionately,

A. CLARKE.

P.S.—Since I wrote the above, I have had an interview with Mr. Josh. Taylor, and he and I both agree that you should give us a list of all the books spoiled which can be supplied from the book-room, and we will take care that such shall be replaced. Send the list either to him or me, or to Mr. Kershaw.

FROM THE REV. S. DUNN.

Lerwick, Shetland,
Nov. 13, 1824.

Two days after Mr. Wears's arrival, I went to Dunrossness for a week, where I preached two or three times every day, besides meeting the classes. In walking back, I had to face a strong north wind and rain, which was the means of completely laying me aside. I was obliged to take to my bed, where I remained for nearly a month. For three days I was to all appearance very near death, and little hope was entertained of my recovery. I was attended by Dr. Edmonston, who is very skilful in his profession, and paid me every attention. He says, my disorder was occasioned by too great exertion; that nature was quite exhausted; and that I was like an old worn-out man. But through the good hand of my God upon me, my strength is returning. I have walked out twice this week, and preached in the house twice last sabbath, being too weak to get to the chapel. The classes all came to the house, and we have had some refreshing seasons. On the next sabbath I hope to "tread the courts of the Lord."

The Sandwick chapel is nearly finished, and I expect will be ready for opening in about three weeks' time. It is forty feet by twenty-four. We just commenced the chapel at Walls; but thought the season too far advanced to proceed. The labourers are getting the stones; and early in the spring the masons will enter upon their work. Mr. Lewis, at present, preaches in a large room in his house. In Dunrossness we have not as yet obtained ground on which to build a chapel. In that place we have a society consisting of above a hundred members, and have no place to meet in but a cottage, the dimensions of which are twenty feet by eleven. To Northmavin I intend to go as soon as I get a little strength. I have written twice to a gentleman about a piece of ground, and hope that we shall obtain it. The dwelling-house in Lerwick is nearly completed, though it will not be safe to remove into it for a month or two on account of the damp.

The cause of God is prospering in Lerwick. It is going on "from the least to the greatest." About a month ago I formed a Sunday-school, where we have about sixty children, and they are increasing almost every week. We have, therefore, plenty of work for the new members. I have attended it myself, two hours in the forenoon, and two in the afternoon, besides preaching three times and meeting the society.

FROM THE REV. JOHN LEWIS.

Bayhall-Wales, Shetland,
Dec. 2, 1824.

THE work is still going on well throughout this district. About six weeks ago I visited Lerwick, and the parishes of Coningsbro', Sandwick, and Dunrossness. In all these places the societies are becoming established. The members keep pace with their privileges. We have class-leaders who hold public prayer-meetings, and some of them read Mr. Wesley's sermons, on Sunday evenings, to good congregations. In Wales and Sandness the prospect is highly pleasing. The congregations are as large as we can have them. Our places are filled to excess on the sabbath. We have two or three prayer-meetings in this parish, and all of them are well attended. That great good is done, we have abundant proof in the applications which are weekly made for admission into the society. God has raised up some blessed men for class-leaders in this neighbourhood.

On the 7th of November our chapel at Sandness was opened. Mr. Wears preached in the morning and evening, and I in the afternoon. The congregations were very large. Many could not get in; and those who did, had to stand the whole of the time. We have no seats, or even a pulpit, the building being a mere shell. It is thirty-four feet by twenty-one. The Lord's Supper was administered, and much of the divine presence was felt. It was a day long to be remembered

in Sandness. The collections amounted to 11. 18s. 4d. The ground on which the chapel is built was kindly given by John Scott, Esq. of Melby.

During the illness of Mr. Dunn, great anxiety was manifested on his account among all our societies. Hundreds of pious souls were continually praying for his life.

FROM THE REV. S. DUNN.

Lerwick, Shetland,
Jan. 1, 1825.

My strength is increasing very fast: indeed, I am quite recovered, with the exception of the soles of my feet, which are very tender. My lungs were never affected; so that I can preach with as much ease as ever I could. To God be all the praise!

The Sandwick chapel is now finished, and I hope to be able to open it on the next sabbath.

Blessed be God! he is still prospering the word of his grace. The cloud continues to spread along the sky. Between thirty and forty persons have joined us in this circuit, within the last month; and Mr. Lewis writes, that several have lately joined with him. The older members stand far beyond my expectations. I believe that not one in fifty of those who joined us twelve months ago has backslidden. This is certainly very remarkable, as they have not had those helps which many other societies have enjoyed. I trust also, that they are growing in grace. In the classes and love-feasts they speak well; and I have every reason to believe that their conduct agrees with their profession. The Sunday school also in Lerwick is prospering. The number of children belonging to it is now sixty-six; and last week eight of them recited pieces publicly, greatly to the satisfaction of the congregation. I should not have been ashamed, had I heard them in any chapel in the kingdom.

TO MR. DUNN.

London, Dec. 5, 1824.

My Dear Sammy,

THE account I had heard of your health from an extract of a letter sent me by Mr. Mason, gave me great pain. Yours, which came to me about three days ago, relieved my mind, and made thankful to God for his mercy, in thus far raising you up; and now I am only afraid that you will overwork yourself, and be plunged back. As soon as I found how the case stood in reference to your health, and to the non-appearance of Dickenson at his post, I wrote to the president, told him how matters stood, and earnestly begged him to send you immediate help. This I have no doubt he has done; but I have not heard from him. If Mr. D. has been shamming Abraham, in this business, he will have a severer censure from Jesus Christ, than he is ever likely to receive from man: and this will be sharp enough, if I find he has been truant.

Poor Mr. Scott, as well as myself, has been much distressed concerning you—as I communicate every thing to him that concerns Shetland: as, next to God, he is our firmest friend. The same hour in which I received your letter, I sent it off to him, and expect it back this day or to-morrow; but as I hope to get Mr. Butterworth to frank this, I will not wait its return, though it might perhaps give me something better to say, than I have at present: for indeed I scarcely remember the particulars of your letter, as I sent it away in such a hurry.

One thing impressed me deeply—the case of Dunrossness. Well, we find, though the earth is the Lord's, and the fulness thereof, he has put some parts of it in the power of the children of men;—were such his children, they would delight in the spread of his word: but they may think they do God service by acting as they do; and all that we can do, is to pray to God to turn their hearts; and if they will not become friendly, why we will pray to God for their present and eternal salvation notwithstanding. Nothing can overcome the love of

God in the hearts of his followers ; for love never faileth : and if they will not help us, we will pray to God for them. But in the meantime, what can be done for the poor people in that extensive parish, who wish to save their souls, and hear that word which God has made so singularly a blessing to them ? Perhaps it may be hard to answer this question. But, however, God will provide, is a good general maxim. Now, I will tell you and them what I have been devising, and what I hope he will enable me to do. I purpose, then, by his help, to get a large tent made, portable for its size, and able to contain a few hundreds of people, which you and your friends will be able to pitch or strike with little inconvenience. This will be such as may be pitched any where : and if even space of land were to be prohibited, which I think cannot, and will not, we will go to the dominions of the God of the sea, and pitch in the water-mark. Give my love to that people, and tell them that while they are faithful, God will provide for them ; and while Adam Clarke's head is hot, and his heart beats, he will work for them : and not for them of Dunrossness only, but for all the poor Shetlanders.

A few days ago, I received a letter from your brother, begging me, in the name of your father, to recall you from that rigorous climate. I answered immediately, that, had you done the work, in the most favourable parts of England, which you have done in Shetland, you would not have had the same good health, if indeed you could live under such cares and labours. But if you wished it, I would bring you back as soon as you should be fit to take such a voyage and journey, and bring you to my own house, where we should all conspire to make you comfortable. I was pleased also with your pamphlet ; it is well written, and in a proper spirit. I was pleased also with your map. I wish you had marked more places on it. I have smoothed it out, and pasted it on linen ; and when I can get a few more places entered, I will frame it : but you should have put down the latitude, and given me a scale on which I might measure the distances. O that I were twenty years younger ! I would soon be in Shetland. Do not

enter into severe labour. Take none of those journeys which might expose you to wet. Lord Glenbervil once wrote to me, "Dr. Clarke, festina cente; you will destroy yourself by your labour; do a little, that you may do it long." The same advice I give you. May God bless you.

I am, my dear S.,
Yours affectionately,
ADAM CLARKE.

TO MR. LEWIS.

London, Jan. 13, 1825.

My Dear Brother Lewis,

ONE day ago I received your letter, and am thankful to God that your life and health are preserved in your arduous labours, and that he so particularly owns them. It is hardly possible in the Christian ministry, that we should sincerely labour for God through Christ, and not be successful. I well know what you must suffer through the want of many of the necessaries of life, and particularly through unnutritive food, and bad, or no beds. I have suffered in this way often. You cannot conceive how destitute we were, in many cases, about half a century ago, when I came into the Methodist connexion. Bad beds, and damp beds, were common; and unnutritive food general. I have often lodged in out-houses, in the coldest weather, without fire, and with scarcely enough of clothes to keep the vital spark in existence. Now, indeed, nothing of this kind appears in England, but all these I have suffered in different parts of this kingdom, but particularly in its two extremities, Norfolk and Cornwall.

Take courage, my noble brother. A preacher of the everlasting gospel must endure hardness, as a good soldier of Jesus Christ: and while you see sinners brought to God, who would not be hungry, and cold, and naked, and destitute, in such a work! Oh, if I had but the weight of twenty winters less upon my head, I would be with you; you should not have the whole honour of

bearing such a cross of Christ. I would put my shoulder under one of the ends, or transverse beam, and bear it with you, through the worst part of your wilderness.

I honour Mrs. Lewis for the pains she is taking with our poor Shetland females: next to preaching Jesus, that is the most essential good we can do to the inhabitants of those islands. By affectionate kindness, I know she will get into the hearts of those young women, and she will do them, and endless generations, the greatest good. Your wife will remove much of the rubbish, and you must build the wall.

I am,
Yours affectionately,
ADAM CLARKE.

To the Editor of the Wesleyan-Methodist Magazine.

Eastcott, March 21, 1825.

YESTERDAY I received a letter from Mr. Dunn, from Lerwick, dated February 1825, from which it appears that all our preceding letters, for some months, have been lost; a little vessel that had sailed from Leith with the mail to Lerwick, about two months ago, having never been heard of since. Mr. Hindson, who was sent to supply the place of him "who departed from the work," was to have sailed in that vessel, but was providentially prevented. He waited for another vessel, and arrived safely, in less than three days' sail, on Saturday, Feb. 12. Mr. Dunn had intended to have taken a long journey westward, but his brethren very properly prevented him, finding him not sufficiently recovered from his late long sickness to bear the fatigue. He, however, took one of sufficient difficulty, in which God has been blessedly with him, as you will find from the following extract from the above letter.

I am, dear Sir,

Yours truly,

A. CLARKE.

Lerwick, Feb. 16, 1825.

My dear Doctor,

I DID not undertake the journey west, which I was intending the last time I wrote. After I had put on my great coat and boots, and was just going to set off, Messrs. Lewis and Wears almost insisted on my remaining in town a little longer, until I had acquired more strength. I have since, however, visited the parishes of Nesting, Lunnasting, Delting, and North Mavin, in two of which places I had never preached before. The weather has been such as the aged say they never recollect : and I am certain it has not been so severe for the three winters that I have been in Shetland ; so that I am thankful I got through so well. The prospects in every place are cheering ; and the preaching is well attended. I formed two new societies, and admitted nearly thirty to the classes, who have never met before. I believe in a very short time the number in each place will be two or three times that amount. The valley of dry bones is already beginning to heave ; and if we can only obtain suitable men to prophesy, I have no doubt we shall soon see a great army raised up, the living, the living to praise God. An extract from my journal will give you the best idea of our proceedings and prospects in these places.

“*Jan. 22, 1825.* I left Lerwick this morning in an open boat with six men ; and after rowing thirty-five miles, a northern course, we arrived about seven at night, very cold and hungry, in Northroe, a part of the mainland I had not visited before. Mr. Gardner kindly received me, and offered ground if we would build a chapel in Yell. I feel for that large island, and am sorry my time will not permit me to visit it. 23d. At ten this morning, and two in the afternoon, as no house could contain the people, I was obliged to preach on the beach. Many appeared to feel the word : two members were joined to the class. I walked to Sandroe, and preached at six in a large cottage, which was crowded with attentive hearers, and met the class : two persons were there who had not met before. 24th. I was prevented this morning from going to Uyea by the storm, and preached in the house, but never with such pain before ; the effect probably of preaching yesterday in the open

air. I baptized a child, met the class, and joined two new members. In the evening I attempted to preach again, as a large congregation was assembled, and met the class, when another new member was present. 25th. I felt liberty in preaching this morning from 2 Tim. iv. 6, 7, 8; and two others attended the class. In the evening I preached in a cellar on the beach to a large company, and met the class, and added another to it. 26th. After preaching this morning, I met the class, at which were two new members, and I left Northroe. This district is in Northmain; it contains, within a compass of three or four miles, about 700 inhabitants, who are distant from the parish-kirk from eight to ten miles. As they have to pass over very dreary hills, where there is not the least appearance of a road, very few are able to attend, and those who do, a respectable gentleman informed me, are frequently injured in their health. There are few places where a small chapel is more needed. I left exactly fifty persons in society, who are all living within two miles of each other. In walking to Lochend, I had to face a strong wind and heavy rain, but was able to preach at six. I attempted to form a class, and four remained for that purpose. 27th. We have had such a storm all the day as I never witnessed: we all feel thankful that the house is still standing. I have preached thrice in Mr. Lawrence's kitchen, and met the class. 28th. After preaching this morning, and meeting the few members, I took boat for Ollaberry, and met with a very hearty reception from Arthur Cheyne, Esq., and preached at seven o'clock. 29th. I preached at ten, and told those who wished for more advice about their souls, that I would meet them in class, and two remained. I preached again at night. 30th. I preached to about 200 very attentive persons in a large booth, and met the class, which contained two new members. At four, I preached again to nearly the same number; and two more remained to meet in class. 31st. At ten I preached for the last time in Ollaberry, and seven new members were added to the class. May they be faithful! I took boat to Bray, in Delting, and preached to a good number in the school-house. *Feb.* 1st. I preached at nine, and then examined some of the scholars. I walked through

the snow to the venerable old mansion of Busta, the seat of Arthur Gifford, Esq., and was politely received by that very respectable gentleman, with whom I spent a very pleasant evening. I preached at six. He generously gave me half an acre of ground in Northroe, a most eligible situation for a chapel, and a dwelling-house if required. He did it in such a noble manner as I shall not soon forget. May my God remember him for good!

2nd. I left Busta this morning, crossed the Voe to Wethersta, walked two miles to West Scour, and took a boat five miles to Lunna: but such a voyage I never had: the wind blowing, the snow descending, and the waves dashing over the side of our little skiff, rendered our situation dangerous, and the cold almost intolerable. When I landed, I was completely exhausted, and wet to the skin, but knew not where to go. I found out a cottage, immediately took off my clothes, lay down on a straw bed, and slept soundly until nearly seven, when I arose and preached. I told the people I would meet privately those who were concerned for their souls' salvation: seven remained.

3rd. Such a storm of wind and snow I never witnessed; and as the people could not venture on the outside of their doors, I preached to the family.

4th. I preached to a good number in the morning, took boat to Vidling, and preached. I walked to Skelberry, and preached again at night.

5th. I preached in Skelberry, and walked three miles through deep snow to Catfirth, and preached at seven.

6th. I preached twice in Catfirth to large congregations, and met the class: two new members were present. In the evening I took boat to Loxfirth, and was warmly received by James Hay, Esq., a very friendly and intelligent gentleman: he was often in company with Mr. Wesley, as long ago as the year 1768. I preached at six, and the next day travelled through the snow to Lerwick, seldom better pleased with a journey. I think, upon the whole, that Methodism was never in such a flourishing state in Shetland, nor our prospects more cheering. I hope our kind friends in England will still send us help, that we may be able to maintain the ground we have, and to go on to possess what yet remains. I am satisfied, that there are but few places of the same size, in our mis-

sionary field, of greater importance than this. I heard from Mr. Lewis yesterday; a good work is going on. The dwelling-house is just finished: it is a most excellent building; but as it is not sufficiently dry yet, I have taken our present lodging for another quarter.

Yours very affectionately,
SAMUEL DUNN.

P. S. Your readers will perceive that here is a great and a gracious work; and who but those who have given their lives to the Lord, will go through all the dangers and miseries of these travels, in order to reach, gather, and feed those lost sheep of the house of Israel? Several friends last year, besides our excellent friend Mr. Scott, have contributed to this work. I ask them, for God's sake, to continue their bounty. Our necessities at present are very great, and I am sure that their offerings to God on this behalf, will highly please Him who has loved them, and whom they serve.

I am truly yours,
ADAM CLARKE.

FROM SAMUEL DUNN.

Kirkwall, Orkney, May 17, 1825.

I PRESENT to you an extract from my journal. *April 18th, 1825.* After labouring nearly three years in the Shetland Isles, and I trust, not without some success, in compliance with the direction of the last Conference, I took my departure for the Orkneys, this afternoon, in a small sloop.

20th. About noon we made land; and as none on board were well acquainted with the islands, we were glad to run into a large bay, which we found to be in the Isle of Sandy, and above thirty miles north of Kirkwall. With one man I ventured on shore in our little boat, entered the first cottage, prayed with the family, bought a dozen eggs, and came off again to the vessel, thankful that we were in a place of safety.

21st. As the wind prevented us from getting out of

the bay, I preached on board at twelve o'clock, and in the evening on shore, in a large barn, which I obtained from the Rev. Mr. Trail, to about sixty attentive hearers. He kindly offered me a bed; but I was obliged to return to the vessel. Sandy is twelve miles long, and contains 1800 inhabitants.

22nd. I was to have preached in the barn this morning at seven: but about five our anchor broke, and had we not been very active in getting under way, and putting off to sea, we must have gone ashore, and probably have been wrecked. The wind increased, and the sea arose. About noon our boat was carried from the stern, and we saw it no more. However, by the kind care of Him "whom winds and waves obey," we entered Kirkwall Pier before night; but had again to sleep on board.

23rd. I met with a suitable little house, which I have taken for one quarter, the rent is 2l. 10s.; but if I keep it the year, 8l.

24th. Having resolved, if possible, to live peaceably with all men, I thought I would be silent this day, unless invited to preach; but I received no invitation.

25th. As I was not able to obtain a place in which to preach, I stood before our door this evening, and addressed about sixty hearers on the "excellency of the knowledge of Christ."

26th. I preached in our kitchen.

27th. At one P.M., about sixty children, to whom I spoke last evening, came for tracts, which may the Lord accompany with his blessing! I then went to Stromness, the second town in the islands, and situated fourteen miles west of Kirkwall. I knew not a person in the place, nor had I an introduction to any one. I prayed earnestly to God for direction, and about eight o'clock obtained a large loft, sent round the bell-man, and preached with freedom to 200 attentive hearers.

28th. I slept at the inn, preached this morning at seven; and, though the wind blew and the rain descended, about 100 attended; some appeared to feel. I then walked back to Kirkwall; but with very great difficulty, my feet being much blistered.

29th. Above sixty children came for tracts. I preached in the kitchen in the evening.

“*May* 1st. This morning, at half-past nine o'clock, I preached in a loft: Then went to the Cathedral, where divine service is performed twice every Lord's day. When the time in which it was erected, the place where it stands, and the people by whom it was raised, are all taken into the account, it certainly must be considered an astonishing building. It is said to have been founded by Ronald, Count of Orkney, about the year of our Lord 1138, in honour of his uncle, St. Magnus, to whom it was dedicated. It stretches in a line from east to west, 236 feet; its breadth, fifty-six feet; the arms of the cross are thirty feet long, and thirty-three broad; the height of the main roof is seventy-one feet. It is supported by twenty-eight pillars, fifteen feet in circumference, besides four larger ones which support the spire. Only one end of it is set apart for worship, and this was not half filled. In the evening, as the loft could not contain one-third of the people, I was obliged to stand in the street, and felt some liberty, though the weather was unfavourable, in directing their attention to the 'precious seed,' the 'weeping sower,' and the 'joyful reaper.' During the week, I preached in the loft three times, and gave tracts to the children every other day.

“8th. In the morning I preached in the loft; then went to the Seceders' Chapel; and, in the evening, preached on the quay to about 500 hearers. I felt freedom in sowing the seed, may God give the increase!

“11th. After having waited long for an opportunity to visit some of the other islands, I this morning met with a boat from South Ronaldsa, where I arrived about five in the afternoon, after a very unpleasant passage. I preached at seven, in a large room, kindly lent by Mr. Banks.

“12th. In the morning I preached in Hope; in the afternoon, in Mr. Durran's parlour, Widewall; and, in the evening, at Mrs. Cromirty's, a mile farther south.

“13th. In the morning I preached in Sandwick; and, in the afternoon and evening, in Mr. Reiny's convenient school-room, in the south part of the island, to very good congregations.

“14th. I preached this morning at five o'clock, and had even more hearers than I had last evening; in the after-

noon, in Sandwick ; and, in the evening, in Mr. Gray's parlour, Hoxey.

"15th. I preached this morning in a field, to about 300 hearers ; then went to the church, on the east side of the island ; and after the service, nearly all the congregation remained on the outside of the door, while I directed them to the balm of Gilead. I then returned to Hope, and preached at six to, I think, 500 hearers.

"16th. I preached at ten, in a yard, to two or three hundred very serious hearers ; several of whom, after the sermon, came to me, and, with tears in their eyes, earnestly besought me soon to pay them another visit. I then left South Ronaldsa, where I met with much kindness, and was highly pleased with the largeness and attention of the congregations, as it was about the middle of the labouring season. The island is seven miles long, and contains 2000 inhabitants. Three other small islands belong to the same ministry. I then took boat for Burra ; an island three miles long, with about 300 inhabitants : a kirk was in it formerly, but has long since gone to decay. I preached at five, in a corn-yard ; then crossed a sound two miles wide, where this current was very strong, and walked eight miles alone to Kirk-wall, thankful to God for strength, and much gratified with my journey.

"Before I entered on the work in Orkney, it appeared very formidable ; and since my arrival I have not been without my trials. I had no introduction to any one : Methodism was here unknown. A person, a few years ago, who called himself a Methodist, preached in the islands for some time, until it was clearly proved that he was an impostor. He gave an occasion to the enemies of God to blaspheme. I need not tell you what it is to be a stranger in a strange land ; and the difficulties a preacher meets with in going into the highways and hedges. Were it not for the special help of God, and the encouragement and assistance which I have received from my dear wife, who has in general been my preceptor, I should have sunk under them. But from what I have already seen and heard, I will take courage and go forward. The congregations, especially in the coun-

try, notwithstanding it is about the middle of the seed-time, have been large ; and I have, blessed be God, often felt much enlargement of soul in preaching the glad tidings of great joy."

TO MR. WEARS.

London, Aug. 6, 1825.

My dear Brother,

THE finishing of Walls, and the building of chapels at North Mavin, and Dunrossness, are at present our principal concerns. As the society at Dunrossness is large, we should have a chapel there, that would contain 500. Try Mr. Bruce for land, and when he promises, let me know.

You cannot write too often nor too circumstantially to me : but attend as closely as possible to facts. Let none be able to say that you have misstated or misrepresented anything. I have hurried home from Conference ; it closed last evening ; our whole increase this year is 3,306.

Mr. Lowthian is appointed superintendant of Lerwick. Strive to accommodate one another, and do not fall out by the way. Let your hearts and your hands be equally engaged. I have begged Mr. Lowthian to hasten to your assistance. Mr. Langridge I have not seen ; he is appointed for North Mavin and Delting.

But though the places you are named to on the stations be those of which you will have the governing care, particularly, yet I wish you all to interchange from Lerwick to Yell. Be truly itinerants. This is the way in which you will do most good. As to the opposition, God will bring you through it. Those opponents permitted the people to perish—they took no care of their souls generally : and now they strive to hinder those that are doing the work for which they receive their pay.

Go on your way, and mind them not ; preach Jesus, and fear them not. Give my love to all the brethren.

Yours affectionately,

ADAM CLARKE.

TO MR. LEWIS.

October 26, 1825.

My dear Brother Lewis,

NONE can rejoice more in your prosperity than I do. Now that you have got hands enough, work: while it is called to day. Be all emphatically labourers in the Lord's vineyard.

I had little hope of obtaining a sixth preacher for the Shetlands; but the president has been truly kind, and I am sure will help me in every way he can. But money must be got from other quarters. Before the work shall be stopped, or cramped, I will sell my coat, or books must go—and shall go. God has wound the poor Shetlanders around my heart, and while he condescends to work, by his grace, I will work with him; and you all must be his fellow-labourers. Be steady—let there be in you all but one mind; love and succour each other; spread yourselves over all the islands; cultivate the wilds and solitary places, till the inhabitants of the rocks shall sing for joy.

* * * * *

April 20, 1826.

THE blowing down of the roof of the chapel has not given me a moment's pain. Storms and tempests are from God, and we cannot control them. I only regret the loss of time; but it is summer, and you can preach out of doors, and I'll get more money from him who guides the storm.

 TO MR. LEWIS
Pinner, March 23, 1826.

Dear Lewis,

I HAVE plundered every part of my family, and sent you all I could lay hands on.

I have sent you some of my own things, much better than those I daily wear.

You will find something for each of the persons you mentioned. The woman with three naked children has a parcel with plenty of children's clothes; each packet is labelled for its right owner.

I still want a good-tempered, not lazy, and truly faithful Shetland girl, to take the principal care of my study. I hate locks and keys; and I have many valuable antiquities, coins, &c. which any one might take away: and I not miss them, perhaps, for years.

If I could get a thorough girl, that would serve one for love, and take proper care of my books, godlings, curiosities, &c., I should delight in her, and she will meet with every kindness. Indeed, it is generally said that I spoil all my servants by treating them too well—I cannot help it. * * * You say that you have seen one of the name of Agnes, likely to suit me—I will tell you why I should like her. I had a lovely daughter called Agnes; never was my soul so wrapped up in a child: God took her the day she was five years old; and I had suffered so much in her sufferings, that the good Dr. Agnew said, if she had lived one week longer, it must have killed me. You see then, that Agnes is still dear to me. It is more than twenty years since I lost that lovely child. * *

In a word, I want a faithful Shetlander, that will live with me till I die. We have had several such, but they got married, and so we lost them: but every one still seems to form a part of our family, and are more or less dependent on us. You may laugh at me, but I never found a lean, skinny, ugly girl, either good-tempered, or over honest.

ADAM CLARKE.

TO MR. WEARS.

Pinner, Middlesex, Feb. 12, 1826.

My dear Brother Wears,

THIS morning I have received J. R.'s letter with your note. He complains that the work at W. is retrograd-

ing very fast, and the society greatly diminished! 'Tis true, his letter was written last September, and it may be better since; but I doubt much its prosperity. Would you wish to go back? I wish you were there—had you been there, I think “my brother had not died.” I have been much distressed about these things. Mr. ——— preaches every Sunday evening at Walls! Did you do so? Is this the best way of increasing that society, or doing justice to the country places? I hear that he rides to every place he preaches in. My own conviction is, that he who preaches in no place but those to which he can ride his horse, will never preach in all the places in Shetland to which a Methodist preacher should go. Am I right? I wrote my mind, a good while ago, to the brethren on this subject. You need not mention what I say. I had this day a letter from brother ———, he is perfectly restored, and is getting on most nobly with his revivals. He thinks he is in the way of getting much improvement by his present mode of reading, writing, and study. He is in high spirits. God bless him.

Now, with respect to your studies, and inquiries, and information, &c. I am sorry to find that you have let the Edinbro' Chapel. This is a bad omen: and that Jesus, his witness of the Spirit, Christian perfection, &c. should be turned out, to let in Calvinism; or that they should be obliged to smuggle in a hearing, before day, and after night, that the other may stalk in broad day light! I should not think that 650l. per annum are worth the credit of our heavenly doctrine. I would as soon have heard that the chapel had been sold. I consider Methodism as having no hold of Scotland, but in Glasgow and Edinburgh. If all the other chapels were disposed of, it would be little loss to pure Methodism; and a great saving of our money, which might be much better employed.

The best and most practical treatise on astronomy, was that published by Mr. Ferguson—a new and improved edition of which was published some years ago, by Dr. Brewster. Can you get this?

Watts's Logic is a very good work—you need not go farther.

George Adams published a very good work on Natural Philosophy, several years ago, but by this time farther discoveries renders this capable of improvement.

As to Ontology, which is the same as Metaphysics, you may get enough of that under the latter term, in any dictionary of Arts and Sciences.

Church History is best learnt from Mosheim, or Mr. Wesley's abridgment of that work; but the last volume of Mr. W.'s abridgment, in which he brings in the work at Kingswood School, and such like, is, in my opinion, very injudiciously introduced; and does not exhibit the fairest side of Methodism.

Systems and bodies of divinity, I would not give two-pence a bushel-full for the whole of them. As to the best of them I know nothing farther, than that they are good for nothing.

Prideaux's Connexions is a very capital work. So is also Bishop Newton on the Prophecies. And, my dear brother, to tell you honestly the truth, in the fear of God, I believe the best system of divinity that ever saw the sun, leaving the Bible in its own place, is my own comment on the sacred writings. All that is good and necessary in the whole system of ancient and modern knowledge is comprised in those volumes. As that work has occupied nearly the whole of my life, so it has nearly cost me my life.*

Now, you cannot accuse yourself of presumption, as I have not only answered your letter, but answered it by the very same post that brought it.

Has Mrs. W. forgot me? Little as she may know of it, I esteemed her more than most people I have met

* The Dr. here exposes himself to the charge of egotism; but this was no failing of his, and the letter was written in the freedom and confidence of private friendship. Mr. Wesley was once asked by a lady, what Commentary on the Scriptures he would advise her to purchase. "Madam," he replied, "If you wish another person to think for you, buy Matthew Henry's; but if you wish to think for yourself, buy mine." This is exceedingly characteristic both of the man and the works. In his own notes, he throws out a thought—sets the mind of the reader to work—leaves it by the hint, or rather the outline, to fill up the canvass—and proceeds to another subject.—EDITOR.

with in Shetland. May God be ever with you, Amen!
Love to your wife.

Yours, ever affectionately,
ADAM CLARKE.

To the Editor of the Wesleyan Methodist Magazine.

Eastcott, March 4, 1826.

I forward to you the enclosed letters from Shetland. I feel exceeding thankful to God, that the poor people got the beds, bedding, &c., which I sent them, so early in the winter. You will see by Mr. Hindson's letter, that they have been over every island, isle, and islet in Shetland; and preached the gospel every where. I wish we could get some tracts for them. You will see by Mr. Lowthian's letter, that the clothing I have sent for the poor, was needed in the most extreme degree. I got a great many shawls, handkerchiefs, &c., from Mr. Manning, very cheap; and those I sent for rewards to poor children, and young miserable females in the schools.

Yours, &c.

A. CLARKE.

Northmavin, Shetland, Jan. 30, 1826.

As you are so deeply interested in the prosperity of the cause of God in the Shetland Isles, you will be gratified on receiving any information in reference to the progress of the gospel in this part of Immanuel's land. By the gracious providence of our God, we, who were appointed by the last Conference, arrived safe in Shetland, and are in good health and spirits, in reference to our glorious work. Northmavin is an extensive ministry, containing a population of 2300 souls. Here is only one church belonging to the Establishment, which will not hold above one-third of the people, and there is only one sermon on the Sabbath. As the greater part of the people live many miles from the church,

in consequence of distance and severe weather, they cannot reach their places of worship sometimes for many months together, and aged and infirm persons not for years. North-Roe, the place of my residence, is well situated for this part of the parish; and of course the means of grace here must be a necessary and merciful supply to the people. Here I have two rooms (kindly granted by a gentleman of the county) for preaching, which are well attended by persons eager to hear the word of life; and in fair weather we cannot find room for the accommodation of those who wish to attend. I frequently visit the adjacent places, and on Sabbath-days, the people, like doves, flock to hear the gospel. Here we have about forty members in Society, and they are indeed among the excellent of the earth, both for personal piety, and uprightness of conduct before God and man. They are truly evangelical in their views and experience, clear in the enjoyment of justification, growing in grace, and thirsting for all the mind of Jesus their Lord. This is the case with the greater part of our Societies; and we have so awakened persons who have recently begun to meet in Class; and I trust in the Lord, that they will soon be made partakers of like precious faith. Thus the Lord is increasing the number of our members, pouring out the spirit of hearing among the people, and preparing the way for a more extensive spread of saving truth among this interesting and hospitable people. Many of the hearers have been greatly benefited, and I believe the people in general are getting good to their souls, and there is reason to believe they will come to our Zion when a place of worship is erected among them. I am now convinced of the truth of that observation of yours, that there is no "part in the length and breadth of Immanuel's land, where more souls can be the reward of the faithful labourer." But a suitable place of worship appears exceedingly desirable, and absolutely necessary to the furtherance of the gospel among the heathen. It can hardly be conceived what inconvenience we find in not having a house of God. The disadvantage and unpleasantness are very great, but I indulge a hope that this hinderance will be removed by the erection of a chapel,

where one is so much wanted. The people have long been expecting a chapel, and are frequently asking me when we shall begin to build: I can only reply, we hope to begin early in the Spring. As ground is given, as a society is formed, and a large congregation collected ready to attend, I hope we shall not fail of having a house for God. I hope the friends of Christ in England will continue their liberality for poor Shetland, and that you will soon send an order for us to rise up and build.

I do not regret coming to this country; the climate seems to suit me well; the people are remarkably hospitable; and, notwithstanding all the hardships and difficulties of travelling, there are great encouragements for faithful labourers. I shall be glad to receive a letter from you, giving me any advices and directions, in reference to the discharge of my work. I desire, above all things, to be useful in spreading the blessings of salvation among perishing sinners. I am thankful for what good has been done, and rejoice in the encouraging prospects which appear before me. O may I obtain mercy to be faithful, and stand accepted at the last day! The brethren I believe are all well, and labouring on at His command, "whose they are, and whom they serve."

I am, dear sir,

Yours respectfully,
W. LANGRIDGE.

FROM J. C. HINDSON.

*Gossaburgh, East Yell, Shetland Isles,
Feb. 2, 1826.*

As soon as I received the stations for the present year, and saw that I was appointed for Yell, Unst, and Fetlar, I immediately left Lerwick for these northernly regions. I made a tour of upwards of a month; during which time I preached in almost every part of Yell and Unst. I preached also through Northmavin, Walls, and Sand-

sting, and then returned to Lerwick. Two days after this, the brethren appointed by Conference for these isles arrived. The next week we held our Quarterly Meeting. I made a statement of the result of my inquiries, as to lodgings, &c., in my circuit. After ascertaining the probable amount of our finances for the current year, the brethren informed me that they could not, with any propriety, authorize me to rent a house and furnish a room in Yell. This put me in a strait, as there was no probability of my getting board and lodgings. However, I set off for Yell again, to try what could be done. The days were now getting very short, and the weather extremely stormy; so that this journey was both unpleasant and dangerous. I spent a fortnight in Yell, preaching every day, and then returned to Lerwick, in hopes of being accommodated in a family at South Yell, the house I had before applied for being now let. These hopes were cut off, after a few days, by a letter from this family. I began now to be very uneasy. You may form some idea of the state of my mind at this time from an extract from my journal. Nov. 16th: "These things (referring to what I have just stated), together with the fact that I have now been nearly three months without a room for myself, and the consideration of the year passing away, have discouraged me. But thanks be to God, who always causes us to rejoice, he has sent me seasonable relief. Mr. Wears came in with two letters from Dr. Clarke to Mr. Lewis. These most animating letters have quite lifted up and cheered my drooping spirits. The doctor has sent us sheets, blankets, beds, counterpanes, &c. &c., and says, his coat and books shall go, rather than we shall want. As soon as we had read these letters, we sung, "Praise God, from whom," &c., and having spread them before the Lord, as Hezekiah did with Sennacherib's, we prayed for the doctor, the cause, and ourselves, thanked God, and took courage. Having purchased a few articles of household furniture, I took my luggage, and on Nov. 24th, went on board the *Norna*, bound for the North Isles. I hardly knew where I was going, but the world was all before me; where to take my rest, and Providence my guide. I landed in Unst, and

having travelled through Yell to Northmavin, and made two fruitless applications for accommodations, I at length succeeded in obtaining my present situation. On Dec. 5th, I pitched my tent in Gossaburgh, and was thankful to God for a place of rest. The first Sabbath I spent in this place, I had good congregations. Hearing that they were looking for me again in Unst, on Thursday I left East Yell for that place."

The following is an extract from my journal relative to that journey:—

"Dec. 31st.—On the 15th I left home for Unst, and walked that night to Mid-Yell.

"16th.—I preached morning and evening in Mid-Yell.

"17th. I walked and sailed from Seafield to Crosbester, in Unst, a distance of nine miles.

"18th. Sunday. I preached twice, to as many people as could press into the largest cottage; in the evening I felt unusual liberty. 'O Lord, make bare thine arm!'

"19th. This day I travelled from Crosbester to Monness.

"20th. I preached in Monness in the morning, and walked to Von-grind, and preached in the evening to a good congregation.

"21st. I preached in Von-grind in the morning to a good congregation, and afterwards travelled to Balista, and lodged with Mr. Winwick, the schoolmaster.

"22nd. I walked to Norwick, and preached in the evening to a crowded and an attentive congregation.

"23rd. In the morning I walked to Scaw, and preached to a serious congregation, in the northernmost place of his Majesty's dominions, on the shortest day of the year (the day about five hours long). After returning from Scaw, I preached with enlargement in Norwick, upon the conversion of a sinner from the error of his way; James v. 20. Here the house was so completely filled, that I could scarcely find room upon which to stand, with my little wooden-bottomed chair. After I had done preaching, I requested such as were seriously inquiring their way to heaven to remain. About thirty

stayed, and I talked to them, as God enabled me, for half an hour, and then dismissed them. I have no doubt that, could a sufficiency of means be afforded to this people, much good would be done.

“24th. This morning I left Norwick, visited two sick women, and preached in Cleverswick at one o’clock, to an overflowing congregation. In the evening I went to Haroldswick, having published for preaching at six. The people assembled before the time in the house of Thomas Johnson. When I went, he took the door off its hinges; the house was filled, and a number stood out of doors, while I preached among them the ‘unsearchable riches of Christ.’ After I had done preaching, Mr. A. Spence came and invited me to go with him, and take a night’s lodging; I thankfully accepted the invitation. Here I was treated in a friendly and hospitable manner. This night I felt myself much exhausted, from constant exertion, frequent preaching in crowded cottages, wet feet, and sometimes rather uncomfortable lodgings. Having read, sung, and prayed with the family, I retired to rest.

“25th. Sunday. After breakfast, I walked to the kirk. The people assembled about the middle of the day. The day was rather wet; but the minister being from home, I stood upon a chair under the church wall; and with my umbrella in one hand, and Testament in the other, proclaimed in the open air, on Christmas-day, to about three hundred people, “God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish,” &c. I gave out that I would preach at Squarefield in the evening at six. When I went, the house was crowded almost to suffocation. I was afraid to go in; however, the people heard attentively while I addressed them from Acts iii. 26.

“27th. I walked to Houlland, and preached in the evening.

“28th. I crossed the Sound, and in the evening preached in North-Yell.

“29th. I walked to Dalsetter, and preached at 3, P. M. at Selafirth.

“30th. I walked to Gossaburgh (eight miles) I have

sustained less injury than I could have expected, from such a journey, at this season of the year."

From this extract you may judge of the nature of my work, and also may form some idea of my prospects of usefulness in Unst. The last four sabbaths I have spent in East-Yell, South-Yell, and West-Yell. On the week-days I have preached in Coppester, Mid-Yell, Swarraster, &c. I have in this house a large room in which I preach, and a small one in which I sleep. The rent, fire, servant, &c. will not exceed five pounds for the year; and I think I am as well situated here, in every respect, as if I had been in Mid-Yell. The inhabitants of every rank, high and low, rich and poor, without exception, have been, and still are, extremely kind to me. I have large congregations wherever I go. Some of the people come four or five miles on a sabbath day. This is very encouraging. A number of the people in this neighbourhood come in every evening to family worship. I believe many of them are getting good. I am here quite upon new ground: I have not had a single member in society to begin with. May the Lord help me to lay a good foundation! I have not yet attempted to form a society. With reference to this matter, I would not like to go before, but to follow close after, the opening of Providence. We have felt much of the presence and power of God, both in preaching and prayer, since I came here. My soul longs, yea, agonizes for the salvation of this people. And I trust the Lord has set before me an open door. O may he give the increase, and to him shall be the glory! Amen. Amen.

This circuit contains between five and six thousand souls, scattered over an extent of country whose extreme length is about thirty miles, extreme breadth, fifteen. Mr. Langridge and I change this month. Mr. Langridge must have a chapel in North-Roe in the spring. It is time to begin to get the materials. Labour now would be cheap. Please to mention this. All the brethren are well, and doing well. Methodism is thriving. Praise the Lord! I believe we are all labouring together in love.

J. C. HINDSON.

FROM J. LOWTHIAN.

Lerwick, Feb. 12, 1826.

I TAKE the liberty of troubling you with a few lines relative to the valuable presents you have sent us, for our own houses and the poor. They are all come safe to hand. I spent nearly the whole of yesterday in executing Mr. Lewis's directions, by dividing and packing them up for the different places; he being at too great a distance to come and do it himself.

The instances of wretchedness, poverty, hunger, and nakedness, that every where meet us in these islands, are heart-rending. They far exceed any thing I ever saw before. Were it not that you have done so much for us already, I could impose upon you the labour of begging again. I am sure that if the wealthy gentlemen and tradesmen in England, members of the Methodist Society, and friends of humanity, knew the wants of this people, they would send them help. But, after all, general and effectual relief cannot be expected. I can assure you, in the mean time, you have many warm friends in Shetland, many hearts swell with gratitude. We have admitted fifty persons on trial in this circuit, since the latter end of September. We are all well, and I believe are prospering in every place.

I am, yours, &c.

J. LOWTHIAN.

Towards the close of the last year, a person of the name of John Johnson, of Effirth, in Sandsting, left this life in the faith of Christ, and was the fruit of Missionary labour. An account of him was published in the Methodist Magazine for 1826, p. 411, and was furnished by Mr. Lewis.—ED.

 TO MR. DUNN.
Eastcott, near Pinner, Middlesex.

My dear Sammy,

I HAVE just received your letter of Feb. 16. Two, if not three, I had written before, which I find you have

not received, and one to brother Lewis; one I wrote almost in despair. In it I had desired you to remit all building, as I could raise no more money: Mr. Mason having written to me that you had overdrawn him, and begged me to send him more money, when I had but one sovereign in the world for this account. I prayed, called earnestly upon God, and sat down and wept, and wept till I could scarcely see to write or read. Well, I once more thought I must lay the whole before our best earthly friend. With a full heart, I stated the matter in a letter to Mr. Scott, which letter was watered by fast-falling tears. He wrote me word that he and Mrs. S. would be up in a fortnight, and see me. They came; and I set off in very bad health to London to meet them, and O! what a meeting! Their hearts were nearly as full as mine. Says Mr. S.: "Come, let me have a cheque; I will give orders on my bank for £100:" says Mrs. S.—"And I will, out of my private purse, give £5." "And I am desired," says Mr. S., "by my sister-in-law, Miss Grainger, to give £5; and lest any chapel begun should be impeded, here is £10 more, and thus I will give the cheque for £120. And this is not all that I will do, I tell you again, I will give £10 to every chapel or house begun under your direction in Shetland." O my Sammy, you can hardly tell how much I rejoiced. I thanked God, I thanked them, and could have kissed the ground on which they trod. I said in my heart, "O my poor Shetlanders (whom I have never seen, and now never shall see, but God has laid you upon my heart) God has not forgotten you." I sent my cheque to the bankers, got the cash £120, sent it to Mr. Mason, and immediately wrote to you, and told you what God had done, to take courage and go forward. This letter you have probably received: you will see the above subscriptions on the wrapper, p. 14, of this month's magazine. Mr. Scott has written to me two or three days ago, stating that he is very poorly, and wishes to make a trust deed in behalf of the Shetlands; and to do this immediately; and wishes me to give them in the names with which I wish it to be filled. Old as I am, I must be one; Mr. Butterworth will be another, you shall be the third; and I have not made up my mind yet on two

others. I wished him also to include the Orkneys, for perhaps God may give us a people there. And now, my dear Sammy, what shall I say to you? To ask you to continue longer in the Shetlands I dare not, because you have been so ill, and need to be recruited. But I have thought that possibly you might continue, if your health served, to nearly the end of the summer; then get to the Orkneys, where you would be near to our continent, and could easily get to Leith, I suppose, at any time; and not be exposed to so much hardship as in Shetland, and perhaps God may make you the father of another work. Or, if you do not approve of this, or think the hardship would be too great, I will, if you choose, get you provisionally appointed for Edinburgh, without making you responsible for any work there, and you might visit either Shetland, Orkney, or Fair Isle, as you might judge best, and hide yourself in our mainland, during the severity of the winter. At any rate, if you come over, you must come and live with us in this place (a paradise of God) till you become strong and vigorous. We are only fifteen miles from London. I wish you to give me a long letter of the moral state and necessities of the Shetlands, that I may send it about to do good. A little half grand-daughter of mine is just now dead, ten years old, and has left a testimony most glorious: it is now in the press, and I will send some for presents to good little girls in Shetland.

Take care of too much labour. At those frequent wettings and privations to which you are exposed, I tremble. You must, you must avoid them as much as possible. So your dog-in-manger is growling again. He scarcely deserves a dry bone. Give my love to your colleagues—I cannot send you another man at present, but I will see what can be done. I shall raise some friends at the Missionary anniversary.

My dear Sammy,

Yours affectionately,

ADAM CLARKE.

TO MR. WEARS.

*Eastcott, near Pinner,
March 2, 1826.*

My dear Brother,

I AM both astonished and grieved that I have not received one letter from Shetland for nearly four months! Nor have I had any intimation of goods which I sent over: beds, bedding, &c. in November; after that, a large chest of clothes, &c. in December. They were sent off from London to Leith, to be forwarded to Shetland, which they promised to do with all convenient dispatch. They were directed to Mr. Lewis, Methodist Chapel, Lerwick. Nor have I had any intelligence how the work goes on, nor what is wanting for building, &c.

I have been totally confined to the house, through a cold which I caught while preaching at the New Chapel, City Road, on New Year's day. Have the goodness to write to me immediately, and let me know all you can. One or other of you should write by every packet that sails to Scotland, as well as by private hands, when such offer. I have no way of keeping up the interest for your islands, but by bringing frequent accounts of your success before the public, and this I can do only by communications from yourselves. I have got a package of between 70 and 80 articles of clothing for poor people, which I have directed to be sent either by one of Mr. Champion's ships, from Whitby, or by some of the salt vessels from Liverpool. If these arrive safely, I leave it with the prudence of your wife to distribute them as she may deem necessary. The package is to be directed to you, at Lerwick. I sent, some time ago, a complete set of Mr. W.'s works unbound, for the use of the preachers' library. These went in a book parcel. Have they arrived?

Do write, and miss no opportunity of sending a letter about the work, &c. Take care of your health; when you can get nourishing food, eat it; change wet clothes whenever you can. Keep no fasts, on any account, till you come back to England. You have no time for

fasting, or any other voluntary austerity, while your labour is so severe and incessant: and you are so generally without the comforts of life. A Shetland preacher, by his labour, necessarily keeps his body under, and brings it into subjection. Give my love to Mrs. W., your fellow-labourers, &c. and believe me

Your affectionate brother,
ADAM CLARKE.

TO MR. DUNN.

*Eastcott, near Pinner, Middlesex,
March 3, 1826.*

My dear Sammy,

I HAVE deferred answering your letter, hoping that I might be able to give you some satisfaction—but I must now say I have no hope of being able to visit Newcastle at Easter tide, owing to the cold which I caught preaching at City Road on New Year's Day: I have been confined to the house ever since; not even once in my own garden. I have been daily in hopes of amendment, but frequent relapses have plunged me back again. I have this day been obliged to write to Warrington to give up the meeting on Good Friday, and whether I shall be able to reach Liverpool is as yet very doubtful.

You have not given me such a state of the Shetlands as I can publish—it is too meagre. I have written on the subject sixteen large quarto pages, but I want particular information. I wish it to be a general account of the islands themselves, the population, &c. &c.; and on these subjects I have done everything I can from the information I have derived from your former letters and from the various books, Icelandic, Danish, Norwegian, and English, which I possess. Your map has assisted and confounded me. As to the numbers, the government census, taken in 1811, makes the whole 26,153. That in the twelve ministries given in your map makes the whole 26,145. The sum gathered from the number of inhabitants on each isle and parish, as put down in your map, amounts only to 22,422. How

is this to be accounted for? I may have made some mistakes in telling up these numbers, but I cannot have lost nearly four thousand. Again, I wish to have any thing that you have remarked concerning the animals, particularly horses, cows, sheep, dogs, cats, their size, habits, colours, &c., &c. I wish for your character of the people; of the men, women—married and single—their mode of domestic living. Their mind, bodily strength, agility, activity, courage, industry, &c., &c. What is remarkable in the appearance of the islands—soil, hills? What is wanting to improve the condition of the inhabitants? what prevents their being in a better state? Now do not lose a single post. Write all you can, though only in scraps; only let them be truth and facts, and that is all I want. Give my love to your wife. Call your daughter by any name that does not end with *a*; for Dr. Beddoes said one of them never made a good wife or housewife! *sub rosa*.

Yours affectionately,
A. CLARKE.

P.S.—May I depend for all measurements on your map; will the application of the scale always give a true measurement; I know the Fair Isle is brought out of its place, but that you account for.

TO MR. HINDSON.

Eastcott, near Pinner, Middlesex.

March 5, 1826.

My dear brother Hindson,

YESTERDAY I received a letter from you, and one from brother Lowthian; which were the first I have received from the Shetlands for nearly four months. I was very anxious to hear whether the beds, bedding, &c. which I sent, had reached you in safety—many a prayer I sent with them, and after them, that they might arrive without damage at the place of their destination. Sincerely do I bless God that this has been

the case ; and that all the things are now answering the end for which they were sent.

A few days before yours arrived, I had written to Mr. Wears to inquire about the packages, but yours and Mr. Lowthian's remove all doubt. I rejoice to find that you are pervading the whole length and breadth of the land. I long mourned over the northern isles of Yell, Unst, and Fetlar. But are not you too long in striving to establish classes? From long experience, I know the propriety of Mr. Wesley's advice to the preachers: "Establish class-meetings, and form societies wherever you preach, and have attentive hearers—long experience shows the necessity of this; for wherever we have preached without doing so, the word has been like seed sown by the way side." Mr. R. with great piety, and the utmost disinterestedness, laboured in Yell for nearly two years; and his word was comparatively unfruitful, because he did not form societies. When you get serious people to stay after preaching, read those parts of our rules which you judge most appropriate; explain and enforce them. Show the great necessity and utility of religious communion, and begin a society, if you have but three: these will be a nucleus, that will attract others. Speak in the most loving and affectionate manner to them, and tell them the advantage of such a meeting, in reference to clearing up doubts, pointing out temptations, the manner of walking with God, and of having what the creed calls, and what they all profess to believe in, The communion of saints. Show them that this does not mean, nor ever did mean, receiving the sacrament of the Lord's supper together. To apply it in this way, is an abuse of the article. It was by this means we have been enabled to establish permanent and holy churches over the world. Mr. Wesley saw the necessity of this from the beginning. Mr. Whitfield, when he separated from Mr. W. did not follow it: what was the consequence? The fruit of Mr. Whitfield's labours died with himself: Mr. Wesley's fruit remains, grows, increases, and multiplies exceedingly. Did Mr. Whitfield see his error? He did, but not till it was too late—his people, long unused to it, would not come under this discipline. Have I authority to say so? I

have ; and you shall have it. Forty years ago, I travelled in the Bradford Wilts circuit, with Mr. John Pool. Himself told me the following anecdote. Mr. P. was well known to Mr. Whitfield, and having met him one day, he accosted him in the following manner : *W.*—"Well, John, art thou still a Wesleyan?" *P.*—"Yes, Sir, and I thank God that I have the privilege of being in connexion with him, and one of his preachers." *W.*—"John, thou art in thy right place. My brother Wesley acted wisely ; the souls that were awakened under his ministry he joined in class, and thus preserved the fruits of his labour : this I neglected, and my people are a rope of sand." And what now remains of this great man's labours ? Scarcely any thing ; multitudes were converted under his ministry, and are gone to God ; but there is no spiritual succession. The Tabernacle near Moorfields, the Tabernacle in Tottenham Court Road, and one in Bristol, with what is called the little school, in Kingswood, are all even of his places of worship, that remain ; and these are mere independent chapels.

Act prudently, be much in prayer—preach the whole truth of God, but rarely in a controversial way ; carry Jesus every where—keep up communion with him ; teach the people to be thrifty, sober, cleanly. Disperse tracts, teach and catechize the children ; visit from house to house ; attend the beds of the sick and dying ; read your Bible much ; pray much ; believe much. You cannot in God's work ask too much from him. Keep at due distance from all, that you be not entangled with any : but act in the most affectionate manner with those who put themselves under your religious guidance : and let an affectionate manner appear in all your preachings. Be yielding in ordinary things ; in what you know to be your duty, be lovingly and inflexibly firm. We must get to Foula, and the Fair Isle, as soon as possible ; and also to the Skerries. By the map, I see that there are 20 inhabitants in Hasersea, 20 in Uya, and these are particularly in your district. Between Yell and Delting, I see five isles, Brother Isle, 20 ; Unirie, 15 ; Little Roe, 10 ; Bigges, 25 ; and Samphrey, 20 inhabitants. All these should hear a Methodist preacher's

voice. In the two Skerries, there are, in the largest 50, in the other 20 inhabitants. I would not have even the least of the Shetland islands unvisited. To the other preachers I shall mention some of the other islets. Write to me as often as you can, and tell me what I may put in the magazine concerning your part of the work, and all that is curious or interesting. I hope to be able to send you some things.

Yours affectionately,
A. CLARKE.

TO MR. WEARS.

[The following letter was directed to Mr. Wears, but addressed to the brethren generally, and to be answered by them also.]

My dear Brethren,

I HAVE spent some time lately in looking over the various accounts, given by ancient and modern writers, of the Shetland isles; and this I did preparatory to putting some general account of the islands in the magazine, for the satisfaction of our people. The principal point which I wished to make out, is their spiritual destitution, I think this may be demonstrated; but I am not in possession of the necessary facts. That there are only twelve ministers appointed by the Scottish establishment, for the spiritual wants of 26,145 souls, is, I suppose, an indisputable fact; and that they must physically and morally be insufficient for the work, admits of no doubt; and that thousands of the people are neglected must be evident; but the fact of their being neglected—the isles that never, and the islands that seldom, hear the word of God; the number of times which they are visited by the minister, the number of persons who cannot hear, because they cannot go to distant places; the distance the kirks are from certain places in the same parish or ministry; the necessity of farther spiritual help; the necessity of chapels in desolate places, &c., &c. are some of the facts (and let them be strong) that I want immediately. I want also

every thing relative to the state and poverty of the people. Whether they be not in a state of vassalage to the land-owners, that keeps them in poverty and depression, from which (without an alteration of the system) they cannot arise. What are the facts you know and see? Can the people sell the produce of their labour at a fair price, without being constrained by their landlords to give it at *their* prices? What do you see curious in the breed and size of horses, cows, sheep, geese, ducks, hens, &c. Any thing remarkable in the colour, hair, wool, feathers, fur, &c. &c.?

What, in your opinion, would, next to religion, ameliorate the condition of the peasantry in Shetland? Draw me, as well as you and each of you can, the character of the Shetlanders; their general size—men and women—their complexion, colour of their hair, women comely or swarthy, or what else? Does drunkenness prevail? Are they industrious, frugal, cleanly. What are their peculiar customs—in marriages, christenings, burial of the dead? Do they keep annual festivals, like the English wakes, or attendance like the Irish on consecrated wells? Was not their original language Norse? Do any now speak it, or the Danish? When did it cease to be spoken? What are the popular politics? Are they ingenious, active, clever, or dull, &c.

My dear Brethren,
Your fellow-labourer in Christ,
ADAM CLARKE.

P. S. I wish to know also how they spend their long winter nights. Do they assemble at each other's houses to hear and tell original tales? Have they any original tales, or poetry? any thing about Ossian, Uscar, &c.? about Odin, Harold Harfugar, or any of the ancient chiefs? Can you get me any of those songs, tales, &c.? Have they any thing peculiar in their dress—in their colloquial language? Any ancient traditions? What does the soil generally produce? and of what nature is it? Any timber dug out of their bogs, &c. &c.

To Messrs. Lewis, Wears, Lowthian, Hindson, and

the other Methodist preachers in the Shetland isles, their brother Adam Clarke sendeth greeting.

[The above is without date—the frank of J. Butterworth is March 7, 1826.]

TO MR. LEWIS.

Eastcott, March 27, 1826.

My dear Lewis,

I WROTE to you yesterday in great haste ; and there were a few things in your letter that I could not then notice ; that of the greatest importance is contained in the following passage : “ Six young women have been expelled from the societies in Shetland for marrying ungodly men. Has it been right so to do ? We have three women for one man, and if we deny them the right of marrying irreligious men, we must keep many of them single, if they will be kept.” This sentence has filled me with pain and alarm. I know it is one of our rules to act thus ; and this we have built on the apostle’s admonition, 2 Cor. vi. 14 : “ Be ye not unequally yoked together with unbelievers.” In my commentary you will see that we have totally misunderstood the apostle, in applying it as we have done. An unbeliever, in his sense of the word, is merely a heathen ; one who does not credit the Christian religion, and who is a worshipper of idols. Nothing can be clearer from the text and context than this. When I was a missionary, I thought I must act on this mal-understanding of the text, because it was a rule ; and against my judgment, and even conscience, I made exclusions of this kind ; and while I kept this rule in that sense, did nothing but evil in the apostle’s sense.

Now, a man that conscientiously believes all the essential articles of the Christian faith, we have no right to call an unbeliever, whatever his conduct may be ; and a man who thus believes, and is decent in his moral conduct, and is not an enemy to vital religion, we have no authority from God’s word, nor from reason, nor

from common sense, to expel a woman from the fold of Christ, for marrying.

That no Methodist preacher should marry a woman who has not the life of God in her soul, I stedfastly believe; and that it would be much, much better that no woman enjoying the life of God in her soul, should marry a man who has not got the same blessing. In the case of a preacher, I believe the Conference have a right to separate a man from the itinerant work, who has thus married; but in the case of a private member, either woman or man, marrying a man or woman, who follows not with us, who has a conscientious belief in the Bible, and is orderly in his or her moral conduct, we have no authority to separate such from the church of God. Now what is the consequence? The parties are grieved, and consider their characters aspersed, generally go into the world, lose the life of God out of their souls, give up the means of grace the fellowship of the godly, or go to some congregation where the power of religion is neither felt nor acknowledged: but 2ndly, What will be the case? In such a place as Shetland, all the young women will be afraid to come near us; they may hear, but will not join in religious fellowship, and then we know we can do them little good; and young men will malign and detest us, and will not come near our assemblies.*

But what can now be done? If these young women are not formally excluded, let them see that there is a yearning over them; that you are striving to see what lenity can be shown; and if they pray to be restored, do not hesitate in granting permission.

* To such as are not satisfied with the latitude of meaning given to the passage by Dr. Clarke, and which, without proper guards, might be taken advantage of, by those who yield to passion rather than to reason and religion, a sermon published by the Rev. John Slack, on "Unequal Marriages," may be read with profit. The doctor's interpretation, and Mr. Slack's remarks, will operate like a double-bitted bridle in the mouth of a young animal, and should always go together. Young life requires the curb.—
EDITOR.

There is only one thing left unsaid. If any of our members have married gross offenders, and therefore been justifiably expelled; yet even if they turn, repenting of the evil, let them be forgiven. For the discipline of the church that is not emendatory is antichristian. If, in this or any other case, we have no place for repentance, we sin.

Warn and counsel all that are brought to God to be exceedingly careful in these engagements, but it costs much labour, fears, prayers, and tears to get a soul brought into the fold. O how careful then should we be not to let them stray, or expel them from it.

A. CLARKE.

TO MR. WEARS.

London, April 18, 1826.

My dear Brother,

I HAVE received your very good and welcome letter, and a good part of it will be published. I advise you against fasting, in your present situation and circumstances. With heavy labour and mean fare, Christ does not enjoin fasting on any man. I have fasted as much as most men in my time. Abstinence of one kind or other, with respect to meats and drinks, I still use, but not point-blank fasting. The story about the borrowed halfpenny is true, though all the circumstances are not told. I wish brother Lewis and you to continue another year in Shetland; there may be changes made that will prevent your being too much in one place.

We want a chapel at North Roe; can we get one there? I will do all I can for you. God help us all. Be careful lest you have a relapse. I am thankful that God has visited you all so mercifully.

My love to all.

Yours affectionately,

A. CLARKE.

TO MESSRS. WEARS AND LOWTHIAN.

London, May 1, 1826.

My dear Brethren,

LAST evening I received your letters of April 17th and 18th, from Mr. Butterworth; who, because they were overweight, was obliged to pay 7s. for them. Remember no letter will come free to any member of parliament if it exceed one ounce in weight, you may send two at the same time if you please; but see that each exceed not one ounce.

I wished you all to answer my questions from your separate personal knowledge; without even consulting each other; and to give me such information as fell under your own observations. I must say that my wish has been met most fully by Mr. Lewis and Mr. Wears. The letter received last night from the latter, is full of the most valuable information, and had he not spared to write on the customs, traditions, &c. because he heard that Mr. L. had written on these subjects, his communications would have been still more valuable. Those communications I do not design for the magazine, but to embody them in a short account of the Shetlands, which I may print to put into the hands of subscribers and friends. On the vassal state of the people, I wish to be fully and accurately informed. I may yet be able to bring the state of those islands before government (but this to yourselves); I could now get a settlement for your extra population of women; and government pledged for their support and comfort!

Give my best respects to the good ladies that have kindly offered me their prose or poetic productions: but if they be printed, and are to be had in London, they need not send them, for I shall get them here; only let me know what they are, and where to be had. I want all the tales you can get of fairies; these relations belong to the natural history of the human mind, and that history I am striving to investigate. Are you sure that the man who met the spirits, and was carried across the sound, &c. was in his sound mind? This is the day of our missionary anniversary—yesterday I got nearly £90

in one sermon, which I preached in the chapel at Lambeth, where £40 was not expected. I have not time to enter into particulars. In our several missionary stations we have about 180 missionaries to 32,000 members in society: and the contributions have increased this year more than £7,700.

With love to wives, brethren, &c.

I am,

Yours very affectionately,

A. CLARKE.

TO MR. WEARS.

May 1st, 1826. (Evening).

My dear Brother,

THIS morning I wrote to you at large about many things—since, I have been at the missionary anniversary, wonderful speaking; but the best to me was, *help for Shetland*—I sent to you this morning, to finish the house, and I would raise the 40l.: from two persons I received five pounds each—so here are ten pounds towards the forty pounds! I have also received from Mr. Higgs, Ironmonger, a cask containing nails, bolts, &c. &c., for buildings, to the amount, prime cost, of £11. 10s. 10d.

Work away, my lad! This is a blessed supply; and not an article sent but what is useful for buildings; and especially for chapels, &c. — I hope to have the cask shipped by Thursday, 4th, for Leith. I have directed it to you. Take courage and go forward. While I live you shall not fail; for God will stand by me.

If I can get a frank, I will, and you will have the invoice then inclosed. I shall get more, I believe, either clothing or money: and those gifts of clothes to the poor, will raise the character of the mission. Though I would consider the poor pious members of the Society, in the first place; yet do not hesitate to give some articles of clothing, to the destitute, whomsoever they may be. I will strive to get some blankets for you before winter. Of these, I find by Mr. Lewis's letter, many are fearfully destitute.

To-morrow, please God, I go out on the *prog* for books. I have paid Mr. Kershaw 3l. 3s. : that I desired to be taken from the book money, and shall send you two pounds more to help to pay for the carriage of the things I send ; so, I purpose they shall go to you as cheap as possible. Be careful that your carpenters do not destroy or make away with any nails, &c.,* give out as many of a thing as they tell you is needed. You can watch that all is safe. Labour hard, pray much, eat heartily, if you can get it ; and testify the gospel of his grace to every man ! Preach the love of God, through Jesus, to every human soul. Show them—prove to them, that he tasted death for every man ! Hold forth the witness of the Spirit as the gift of Christ to every penitent, and full redemption from every sinful temper and disposition, not only before death, but now, as the privilege of every believer. Fearlessly declare these truths ; God will ever put his seal on them. Be faithful—be steady—play the man. Believe, love, obey, and be happy. The God of heaven be with you for ever ! Amen. Love to all the brethren, societies, and friends.

Yours affectionately,

A. CLARKE.

TO MR. DUNN.

London, May 29, 1826.

My dear Sammy,

You will, no doubt, be surprised to hear that I am thus far on my journey to the Shetland Isles. I purpose, please God, to sail on Wednesday morning for Leith, un-

* The doctor related the following anecdote to the writer of this note. "A friend of mine was engaged in erecting a house once. Looking on the floor, and seeing a number of nails being scattered among the shavings and dust, he said to one of the carpenter's boys, 'Take up them nails, or they will all be swept out and lost.' The lad returned, 'O no, Sir, they will not be lost ; they will all be found in the bill.'"—EDITOR.

less I should change my mind, and rather take the mail for Edinburgh. But as I have to-day and to-morrow to turn myself in, I have time enough to decide. I do not like the water, when I can go by land; but my son John, who accompanies me, prefers the former, because he thinks I should be less fatigued in going by the steam-packet. I have been waiting for some time to get a line from the brethren, to let me know when any of the packets might be expected to sail from Leith to Lerwick; but unless I get it to day, I shall not wait longer for it. The *Norna*, the only vessel then in, was to sail for Lerwick about the 15th: but I was then on my missionary circuit to Birmingham and Coventry; so could not avail myself of it. I think the *Fidelity* must be in about now, and I have written down to detain it till I arrive. I expect to be met there (at Leith) by Mr. A. Mackay, from Belfast; and Mr. Campion, from Whitby, I learn, was to have gone too, but his father is ill, and he cannot leave the bank: but he has promised me ten pounds for the mission. John Scott, brother of R. Scott, has died, and left me 100l. for the Shetlands. When the duty is abstracted, this will be 90l.: and I intend that every sixpence shall go to chapel-building. I wonder at God's goodness to us. I have got in these troublous times much more help for these islands than I had even hoped for. Many a box of clothes and books I have sent to the people; and now have more than sixty pounds' worth on the road, and directed to myself in Lerwick! I wish to form a little library at each of our principal preaching places.

If you can give me any directions or hints, drop me a letter to the chapel, Edinburgh. I shall like, if possible, to visit Yell, and Unst; but if nothing but open boats can be procured, I should not be able to stand cold and wet. I feel I am getting an old man; and, though the same will and mental energy remain, yet my body does not bear me out. Many are against the present journey; but it appears as if God required it: therefore, I go on till stopped by his hand or providence. I shall be like the king's packets, I shall break water, even in a storm, though I may see it impossible to proceed.

What I quoted from Dr. Beddoes, was in reference to

the names ending in *ia*. I do not myself like much those that even end in *a*; but I am heartily sick of all the others. I heard my Joseph preach in St. Luke's Church yesterday—a charity sermon, for the parochial schools: it was by far the most powerful I had ever heard—the purity of its divinity, the strength of the language, and the energy of the speaker, were wonderful. Mr. Moore was there, to hear also, and seemed much struck and affected. There were many Methodists there; indeed they follow him wherever he preaches in town, as they hear their own doctrines, and those only. He has been on a two months' visit to us at Eastcott. With love to Sister D,

I am, my dear Sammy,
Yours affectionately,
A. CLARKE.

P. S. I have now changed my mind, and purpose, please God, to go by land to Edinburgh. We shall go through Newcastle (possibly), though we know not yet, by the Highflier. We (John and I) leave on Wednesday. Will you meet us at the inn?

TO MR. WEARS.

May 20, 1826.

My dear Brother Wears,

I LAST night returned from my last missionary excursion,—that is, the last of those for which I stand engaged. On my arrival yesterday in town, I packed up a box for Lerwick, directed for myself, at the Wesleyan Chapel.

On the 28th, I am obliged to preach in London; on the 29th, I hope to take either the mail for Edinburgh, or the smack for Leith, and proceed as direct as possible to Lerwick. I expect to be met by two or three gentlemen at Leith, who will accompany me to Shetland,—one a powerful preacher, another full of the Holy Spirit and power. I have got Mr. Scott's twenty pounds for the two chapels, which you are building; for this you

may draw as usual. I shall send it to the treasurer. Pray for me, that God may give me a prosperous journey to your islands. He may hinder me, and then it will be well ; but if he do not, he approves of my journey, and will take care of me. My love to all the brethren and wives.

Ever yours affectionately,
A. CLARKE.

P. S. I write in great hurry to save, if possible, the post.

No. VII.

DR. CLARKE'S JOURNAL.

To what I have already written, has only to be added,
Extracts from my Journals to the Shetlands.

The first of these begins with my leaving London on my *first* visit to the islands in 1826 :—

Thursday, June 1st. My son John and self took the Express coach for Newcastle. We had two others in the coach that seemed never to have occupied such a vehicle before ; one was a servant girl in poor health, the other, an overgrown boy about eighteen years of age. From them we did not receive much information : nor were they capable of receiving any from us. This was all blank to me, who have made it a fixed principle either to impart or receive instruction, in all my travels, whether by land or water. On the road we had but bad accommodations, and the dinner the first day was not worth five shillings, and, yet, each of us had to pay three shillings for his morsel, and pay for the drink besides. No money is paid so unsatisfactorily and unprofitably as that expended in mere travelling. We travelled all that day, the night, and the next day, and got into Newcastle late at night, where a great concourse of people were

waiting to receive us, and with their kindness rather embarrassed than helped us. We got but a few hours sleep; and next day,

Saturday, June 3rd, Set off at half-past six for Edinburgh. Our company were two young ladies from Banffshire, and a threescore and ten lady—every way the worse for wear, who, almost as soon as I entered the coach, asked me—“Sir, hae ye ony snooff?” Poor lady, she had, I believe, forgotted her box, and she was sadly disappointed when I told her I had none; and, that though I had lived threescore years, I had never once perceived my nose to be hungry. This little witticism was not much relished, and we soon changed the subject.

I was much pleased in passing through Alnwick, especially with the castle. Its fortification appears entire, and even its grotesque ornaments. Men with bows, guns, and stones, ready to cast down, appear everywhere on the walls, as if in the act of repelling assailants.

Near Haddington we saw a drunken man who had fallen from his wagon, and the wheel had gone over his foot, and apparently crushed it all to pieces. The horses had run away with the wagon, and were stopped by our guard, else we had all been overset, and perhaps killed. “No man liveth to himself.” His righteousness or his profligacy is doing constant good or ill. This man’s drunkenness was the cause of his being lamed for life, and nearly of destroying the lives of several innocent people!

The coach stopped at the Black Bull, Catharine Street, where we alighted about eleven o’clock, P.M.; and as none of our friends had been expecting us, we took up our abode there for the night.

Sunday, June 4th. We were too much indisposed with our 121 miles travelling yesterday, and nearly 300 on the two preceding days, to go about to look for friends. We agreed to go to an English Church, and entered a very fine one, where we heard a very serious sermon on “This is his commandment, that we should love one another,” 1 John iv. From this, the preacher took occasion to say that, “Christianity was a religion not founded on mysteries, nor in effect containing any,

though deists had made this an objection to its authenticity; for, any person could plainly see there was no mystery in the text, though it contained the substance of this religion; for, to love another, was neither mysterious nor difficult." This was very injudicious—If there be no mysteries in Christianity then there is no redemption: for God manifested in the flesh, and dying for the salvation of man is one of the highest and deepest mysteries that can fall under the attention of a human being.

Monday, June 5. Having settled all matters at this inn, we left it. My son went to a private lodging, and I to the house of a friend, not knowing how long we might be detained here. On inquiry, we found that the packet had sailed a few days before we came, and there was not another in the port bound for Shetland! This was heavy news, as we were bound for time, which in all probability might be expended before we could get an opportunity for sailing.

Thursday, &c., June 6, 7, 8. Spent our time in useless inquiries. The *Fidelity* arrived on Thursday, but after she has discharged her cargo, she has to go into the dock for some repairs. We saw the owner, and begged of him to defer the repairs to the next voyage, and send off the packet with us; and to induce him, offered him twenty guineas to go, and the like sum to come back, instead of six, which is the full fare: but we could not prevail.

Friday, June 9. Seeing no hopes of getting to the Shetlands, I formed a resolution to sail to the Hebrides; that I might visit Mull, the island of my maternal ancestors. While preparations were making for this, the *Woodlark*, Captain Fremby, a fine cutter engaged in the survey of the Shetland Islands, with His Majesty's Ship the *Investigator*, touched at Leith. On hearing this, we made immediate application to the captain, to know if he would permit four gentlemen, who were waiting for a passage to Shetland, to go aboard of his ship? With much difficulty he agreed to take myself and son; but could not possibly make room for Mr. Mackay and Mr. Champion, who have come hither on purpose to accompany me on our Shetland voyage. Though sorely reluctant to leave

these worthy gentlemen behind, we have come to an agreement with the captain, and are to sail *Deo juvante*, on Tuesday morning, 13th. May God speed us!

Sunday, June 11th. I preached to-day in the chapel, in Nicholson's Square, to an attentive, decent congregation, but not large. Being in a bad state of health, which has been the case ever since I came here, I was overpowered by my work; and had, in consequence, a severe fit of illness the rest of the day, and all night; and this morning (12th) I am but little better. I am certainly not in a very fit state to take a sea voyage, but it may do me good: I have put my hand to this plough, and cannot now look back. May God take me to that people in the fulness of the blessings of the gospel of peace! Amen.

The wind, which has been long in the east, seems to have come to the westward. This does not appear unfavourable to our passage. But without anxiety, we must take the wind and the seas as God may be pleased to give them. He knows that the way we take: a severe passage would ill suit my state of health.

Tuesday, June 13th. Variously exercised to-day, relative to the probability of sailing, Captain Fremby, of the Woodlark, having appointed us to be waiting at Leith for his return from Inverkeith, where he was to go to take in his coals. We went away a little after nine, A.M., but heard, that the tide having failed him, he could not reach Inverkeith till between three and four this morning. We continued all day at Leith, anxiously waiting. At last the Woodlark hove in sight, and shortly after, the captain came on shore in his own boat: after getting the mail aboard, and various articles of provision, we rowed off to the vessel, which was lying-to for us; we got safely aboard, and got under weigh about eight, P.M., with a very fair wind, lovely weather; and though a good breeze, the sea as calm as a well. The rheumatism, by which I expected to be plagued, though exposed much to the wind on the shore, while waiting to get off, and during our passage in the open boat, from the pier head to the vessel, not less than three miles, grew rather less than more. We were received politely by Mrs. Fremby, and the officers; and after a very

slight repast, of a little ship-biscuit and a little spirits and cold water, those who were not for the first watch repaired to their respective berths and hammocks.

Mine was very low—plenty of clothes, but not large enough even to sit in. I lay down, and after tossing till two o'clock, fell asleep, and did not wake till six next morning. Every one seemed solicitous to make us as comfortable as possible, and made many apologies for the berth which I occupied. I felt it was great condescension in the captain, his lady, and the officers, to take us into their little vessel, where they had barely but accommodation for themselves. I thank God, for giving us favour in the sight of these strangers.

Wednesday, June 14th. Rose up a little after six, regained the deck, and found that in about eleven hours we had run about sixty miles. We are now running down the Aberdeen coast, close in with the land, and everything is beautiful. I feel no inclination to be seasick, and thank God, very little troubled from the rheumatism, which I had so much reason to dread. We have all the sail up we can well set, the wind is but light, and we are going about six knots an hour. I should have mentioned, that last evening a very fine Soland gander flew past the ship; it is a very large fowl, to appearance as large almost as a swan. The puffins, divers, and gulls, are plentiful in all directions.

Took an observation to-day, lat. $57^{\circ} 6' 18''$, which is three miles short of Aberdeen. We have had light variable breezes all the forenoon; but our cutter, which is a very good sailer, gets through the water very fast. Hitherto we have out-sailed everything we have started with, or come up to. Weather very fine—all well on board. Rather an odd kind of conversation took place in the cabin at dinner, and arose, I cannot tell how. Mr. Fremby, the commander, Mrs. F., his wife, and Messrs. Lord and Bedford, two midshipmen, my son, and self, were present. "How is it," says one, "that the most simple and unadorned rings are used in the matrimonial ceremony?" J. W. C. "Because, I believe the canon law requires, that no other shall be used." A. C. "I am not aware there is any law on this part of the subject. The law states, that a metal ring shall be used,

not one of leather, straw, thread, &c., and the reason appears to me to be this:—The ring itself points out the duration of the union; it is without end, in reference to the natural lives of the parties: metal is less liable to destruction than flax, leather, wool, &c. Gold is generally preferred, not only because it is the most precious of metals, but also the most perfect; and not liable to destruction or deterioration by oxidizement. Life will wear out by labour, trials, &c., and so will gold, through attrition and frequent use; therefore, life and the metal properly enough shadow forth each other. As to the ring being simple and unadorned, I think it has its reason in the case itself, and in the feelings and apprehensions of the spouse, who provides it. 'He has chosen, according to this feeling, one whom he esteems the most perfect of her kind: she is to him, superior to every other female, adorned with every other charm; to use, in this state of the case, any ornament, would be a tacit confession, that her person was defective and needed something to set it off, and must be less or more dependant on the feeble aid of dress. Mrs. F. "But, Sir, there is soon added, what is called a guard, and this, if circumstances admit, is highly ornamented with pearls or brilliants." A. C. "True, madam, and this, not without much signification. The unadorned ring supposes the fact of the bride's great superiority, already mentioned, and her suitable feelings toward the spouse; but the guard is afterwards added; for to preserve this perfection the spouse feels it is necessary to add ornaments, i. e., endearments and obligations, to keep his wife steady to the character which he has given her to assume; and without attention to the support of the character, and the continuance of endearing conduct, the progress of married life will soon remove all false appearances of each other's character, the bubble, if it were one, will soon burst, animosities and mutual recriminations will soon embitter married life, and show how false or empty the opinions or apprehensions of each other were at the beginning. Thus the ring and its guard are not without their signification."

Mrs. F. smiled, the rest were silent, and the discussion was concluded.

Thursday, June 15th. We got on pretty well to-day till we came on to the Pentland Frith: here we had a monstrous sea: tide conflicting with tide, and raising the billows to a fearful height; but as the wind was pretty fair, our inimitable cutter literally cut through all. We went on with a strong gale, principally in our favour, till we came nearly to the Fair Isle; when the wind changed directly opposite, coming from N.E., and blew a hurricane. The sea wrought, and was tempestuous—we seemed to have come to the end of the terraqueous globe, where nature existed in all its chaotic confusion, and fierce uproar. There appeared a visible rage and anger in every wave. They seemed contesting with each other, which should contribute most to destroy and engulf all within the vortex of their action—next to God, our trust was in the soundness of our cutter, and in the continual attention, experience, and labour of our officers. As to the Divine Being,

“ He in the visitation of the winds
Took up the ruffian billows by the top
Curling their monstrous heads, and hanging them
With deafening clamours, in the slippery clouds.”

And “slippery” they were; for after appearing to be suspended for a moment, they fell down with such tremendous thunder, as if a whole pack of ordnance had been discharged. Deep called unto deep at the noise of his water-spouts: all his waves and his billows went over us. We at first reefed every sail—then struck our topmast, next brought down every inch of canvass upon the deck, and then set a small trysail to steady the ship. In these circumstances we were obliged to bear away—no possibility of anchoring, or seeking port in such horrible contention of the elements, and in such dangerous seas. We continued to ship sea after sea; and our little vessel seemed as if on the eve of being submerged. I thought, God can alter this without changing any of his designs in providence or grace—I had prayed generally, that God would give us a prosperous passage: I thought I should pray more particularly, and more pressingly: I did cry out most earnestly, “ Lord, thou canst still this turmoil: Great God! turn the wind in our favour, and

take us safely, and as speedily as may be, to our destined place!" In a few minutes, the angry, sullen wind, chopped about—the storm became more moderate, and we had at least a fair gale; but still the sea was tremendous: We sailed round the Fair Isle, and regained our true course. Our gale settled into a strong breeze, and continued so to the end of our voyage. I do not record this as a miraculous intervention of God, in consequence of my prayers; but I record the fact, and am thankful to God for it. Not far distant from the place where we endured the brunt of the storm, between Fitfulhead and Sumburgh, two fishing-boats were cast away: one Crea, Captain Grey, of the Elizabeth sloop, succeeded in saving: all the hands of the other boat perished: five of the men were married. I saw the five widows afterwards in Lerwick. These five widows had among them twenty-two children, without any kind of provision for their support.

There is one fact which took place at the commencement of this storm, which had likely to have been productive of serious consequences. The Waterloo, king's Revenue Cutter, being out in these seas on the preventive service, was off Fair Isle, and at the commencement of the storm, when, the wind changing, we were obliged to bear away as for Iceland, she was driving before the storm, making for the Scotch coast. Taking us for a smuggling cutter, she made a signal, which we were unable to repeat, our colour getting foul in the shrouds. He then fired a gun, and was on the point of firing into His Majesty's cutter, and taking some of our lives. However, the two vessels soon meeting, our commander told him he was Tender to the Investigator, then employed in surveying the Shetland Islands. Having learned this, he re-shipped his boat, which he had ready to board us, and so shove off.

Friday, June 16th. The weather continued moderate; and with light breezes we recovered our true course, and got nearly in by Sumburgh Head, the most southern point of Shetland; and with every hope of getting into Lerwick early next morning, the spare and fatigued hands lay down for some refreshment and rest.

Saturday, June 17th. At half-past three this morning,

we dropped our anchor in Bressay Bay. This place is locked in by the land on every side, having only one inlet, and one outlet. It is thus formed into one of the finest little bays, I should think, in the world.

On coming ashore, we found that the *Norna*, the only vessel for England, had not sailed, but was gone to the Northern Isles, to collect her cargo of fish, previously to her sailing for Leith. We then immediately came to the resolution, if God should spare us, to return by the *Norna*, as for many weeks we were not likely to have another opportunity. We came to the Wesleyan Chapel, where we found Mr. Lowthian, and Mr. Langridge well; and Mr. Smithson lying very ill. We sent to inquire for a private lodging, for there is not an inn in the town, and took that in which I now write; an old, cold house, which does not promise much comfort; but all seem willing to do whatever they can to make us as happy as they can.

I have appointed to preach, please God, to-morrow forenoon, at half-past ten.

Sunday, June 18th. After having taken a little boiled fish, and an egg, last night for supper, I went to bed about ten, and thank God, slept soundly, till about six this morning. O what a blessing to get rest when nature is nearly exhausted with fatigue! and to have a place to rest on. Though my bed is about six inches too short, yet I contrived, by taking it obliquely, to make it do, and feel that my sleep has done me good. The bay is finely open under my window, and the Island of Bressay full in view. It is separated from this island (Mainland) by what is called the Sound, which is only a narrow frith of fine safe water, through which all ships must pass that come to Lerwick; and Lerwick is the only, or principal place of merchandise and trade, for all the islands in this very extensive group.

The breeze is still strong, and the sea rough, which I suppose to be generally the case here; for everything bears the aspect of wildness, uproar, and misrule. Yet there is something majestic in the whole—something that pleases the imagination, and on which intellect can ponder, and even feed with profit, and a certain measure of delight.

At half-past ten I entered the chapel, a building erected here by the Methodists' Society, and for which I raised the money among my friends in England, Robert Scott, Esq., of Pensford, contributing a large sum. It is a light airy building, in a very good situation, and, I think, in every respect, a credit to Lerwick. The preachers' house, which adjoins the chapel, is an excellent building, and one of the best dwelling-houses in the town. For this also, I raised all the money among my friends in England. The congregation was large, very respectable, quiet, and attentive: I proclaimed to them the willingness of God to satisfy their every want, and save them to the uttermost, from Luke xi. 9, 10: "Ask and ye shall receive," &c. I did not make a long discourse, for I was far from being recovered from the fatigues of my long journey and voyage; but from the manner of hearing, I am sure that impressions were made, that will not soon, if ever, be effaced. The congregation was, in most respects, entirely new to me; I mean, in the appearance of the males and females: there was a character of honesty, openness, intelligence, and I might add, critical simplicity, which I have never seen in Scotland, and which seldom appears even in England. The countenance of the Shetlander is certainly of a peculiar cast, both in the males and females. To me it argues honesty and trust-worthiness—not easily inclined to a first impression, but when persuaded, firm, determined, and inflexible. The eye has a peculiar cerulean, or blue green glance, like that of the ancient Galls—that which Plautus calls the grass-green eye, of which the Roman poets have spoken,

Qui hic est homo

Cum conlativo ventre, atque oculis herbeis?

Who is this man, with a great paunch, and grass-green eyes?

Curcul., A. 2, 1. 16.

This is singular; and does not appear, except in very solitary cases, either in Scotland or England. Something like it appears by times in some of the aboriginal Irish, which are all of the same Gothic, or Celtic stock. But it is not the eye that is green, but a certain glance of it, in a particular light and direction. In short, I am

pleased with this first specimen I have had of a Hialtland congregation. I hope to have yet more opportunities of making observations, at once more near, and perhaps more accurate. Being still in an infirm state of health, and far from recovered from the state of my voyage, I felt much indisposed after preaching; and was not able to undertake any farther labour for the day. Their Sunday-school commenced as soon as the preaching was over: about eighty male and female children present: the teachers are some of the most respectable of the young people of both sexes in the town. I was sorry that I could not attend the afternoon meeting, when some of the classes were to stand examinations on the chief attributes of God, to show from the Scriptures what he is. The teachers appeared also very solicitous that I should witness the progress of their scholars: but a disorder in my bowels rendered my attendance impracticable.

Monday, June 19th. My bed, though six inches too short, is nevertheless a very good one, and on it I slept pretty well, till about three o'clock—feeling an inclination to rise, I struggled against it, and in about an hour fell asleep again, and did not awake till seven. O what a blessing is rest to the weary; and I may add, ease to them that are in pain; and sleep to the wakeful! The weather seems a little more settled, the wind N.W., and the sea calm.

I hope I shall have strength to preach here to-morrow evening; and if the weather be favourable, I intend to visit some more of the islands.

The weather continuing moderate, I walked out into the island, that I might have a better view of the inhabitants, and their manner of life. Many bare-footed females we met, each having a sort of straw basket, called the kishey, on her back. For a particular description of the kishey, see the preceding pages; and for general observations, see the article.

To get a proper view of their *modus vivendi*, I asked a poor cottager, who was nursing a little child at her door, to permit me to enter. This was readily granted. It was very low and dismal, full of smoke, which, had it not been contrary to the principles of gravity, might

have escaped through a hole in the roof: but there being no flue, nor anything like one, the smoke diffused itself in all directions. There were two beds in the place, and these singular. They were like large slight-made boxes, standing upon four small pillars, of between two and three feet high; there was a sort of sliding door to each, by which the occupants could shut themselves in. Being raised upon posts gave a great advantage, as they in consequence took no room, the space under them serving to lodge the culinary utensils. After a pleasant and not uninteresting walk, I came back to my lodgings, to which I had invited the four Methodist missionaries, and their wives, to dine with myself and son. They came, dined, and drank tea, and seemed pleased and happy. The dinner, which was provided at a short notice, was good, various, abundant, and well-dressed. Very good fish—fine fowls—the lamb of the country excellent—hung beef, a round, boiled tongue, native; very good rice-pudding, tarts, cabbage greens, pease-soup, harricoe, &c. We could scarcely believe we were in a country which, from its general aspect, promises very little more than the bare necessaries of life. But Lerwick is the London of the Hialtland Isles, and brings its provisions from afar.

Tuesday, June 20th. Calm and moderate weather, with a gentle rain, which has been falling all night. No arrivals from any quarter. I still continue ill with disordered stomach and bowels, which defy the help of medicine. For some weeks I have scarcely been able to eat any kind of animal food. I hope God will give me strength to accomplish this mission.

At seven, this evening, I preached to a very large congregation: some of the principal merchants and inhabitants of the town were present. It was a most solemn time, and, I am persuaded, by many will never be forgotten. God gave me power and convincing speech, to show from Col. i. 28 (“Which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus”); 1. The sum and substance of apostolic preaching; 2. The manner of that preaching; and, 3. The end. From the whole, I showed,

that this was the doctrine of the Methodists—that they preached after the same manner; and that thousands, in every part of the world, where they had laboured (and their line had gone nearly out into all the world), were truly converted to God, and saved by this preaching.* I was greatly reduced in strength by this labour, being very weak before I began; but my son prepared a little ale, with an egg warmed, &c., which did me more immediate service than anything of the kind I ever remember to have received.

Wednesday, June 21st. Being furnished with two very good Shetland ponies, by a kind gentleman, Mr. Ogilvy, which my son and I mounted, some friends in company, we set off about ten o'clock to Scalloway, about six miles, over mountains and glens, &c.; and passing through the parish of Tingwall, we were agreeably surprised, in meeting on the way the minister of the parish, and was kindly informed by him, that he was then coming to Lerwick to pay us his respects. He returned with us, and took us to the Manse, or clergyman's house, where his good lady received us kindly, and regaled us with wines, milk, good butter, &c. After a very short visit, we re-mounted, and got to Scalloway, where a boat was in waiting to carry us to Walls, twelve miles. We had six oars, and passed over the twelve miles in three hours and a quarter. Had much fog most of the way, and passed by the islands of Burra, Oxney, Singa, &c.; and often fell in with bold headlands, and plenty of barren rocks, where the gulls, shaggs, &c., were either amusing themselves by looking over the precipices, or drying their feathers. We arrived at Mr. Lewis's, Bayhall, in Walls, cold and cramped. This is a mode of conveyance I should never wish again to use.

We came in the nick of time, for within half a mile of where we landed, a large shoal of whales came into one of the voes or bays; the Islanders manned all their boats, got behind them, drove them into shoal water, and

* See the discourse printed for Butterworth and Son, London, and now among the Sermons included in the present Series.—
EDITOR.

succeeded in killing the whole shoal, which amounted to 101! I have to preach to-morrow morning at eleven, after which I shall visit this vast Aceldama, and see these mighty monsters of the deep.

Thursday, June 22nd. It was highly pleasing to see the poor people, chiefly women (for the men are almost all at sea in the fishery) coming over, and down the hills, in all directions, to the half-finished chapel in this place, to hear the glad tidings of peace and salvation. The chapel was well filled; fifty women to one man!—And I had much liberty and power in describing Christ as the great teacher, and all true Christians as his scholars, daily and hourly learning of him, in order to have their souls confirmed, that they may continue in the faith, and get through their various tribulations into the kingdom of God. Acts xiv. 22.*

After dinner I went to see the whales. What a slaughter! One of the gentlemen who was present at the taking of these monsters, said, that the waters of the bay, for a mile distant, from the place of attack, was dyed with their blood. The Shetlanders having succeeded in driving them into shallow water, where they could not swim, fiercely attacked them with spears, and even swords; and so dextrous are these Islanders, that in general, they pierced their hearts at the first thrust, so that most of them were killed in an instant. About fifty persons were present at this attack; and it is the custom here, that each has share and share alike, according to the time they arrive on the scene of action. Mr. Robinson, a respectable merchant of this place, amused me by the following anecdote. Hearing of the shoal of

* The Doctor's pulpit, while here, was an old tar barrel, which was employed occasionally as a support for the scaffolding, and for the purpose of containing lime. This was still on the premises, when the writer visited Walls with the Doctor in 1828; was filled by him with mineral specimens, and brought home to England. It has since been worked into two neat boxes, one of which contains the hat which the venerable preacher wore, when it was employed by him as a rostrum, or, as it is called by him elsewhere, a "standing place." Some other particulars might be stated—curious withal, in this "Tale of a Tub."—EDITOR.

whales that had entered the bay, five poor women got a boat, and set off hovering on the skirts of the scene of action : a large whale that had received his death-wound, and near striving to the ocean, failed ; the women perceived him, rowed up boldly to him, entangled him ; his strength being nearly gone, they made him fast to their boat, and towed him safely off to a landing-place near their own dwelling ! In this shoal, there were a few young ones, and it is the young in general that occasion the capture of the old ones ; for they heedlessly run into the shoal water ; and so attached are these monsters to their offspring, that they will risk their lives to save them. A friend told me that he saw one of the she whales taken, and her wounded young under her breast-fin, endeavouring to make her escape with it. He saw also a young one, which appeared to be greatly terrified, dash itself on shore, where it was soon killed ; the mother, which had been near the shore, had turned, and was regaining the deep water ; but missing her young one, and no doubt, finding by instinct, or smell, that it had gone ashore, she turned, took the same direction, and absolutely dashed herself on shore, along-side of her young one, where she was immediately speared ! Even these sea monsters may be said to pull out the breasts to their young. See Sam. iv. 3. I examined several of the females, and found out two cavities, near the navel, on each side, in which their teats were included, and which they can extrude at pleasure, when they wish to suckle their young ! I am sorry to add, that much of this bounty is likely to be lost, as the poor people have not got vessels to save the oil. Some of the people said, indeed I heard one of the lairds say, " I believe God has sent this shoal of fish to us in honour of Dr. Clarke, who has come so far to see and do us good : for, though we have had shoals of whales in these islands, yet the memory of man does not record a shoal coming at this time of the year, nor for two or three months after ! " At all events, it is the earliest that has perhaps ever been seen about these islands.

On our return from this interesting scene, I climbed to the top of the highest hill in the place, whence I could see much of the mainland, and several islands ;

and, among the rest, the Island of Foula, a very fine sight, and the highest out of the sea of all this group. The voes, or bays, indent the land in various places, and look very fine: and we saw several fresh water lakes, which seem to abound with fish; but the inhabitants pay scarcely any attention to them. I was told that the Salmon-trout abounds in them. What with preaching, walking, and climbing, I got completely wearied; and after a noble pædiluvium in warm salt water, went to bed.

Friday, June 23rd. I began to feel the effects of my long sea passage from Scalloway to Walls, in an open boat. I have lost much of my voice, and feel a great prostration of strength. The good people, in their zeal, had appointed me to preach this morning also; and at ten o'clock, the little companies of women came down the different hills to assemble at the chapel. My voice was greatly distressed, but all could hear; and I spoke with much freedom of heart from Heb. xiii. 20, 21. It was an impressive sight: nearly 200 women, and about four or five men. The men are afloat at the fishing. The women without bonnets of any kind; generally oval faces, with a sort of orange complexion—almost all stout and healthy: and yet they live in the most dismal cabins, rather hovels, many of them, where continual smoke renders everything almost invisible: and their chief diet is fish—fish for breakfast—for dinner—for supper; and fish only—fish to fish. What I see now, only convinces me the more deeply, that a fish diet is not only the most healthy, but also the most nutritious; and from this, we may see, how very circumspectly the Roman Catholic Church has acted, which has ordered a forty days' Lent, or fast upon a fish diet; and prescribes the weekly fasts to be kept on the same! I have no doubt, that the devotees of that Church will feel themselves both more healthy, and more vigorous, at the termination of such observances, than they were at the commencement.

Mr. Hindrie, one of the lairds, had invited us to his house at Burrastow. We went by boat, after preaching, and had a very plentiful table of everything but fish, which they think too mean to be offered to genteel

strangers. The custom in Shetland is, to set on all the food at once—no second or third courses: and, indeed, I have scarcely ever seen a more abundant provision, and sufficiently various, as at genteel tables in the Shetlands. Beef, veal, lamb, fowls, tongues, pies, puddings, and boiled barley, generally occur. Scotch beer and porter, wine, and whisky, are seldom absent.

Saturday, June 24th. John Scott, Esq., proprietor of the Island of Vaila, which lies at no great distance from the mainland, from which it is separated by what is called the sound of Vaila, having invited us to visit his island, and dine with him, and having sent his barge for us, we entered, and after a very pleasant passage, arrived on the island about two o'clock. We were indeed well-received by him, his lady, his daughter, a fine young man, his grandson, and by a young friend of the family, Mr. Thompson, purser of a man-of-war, who is on a visit to his relatives in Shetland. The conversation at, and after dinner, was such as was calculated to edify and impress a mixed company. Mr. Scott has been one of the sincerest and best friends of the Methodist missionaries from the beginning. I was quite delighted with the earnest concern which he expressed on this subject; and the living interest which he takes in the prosperity of the work. He has given us ground to build chapels on, and has, in various ways, helped in this important work. His estates are large: not only the island on which he lives is his own, but also the Island of Foula, by many supposed to be the real Thule of the Romans; and also districts in other parts. After a very pleasant afternoon, a heavy fog arising, which began to obscure everything in all directions, I was anxious to regain the mainland; the barge was soon ready, the breeze became favourable, and in a short time we arrived at Bayhall, the residence of the preachers in the Walls district. Many boats came in to-day, laden with blubber, from the whales lately captured.

Sunday, June 25th. I had appointed to preach at Sandness this forenoon, about six miles off; but my voice being still bad, and a heavy fog investing the hills and valleys, over and through which the road lay, all the friends earnestly desired me not to risk the journey. With

reluctance I submitted, and have agreed to preach here at ten, and at five in the evening; as it is supposed that most of the people of Sandness will be able to attend here at the latter hour. *Stat voluntas Domini.* Mr. Lewis went in my place, and my son accompanied him. At ten I had a noble congregation, about one-third men; fine looking fellows, who came in last evening from the fishing. I found much liberty in expounding Rom. xvi., and in preaching on ver. 25—27; the word appeared to be imbibed by all, and I am fully convinced that deep and lasting good was done. O had I twenty years less of age and infirmity, how gloriously might I be employed here! But I have had my time, and through mercy have laboured in my day. I have not, I think I can say, with a clear conscience, I have not spared my flesh in the work of the Lord.

Long before five the chapel was filled to excess: I thought it would answer no good end to wait for the hour, when the congregation was already on the spot. I went immediately and with much difficulty got to my standing-place, and proclaimed the power and willingness of Jesus Christ to cure all the diseases of the soul, from Matt. xi. 5, 6. Though the place was greatly thronged; and, though there were many on the outside, yet there was the utmost stillness and attention. My voice was in a good measure restored, and God did his own work. I returned to my lodging, and after getting my feet and legs well bathed in salt-water, and all afterwards well chafed, I went to bed and sweat most profusely all night—even the bed was wet under me. Blessed be God, for sleep and rest!

Monday, June 26th. Rose this morning much refreshed, but being obliged to go out of doors rather too early, the pores open, and wind keen, I have got a smart touch of the rheumatism in my head, which gives me much pain. This day I have been employed as far as my strength would permit, in superintending a little work which I have undertaken, as a useful *necessary* appendage to the preachers' house,—nothing of the kind was ever here before; nor was it supposed that such a thing belonged to the comforts or decency of a family! I have even visited lairds' houses, in this place, where

nothing of the kind is found. By ten o'clock at night I had the satisfaction to see this building completed.

Tuesday, June 27th. Rose very ill this morning, and yet have a journey both by land and water to go to-day, in order to get back to Lerwick, to be ready to sail by the first packet. We first took boat, and sailed a few miles—then left the boat, and walked over an isthmus, in order to reach the next voe, where we took boat again. This boat was very nearly a wreck; and one was obliged to keep baling out the water, that came in as fast nearly as we could bale it out. Having crossed that voe, which is one of the most beautiful harbours I have ever seen, we then took to land again, and had about three miles of a most mountainous, trackless country to walk, in order to get to Reawick. My pain was indeed often excruciating. When we came to R. there was not a man to be found to take us along the great deep, to Scalloway, about six miles: at last a poor sick man, and a boy, were found, and our own company helping, we got safely to Scalloway, though often through the density of the fog (and without a compass) lost all sight of land, and knew not where we were. When we came to Scalloway, we were met by three friends, who had brought three ponies, to carry Mr. Lewis, my son, and myself, to Lerwick. We mounted, and travelled five or six miles of the most miserable, and often the most dangerous roads I had almost ever passed over.

Nothing on earth of the horse kind could have kept its feet on the declivities and precipices but a Shetland poney. They climbed and descended the rocks like wild goats, and never once missed their footing. I often thought my life in imminent danger; but at last, considering the adroitness of the small creature which I bestrode, I got confidence, and trusted myself implicitly to its guidance. We reached Lerwick about four P.M.; and what with the incessant pain I had suffered, my different water passages, the long and fatiguing walks, and at last this long ride on the ponies, I was excessively wearied, and much worse than when I set off. I was so ill as to be obliged to take to my bed, in more pain than I have endured for some years. My sleep was much disturbed, but John having ordered me to put on

a woollen cap, and a silk handkerchief, which he supposed would produce a wholesome electrical effect, I followed his advice, and I have reason to believe it did me good; though in much pain and restlessness all night. On our arrival at Lerwick, we found that no vessel of any kind had come to this port since our arrival from Leith: so, if we had not got a passage in the cutter, we could never have seen the Shetland Isles.

Wednesday, June 28th. A king's cutter is come in this morning, and brought papers and letters. I have had one from Scarborough, inviting me to call that way; and one from Aberdeen, preferring the same request. But none from my family. Just now the Fidelity has come in sight. I have small hopes of receiving any letters by her, as she sailed only the day after the cutter, which came in this morning. Through God's mercy my head is much better. O what a blessing to get a little ease in the midst of severe pain! We are now waiting for the Norna's return from the Northern Isles, to proceed straight for Leith. I had a meeting with all the preachers in Shetland, and have made provisional appointments, which I hope the Conference will ratify, and God will bless.

Thursday, June 29th. Increasingly better this morning. I trust there is no fear of my being detained here through indisposition. The weather is very fine:—No such weather known in the Shetlands in the memory of the oldest inhabitants. The bellman states, that the cutter is to sail to-morrow morning, and will take a mail either to Caithness, or Wick, in Scotland. We have put all our letters into the office. This will give them a chance of being several days in England before we can arrive, as our packet is not yet come about to Lerwick; but she is expected in to-night or to-morrow; and probably will sail on Saturday. I wish now to get away, as I have done all I can do in this quarter; and my health is still very precarious and indifferent, and I feel utterly incapable of any additional fatigue. Alas, I feel my natural force abated; and my eye is become dim. My days of extra labour are over. *Non eadem est ætas—sed quid de mente?*

Friday, June 30th. The wind is adverse, and the cut-

ter has not attempted to sail out ; so our letters will be yet farther delayed. My son is gone to visit Bressay and the Noss Island. I was afraid to accompany them, as the rheumatic affection in my head is not entirely subsided. One of the boxes which I packed with my own hand in London, is come ashore this morning ; and with my own hand I unpacked it. It contains various articles of clothing for the poor, blankets, rugs, flannel, green-baize for petticoats for poor women ; some shawls, &c., with a great number of hymn books for poor leaders, Sunday-School teachers, and as rewards to the children. Much of these matters I have this morning distributed, others I have sent by the preachers into the respective circuits.

Saturday, July 1st. The weather is exceedingly warm, and even sultry. If the heat be in England in proportion to what it is here, the thermometer must be nearly at fever heat. There is scarcely a breath of wind ; what there is, appears to be S. and W. ; and consequently right a-head. The cutter, which, I suppose, is obliged to sail, was towed out of the sound this morning. When left to herself, she appeared to make very feeble way : but, by the evening, was out of sight. Our packet dare not go out to look for a wind, she is heavily laden ; has, as I hear, twice the number of passengers she can accommodate, and is to fill her deck with live cattle for the Edinburgh market. On the rich Mid-Lothian soil they soon fatten, and become excellent beef. If it please God to give us a fair breeze, it will be to us a great mercy. Afternoon. The crier now announces that the Norna is to sail on Monday morning. Lord grant prosperity !

Sunday, July 2nd. Beautiful weather : the wind is come about to the North,—I hope the blessed God will give it to us fair, full, and mercifully, till we get once more on British ground. In the house where I lodge, Mr. Magnus Henderson's, and where we are well-treated, and at a moderate expense, there is a garden attached, into which I this morning walked, and found the black currant in blossom, and the fruit forming ! Should this weather continue, they will have a good harvest ; and the few fruits that do grow, will acquire ripeness.

I preached this morning at the chapel, to a very large and deeply attentive congregation, from Luke xiii. 23, 24: "Are there few that be saved?" And, again in the evening, from Rom. xv. 4: "Whatsoever things were written aforetime, were written for our learning," &c.* The throng was immense: but as the evening was fine, more than a hundred heard distinctly, on the outside, through the windows. I was greatly exhausted, and was obliged to call for a glass of water to be brought me into the pulpit. I have risked my life in coming this journey and voyage—I have expended all my strength in labours while in these islands; and I hear that I am to sail off to-morrow forenoon. May God grant me a speedy and prosperous passage, for I feel that I cannot bear much hardship. Father, thy will be done! Amen.

Monday, July 3rd. The wind is quite contrary—the Norna is making no disposition for sailing: so I perceive that we are to stay here another day. It is well that we are not at sea, with a deeply laden vessel, and crowded cabin, either becalmed, or with an adverse wind.

I received a polite letter from Dr. A. Edmondston, expressing his high approbation of the sermon I preached last evening, and wishing that it might be published, "as it would add eminently to the biblical literature of Great Britain; and be a never-failing source of important and much-needed information to the inhabitants of these islands." The whole subject was very important, but I was too weak and indisposed to do it full justice; but it seems all the congregation (and all the gentry were present) were highly pleased, and much edified by it. *Deo gratias!*

Tuesday, July 4th. Weather fine, with occasional warm showers, much needed to help the vegetation of these islands, where the arable soil is very light and thin, being, in general, a slight covering thrown over a universal rock. The wind from the S. and S.W., as opposite as it can be. The Dutch fishing fleet, very nu-

* See the discourse in the Doctor's collection of Sermons.—
EDITOR.

merous, I could easily distinguish in the offing. They are permitted too far to engross this bounty of Providence, which is sent for the comfort and support of these islands. They have capital, and find they can employ it to great advantage in the cod, ling, and herring-fishery of these coasts: the Shetlanders are poor; and although they do a good deal in the cod and ling fishery; yet it is mostly for the benefit of their masters, who, in general, fix the price of their fish, and thus make them pay the high rents of their scanty and unproductive farms. Poor fellows, they risk their lives, labour hard, and endure many privations—but

Sic vos non nobis, vellera festis oves, &c.

Wednesday, July 5th. The wind still adverse, and myself greatly indisposed. The wind seems fixed in the S., and scarcely any less than a N. or N.W. wind will do for us. I was obliged to decline invitations to dinner, from all the chief persons in Lerwick, and some of the neighbouring isles. Many of them have called upon me with the most flattering tokens of respect. Shetland stockings, and gloves, all of the finest wool, and the best texture, have been presented to me. One pair of stockings I have myself very easily drawn through a moderate, rather small gold-ring! The wool is also as white as snow; and is only as it is taken off the sheep's back. Some of the gloves are of a very peculiar and almost indescribable colour,—but this is also natural. The colours are so various and fine, it may almost be said, as in Virgil, *Ecl. iv., ver. 42,*

*Nec varios discet mentiri lana colores
Ipse sed in prætis aries jam suave rubenti
Murice, jam croceo mutabit vellera luto
Sponte sua sandyx pascentes vestiet agnos.*

But the highest compliment I have yet received in Shetland, are the following verses just come in from Miss Dorothea Primrose Campbell, an authoress of considerable merit and celebrity in these northern regions.

TO THE REV. DR. ADAM CLARKE.

“ Let them give glory unto the Lord,
And declare his praise in the islands.”

1

And hast thou, generous stranger ! come
From blooming scenes where nature smiles ?
And left thine own delightful home,
To visit Thule's barren Isles ?

2

What prompted thee to come so far,
A wanderer from that land of bliss ?
To brave the elemental war,
Of such a stormy shore as this ?

3

'Twas not insatiate thirst of gold
Nor proud ambition's loftier aim ;
Nor brighter regions to behold,
Nor undiscovered lands to claim.

4

No—it was still a loftier aim—
'Twas Christian zeal, and Christian love ;
A bright and never-dying flame—
Pure, holy, harmless, from above.

5

Blest is the man whose holy breast,
Enshrines this spark of life divine ;
Blest is his home—His family blest—
Such bliss pertains to thee and thine.

6

Such bliss on earth thy portion be !
And everlasting bliss above ;
When death shall set thy spirit free,
To be with him you serve and love !

DOROTHEA.

Lerwick, July 5, 1826.

I have just received a message from the packet agent, stating, that the *Norna* will sail to-morrow, if she can get out of the Sound. I do not like this, for the wind is right a-head; and I would rather be ashore, than be sick on board, either contending with a contrary wind, or becalmed among the swells of this strangely agitated sea; especially as our vessel is laden to the water edge almost, and likely to be crowded with passengers. May God rule the winds and the waves, and give us a prosperous voyage!

Thursday, July 6th. At twelve to-day, we got aboard the *Norna*, which was immediately under sail. The wind was not quite favourable, but served us to get out of the Sound of Bressay, and to lay our course pretty well during most part of the day. We have had a heavy sea, and almost every passenger was sick—some very much so. I was very indifferent, but kept up. These are the strangest seas I have ever seen. For such immense and conflicting swells I can find no reason, either in the winds or tides. I think they are purely electrical: and as that fluid acts by a variety of laws, of which we are ignorant, though we know a few of them; therefore there is no certainty in these seas—either of wind or weather. Our vessel is a bad sailer, is deeply laden, ill-trimmed, and the wind not quite fair, so that it is with great difficulty, and little speed, that we stand our course. Way, three, four, and four and a half knots.

Friday, July 7. At sea. The wind light and not quite favourable. Got on slowly. Saw a very large finner whale, which followed, and swam round us for many hours. He once came so close along-side as to blow the water aboard. This was the hugest sea monster I ever beheld: it was supposed to be upwards of eighty feet in length. One must come to the North Seas to see a monster of this kind.

Made Fair Isle, in the vicinity of which, we, alas! were obliged to spend many hours. At last we had a dead calm, and could not gain one inch of way in an hour. Some of our gentlemen and sailors improved the opportunity, and threw out their lines to fish for cod; and soon caught seven fine fish—so all the time was not lost. We had some of this fish for dinner, and it was

pronounced to be excellent by those who ate of it. I was so poorly that I could scarcely taste anything.

Saturday, July 8th. At sea. Being obliged to drop westward of our course several points, the first Scottish land we saw was Banffshire; and in the Murray-frith, we have tacked, standing in and out with very little advantage all day and all night.

Rather more indisposed to-day than yesterday—could stay but little on deck, and went to my berth rather early. At ten P.M., we saw the Kinaerd Light. The sun went down this evening most beautifully; and down sun, down wind, and an almost dead calm succeeded, which has prevailed most of the night.

Sunday, July 9. At sea. Still in the Murray-frith—a breeze, however, has sprung up, and we are striving to beat eastward, in order to weather Buchanness, that we may lay our true course along the Scottish shore—are now on the northern coast of Aberdeenshire. We stood within half a quarter of a mile of the shore, and could easily see the houses and people, as well as the crops of hay in the meadows. We have a very fine breeze, and were to the eastward of Peterhead, the last northern point of Scotland on this tack. We could, with the wind as it now is, stand our course down the east coast of Aberdeenshire, even to Leith itself. We are working hard to work up our leeway.

At ten o'clock Mr. Lewis preached in the door that separates the fore and after cabins, where all the passengers attended with becoming gravity. As the evening advanced, the wind fell; and the tide coming against us, we could not stem it, and so fell to leeward. On the return of the tide, we got up to Peterhead, and kept working eastward.

Monday, July 10th. At sea. We have weathered the Buchanness, and got, with a light breeze and a strong tide in our favour, a good way towards the south, and see the smoke of Aberdeen. The wind is still adverse, but the breeze is good; and, yet, there is but little hope that we shall be able to get to Aberdeen before the evening. The morning being fine, we threw out some lines from the stern, and I caught two grey gurnets, and two or three others had almost about the same

luck. At about ten A.M., the breeze increased so much that we have been obliged to take in our royal and top-sail, and could not set them the rest of the day. With a vast deal of trouble and pains, we have at last gained the bay of Aberdeen; and several persons earnestly desiring to go on shore, and my son in particular; and myself heartily weary of this continual conflict with adverse winds, now on the sixth day of our sailing, we hailed a mackerel boat, and bargained with the men to take us into Aberdeen. Six of us entered, and after a hard tug we got to the pier at eight P.M.; and I once more set my feet on terra firma, with the exclamation *Vive Jesu! me voila sauvé!*

We have taken up our lodgings at Anderson's Hotel, Castle Street, where we have got a comfortable sitting-room, bed-rooms, and a comfortable supper.

Tuesday, July 11th. I got four hours sound sleep last night, and am much refreshed this morning. Finding there is an opposition here among the coaches, we have taken a whole one at fifteen shillings each, to Edinburgh, 130 miles, which they promise to drive in one day, i. e., in twenty-four hours—for they are not to set off till eleven or twelve at night; and they count twenty-four hours from the time of departure, and call that one day.

I called to-day on J. Bentley, Professor of the Oriental Languages, in King's College, but he was not at home. I went to see Dr. Kidd, O.L.L.P. Marishal College, who took us over the whole of his University. But what a college! Not half so good as a middling English warehouse. The area grown over with grass, as if never trodden: the hall dark, dismal, mean, decayed and dirty, The library, in my view, not worth £500, the philosophical apparatus the best. The paintings dirty, tattered, many of them unframed; the divinity hall about as big as a middling parlour; the whole of the building mean and ruinous; and I should not wonder if, in fifty years, it had not the name of a University. King's college and University, in the Old Town of Aberdeen, is not outwardly in a much better condition: but it has more popular repute; has more students, and they are now making considerable enlargements. Both universities, in

their funds, &c. might make one tolerable college ; and into one they should be immediately blended ; for it is a farce to have two things called universities, existing within two miles of each other, and not, in both their united funds and influence, equa in importance to one college in Oxford or Cambridge.

I had Professor Kidd, and the Methodist preacher and his wife, to dine with us, at our inn. I wished to pay both particular respect. The dinner was such as it should be. We are now prepared for our journey to Edinburgh.

Wednesday, July 12th. Last evening at eleven, we took our places in the *Champion*, from Aberdeen. We travelled all the night—got on exceedingly well—passed through or near to some of the principal, and most interesting towns on the north of Scotland, such as Montrose, St. Andrews, at a distance :—Dundee, a good town, finely situated—Cupar, Kirkaldy, &c. ; and landed at Newhaven (for we were obliged to cross the Frith of Forth in a steam-packet) at about four P.M. On my arrival in Edinburgh, I received the melancholy intelligence of the death of my much respected brother-in-law, Joseph Butterworth, Esq., late M.P. for Dover ; of another brother-in-law, Mr. James York, and of my old friend, the Rev. Charles Atmore ! It was much more likely that I should have gone before some of these, but “the lame still takes the prey.” O, my God, help me to live for eternity !

On the arrival of the *Norna*, I shall now take the first vessel out of this port for London ; and get home with all possible speed. God direct my way !

Friday, July 14th. The *Norna* got into Leith last evening, after having been more than eight days on her passage from Shetland.

Saturday, July 15th. Went on board the *Soho*, steam-packet, and were under way at half-past seven, A.M. The wind was pretty fair, and we carried much sail, and soon came to the English coast. O what advantage does a steam-boat possess over all others ! We overtook and passed by everything that lay the same course. We have many passengers ; and what is singular, not one aboard

seems to know anything of any other ! in consequence, it is a difficult matter to enter into conversation with any.

Sunday, July 16th. This being the Lord's day, I shut myself up in the cabin; and as the packet has a good library, for the use and amusement of the passengers, I took down a volume of Dr. Blair's Sermons, none of which I had ever read. During the course of the day, I read four whole sermons, and scanned several others. I was exceedingly disappointed. I expected at least, fine, elegant, terse, and powerful language—such I did not find. Dr. B.'s is generally correct; but tame and inanimate. His thoughts are not deep—He has neither a mine of science nor religion. He abounds in assertion, and scarcely proves anything. Many of his assertions, from which he draws his strongest arguments, are unproved and disputable. He speaks as though the reader must not question his doctrines, and some of them are very questionable. In one place, he forms a serious doubt, whether the doctrine of endless punishments be according to the goodness and perfections of God. But his work has little tendency to awaken the sinner, or send a penitent to the Saviour; and as to building up believers on their most holy faith, that really seems out of his province. The sermon on the ATTRIBUTES OF GOD, is a meagre performance. If he possessed logical or metaphysical powers, they might have been employed here to much greater advantage; but they do not appear. His sermon on the *Wisdom of God displayed in Providence*, is the best of those I have read.

Late in the evening we reached the mouth of the Thames; and as the captain could not clearly discern the buoy, he thought it safest to drop anchor for a few hours, and wait for the day.

Monday, July 18. At nine A.M., we came to Blackwall; and thus, in about forty-five hours, not including the time we lay at anchor, we made our passage from Leith to London, nearly 600 miles! On my arrival in town, I had the high satisfaction to find all my family well. And thus ended my journey of at least 2,000 miles, in which I escaped many dangers, and received

many mercies ; and, perhaps, have been the instrument of doing some good. To God be glory for ever !

No. VIII.

MISSIONARY CORRESPONDENCE RESUMED.

TO MR. WEARS.

London, July 22, 1826.

My dear brother Wears,

Having got the favour of a frank, I write you a few lines, as I have done to brothers Hindson and Lowthian. You know how much I wish you to take care of your health, that you may be strong to labour. I do believe you will be a great blessing to the people at Walls ; and I trust your being appointed there, is of the Lord. You have a most affectionate people to deal with ; and indeed, I think they are among some of the most sensible and pious I have met in Shetland. Visit from house to house, in all the little towns ; explain the nature of class meeting, and show them the privilege of this very excellent means of grace. When I first heard the Methodists, I heard them gladly, and followed the preachers far and near ; but though, by this my mind got light, yet my heart got no heat nor life, till I met in class : then I learnt more in a week, than I had learnt before in a month ; and I understood the preaching better ; and getting acquaintance with my own heart, and hearing the experience of God's people, I soon got acquainted with God himself. Had it not been for class meetings, under God, I fear I never should have been a Christian, and I am sure I never should have been a preacher. Give my love to all the good people, to sister Wears, to brethren Smithson and Langridge. Report your progress to me as often as you can.

Yours affectionately,

A. CLARKE.

TO MR. HINDSON.

London, July 22, 1826.

My dear brother Hindson,

The Norna was above eight days in making her passage to Leith. Mr. Lewis, Mr. Hunter, myself, and sons, left her on the sixth day, in Aberdeen Bay. The former set off for Liverpool last Monday: we set off the Saturday before in the steam-packet for London. In two days, and two nights we performed a voyage of about 600 miles, in the steam-packet, while the Norna took more than eight days to make one of 300! Behold the difference between steam and wind.

You will have heard what I did not learn till I arrived in Edinburgh; the death of Mr. Butterworth. This is a heavy loss to, I might say, all the Christian world. Mr. Atmore is also dead, so we shall go in our turn. Work, my dear brother, while you have day. On Yell and Unst, my heart has long been particularly set. Report your progress to me as often as you can. Form societies wherever you can, if you have but two or three to begin with. Preach Jesus, and the fulness of his salvation, and the witness of his Spirit; and do all this in the most loving and persuasive manner. You are in the Lord's harvest, and the fields are yellow. May God have you in his continual keeping!

My dear brother,

Yours affectionately,

A. CLARKE.

To the Editor of the Wesleyan Methodist Magazine.

Dear Sir,

I have just received the enclosed letter from the North Isles of Shetland; you will probably give it an early place in the Magazine. We want a chapel both in Yell and Unst; particularly in the former. I hope some

of your readers will contribute to that work. To afford the poor people who are at such vast distances from the parish church, places to worship God in, is a great charity. In some places where we have many hundreds to hear, and large societies, we have not a house in which we can stow even those who form our Societies. May God put it in the hearts of our friends to help them!

I am, Dear Sir,

Yours truly,

ADAM CLARKE.

Pinner, Aug. 10, 1826.

FROM MR. HINDSON.

Rev. and Dear Sir,

I fear that you have have had a tedious and unpleasant voyage on your return from these northern regions; but hope that when this reaches you, it will find you safe in the bosom of your family. I shall not soon forget the day on which I had the pleasure of seeing you in Lerwick: the interview was short; but the words I heard from you strengthened and encouraged me, and inspired me with fresh zeal; so that I returned to my Circuit with a renewed determination to be more than ever given up to God and his work. I left Lerwick in the boat that evening, at six o'clock, and reached Gossaburgh, East Yell, at one in the morning. We had a tolerable passage, but were thoroughly wet with rain. On the same day I set off for Unst. I walked to the north of that Island, spent the Sabbath there, and preached on my journey at the fishing station in North-Yell, and other places, and returned to East-Yell on the Thursday after. Almost every person I met with, inquired after Dr. Clarke, and many respectable families expressed much disappointment when I informed them that you were unable to visit the North Isles: and certainly you were prevented from seeing what is, in many respects, the most interesting part of Shetland. On the Saturday, I went to visit those poor widows I men-

tioned to you, whose husbands had been cast away at the Haaf, or Fishing Bank. They are five in number, and have among them twenty-two fatherless children. They were in much distress. I conversed and prayed with them, and gave them suitable tracts; and then went to Burravoe. On Sunday the seventh I preached at Burravoe in the morning, and gave tracts to upwards of two hundred people. After the sermon, I met the Class, and added one to the Society, and then crossed the Firth to Lunna, and preached in the evening to a serious congregation. In the morning, I left Lunna for the Skerries, in a fishing-boat. We reached the place of our destination at ten o'clock; and in the afternoon I preached in the open air to a congregation of fishermen and inhabitants, amounting to upwards of three hundred. The Skerries are four or five small islands, situate about twelve or fourteen miles east from Yell, six from Whalsey, and fourteen from Fetlar. Two of these islets are inhabited, and contain seventy-five souls. One sermon a year is the most that these people get from their minister; so that they have no profusion of spiritual food. These islands, small as they are, like the rest of the country, are all intersected by narrow sounds and voes, and afford many facilities for prosecuting the ling-fishing; and during the summer season there are employed on this station forty-five boats, and about three hundred men. At this place, no Methodist preacher had ever been before. During my stay, I preached to them every day, visited the families, examined and catechised all the children, distributed a number of religious tracts, and spake to all the people. The inhabitants appeared eager for religious instruction, and expressed their gratitude for my visit in no equivocal terms. On Friday night I returned to Lunna, preached on Saturday morning to a serious congregation, and then crossed the sound, and walked home in the evening.

Sunday last, the 16th inst., was wet and windy, but a good congregation collected, and I preached twice; I met the Society, added one, and held a meeting for exhortation and prayer. We had a good day. To God be all the praise.

On Monday morning all the children in the neighbourhood (about thirty in number) were collected together, that I might instruct and catechize them. This I intend to do every week when I am at home; but I am greatly at a loss for Catechisms. The children are anxious to learn. From this you will perceive that the work of God in Yell is going steadily on; the congregations are good, the Society is increasing, and from every quarter the people are saying, "Come over and help us." The seed has been sown, and it is now springing up and bringing forth fruit to the honour and praise of God. In this Island God has set before us an open door: the hinderances are removing, and

"The vineyard of the Lord,
Before his labourers lies."

A simple, teachable, affectionate people has been raised up in this neighbourhood; but they have no place to worship God in but my room in East Yell, and a booth kindly lent us by a person in South Yell, and we have no certainty of retaining either of these places. What must be done? I think a piece of ground may be got for a chapel in South-Yell, to which the inhabitants of East and West-Yell might have access; and the population of these places together amounts to about eight hundred. There is no place of worship of any kind in this district. There was formerly a kirk, but it has been in ruins for twenty years past. I think a house might be built very reasonably in the coming winter and spring. I am now well acquainted with the people, and I believe that I could get most of the stones for very little expense in the winter season: vessels are regularly going this way, so that timber, &c., would be easily obtained; and wages in the spring will, I think, be low, because the fishing is very poor this summer; and for these and other reasons, it appears to me, that if a chapel be built at all in the North Isles, now is the time. I think a place to contain two hundred hearers might be built for £40. Some of my friends in England have offered to subscribe something towards building a chapel in Yell. I

have consulted our chairman upon this subject, and my views met with his approbation.

I am,
Your obedient son in the gospel,
S. C. HINDSON.

TO MR. WEARS.

Eastcott, Aug. 6, 1826.

My dear brother Wears,

I WROTE to you since my return, and I hope it got to Leith before the Norna sailed. I did not go to Conference, as it would have cost me 500 extra miles of travel; and I was heartily weary by the time I got to London. I wrote at large to the President, giving a general state of the work, and took care to show that much more good was done than I had even hoped, and that the modesty of the preachers had caused them to suppress much of their own labour and success, lest it should appear to bear the slightest evidence of glorying. I heard they were determined to give us only five preachers; I wrote strong and affecting letter to them, and then they appointed six. Mr. Lewis informed me in a hasty letter, that the committee had refused you, Mr. Lowthian, and himself, some extraordinaries. I wish I had noticed this when I was in Shetland, as we could probably have made arrangements to have covered these expenses, without bringing them before the Conference. For my own part, I never brought a bill for extraordinaries, illness, lying-in, doctor's bills, &c., to the Conference, to this day; and never had a shilling from any of our funds, when even I had nothing but my bare circuit allowance to support me and mine. and if the whole ground were to be gone over again, I would act in the same way; though I was twice obliged to sell my books to get bread, and once to part with my principal philosophical instruments; and yet I know every labourer is worthy of his hire. Get preaching into every isle. The Fair Isle, Foula, the out Skerries, Whalsea,

&c., should be visited as soon as possible. You can do little for these in the winter. Summer is the time. I wish to have a pair of blankets, or coverlets in every place where the preachers lodge, in which they cannot have such things; then you will be always sure of a covering in winter, and probably the poor people will take care of them for you. The sheets you sent me with answers to the questions, were certainly the most satisfactory I had ever received. I hope you will continue such communications. Only be sure of the correctness of your statements, and let me have as many as you can. I wish to hit upon something that would give the poor, some profitable winter employment. I believe I could get them a good portion of hemp, if they could spin their own lines, &c. Tell me in what we can help them. I must still say, take care of your health, and eat that you may be strong to labour: for I am sure you will need all the strength you can get for the labour you have to go through,

My dear brother,
Yours affectionately,
A. CLARKE.

TO MR. HINDSON.

Pinner, Middlesex, Aug. 10, 1826.

My dear brother Hindson,

I HAVE just received your letter of the 18th ult., and it has given me great cause of rejoicing. I have written to you once or twice since my return to England; and I now lose no time to answer yours. I did not go to Liverpool, but engaged some of my friends there, who had great weight, to see after Shetland. At first, they refused to grant us the sixth preacher, but I earnestly entreated, and the sixth was granted. He is with you. Now, having* thus extra help, you will be able, by the grace of God, to cultivate Yell, Unst, Fetlar, Skerries: (and why not now and then Whalsea?) I am quite de-

lighted that you have been at the Skerries. My heart has been long set on them; and I do hope that each of you will be able to give them one more visit before the winter.

Now, as to a chapel at South Yell, which I find has 834 inhabitants. (East Yell does not exist on my map, only South, Mid, and North Yell.) I am sure from the account you give, that a chapel is needed; and I give you back your words which you wish to put in my mouth—"The God of heaven, he will prosper us; therefore let us arise and build." Begin as soon as you can, and I will, if spared, get you £30 towards your chapel. This will go a great way towards paying £40. Lose no time, and act prudently; and pray do not, as Mr. Lewis has done at Walls, build a chapel without a single window in either side! a most contemptible business!

In the division of the clothing, &c., bring forward the case of the five widows, and twenty-two children.

Why not get a little more Greek? I will endeavour to send you a proper grammar—one that is portable. Get the conjugations of the verbs in the active, passive, and middle voices, and the nouns in all their declension. Make sure of your verbs, and all will be easy to practise.

I am very sorry that I could not reach Yell and Unst; but the terrible rheumatism in my head put it wholly out of my power, greatly to my regret. Should I ever go again, which is not impossible, Yell and Unst shall be my first objects. Twenty-four preachers have died this year; two during the sitting of Conference. Mr. Watson, president, Mr. Bunting, Secretary. I will endeavour to get you some catechisms. The increase in the whole connexion is about 3000. I understand that there is general prosperity. Ireland is lifting up her head. Give yourself to God and man, and he will be with you in your mighty work. If you meet with any thing curious in minerals, &c., get me some. Write as often as possible.

My dear brother H,

Yours affectionately,

A. CLARKE.

TO MR. WEARS.

London, Sept. 5, 1826.

My dear brother Wears,

I HOPE you have got well established in your new dwelling at Walls. But there is one thing concerning which I gave particular directions, when there: viz. the plastering the outside walls of your sleeping rooms, where I perceived the water had come through in the winter. I promised 1*l.* 10*s.* 0*d.* towards this; see that it be done before the rainy season sets in, that you may lie in a dry bed during the winter. I cannot bear the thought that those who have such poor lodgings in their circuit, shall not have a comfortable bed at home. Mr. Scott Robinson will help you by his counsel, and recommend proper hands to you. I have proved this in the case of the little boat-building which I raised at the back of your house. See that that building be kept neat and clean; and if you want any hinges or latches, as I think you do, get them from the barrel at Lerwick; get some of your friends to clean it out for you, and carry the soil on your garden: and make something of that ground which Mr. — neglected, and for which I found fault with him. Let me know when your house is done, and I will order the 1*l.* 10*s.* 0*d.* I promised.

Go into every open door; and knock at every shut door; offer Jesus every where; and show the people how much they need him; and how much he loves them. Visit the people from house to house; speak to them about reading the Scriptures, and about private and family prayer. Show every penitent that it is his privilege, through the blood of the cross, not only to have his sin forgiven, but to know and feel that it is so. And tell them and prove to them, that the blood of Jesus Christ cleanseth from all sin. Preach strongly and powerfully on the witness of the Spirit. It is our glory to be the especial witnesses of this, and the complete purification of the human heart, so that there shall be a full redemption from all sin, and sinful tempers and dispositions, even in this life; and long, long before

death. The blood and Spirit of Christ stand in no need of the caitiff death to help them to destroy all sin, even the last remains of sin. Show them that God, from the essential goodness of his nature, wills in the present moment, their full deliverance from all the guilt of all sin; from all the power of all sin; and from all the in-being and contagion of all sin. And if they watch unto prayer, he will keep clean what he has made clean. Live so, that you may live long, and labour long, and bring many souls to Christ. Set the people at Walls, Sandness, &c., a-praying for an out-pouring of the divine Spirit. Give my love to your wife, to Captain and Mrs. Grey, to Mr. Robinson's family, Mr. Henry and his family, Mrs. Adie and hers, John Nicholson, &c., &c.

I am, my dear Brother,
Yours, affectionately,
A. CLARKE.

Remember me affectionately to John Scott, Esq. of Vaile, and his family, when you see them.

To the editor of the Wesleyan Methodist Magazine.

I HAVE lately received several communications from the Shetland Islands, and am glad to find that the work of God is still increasingly flourishing. Mr. Lewis, on Oct. 4, 1826, writes thus:—

“The last fortnight I spent in Sandwick and Dunrossness, and renewed the tickets, and found two hundred and twenty-six members in the two parishes, and admitted three more on trial. In every place the societies are in a prosperous state. I administered the sacrament of the Lord's Supper at Dunrossness, to one hundred and twelve persons; it was a time long to be remembered; the people never before felt so much of the divine presence; many were quite overcome by the sacred influence then communicated. In Sandwick parish, the chapel is by far too small, and how to enlarge it I know not, as we have no money. Mr. Hindson is

going to build in the island of Yell, and I shall give him all the help I can. All the town has been asking for you : your visit to Shetland will be long had in remembrance. Mr. Langridge is about to quarry the stones for the chapel in Northmavin ; indeed the men are already at work ; but where is he to get money to pay them ?”

Here, my dear Sir, I may remark, that the steady and munificent friend of the Shetland Isles, Robert Scott, Esq. of Pensford, near Bristol, not only gives £100 per annum, for the support of the preachers on that Mission, but also has promised to give £10 towards every chapel that shall be built in these islands that shall have my approbation : and this sum he has given to every chapel that has been yet built : besides other private helps, that he has afforded to this blessed work, which have been many and important. He has often advised me to try to get a few persons to join him, that the whole burden of this mission might be taken off the Contingent Fund, and nothing left to the connexion and Conference, but the spiritual concerns of the work. I should be glad to do this, but know not, in the present state of things, to whom I could successfully apply. Who knows but this simple notice may find out the men ? God grant it !

In a letter from Mr. Lowthian, dated Lerwick, Oct. 8th, are the following words :—

“Mr. Langridge has begun to quarry the stones for the chapel in North-Mavin ; blessed be God, our prospects are as bright as ever, in every direction. The north is giving up, and the south does not keep back : peace reigns, and the word of the Lord prevails. I spent the last two sabbaths in Lerwick with much comfort and satisfaction. The chapel was quite full, and I never saw the people here in a better spirit. In prayer before sermon, on the Sabbath evening, I was almost overcome with a sense of the divine presence ; and many of the people wept aloud. I feel a thirst to bring souls to God, yea, more so than ever, though this body has lately complained a little. But I must hastily conclude, as I have the opportunity of sending this letter direct to London, by a Greenland whaler.”

The following is extracted from a letter received from the same, dated Oct. 17th, which is just come to hand by another whaler, on her return from the North Seas :—

“I have often had my head lifted up by your animating letters; but never, never more than by that of the 5th instant, received on Saturday. I do feel on behalf of the Shetlanders, the warmest gratitude to you for your incessant application to our affairs, and your labours of love for the bodies and souls of this people. When I think of your exertions among your many English friends in our behalf, by which so many naked backs have been covered, many hearts have been made to sing for joy, many houses built and opened for the worship of the God of heaven; many souls brought to God, several of whom are with him now in glory—I am filled with amazement, and constrained to cry out, ‘What hath God wrought!’ May the everlasting God lengthen out your days, and crown all your labours with continued success! Through mercy, the great cause in which we are engaged continues to prosper. It never had a more thriving appearance than at the present. Our congregations in Lerwick have recently been unusually large; the people hear with deep attention, and some are joining the society. In Sandwick the society and congregation are much increased. The chapel is too small for us, invariably so. The people wish to have it enlarged, and this is necessary; but where shall the money be obtained? You well know the poverty of the people. We are in great, in pressing want of a chapel in Dunrossness, but all our applications for ground to build on have hitherto been in vain. I will try once more. They are thriving in Walls. Mr. Wears, the resident preacher there, has been lately in the island of Foula, where he has spent nearly a week, but I have not yet heard the particulars of his visit. The prospects in Yell, and the other North isles, are very cheering. Mr. Hindson is raising there an interesting society, with every prospect of a blessed and extensive work: his fellow-labourer, Mr. Macintosh, just now sent out, and with whom you conversed at Dundee, is very acceptable, and apparently well adapted for usefulness in Shetland.

Both Mr. Hindson at Yell, and Mr. Langridge, at North Mavin, are making preparations for building the highly-necessary and long-intended chapels in both those places; and they will both want immediate pecuniary help. Will you authorize them to draw on your relation, Mr. R. Smith (who has from the beginning been so great a friend to Shetland, though he would not permit us to mention his bounty), for some money, in a month or six weeks? I believe we have not mentioned to the building committee the chapels we have already built: this duty shall not be again neglected. We see by your letter that some friend has sent £5 for the five poor widows, whose husbands were drowned in the same place and night where you suffered so great a tempest, and from which, through the mercy of God, you escaped. Give directions how it is to be applied; the poor creatures are in the deepest distress; and the sooner they and their twenty-two orphans have this relief the better. You wish us to change with each other: I can say, that to do good I am willing to change with any body, and to go any where, and at any time. I am happy to say, that Mr. and Mrs. Lewis are well: we live in harmony, labour in love, and have favour with the people; and God condescends to crown our work with success. O cease not to counsel and pray for us! Please to let us know speedily what help you can raise for the chapels at Yell and North Mavin, and for enlarging that at Sandwick. You know there is no cottage in all these districts that can hold our Societies, much less our congregations. To build a small chapel in these islands, which may be raised at a comparatively small expense, would be a great charity and a great furtherance of the work of God. We are almost ashamed to urge you to further exertions on these points, after what you have already done; but you know our wants, you know our poverty, and you love this work. I am going off to Dunrossness this week."

Dear Mr. Editor,

You see from these extracts what our good Lord is doing in the utmost northern regions of the British empire, among a noble people, who receive the word with

joy, and keep it, and are truly thankful to God for his unspeakable gift; and grateful to his servants for their "labour of love;" and to his people for their "work of faith," in their behalf. From one of the above letters, I find that the brethren have not duly applied to the building committee, for permission to build the chapels already erected. In a general way, I signified all this to them, and the Conference, at Bristol in 1825; yet I know that the formal application should have been made, and permission obtained. This, I think, will not be neglected in future; but for the committee's information, and your satisfaction, I have the pleasure to state that I have taken care, that on all the six chapels that have already been built, and the large preachers' house for two families that has been erected in Lerwick, not one pound of debt remains. My own particular friends, those of my own family, with Mr. Robert Scott, have enabled me to cover all those expenses; for which I am truly thankful to them. But who will come forward to help in the present necessities? The hand of his God be upon him for good!

I hope to be able soon to draw up a general account of the Shetland islands, and of my late visit to them; and am, my dear Sir,

Yours faithfully,
ADAM CLARKE.

Nov. 4th, 1826.

To the editor of the Wesleyan-Methodist Magazine.

SINCE I sent you the last communications from Shetland, I have received the inclosed by different whale vessels, on their return from the North Sea fishery. These show that the good work is still going on; and I think we owe it to the friends of this mission to show them, as frequently as we can, that their friendly assistance has been well received, and blessed by the Lord of

the harvest. I have given you only extracts, that I may not appear to claim too much room in your magazine.

I am yours truly,

A. CLARKE.

Stoke Newington,
Nov. 12, 1826.

FROM MR. HINDSON.

Gossaburgh, East-Yell,
Oct. 3, 1826.

YOUR letters of July 22nd and Aug. 10th, were received in due time, and afforded me great satisfaction and comfort; as they brought the intelligence of your safe return, and afforded me directions and encouragement relative to my work.

Since I wrote last, I have visited Fetlar, Unst, North Roe, and almost every part of Yell. Some of these visits were necessarily short. The following is an extract from my journal relative to my tour through Fetlar and North-Roe :

Aug. 8.—This day I left home for Fetlar, to preach to the fishermen. I took my passage in a six-oared boat from my own door; the wind blew, the sea rolled, and I was very sick. When I landed, I was glad to lie down in the fisherman's straw bed, to get a little rest. I slept a short time, rose up, took a little refreshment, and then preached in the open air to about 300 attentive hearers. During the sermon, we had a strong wind, and sometimes rain. After preaching I visited, conversed, and prayed with, three sick people, and then walked to Smithfield, and was kindly received by the family of Mr. Smith. On Wednesday morning, the men, having had previous notice, collected about ten o'clock. No house could be found that would contain half of them; and therefore, notwithstanding the strong wind and occasional rain, I was obliged to stand out of

doors ; I preached with enlargement to upwards of 300 hearers. After dinner I walked to the middle of the island, and lodged with the Rev. Mr. Cowan, the minister, an agreeable, friendly man. On Thursday morning I walked to the west side of the island, and preached to a congregation of women, the men being employed in the fishery. I intended to cross the Sound in the evening, but could not, the weather being stormy. On this account I lodged in Ury, and set off on Friday morning, at seven o'clock. I sailed to Vatsetter, and then walked home, three miles.

Aug. 12.—This day I left East-Yell for North-Roe, but when I got to Westsanetwick, the wind and rain prevented me from crossing the Sound. I tarried for the night, and early in the morning went to the sea. After two hours' hard pulling against wind and tide, we reached the place of our destination. This was Sunday morning. The people collected at twelve o'clock, and I preached to them, and baptized a child in the open air. Afterwards I met the Society, and preached again at four o'clock. I remained till Wednesday, preached four times with great comfort, met the society, the leaders, visited the families, &c. I returned to East-Yell on Thursday.

North-Roe is Mr. Langridge's station. He was then sick in Lerwick, but has since recovered. Mr. Macintosh came here, Sept. 9, after having spent more than a fortnight in Lerwick assisting Mr Lowthian. Mr. M. is now in Unst. I hope he and I shall be comfortable and useful together. We will endeavour to attend to all the places you mention. The last sabbath but one I spent in Burravoe, South-Yell. The morning was fine, and the people began to flock in from every quarter an hour earlier than usual. It was delightful to see them coming streaming over the hills. The booth kindly lent by Mr. Leish, was well filled, and many were on the outside. I stood at the door, and all heard with great attention while I addressed them from Jer. viii. 20. After preaching, I met the Burravoe and Cuppaster classes, and added two new members. In the afternoon the house was filled almost to suffocation ; and such was the goodness of God, that during one part of the sermon,

wherever I turned my eyes, all were bathed in tears. It was not thus when I first came to Yell; but the Word now finds its way. To God be endless praise. In the evening I visited a family, the father and mother of which are members of the society. They are active and prudent people, both deeply convinced of sin, and earnestly seeking salvation. They have seven fine children. On Monday morning I came to my dwelling in peace, satisfied with the Sabbath's work, and pleased with the prospects of usefulness among the people.

The last sabbath I was at home. The congregations were the largest I have ever had in East-Yell. The house, stairs, windows, &c. were all filled; and even on the outside of the windows, the people stood upon ladders to hear the Word of life. I preached in the morning from Ecc. ii. 9. After sermon I met the society and gave tickets and notes of admission to thirty-seven persons. In the afternoon, I preached again from "Now if any man have not the Spirit of Christ, he hath none of his." In the evening I held a prayer-meeting. Yesterday morning I had upwards of thirty children who came to be taught and catechised. Of late, several old people have joined the society, in whose hearts good work, I believe, is begun. It is not a little thing to see persons sixty or seventy, and even eighty years of age, earnestly seeking for mercy. This is the Lord doing.

FROM MR. WEARS.

Bay-Hall, Walls, Shetland
Oct. 7, 1826.

I FIND myself at Walls surrounded by a number of sensible, kind, and pious people; and the best of all is the presence of the Lord is with us, and we have the prospect of much good. We have been round the circuit; in most places we had refreshing seasons from the presence of the Lord, and about twenty were added to the society: a few of these are already rejoicing in the pardoning love of God. On the first Sabbath night th

we preached here, "great grace" was upon us; one woman went home deeply convinced of her lost condition as a sinner; she slept not during the night. In the morning, one in the family asked her what was the matter. Her heart was too full immediately to reply; but when able to speak, she told them the Lord had convinced her that she was a very great sinner. Her account to me was, that when she heard Dr. Clarke preach, she felt her heart begin to soften; and the first time she heard us preach, she felt that she was a great sinner. On the next Sabbath, for the first time, she was at a class-meeting, and while the leader was speaking, her soul was made happy in the enjoyment of "redemption through the blood of Christ, the forgiveness of sins." One soul entered into the liberty of God's children, while returning home from the preaching about a fortnight ago; and on the following sabbath, being the first time she was in a class-meeting, she was able to testify that Jesus Christ hath power on earth to forgive sin. It is worthy of remark, that there are few in our societies in Shetland who do not enjoy the liberty of the gospel, and they are seldom long in the society before they attain it. They enjoy forgiveness of sin, and the inward witness of it.

I returned last week from the island of Foula, according to Captain Colby, thirty-six miles distant from Mainland. This island, with its five prominent hills, presents the most noble appearance of any in the Shetland group. From the top of the highest hill, in a clear day, several parts of the Orkneys appear above the horizon. Upon this hill we saw a pair of eagles, who keep the sole possession, beating off their young as soon as they are grown up, to seek a residence elsewhere. Our grand object here was to preach the gospel of Jesus Christ; and we are happy to state it was not without success. We spent seven days with the people, preaching every day; and on the sabbath-day we preached thrice. I suppose all that were able attended; and, what is much to be commended, because very uncommon, they were all present before the time appointed. We visited every family, about forty in number, exhorting and praying with them; and leaving a tract with

every individual that was able to read. They received the Word with all readiness. One person that had been convinced under Mr. Lewis a few months ago, obtained peace through believing. The kindness of the people was very great; and when leaving them, they would have loaded me with both the fruits of the earth and the sea. The boat that brought me out has not yet been able to return for the weather. The island is inaccessible in winter; but as soon as the weather will admit, I shall feel great pleasure in visiting it again.

On Wednesday last, we opened our little chapel in Skeld, in the parish of Sandsting. I preached in the morning from Ps. cxxii. 1, and in the afternoon from 1 John i. 7: "The blood of Jesus Christ, his Son, cleanseth us from all sin." The congregations were large, and three persons joined the society. Yesterday we held our quarterly fast; we had prayer-meetings at eight o'clock in the morning, and at noon. After visiting a few sick persons in the afternoon, we preached in the evening at a small town about a mile distant. About twenty persons returned over the hill with us to our neighbourhood. The only light to our feet proceeded from a burning peat, carried in the hand of our guide with a pair of tongs. The day was to myself a blessed day; as a "sabbath unto the Lord." We had preached on the preceding evening from, "O Lord, revive thy work:" in this prayer most of the society join their preacher. We are thankful for what has been done, but are far from being satisfied.

We have not yet received any of either the bedding or clothing from Lerwick, though it is much needed. I saw two wretched families in Foula; one, a poor woman, with her aged mother, in a mud-walled cottage without a door, which the woman had built herself, with the help of a few of the men on the fishing station. In the other family were two sons, one sixteen, the other twenty-five years of age. The youngest reminded me of Nebuchadnezzar. He was resting upon his four limbs on a stone near the fire; part of his body was covered with a single tattered piece of woollen. The elder brother was also defective in his mental faculties. Though sitting erect, he was not able to use his limbs:

and to his calamitous condition was added blindness. They were both crouching to the fire for want of clothes. I am sure you will approve of a covering being sent to these objects of pity.

I have ordered some books, and intend to commence a sabbath-school in each of the chapels. The Walls chapel is finished; all the pews are let, though very low at 6d. and 9d. a sitting.

FROM MR. LEWIS.

Lerwick, Oct. 25, 1826.

I AM sorry that I have not had time to write to you; but since I came from England the whole of my time has been spent in the country, and it was the 11th of September when I arrived in Lerwick.

My first tour after I came home was to the south. I visited every society, and gave the sacrament in Dunrossness. We were much distressed for want of room, but the Lord's presence was eminently felt by all: about 120 received the communion. The chapel in Sandwick is by far too small; we must get it enlarged in the spring if we can get money. In all the places the societies are in a flourishing state; a few are constantly added to them, and they are growing in grace.

On Sunday, Oct. 15th, I preached twice in Sandness, baptized a child, and administered the Lord's Supper to about a hundred communicants. It was a very solemn season, and all professed to have been much blessed. In the evening I went to Passa; the Sound was very rough. I preached to a large congregation, and administered the Sacrament to the society there for the first time. The Lord was verily present. A circumstance took place in this island since I left, that has given me much pleasure: we have been greatly incommoded for want of a house to preach in. We had our choice of all in the island, but they are all too small. But a young man of the name of Magnus Isbester, who feels deeply interested in the salvation of his neighbours, has at his own expense built a large house for the sake of

accommodating the people. I should be glad if we had it in our power to reward such zeal, by giving him two or three pounds towards paying for the wood which he bought, as he is but a poor man.

Sunday, 22nd. I preached in Walls. After the first sermon I administered the Lord's Supper to above 150 communicants. This was a peculiarly solemn and impressive season: the chapel was full, and all felt it was good to be there. Before we could conclude this service, the people without were ready to break in the doors. When they were opened, the chapel was excessively crowded, and scores could not get in at all. I preached again, and then had my dinner about four o'clock. At six I preached the third time, and, after all, met the society, and addressed them on the necessity of attending to relative duties, industry, and cleanliness. Since I left Walls, several have been added to the society, and among others two women who were awakened to a sense of their lost state under your preaching in Walls. So you see that your visit to Shetland, in more than one way, will bring glory to God. The chapel in Skeld is finished, and well attended; and a few have been added to that society. Indeed, the Lord is adding in every place to the societies. In Brindister, in Aithsting, I have encouraged the people to quarry stones for a chapel. This they will do, and they will burn lime without any expense to us. This chapel will not cost above £15: it may not be above £12. We presume on having Mr. Scott's £10. It will be built six miles from any place of worship, and we have above thirty in society; and a school in this place will be a great blessing, which we intend to have in this chapel.

TO MR. WEARS.

Stoke Newington,
Nov. 25, 1826.

My dear brother Wears,

I THANK you for your letter; and am truly glad that you have been in Foula, and that God has given you so

much favour in the eyes of the people. O, what a pity we have not more hands to work that part of the Lord's tillage! Well, it is God's mercy we have been able to do so much, and Rome was not built in a day. I am sure you cannot but be comfortable among the lovely society of Walls. My heart was much united to them, and they have much of my esteem. I have written again to have the outside of your dwelling, at Bay Hall, rectified before the winter should set in. As to the catastrophe of the building you speak of, mind it not; get another made in the same place, and whatever it comes to, within a sovereign, you shall have: and I think for a sovereign you may get a better than that which is gone to perdition.

Tell your good wife that it gave me great pleasure to see her watching us from the hills, when we were sailing out of Bressa Sound. I could not but consider this a token of loving respect. God bless you and her, and your little ones. Be all alive to God, and spend and be spent for the souls for whom Christ died. Shetland is a glorious harvest field. Had I less of snow upon my head, nothing should bind me to England: I would go and labour, and lay down, if necessary, my life among them. I have, however, done what I could, and continue to do what I can. I can only send scraps of paper to you all, as I have but one frank, and must not overload it. I should be glad to write to brother Hindson, from whom I have had a noble letter, give him all the encouragement you can. I find from the other brethren, the work prospers in most places. Cannot you lend a hand to North-Mavin? Brother L. and you might change now and then. Give my love, &c., &c.

Yours affectionately,
ADAM CLARKE.

TO MR. DUNN.

London, Sept. 7, 1826.

My dear Sammy,

WELL, you find I have got safely back from Shetland. To be sure, there was danger that I should never have

reached it; and there was some, that when in it, I should never get out. But God has way every where, and my life was safe in his hand. Had I had a preacher with me, to have helped me, I could have done more good; but being obliged to preach when utterly unable, my strength was prostrated, and a severe rheumatism that seized my head, kept me in much misery for many days. I spent the short time I was there between Lerwick and Walls. I visited Mr. Scott in Vaila, and Hindrie in Burrastow. I went into as many cabins as I could, prayed with, and exhorted the people. Having taken a little money with me for the purpose, I was able to relieve many pressing wants. I also sent before me upwards of £50 worth of different articles of bedding and clothing which all arrived while I was there; and nearly £20 worth of hymn-books which arrived in time to be distributed or directed by my own hands. Some I had got very elegantly bound, and I made presents of them to those young ladies and others who had helped particularly in the schools. I desired the preachers to look out for the most distressed in reference to bedding and clothing, and bring their report to this September quarterly meeting, and then to divide the articles I had left accordingly. Almost all the gentry in and about Lerwick visited me, and invited me to their houses: but I was too ill to go out; but my son John, who accompanied me, went, and was highly pleased with his reception every where. Even Mr. Turnbull came to see me, and I called at his house, and ate of his bread, and drank of his milk. He did not say a word of old feuds, nor of the new ones that he was lately engaged in, to prevent our having even a prayer-meeting in Tingwall. But he will not, if the preachers be faithful, be able to hinder this long. Except the minister, I had all the merchants and gentry in Lerwick to hear me. There I preached four sermons, and had the united request conveyed to me in writing by Dr. Edmonston, of several gentry, to print for the use of Shetland, and as a valuable addition to the biblical literature even of Britain itself, the sermon I preached on Rom. xv. 4, and from other quarters, that which I preached on Col. i. 27, 28. I went to see the poetess of Thule, Miss D. P. Camp-

bell. She was highly pleased with my visit, and came twice almost out of her sick-bed to hear me. She wrote me an elegant copy of verses the day before I sailed. She has a very elegant mind, and her poems are among the very best female productions of the present day. Mr. Langridge came into Lerwick to be married to Miss Gifford; but he fell ill on his arrival, and she was taken ill about the same time. I hope they are both recovered. And now, Sammy, what shall I say about the work of which we have written and spoken so much? I cannot say that it answered my expectations. It far exceeded all that I had even hoped. I have not witnessed so much good done in so short a time, with such slender means, wherever I have travelled, nor have I read of such. I saw all the preachers, and had the leaders from every isle and place of preaching (either at Walls or Lerwick); and I inquired closely into the work every where; and I believe I pretty well know the whole. I have seen the grace of God which is among them, and am sovereignly glad. The half of the good I witnessed had not been told me. Indeed, the preachers themselves do not fully know it.

I have written much on Shetland, and much for it; but I wish much to consult with you on many points, lest, through want of proper information, I should make mistakes. With all your partiality for them, I think I have a higher opinion of the Shetland character, than you seemed to me to have. Will you be up in London soon? Give my love to your wife, and the friends, and believe me,

Dear Sammy,
Yours affectionately,
A. CLARKE.

TO MR. HINDSON.

*Near Pinner, Middlesex,
Dec. 12, 1826.*

My dear brother H.

I HAVE this morning received yours of the 23rd of November. I see you are getting on well, and I am

thankful to God for it. I do not wish any of our chapels to be near the kirk. We must bend our attention to that which is most pressingly necessary. I did not like much to have the chapel at Walls so very near the kirk; it looks like opposition, and may sour the ministers. I would help them, but not hurt them. Mr. Bruce has acted nobly in giving the ground; may God bless him! We want ground in Dunrossness. Look about also for ground in Unst. Yell and Unst have lain more on my heart than any other islands in the whole Shetland group: and it was no small cross to me, that I could not visit them. Work in my place, and be, under God, the happy instrument of raising large churches; and we will help you to build chapels to put the churches in. This is our way; the church first, the chapel next. We have, in a few cases, built the chapel before God built the church; and we had no prosperity. We cannot do God's work, and he will not do ours; but he will help us to help ourselves. I find that a great many Shetlanders have been lost in the fishing this year. This, I suppose, has made many widows and orphans. I am getting some more clothing for poor women and children; and I will order something for the five widows and twenty-two children.

Yours affectionately,
A. CLARKE.

FROM MR. WEARS.

*Bay-Hall, Walls,
Jan. 18, 1827.*

YOUR letters always stimulate and encourage me to persevere in the work of the Lord. The Bibles and catechisms that you are sending, will be a seasonable supply, as the number of scholars in our Sunday-schools is still increasing. In Sandness we have 60, in Walls 122, scholars; and though many of them have to travel from one to four miles, their attendance is astonishingly regular. In the Walls school we have four classes of young men and women, from fourteen to twenty years

of age, and upwards. Their attention to learning and general behaviour are very gratifying. Many of them are evidently under gracious impressions. These classes are committed to the care of pious and judicious teachers, part of the time in school is allotted to examination, or rather to conversation between the teachers and scholars. This exercise is attended with a blessing to both. A divine influence seems to pervade the school. It is one of my happy employments to be engaged in it. We have established a school on the island of Papa Stour, consisting of 65 scholars. This little island contains about 340 inhabitants. In this island we have lately had a blessed revival of religion. A few years ago it was noted for dancing, drinking, swearing, and all wickedness. Somewhat more than two years ago, when I made a visit to this island, I thought the people among the most dark and hardened I had seen in Shetland: few came to hear the word, and those that did come manifested little interest in it. But what a change do we behold! Dancing is banished, swearing is not to be heard; but the high praises of God are celebrated in many a family. The house of prayer is thronged, and the children that were once learning the songs of the drunkard are now chanting the hallowed songs of Zion. I shall not soon forget the happy day I spent with them last week. We set out in the morning, and, as long as time and strength would permit, visited from house to house, talking and praying with each family. We were received with a freedom and openness that marked the people to be under the influence of that gospel which proclaims "peace on earth, and good-will towards men." The place of preaching, in the evening, was crowded to excess. The Great Master of assemblies was present. Several remained with the society after the preaching; six persons, under conviction of sin, desired admittance. The Lord seems powerfully at work with all the people of the island. We have in this circuit, during the last quarter, not been without a few instances of backsliding; yet we have had an increase in every society, and several cases of conversion. We have commenced band-meetings in Walls. These have been a means of quickening all who have united

in them, and their influence is felt throughout the society. Many are thirsting to be filled with righteousness. We had our love-feast last Sabbath in Walls. Many honourable testimonies were given to the power of God's grace: many had obtained "redemption in the blood of Christ, the forgiveness of sin." The congregation crowded the chapel, both in the morning and evening. I have just received a note from Mr. Lewis, with 120 of the tracts you sent. The calicoes are come; my lot of which, for distribution in this circuit, he says will consist of twelve bed-covers and five pieces of calico. There are ninety-eight Testaments, but no Bibles nor catechisms. What am I to do for my increasing charge, consisting now of 182 children? I have already purchased a few Testaments, several hundreds of tickets, prize-cards, small books, &c.; but we are much in want of the spelling-books and catechisms. I preached lately in Lerwick for the sabbath-school there. We had an overflowing congregation. Many of the hearers were of a respectable character, and the collection was the best ever made in the chapel: it amounted to £3 6s. 6d. I made an attempt in Walls; but we are here, with the exception of a few families, all poor cottagers: our collection amounted only to 10s. This will help, however, to a few catechisms; but you see our need. I expect much, through the blessing of God, from our schools. Ten of the children are in society in Walls. We thank you for your kind attention to the comfort of our house. The families of Big-Hall, Voe, Stapness, and Burrastow, all warmly desire to be remembered to you.

Yours affectionately,
WILLIAM WEARS.

Jan. 31.—There is still a general concern among the people of Papa: several were awakened during our last visit: a few joined the society.

P. S. A few weeks ago, on the sabbath evening, we had a blessed revival. Eight persons joined the society that night, and three during the following week.

TO MR. HINDSON.

*Near Pinner, Middlesex,
Mar. 29, 1827.*

My dear brother Hindson,

I WAS glad of your letter, which I have just now received. I had one at the same time, from Mr. Lowthian; it I also answer; and I have sent directions to Mr. Langridge relative to the chapel at North Mavin.

Last Monday (the 26th) I packed a great number of books for your schools at Lerwick, Walls, Sandness, Yell, and elsewhere—principally every kind of initiatory work; and multitudes of the Union spelling-bok, 1st, 2nd, 3rd, and 4th, parts. I have sent also some clothing; all must be dispensed with a careful and equal hand. Yesterday, I received a letter from your friends at Kirkbythorn, Shap, &c., inclosing a ten-pound bank of England note. As it was too late to get this on the Magazine, I wrote a letter of acknowledgment, &c., to Mr. Crosby. I hope you will not be prevented from building in Yell. You have already, I think, got £30, and now, here are £10 more. Well now, on condition that you build a proper chapel, and connected with it, a house for the preacher, consisting at least of a good sitting room, a kitchen, two bedchambers, &c., you may draw, if necessary, for your own ten, and twenty pounds more; that is 30l. more than you have already had. Now, up and be doing, and may the hand of God be upon you for good! “All your wants be upon me, only do not lodge in the street.” God knows, my heart and soul are in your work. I will go on as long as I can, and as far as I can. I am glad of your Society at Lunna. If, to get me the best and most curious mineral specimens in Yell, Unst, or any where else, would prevent your preaching even one sermon, let the minerals lie in their beds; otherwise I shall be glad to get any good specimens from your Isles. As to the sermon, I will, please God, write it as soon as I can, and when I get it written and printed, “it sal gang to the ultima Thule.”

If you can get encouragement in Unst, a good congregation, and some people, I will do what I can to get you money for a chapel. Unst must be in a state of great destitution, as there is but one kirk there, and I suppose multitude of people, particularly the aged, infirm, younger part, and many women, can seldom or never hear a sermon. Whalsea cannot be so ill off, but get congregations and societies, and God will get you houses. Send me an account of all your operations, and of God's blessing on your work. Pray much, believe with all your heart, watch diligently for opportunities to do good, receive good, and to avoid all easily-besetting sins. Do not permit even the most numerous prayers in public, with the sick, or in the family, to prevent you from private prayer. BELIEVE, LOVE, OBEY, were formerly the motto of the Methodists. I have heard Mr. Wesley meet the society on the Sunday evenings with a short explanation of these three words. Mr. Wesley advises "to read over his short notes on the New Testament." I say, no man can do this without profit; and if you have my notes, read them carefully too; and you will not need much of my private advice. Look for all the salvation of God. No man will lose the grace he received in justification, if his soul be athirst for all the fulness of God.

I am,

My dear Brother,

Yours affectionately,

ADAM CLARKE

TO MR. WEARS.

Near Pinner, Feb. 8, 1827.

My dear brother Wears,

This morning I received your welcome letter of the 18th ult., and am truly glad to hear of the growing work of God. I rejoice in what is doing in Papa; in that work, who can deny the hand of the Lord? How

the Bibles, and some other matters for Lerwick should have been omitted, I cannot divine. I shall inquire, please God, as soon as I go into town. I shall do every thing in my power to help you in your schools. Among the first things I send out, I hope to inclose a Gunter's scale for J. Robertson. I am glad to find that he and Thomas are become teachers. I desire that you give some of the clothing and bedding to the widows you mention in Papa and elsewhere. And I hope you have not forgotten that particularly wretched family, which you mentioned in your last. I think they are of Foula. One thing I wish you to do. I find that bad people, who think they do God service by doing the devil's work, have greatly hindered the progress of the word in T—— and W——, &c. Now I wish you to visit these places as soon as you can, and testify the gospel of the grace of God. Make once more domiciliary visits; pray the great God to go with you from house to house; fail not to show them that those who prejudice them against the preaching, are not friends to their souls. Show them that they have long sat under the other doctrine, and have not had their hearts converted to God. Show them, from their own catechism, that “the effects that flow in this life, from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance in the same to the end of their life.” Show them what these things imply. Ask them closely, lovingly—have you got them? Have you this assurance, this peace of conscience, this joy in the Holy Ghost? Show them, prove to them, that they cannot persevere in the grace which they never received. Show them that they may be born again, and what this implies. Do not fear opposers. The mighty Spirit of God will bring these things to their hearts. Show them that even a good creed is not worth a straw to them, unless it leads them to the life of God in the soul; that no man can be a Christian, that has not the Spirit of Christ; and those who cause them to put doctrines in the place of an indwelling Christ, are deceiving their souls. It is time for us to use plain words, when they are abounding in obloquy, calumny, and all kinds of misrepresentations.

Keep one day of fasting* and prayer, in reference to the visit I recommended ; and let your faithful friends about Walls pray for your success. I have written also to Mr. Lewis, to take courage, and revisit those quarters. Trust in the ALMIGHTY ; nought can withstand the conquering blood of Jesus. Amen, amen, say so, O Lord ! Amen !

I glory in your schools. God prosper you ! I will get you spelling-books, catechisms, and any thing I can. O, I should be glad to be among you. Would God that I was again in my prime ! then I would be a Shetland preacher. I love the place and the people, because I have seen both.

I am,

My dear brother W.,

Yours affectionately,

A. CLARKE.

To the Editor of the Wesleyan Methodist Magazine.

By accounts just now received from Shetland, I find that the good work still goes on well in various places. Mr. Lewis has lately visited the islands of Yell and Unst, the most northern of the Zetland group ; where Mr. Hindson and Mr. Macintosh are now travelling. I shall take the liberty to give you a few extracts from his letter dated the 10th of April, 1827.

ADAM CLARKE.

FROM MR. LEWIS.

In the beginning of March I visited Yell, and found a happy change there from what I had witnessed when

* Though the Doctor had cautioned Mr. Wears against fasting, from his apparently delicate state of health ; yet, in this particular case, he recommends it, because special cases require special humiliation and addresses at the throne of grace.—EDITOR.

I first visited that island: the spirit of hearing seems to have fallen on both young and old. In the south end of the island, the congregations are always good. The young people come three or four miles, over dreary hills, to attend prayer-meetings. Mr. Hindson, at his evening family worship, throws open his doors, and has seldom less than thirty of his neighbours to join with him. To these he reads and expounds a chapter, sings a hymn, and then prays with them. These meetings have been greatly blessed to the people, who truly have sat in deep darkness. I was particularly struck with three old women and three old men who have felt the power of God's word at these meetings: these persons are from sixty to seventy years of age, and have, in the course of the last year, been truly converted to God. The evidence of most of these is very clear, the lives of all consistent with the precepts of the gospel. They spoke of their former life and former darkness with streaming eyes. I administered the Lord's Supper to thirty-seven; but several were prevented from attending by a fever that now prevails in some places, and others by deep snow.

In three districts of Unst, viz., Mouness, Norwick, and Houland, the people heard with great attention and interest; but there should be a preacher stationed there. This, I believe, would be productive of great good: the population of Unst is not less than 2700 souls. This island is the farthest northern possession of the British crown; and is, in many points of view, of great importance. The neighbouring Islands of Yell and Fetlar want more help. Had we more labourers in Shetland much greater good would be done.

The last Sabbath (April 1) I spent in the parish of Whiteness. I was brought by a boat to preach at Sandsting in the evening. I found here a very large congregation. The door is opening, and prejudice is dying away. Monday (2d) was a 'stormy day, but though I had three sounds to cross, I got to the Burra isle: here our congregations are good, and the Society prosperous. Could we furnish this deserving people with Sabbath-day preaching, I believe we should soon have a much more extensive work.

With all my good news, I have some tales of woe to tell. The late winter has been very severe : three weeks ago three young men from Yell were drowned when coming into the north entrance of this harbour. Their cries were heard from the shore, but before help could be afforded, they were swallowed up in the great deep! This day fortnight, a young man, going from Lerwick to Delting, perished on the hills!—And about the same time, two women perished on the hill between Tingwall and Whiteness. They were found before the vital spark had fled, and were carried into a cottage ; but one died on the way, and the other expired in a few minutes after she was brought to the house. But I have other deaths to record. On March 11, died Miss Jane Robinson, of Walls, in the full triumph of faith. She had been afflicted for some years : for eight days before she died, her sufferings were extreme ; but she bore all with fortitude and patience, and died as she lived, a saint indeed.

[When in the Shetland Islands, I visited this young lady several times, and was delighted with her strong excellent sense and deep piety. Her conversation showed a well-cultivated mind ; her spirit and manner were singularly amiable, and her acquaintance with the deep things of God of no ordinary cast. In these respects she had few superiors even in England itself.—A. C.]

A few days after Miss Robinson's death, died Robert Robertson, of Stove, in Walls. His was a truly happy death. For several days before he died his soul was so filled with the love of God, that he could do little but praise. His death was occasioned by the bad usage he received last summer, in Davis's Straits ; and this on account of his religion ! About the same time, a young woman of the name of Duncan, from Sandwick parish, died here in Lerwick. Her sufferings were great, but her happiness greater. She died in the full assurance of faith, gloriously anticipating that heaven into which she has entered. Also in Sandness, a few weeks ago, an aged widow died, bearing a noble testimony to the power of the grace of God. Thus we have lost four members of our society since I wrote last ; and all died happy, exceedingly happy in God. These deaths have done much

good : they are new things in these parts. I shall mention but one case more : we have in this town (Lerwick) a widow, whose husband was drowned this winter : she is left with four children ; the eldest but eight years of age. Her husband was one of the greatest persecutors we have had in Shetland. She has suffered much from him both by hard words and hard blows ; but she continued steadfast and faithful through all his cruel usage : now she is left in a state of great want and destitution : and although the good people here have made a collection for her, yet when that shall be expended, I cannot perceive any means of support for her and her orphan children. My time in Shetland is nearly terminated. I feel sorrowful when I think I shall so soon leave these islands, and that my departure will close my correspondence with Dr. Clarke. I shall ever feel deep interest in the prosperity of Shetland. Were I to be near you this ensuing year, I might help you to help this interesting people, and this glorious work. That God may direct the Conference to send a man here who will labour for them, and help you, is the sincere prayer of,

Rev. and very dear Doctor,

Yours most affectionately,

JOHN LEWIS.

FROM MR. HINDSON.

East Yell, March 7, 1827.

WHEN I was about to return to Yell, Mr. Lewis was taken very ill, and was quite unable to attend his appointments. On this account, I was obliged to remain in town another Sabbath, to supply his place. On Monday, Mr. Lowthian came in, and Mr. Lewis and he pressed me very earnestly to go to Dunrossness. The journey was a very inconvenient one for me, Dunrossness being at the southern extremity of the country. I spent nearly a fortnight there, preaching to immense congregations, and to large and blessed societies. What an amazing work has God wrought in that place ! A

work so extensive and so deep, and effected in so short a time, I never saw before. Old New-year's day I spent in Sandwick. It was a blessed day. The chapel was crowded, and the people, in singing the high praises of God, lifted up their voices like the sound of many waters. After the evening sermon, one young sinner came in, requesting to have his name enrolled among God's people, and to know what he must do to be saved.

On this tour I travelled upwards of a hundred miles, over such hills as you saw in Shetland; only they were now covered with snow and sleet. I preached very many times, and returned to Yell about the middle of January, encouraged with our prospects of usefulness.

We have not yet been able to do any thing towards our chapel, for this reason; the ground has been covered with snow all the winter, and continues so to the present. We have now deep snow, hard frost, and strong keen north wind. My plans relative to this concern have hitherto been disconcerted, to my great disappointment. If this weather continue much longer, the people will be so far behind with their own work, that, I fear, they will be unable to afford us much assistance. Mr. Lewis informs me, that you wish us to make arrangements for building a small dwelling-house with the chapel. This I am thankful for. It will be a considerable saving to the Connexion, and a great convenience to the preachers. Such an erection will not be expensive. We may have to leave the house we now occupy at a week's notice. A small habitation of our own, with "a table, a candle, and a stool," would be a great blessing; as it would be a quiet and sure resting place for the "men of God," when they are traversing the north part of this wilderness.

You wish to have some information relative to Unst. I have been there lately; and, in addition to what I before said, I have now to tell you, that we have a few scattered members there, but nothing like a regular establishment. We have, generally, good congregations, but no accommodation for Sunday preaching.

I have little hope of being successful in Unst, unless we can have a house, and one of us reside there;

and there is no favourable opening for that at present; and if there were, unless a preacher could be continued, it would perhaps, not be right to embrace it. We shall do what we can; peradventure God may open our way. Whalsea is apparently the more needful place, but in reality I suppose there is little difference. We have been a few times to Whalsea, and have had good congregations. We have formed a society lately in Lunna, and have good prospects there. Our work, upon the whole, is going on well. God does not permit us to labour in vain. I have lately added to the society about twelve persons, and more are making application for admittance. Many of the members are getting a clear evidence of their justification, and are growing in grace. We have established prayer-meetings, and they appear to be useful. May Almighty God carry on his own work! I believe he will; for this night we had persons who had come three, four, and even five miles, to the prayer-meeting. Last week I was around South and West-Yell, and good appears to have been done in every place. I often find this work to be too great for me. I want more learning, more wisdom, more grace. But I do not despair; I believe all these may be obtained; and, with God's help, I do and I will seek them. This is an "extraordinary work of God;" and if ever I lose a sense of this truth, I immediately wax feeble, and my faith is ready to fail. I have proved the truth of every word you say upon this subject in your "Letter to a Preacher," which I have read over many times. I stand in great need of, and will be very thankful for, your counsels and directions.

Brother Macintosh lost his way, the last time he came from Unst, upon the hills of North Yell, and wandered about till three o'clock in the morning. He might easily have perished. He and I labour together very agreeably, and I hope usefully.

FROM MR. HINDSON.

East-Yell, June 9, 1827.

SINCE I wrote to you last, I have been in Unst. An extract from my journal relative to that tour will perhaps not be unacceptable to you.

May 28th.—On Friday week, I left Gossaburgh for North-Yell and Unst. I walked that evening to Mid-Yell, and lodged with the hospitable family of Dr. Barclay. On Saturday morning I engaged three masons to work at the chapel, and afterwards travelled to Papil, North Yell, a distance of eight miles. I lodged with Mr. Gilbert Irvine. On Sunday morning I preached on the lee side of the parish kirk, to a serious congregation, from Ezek. xxxiii. 11. I published for preaching at Midbrake in the afternoon. When I reached the place, the largest cottage would not contain half the people who were assembled; and I was again obliged to take the open air. I stood under the walls of an old Romish chapel, and addressed a numerous congregation, seated upon the graves of their forefathers, from the parable of the sower. In this place I had before me some of the finest scenery Shetland can exhibit; consisting of high hills, some steep and craggy, others sloping and green; cultivated grounds, interspersed with small lakes, and studded with straw-roofed cottages or huts; broken, tremendous precipices; high, detached, perpendicular rocks; and the great Atlantic spread out as far as the eye could reach, furnishing a striking picture of the magnitude and grandeur of the works of God. I lodged with the family of Thomas Irvine, Esq., of Midbrake. On Monday I travelled to Unst, and preached in the evening at Houlnon. On Tuesday I preached again at Houlnon, and at Crosbester in the evening. On Wednesday morning I visited, exhorted, and prayed with some families, and a young woman came to me requesting to know what she must do to be saved. I found that she had been deeply awakened under our preaching, and she now wished to become a member of the society. I directed and encouraged her to believe in the Lord Jesus

Christ. I called upon the minister of the Establishment, Mr. Ingram, and after dinner, walked to Hammer, and lodged with Gilbert Spence, Esq. On Thursday morning I preached at Hammer with considerable enlargement. On my way towards the south, I called at Colvesdale, with an intention to preach; but the people were "at the hill," among the sheep. When I entered the house, the family were dining on potatoes; and I was glad to share with them. I then prayed with the people present, and set my face towards Mouness, where I arrived at seven o'clock. It was too late to collect a congregation that night. In the morning I preached to a serious congregation at eleven o'clock. After preaching, I set off for Yell. I walked two miles, and crossed the sound to Gutcher, where I engaged some joiners to do the wood-work of our chapel. I then walked over the hills to Dalsetter, (three miles,) where I intended to lodge; but when I came there, Mr. and Mrs. Hoseason were from home. It was now six in the evening, and I was without dinner or tea. I rested a little, and then took the hills again for Mid-Yell, where I arrived, hungry and weary, between eight and nine o'clock. On Saturday, I walked to the Harrow, and preached in the evening. On Sunday, I preached twice to good congregations, and then walked home, a distance of eight miles. Many at the Harrow appeared to feel under the word, and one man applied for admission into our society. I have no doubt that God will open a door there.

June 4th.—Last Sunday I spent in Burravoe. I preached twice to crowded congregations of attentive hearers, met the South-Yell classes, admitted three persons, and held a prayer-meeting in the evening. It was a blessed day. There were from 150 to 200 persons at the prayer-meeting. A great work is going on among this people. This day I have been among the workmen laying out the foundation of the chapel.

The building is going on briskly. Yesterday a vessel came from Lerwick with slates and lime. We are labouring among a noble people. Although they were in the midst of their spring labour, we have obtained from them free work to the amount of forty days: even

the children offer to assist. But, what is far better, the work of the Lord is going on here in a very blessed manner. Our class and prayer-meetings, and public preachings, are much owned of the Lord. There is a general concern among the people for the salvation of God, and souls are daily saved, and added to the church. Great is our rejoicing; "the mountains and vales break forth before us into singing, and all the trees of the field clap their hands." To God be all the praise. Not a hand, and scarcely a tongue, is lifted against us: the way is becoming clearer and clearer; in Unst, Fetlar, and Whalsea we have encouraging prospects.

TO MR. WEARS.

Eastcott, June 2, 1827.

My dear brother Wears,

Yours of the 21st of November I have received this morning; but you do not mention any of my letters to you. I have written once, if not twice, since I heard from you before. Mr. Lowthian, by my desire, has drawn among other sums, £2 for you to repair your lodging at Bay Hall, and restore your ruined old boat accommodation.

I also sent off Oct. 22nd, 50 Bibles, 100 Testaments, 1000 picked tracts, and 200 Conference catechisms, a proper portion of which you, of course, are to have. I have sent off also, about a fortnight ago, 40 new flannel petticoats, large and small, with many other articles of clothing; a whole suit and more, for J. Nicholson, the list of which I sent to Mr. Lewis.

Before that, I despatched two large bales of quilts, calicoes, &c., to a great amount; and I desire that wherever the preachers lodge, there shall be left, and preserved for their use, a pair of blankets, a pair of calico sheets, and a quilt, that they may not be obliged to sit up all night, or lie in their clothes among straw, &c. I wish all the preachers and their wives to be as comfortable as possible; and I am sure I have laboured incessantly to afford them all the help in my power.

You delight me with the account of your schools. The brethren must divide largely with you the books I have mentioned above. Lerwick is not the most necessitous place. Where the greatest want is, there let the greatest grace abound.

I wish to know whether any of our good women have lost husbands in the deaths in the late Greenland fishery. If there be, let me know them, their necessity, and the number of their children. The help I got, and sent to the five widows and twenty-two children, I hope has long since been received and applied.

The old woman left a noble testimony. I will send this to the present month's magazine. Work, my dear brother, while you have the light; preach Jesus and the blood of his cross, the necessity of the broken and contrite heart, salvation by faith, the witness of the Spirit, and redemption from all sin. Tell the people that while evil tempers remain, they cannot be cleansed from all unrighteousness. Teach them to be diligent in business, as well as fervent in spirit, serving the Lord. Show them the necessity of frugality and cleanliness in their persons, clothes, and habitations. I wish the Methodists in Shetland, not only to be patterns of piety, but also of frugality and cleanliness. In all the church militant, there is not a place in rank or file for a lazy, idle, nasty Christian. When I was a missionary in the Norman Isles, my wife not only preached up godliness, but also cleanliness, to the good women. One who neglected both her own person, her own house, and her own children, was affectionately catechised by my wife thus: "My dear sister G., why do you not pay more attention to your house? It is far from being clean; your children are neither clean in their clothes, nor in their heads." The poor woman replied, "I hate pride; away with care for the perishing body." "But," replied my wife, "do you not know that Mr. Wesley has said, 'Cleanliness is next to godliness;'" to which the good sister fervently answered, "Thank God, that is not in the Bible." I hope you will never meet with such dirty godliness in Shetland. I believe God is much with you; has blessed you, and will make you a blessing.

Never omit any opportunity of sending me good

news.* Remember, the clothing I send you are to divide with the most necessitous, whether they be Methodists or not. In this, let there be no respect of persons. God be with you, and bless and establish your work.

I am,
My dear brother Wears,
Yours affectionately,
ADAM CLARKE.

TO MR. WEARS.

Pinner, Middlesex, Aug. 6, 1827.

My dear brother Wears,

HAVING got the favour of a frank, I wish to send you also a few lines. I was taught to believe that you would this year remove. I was sorry to hear it, as there did not appear any probability that we could get any suitable person for Walls; but a letter just come from Conference states, that you are appointed for Walls this year. May God give you health for your important and noble work. Had you removed, you had my full concurrence to have gone to Lerwick; but next year may be the better time. I long to hear how your work has been going on, and whether you have visited T——? That parish in none of its divisions would I give up. There is work there; much work for Methodist preachers; and I would not be scared from the place by any persecution from the clergy. I wish also to hear something about Papa, Foula, Whalsea, &c. Increase, this year, has been, in Great Britain, 6127; Ireland, 89; Foreign Missions, 1777, total 7993.

I have dedicated my Shetland sermons, one to the inhabitants of Shetland, and the members of the Methodist societies, and the other to the gentry of Lerwick and vicinity. They have not come from press.

My dear Brother,
Yours affectionately,
A. CLARKE.

TO MR. WEARS.

My dear brother Wears,

It was only on account of your health that I gave my consent for your removal from Shetland. The conference thought proper to act otherwise, and I hope the reappointment is of God. Your letters are always welcome to me; they are bringers of good tidings. I want to hear more of Papa, &c. I wrote to you long ago not to abandon T—. There is a harvest there, that will probably never be cut down and housed, but by Methodist reapers.

Take courage, my dear brother. Beg of God that he may give you better health, that you may labour the more for him. Surely, in this also He will hear you. Prayer and faith do wonders, even in natural things. Rest assured, that there is no part of the surface of creation so dear to me as the Shetlands. They lie nearer my heart than my own house and garden, or any thing else I possess.

Wishing you the fulness of the blessing of the gospel of peace.

I am,

My dear Brother W.,

Yours affectionately,

ADAM CLARKE.

Pinner, Sept. 14, 1827.

FROM MR. WEARS.

Walls, Oct. 10, 1827.

WHALSEA has been visited by Mr. Hindson and Mr. Macintosh during the summer. In the island of Papa, where we had such a revival last winter, we still have large congregations and a steady Society. We

are much in want of a chapel. Our usual congregation fills the kirk ; and the Sunday-school is so large, that it cannot be conveniently held in any other place on the island. By the kindness of Mr. Thompson, we are at present favoured with the kirk for the use of the school ; but we cannot expect that this convenience will be permanent. The members of the Society have engaged to dig the stones out of the quarry ; and to render all the help in their power towards the building : all we want, therefore, is a little pecuniary aid ; and we believe that this will be afforded, when the case is known to you, and to our English friends.

During last spring I was twice on the sea, for the purpose of visiting the island of Foula ; but was as often hindered. We embraced, however, the first opportunity after the fishing season was over. The island is computed to be twenty-four miles distant from the mainland, and is not always accessible. We set off about nine o'clock in the evening. When we got out of the sound, the weather became so misty, that we could not see many yards before us ; and were obliged to return for the night. The next morning we sailed again. The island was still invisible, in consequence of the fog. We sailed a little beyond it ; and might have remained all the day upon the trackless deep, had we not heard the surges beating against the rocks, and thus have been directed in what course to steer. We spent nine days upon the island, and preached every day ; and nearly all the people came regularly to hear the word. A gracious influence accompanied its ministration ; several persons were awakened to a discovery of their danger as sinners ; and a few obtained peace with God, through faith in Jesus Christ. This is only the second visit that we have made to this island during twelve months ; yet ten persons are united together in society. If the weather will admit, I intend to visit them again before Christmas.

Our Schools continue to prosper. In Walls we have one hundred and sixty scholars ; in Sandness, ninety ; in Papa, seventy ; in the three schools in this circuit, three hundred and twenty. This is a great number, considering the scattered population from which they are col-

lected. Many of the children travel from one to five miles to the school, and cases of absence are comparatively rare; but the best of all is, that many of the children are converted to God. We have never yet had an adequate supply of books. We are much in want of spelling-books, Catechisms, and reward books. A bell for each school would also be exceedingly useful. I have no doubt, but that we should have additional help from our English friends, if they knew our situation. The people of Shetland are generally a poor, but very interesting people; and, in regard to spiritual things, perhaps there is not a people upon the earth for whom the God of all grace is doing greater things.

We are greatly in want of a chapel at Sand,—a populous place in the eastern part of this circuit. We have already a society there; our prospect is very encouraging; and our circumstances are very pressing. While I was preaching there on a Sabbath evening lately, in the house of a person of the Independent denomination, the people thronged the passages and staircase. At two different times during the sermon, the power of God was so remarkably felt, that many of the people sobbed and cried aloud. After the preaching, we prayed for those in distress, and two or three obtained the blessing of pardon and peace. On the following Thursday evening Mr. Mortimer and I were there together. In the prayer-meeting after the sermon, about twenty were in deep distress on account of their sins, and cried to the Lord for mercy. On the next morning we went to J. Scott, Esq., and requested of him a piece of ground to build a chapel upon. This he most cheerfully and liberally granted. We are preparing to build, and have obtained the sanction of the preachers. A chapel with a thatched roof will cost about twenty pounds; and with slate about thirty. The neighbourhood is populous, and convenient for the people to come in boats from different parts of the parish, and even from some adjoining parishes.

FROM MR. HINDSON.

Lerwick, Oct. 17, 1827.

THE chapel at Yell is to be opened next Sunday; and most of the materials for the preachers' house are on the spot. The chapel is the best we have in Shetland, except that in Lerwick; and cheaper, in proportion, than most of them. It is neither too large, nor too good. It will be half filled with members of the society, and well filled with hearers. It stands among a noble people, somewhat like the ancient Bereans. Every thing is promising in Yell. I have not yet made up the accounts; but I suppose that, before the house and chapel will be finished, we shall have expended from £140 to £150. Building is expensive in Shetland, where every thing must be transported by water; and the wonder is, not that we should have expended so much, but that the building should be erected at all. I have had no less than three cargoes of materials for Yell.

I have only been two Sabbaths in this circuit. On every side our work is prospering, and God is saving sinners. Before I came to this place, I visited Unst, and had the honour of forming the most northern society in the world. I left about one hundred members of society in the North Isles. Under the last sermon I preached in Yell, the people wept so loud, that my voice could scarcely be heard. I felt regret at parting with them; they were so ready for every good work, so affectionate and obedient.

FROM MR. MACINTOSH.

*Gossaburgh, East-Yell,
Oct. 31, 1827.*

My chief design in writing at present is, to give you some account of the opening of our chapel, which took

place on the 20th of this month. It is eighteen feet by thirty-four, in the inside. It is a good building, but too strait for us. I had much to do during the week which preceded the opening, in getting the windows and skylights finished, a way cleared for the entrance, and planks laid for the sittings. By this you will learn that it is not yet finished, though we are worshipping under its roof. There is nothing yet done in the inside. The furnishing of it with sittings, &c., must depend upon the liberality of those whom God has blessed with hearts and means to help us. The money which was appropriated to the work has been all expended; and how much more, Mr. Hindson will probably inform you. I can confidently affirm that great care has been taken in laying it out; and that every thing has been done on the most economical plan. The dwelling-house is yet to be built; and this, with the fitting up of the chapel, must be abandoned till the storms of winter are blown over; but we hope that, early in the spring, the work will be resumed.

On the 19th instant, Mr. Mortimer arrived here, after having visited the south and west of Shetland, accompanied by Mr. Wears. In the evening the people assembled in our room for reading the Scriptures and prayer. This is our regular practice every night, except when we are meeting classes, or are both from home. A very gracious influence was felt; and the fire broke out in flames of joy, and praise, and love. Four or five professed to be saved from all sin, and all seemed to partake of the heavenly manna. On the Sunday morning, the chapel was well filled by ten o'clock. The weather was unfavourable, and kept many away; yet so great was the press, that one could with difficulty move in the chapel. Mr. Wears commenced the service; an awful solemnity seemed to pervade every mind, and many felt very powerfully under the word. During the interval between the preachings, some of the society held a prayer-meeting. Mr. Mortimer preached at half-past one; after which a society-meeting was held. Here many who had been long in bondage entered into liberty, and thanksgivings to God and to the

Lamb were heard in every quarter. We had preaching again in the evening. I have no doubt but that many will bless God in eternity, for the spiritual benefit which they this day received in the chapel at Yell. The collection amounted to 1*l.* 12*s.* This may seem to be a small sum; but I have no doubt, that, like the widow's two mites, it was acceptable to the Lord. Many of our people may with truth adopt the language of St. Peter: "Silver and gold have I none; but such as I have, give I unto thee." Most of them have some stones in the building.

On the Monday we crossed the sound to Fetlar. Messrs. Wears and Mortimer were sick, the sea being very rough. We held a meeting the same evening; when many were broken down under a sense of their sin, and began to cry for mercy. We had preaching on the next day; five persons joined the society, and many more, who are powerfully awakened, are expected to join us when we return. About one o'clock we crossed the sound for Unst, leaving Mr. Mortimer to remain a day longer in Fetlar. I visited Unness and Norwich, and Mr. Wears stopped at Mid-Yell. The seed is taking root in all these places, and I hope will soon yield a plentiful harvest. On the last Lord's day I preached at West-Sandwich; and Mr. Mortimer in the chapel at Yell, which was crowded, as it had been at the opening. There is a general concern manifested all around us for salvation. So many attend our evening meetings, that the room is filled. Last night there was a wonderful work among the people, and seven were added to the society. Soon after six o'clock the people began to assemble. We held a prayer-meeting, and then met one of the classes. Six persons were in great distress of soul. We wrestled with God in prayer on their behalf, till they were all set at liberty, and could rejoice in the divine favour. Halleluia!

TO MR. WEARS.

London, Nov. 25, 1827.

My dear Brother Wears,

I HAVE just received yours of the 10th of October, and thank God on your behalf, that your health continues tolerable, your zeal unabated, and your work prosperous. I note all your requests, but have little, very little time to write.

1. You want a chapel at Papa Stour. You shall have one if God spare me. Mr. R. Scott, to whom I have written, and from whom I have just received an answer, will give me £10 for that chapel. I have begged £10, the whole £20; and you say it will be done for £18. Have it a good place, and if absolutely necessary, I will beg £5 more. I have promised that this chapel shall be called Harriet Chapel, at the request of a family from which I have received much help for Shetland. Build this chapel when you will, the cash is provided for it, and remember, that it be called Harriet Chapel, Papa Stour.

2. Is the Twall and Scalloway chapel the same? Since Mr. Scott has given you ground, God bless him for it! We must have a chapel at Scalloway. Of Mr. R. Scott, we shall have £10 for this, and "a begging I will go"* for the rest.

3. If I am spared, I'll get you one at Sand. But I think your hands will be full enough with Papa Stour,

* In a meeting of the Missionary Committee in London, the treasurer was pressed for money—had none—and had already drawn on the credit of the connexion. The late Mr. Bulmer, who had little of despondency in his composition, was dispirited and refused to proceed any further, exclaiming, "What are we to do? You perceive, so and so, and so and so." Dr. Clarke sprang from his seat, responding, "What are we to do!" Walking back and forward on the floor, as if trudging at the work, and repeating in a singing tone, "And a begging we will go—and a begging we will go," &c. The comic manner in which it was done, excited the laugh, and put all into spirits again.—EDITOR.

and Scalloway. In both these places I long for chapels. •

4. I will strive to get you a supply of school-books as soon as I can. As I am a governor of the British and Foreign Bible Society, on my application, they have granted me a hundred Bibles, and two hundred Testaments. These must be divided among the most necessitous. You shall have your proportion for Walls, Sandness, and Papa Stour. They are packed up with the books from the Conference Office.

Now, my dear fellow, are you not satisfied and thankful to God? You must tell the Papa Stour people that they have an ardent friend in A. C., though he never saw any of them. And should I ever see Shetland again, I will endeavour to visit Papa Stour. I am glad you have been at Foula, and I shall greatly rejoice to have a Methodist chapel there; and when you find this practicable, I am sure your steady friend, J. Scott, Esq., of Melby, will grant you land; let me know, and I will move all I have in heaven and earth to meet the expense. It seems as if God were sparing my life only for the sake of the people of Shetland. The love of them burns in my heart with a clear and steady flame.

By the dedication of my Shetland sermons, I have done all the honour I could to those noble islanders. As I have to write to the other brethren, I must conclude. Love to sister W., and all the friends at Walls, &c.

Yours very affectionately,
A. CLARKE.

TO MR. HINDSON.

Stoke Newington,
Nov. 26, 1827.

My dear brother Hindson,

I FEEL thankful for your letter. It is good news from a strange land. Every thing convinces me that your removal from the North Isles was totally wrong. Some enemy did this. I know well, that while you live

in the Spirit and will of God, you will be a blessing any where; but the North Isles was your place for at least another year. I have a longing desire to know whether you have sped in getting a little ground for a chapel at Dunrossness. May the Lord put it into the hearts of those who can grant it to do so! I wish also a chapel in the ultima Thule (Foula). As our friend, Mr. J. Scott, is the proprietor of that Island, I judge there will be no difficulty in getting a little ground to build on. But I wish the church built before I attempt to build the chapel. All of you should take a turn to that island, and, if God bless your word, form a society. As you have had the honour of forming the northernmost Methodist society in the world! I wish you to have the honour of forming one in the Island of Foula, the ultima Thule of the ancients,—what was thus supposed to be the utmost land on the face of the globe. This will be a glorious achievement; and who knows but God may honour me, by employing me to lay the first stone of a chapel there! This is among *possible* things. Mr. Wesley used to say, “I scarcely ever went to a place that I did not visit a second time.” This may be the case with me in reference to Shetland. I am scheming to get a number of friends to join me in a Steam Packet, if the cost will not be beyond the depth of all our pockets. What a sight it would be to see us come smoking up Bressay Bay! Well, you need not say much about it. But by some means or other, if God spare life and health, I hope once more to see Shetland, and visit all its important isles. If I be removed, God, I hope, will raise up for you another helper. One more affectionately attached to those islands, I neither pray for, nor expect, my whole soul is in them.

I had no expectation of the £40 you mention. I thought that the ten pounds which Mr. Lewis mentioned in two or three letters, was the whole that was wanted to complete the North Mavin and Yell chapels. You will see what I have written to Mr. Lewis on this subject; and you will find by my letters to him and Mr. Wears, that I have got money to build a chapel in the Burra Isle, and one in Papa Stour! For this, I thank God and take courage. Live close to God, keep up a

constant sense of his presence, see that the witness of his Spirit in your soul is ever strong and clear. When you read my Shetland sermon on "The Sum and Substance of St. Paul's Preaching," you will not need strong exhortations to go on to perfection; and I think you will preach that doctrine more fervently than ever. Guard and explain it well, and a quickening power will attend it wherever you go. Some how, I think that sermon to be the best defence and explanation of Christian perfection, we have yet had. May God bless it to them that read it! I hope those sermons will be no discredit to Methodism in Shetland. Give my love to every one that inquires after me. I shall send the widow Laurenceson a little money. Tell Mr. Lewis, that my son has taken a vast deal of pains about the prize money; and the different officers in the war office, &c., have aided him, but as yet, they have not been able to find any record of such prize money. John is going to Greenwich hospital to try there.

Wishing you every blessing, and giving you thanks for the minerals you have sent,

I am,

Yours affectionately,

A. CLARKE.

TO MR. MACINTOSH.

*Eastcott, near Pinner, -
Nov. 28, 1827.*

My dear brother,

It gave me no small pleasure to receive this morning your letter of the 31st of October, giving an account of your opening of the Yell chapel; and the general prosperity of the work. God blessed the word of his grace, and where the whole truth of his gospel is preached, signs and wonders shall be wrought in the name of the Lord Jesus. You will find that I have written largely to Messrs. Lewis, Hindson, Wears, and Mortimer; a letter to each, on the 25th and 26th; which, I hope, will

be duly received ; and in those letters there is much that I wish you all to know ; and as I have no time to spare, I wish you if possible to see those letters. I must own, I was greatly surprised to find, that after all was granted, (more than was at first specified,) there should be a demand for £40 for the timber of these chapels. Where I shall be able to raise this superadded sum, unless I sell my books, I am sure I do not know. I have been in Lancashire and Cheshire, among my own particular friends, who have always stood by me in a dead lift, and I have got money to build a chapel at the Burra Isle, £15 ; and £10, and Mr. R. Scott's £10, to build one in Papa Stour. Thus, £20 are provided for the Papa Stour, or, as it is to be called, Harriet Chapel ; and the preachers say £18 will be enough ; and £25 for the chapel at the Burra Isle, which is to be called Irlam Chapel ; and they have told me that £15 will do for this. But I have been often deceived by these calculations. The names Harriet and Irlam are requested by the persons who gave me the money. Indeed, £10 of the above was properly my own, as it was appointed to me for my travelling expenses, in going several hundred miles, to open chapels ; but as I refused to take this sum, then they said, " You must take it for your Shetlands," to which I gladly assented.

As to the Yorkshire people giving me money, if I give them a hint, as brother Mortimer says, I doubt that : I have given them twenty hints ; and they have sent me next to nothing. It is my own particular friends who have helped me with Shetland, all the way through. May God bless and reward them !

You will have great need to use all manner of prudence and caution with your young converts. They will require much guiding and much strengthening— " line upon line, precept upon precept, here a little, and there a little. Those also, who profess to have got their hearts cleansed, will need your utmost care. It takes much to establish those who have ventured to claim the fulness of the blessing of the gospel. My sermon now sent, on " The Sum and Substance of St. Paul's Preaching," will show you, not only the attainableness of the blessing, but also the reasonableness of the doctrine :

and the grand criterion for those to judge of their state, who profess to be saved from all sin, is a total absence of all evil tempers and desires, and a continual presence of God. While they feel this, they are safe. If they feel no evil tempers, and a presence of that love that worketh no ill to his neighbour, and a readiness to obey God even unto death, then the love of God is perfected in them. Let them avoid all arguing with gainsayers and Christless Christians, lest the innocent fervour of their heart should lead them into intemperance of feeling and speech. The evil seed which God has cast out, Satan has got in his hand, and stands ever ready to sow it in again, when he can take advantage of an unguarded moment. Let them watch, pray, keep humble, and be constantly employed either in the work of God, or their necessary labour.

All remarkable cases which you meet with, let me know them; and send me nothing but facts. I have wished to have good Shetland news for every magazine, because, by this the interest is kept up, and our friends are greatly pleased. Go on—look forward—look inward—look upward. God be with you! My love to the preachers, and to all the people of God. While God spares me, I will labour and pray for you.

Yours, my dear brother,
ADAM CLARKE.

TO MR. HINDSON.

Heydon Hall, Pinner, Middlesex.
Feb. 8, 1828.

My dear brother Hindson,

THIS morning I received yours of the 16th ult. I rejoice exceedingly at the news it contains, and especially at the grant of land in the Ness. When I read this, the tears came to my eyes, and I thanked God aloud. Get a proper tenure of the land, and let it be a bona fide transaction; the land without condition, made over for ever, and not encumbered with the vile clause, "if it

cease to be a place of worship, the whole to revert to the original owner of the ground, and his heirs," &c. Now, we may cease to occupy a chapel, by removing to another place in the same district, and the worth of the old chapel go towards building the new one. You understand me. Draw for the £40 for the timber you mention, as soon as you please—the draft shall be immediately honoured. I have already obtained and deposited that sum with Mr. R. Smith, who is the treasurer for the Shetland chapels. I have also got the money for Irlam chapel, Burra Isle, and for Harriet chapel in Papa Stour. These moneys are all now in the hand of Mr. Smith. Finish Yell chapel by all means; and in the name of the Holy Trinity begin that at Dunrossness, for which Mr. Bruce has granted the ground. I have no doubt of being able to pay for the shell. Let it be large enough; and I think there should be a small house for the preacher there also. Work while you may, my work seems nearly done; yet I would be glad to keep out of heaven a little longer, for the sake of Shetland. I will, if God give health, and clear my way, see you yet in your Islands. You must not give your own money; if you can lend a little on a pinch, when you do it in a case that is already allowed, it may be well. I say again, go on with the Yell buildings immediately—you need break none of your engagements. I wish I could obtain a complete map of the Shetlands. You mention several places which I know not; almost all the maps tell nothing but a little of the coast. I have many maps—those of Dr. Edmonstone and Flibbert, and the large chart of Captains Pearson and Ross, but they give few notices of the inhabited parts of the different Islands. Is there no particular map belonging to any of the gentlemen in the islands, which you might be permitted to copy? Did ever the Shetland sermons arrive? I have not heard one word about them. With several, I wrote letters to different gentlemen, but whether received or not, I cannot tell. God has made them a blessing in England. The whole edition of both the sermons was done in about a fortnight! And by the clergy here, that on Divine Revelation has been spoken of in high terms. I sent them by John Adie. A few

days ago I received a letter from Clementina Adie. I should be glad if you could see them, and tell Clemmy, that if I come, I will bring her something; if not, I will send it. Give my love to every body. I am glad to find you in Weasdale, and to hear that you were going to Tingwall and Scalloway. I have long had my heart on those places. I have answered Mr. Lewis's letter, which I had a few days since. Love to the brethren.

I am,

My dear brother,

Yours affectionately,

ADAM CLARKE.

FROM J. C. HINDSON.

Lerwick, April 2, 1828.

YOUR letter of February 8th found me in Dunrossness, twenty-four miles from Lerwick. It came very opportunely; for I was nearly worn out by travelling, preaching, &c., and it gave a fresh impulse to my mind, and inspired me with new vigour. As soon as I reached Lerwick, I entered into a correspondence concerning the chapel-ground in Dunrossness, and was favoured with a very friendly letter directing me to fix on the spot of ground, and get an agreement drawn up.

On the sabbath after my return from Dunrossness, I preached the Sunday-school anniversary sermon, and made a collection. On the Thursday after, I left Lerwick for the North isles, and spent the sabbath in Lun-nasting. God has wrought a good work here. When I left Yell, there were only about ten persons in society; now, there are above seventy. While I remained, I preached once or twice every day, met classes, held prayer-meetings, &c, and added six to the society. The first night I was in East-Yell, we were favoured with an uncommon season of refreshing from the presence of the Lord. I could have cheerfully continued all night in praise and prayer; only I had to travel the next day. I visited Unst, and almost every part of Yell; and in every place the work prospers. In East-Yell, the whole

body of the inhabitants are in society ; parents, children, and grand-children, all meeting in one class. Like the primitive Christians, they are constantly praising God, and great grace is upon them all. While I was here, Maron Scollay, one of the first Methodists in Yell, was taken to a better world, aged upwards of eighty years. About two years ago, I admitted her into the society, and she was soon brought to a knowledge of the truth. She was industrious in her habits, very punctual in her attendance on the means of grace, and clear and scriptural in her Christian experience. For some time past, the brethren say, she has been ripening for glory ; and the last time she was at her class, while telling what the Lord had done for her, a young woman was brought into the liberty of God's children. When I saw her, she knew me, and was just able to articulate. She called me several times by my name, and told me Christ was hers, and she was going to heaven. Mr. Mortimer visited her twice after this, and found her happy in the Lord. She died March 21st. On Sunday I preached in the chapel in the morning and met the society ; and in the evening at Gossaburgh, I preached a sermon on the death of Maron. On our way to Lerwick, brother Mortimer and I visited Lunnasting, Nesting, and Wresdale ; and souls were brought to God at every place. We have added hundreds this winter, and the work is still going on.

At our quarterly meeting the last week, the Lord visited us in a very gracious manner. We were never so much before one in judgment and affection. Our house was a Bethel all the week. I believe our great Master has commissioned us all afresh, to go forth in his name. We are looking for still greater things.

FROM A. MACINTOSH.

*Gossaburgh, East-Yell,
April 8, 1828.*

AFTER having been from home more than seven weeks, I am once more favoured with a seat in our own hired

house ; surrounded with many real friends, who love us as their own souls, and are striving to make progress in the way to heaven. Brother Mortimer is now on a tour accompanied by Mr. Wears ; and the circuit they have proposed to take, cannot be accomplished in less than four weeks : for they intend to visit Foula and the Fair Isle. The former is not less than twenty-four miles from the western extremity of the mainland ; and the latter is situated, perhaps, a little more than the same distance from the western extremity of the mainland. The passage to these places is not often good, so that the time when they will return will depend upon the weather. Before brother Mortimer went away, he received some money, Bibles, Hymn-books, and other articles from the south, for the benefit of our cause in Shetland ; the reception of which he would have acknowledged, had time permitted ; but as it did not, I hope you and the donors will excuse me in attempting to supply this lack of duty in his absence.

As I wrote to you so recently, it is not necessary for me to say much respecting this circuit. The ark of the Lord is still going forward, and Satan's kingdom is giving way on every hand. In every cottage of this neighbourhood, the praises of Immanuel resound morning and evening. With the exception of one or two, all the people are Methodists. A house of God is now much wanted in Lunnasting. I believe we have not less than seventy members there ; and the number increases every time we visit them. I am truly glad to learn that you have resolved on visiting Shetland once more. We will not fail to pray that you may have a safe and comfortable passage : and doubt not but that He who has the wind and sea under his control will make your way clear. We indulge a hope that you will visit the North Isles at this time. My mind has been much exercised in reference to our schools. I am anxious to improve them to the utmost ; for the instruction of the young in the fundamental doctrines of Christianity must be deemed of great importance. Many of our scholars are becoming wise unto salvation, through faith in Jesus Christ. I am thankful you have given an order to proceed with the building here. I shall endeavour to lose

no time in getting it forward, as soon as the storms of winter are past. Before the summer is ended, we hope to "bring forth the head-stone thereof."

FROM W. WEARS.

Bay Hall, Walls,
April 7, 1828.

DURING the last quarter, prosperity has attended us in most parts of Shetland. Souls have been added to us and to the Lord. In this circuit alone, we have joined about fifty persons to the society; and have formed several new classes and a few new societies. Our schools are still prospering. Two new ones have been established, containing seventy scholars. The children in the other schools are remarkably steady, and continue to give great satisfaction. They not only make advancement in scriptural knowledge, but several have become partakers of the saving grace of God.

I have lately been through Delting and the North Isles. The school at Grobesness still continues to prosper. At Voe, where Dr. Adie now resides, I spent a sabbath, preaching to crowded congregations, and publicly examined the school commenced by the members of his family. The children repeated their catechisms, scripture tickets, cards, &c., in such a manner as did great credit to their teachers, and excited great interest among the people. Prospects of usefulness among both the young and the old in this neighbourhood, are very promising. The word preached appeared not to be without effect. I attempted to form a society, and received the names of fifteen persons; and in a subsequent visit I received the names of four more. There is no school in the neighbourhood but our Sunday-school, which contains now above sixty children.

In the North Isles the Lord has been remarkably owning the labours of his servants. In Yell, scores of precious souls have lately been brought to a sense of their guilt and danger, and are now rejoicing in the

liberty of God's children. It is the less necessary that I should be particular here, as you will receive information from that circuit, otherwise I could fill a sheet with the good things I saw and felt. On my return, I spent two days in the parish of Lunnasting. Here the word of the Lord has free course and is glorified. I received the names of twenty-seven persons, as candidates for membership with us; and six weeks before, Mr. Mortimer received about the same number. It might naturally be anticipated that where we have such an increase we should find many unsteady characters, that would soon leave us, or that we should have occasion to expel; but it is pleasing to remark how few instances of this kind, comparatively, occur.

I am now coming to the close of my labours in Shetland; and I can say I feel an increasing love to this people the longer I am with them. There are now upwards of one thousand souls in our societies, and many of them rejoice in a salvation they never experienced before. Here is a great work effected in a few years, and our prospects never were brighter than they are at present.

The stones for Harriet chapel in Papa Stour are mostly dug out of the quarry, but nothing is done to the walls. As several of the men are now gone to Greenland, Mr. Lewis thinks we had better defer building till another season. I entertain the same opinion, and the more so, as Mr. Thompson, the minister, is going away, and his successor is not expected before November: so that we shall have the use of the church during that period. It would certainly be desirable to have the chapel finished; but it would increase the expense to employ men to build. The ground on which it is to stand is the property of A. Gifford, Esq., and Sir A. Nicholson. It is hereditary property with A. Gifford, Esq., and he therefore cannot give it away; but he is perfectly willing to do this, as far as the law will allow. Mr. Mortimer has spent about a week in Foula. I was three days with him, and about twelve persons joined the society. The people in this island had not been visited by the parish minister last year; and on account of his removal, they are not likely to have a visit this

year. John Scott, Esq., of Melby, freely offers a piece of ground for a chapel, whenever it may suit us to build. Mr. Mortimer and I are waiting in this town for a passage to the Fair Isle. Mr. Lewis has taken a journey through the North isles.

TO MR. LEWIS.

Bristol, April 24, 1828.

My dear Lewis,

AFTER preaching for their schools here, I am laid up with a rheumatic fever, and confined to my bed-room. You may now well ask, what is become of the hope of the Shetland visit? To this question, all I can say is, From the beginning, my resolution was, I will, by the grace of God, revisit Shetland, if he open my way, and give me health for the journey. Here I yet stand, and though he has weakened my strength in the way, yet, strange to say, strongly hoping that I shall be able to see you some time in June: if I fail, it will be because God has not seen proper to grant me health. I am already in agreement for a sloop, at £50 per month; she is a noble sailer, sails from Whitby, and the captain accustomed to the navigation, and a friend to our Shetland work; so I hope we may lift up our heads with joy.

* * * * *

When I come, I shall hope to finish every thing about the chapels. Begin Dunrossness; go on with Irlam and Harriet chapels—finish North-Mavin, and I will see about Sand, and Twall, and Skeld.

Yours,

A. CLARKE.

No. IX.

DR. CLARKE'S SECOND VISIT TO THE ZETLAND ISLES.

HAVING been convinced of the utility and necessity of again visiting the Zetland Isles; and having, by the good providence of God, accomplished that purpose, it may be expected that I should add, to what has been advanced on the Zetland Isles, an extract from my journal on that occasion. That extract follows:—

London, Saturday, June 14th, 1828. Came on board the steam-packet, the Prince Frederick, at Custom House Stairs, at half-past six A.M., and got under way at fifteen minutes past seven. Fine day—wind E.N.E. May God grant us a safe passage!

Weather clear—wind a-head all day—crew civil—passengers respectful—ship 400 tons, having two engines of 100 horse power each. No particular occurrence throughout the day. Though in a bad state of health, squeamishness excepted, I grew better. This I had for some time hoped for, from a sea voyage; and this voyage I have undertaken again to Shetland, to help the church of God in these islands.

Sunday, June 15th. Fair weather—wind still a-head—but our steamer makes good way. At one o'clock I asked permission from the captain, for Mr. Loutit (who accompanies us on this voyage) to preach to the passengers and sailors, which he cheerfully granted. The very large cabin was well filled; and we had a good sermon from John iii. 5, “Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.” All were deeply attentive; and several were much affected.

We set foot on the pier at Hull, having been thirty-three hours and a half from the Tower of London, to the quay at Hull; distance 270 miles. Though in delicate health, and squeamish all the way, yet I seemed to improve in my general health; and, though often exposed to the fresh breeze, which I could not have stood on the land, I feel as if I were improving.

We are to set off, please God, at half-past seven to-morrow morning, for Scarborough, and hope to reach Whitby to-morrow evening, where we are to take up the *Henry*, about seventy tons, Captain Greenwood, which I have hired to take myself and companions to the Shetland Isles, and to be entirely at our order to proceed whither we please, paying £50 per month, finding our own beds and provisions. May God shine upon this expedition, grant us health and favour, make us useful, and bring us back in safety!

Monday, June 16th. We left Hull at seven this morning, and through a great variety of roads, and some of them the worst I have ever travelled, we got to Whitby at about a quarter past eight, P.M. We find the *Henry* ready for sea, and hear that she is excellent in every respect. The wind not quite fair.

Tuesday, June 17th. Went on board of the *Henry*, a fine little smack, about seventy tons, fitted out in the most judicious manner, with every convenience that can be expected in such a vessel. Beds, feathers, blankets, sheets, counterpanes—tables, seats—two cabins, one containing the dining-room, which will seat ten or twelve persons. We want nothing but a fine wind. It is now in the east, with rain and thunder.

Wednesday, June 18th. All our companions being arrived, Messrs. Loutit, Campion, Read, Everett, Smith, in all seven, my son Theo. included. We this morning warped out of Whitby, being towed out by three boats. At half-past nine we bore away, but with a very light and evidently uncertain wind. We gained but little all the day, and could ill wear off from the coast. There was a heavy swell from the east, which caused a universal sickness in the ship's company; the ship being almost under no way. All the night the wind foul—much rain; so that in the whole night we did not gain more than five or six knots. Nothing worthy of notice the whole day.

Thursday, June 19th. Excessively wet. The rain was very heavy, and fell through the deck, &c., on all our beds, clothes, packages. Cleared up about ten, and had an observation, lat. $55^{\circ} 33'$ N., about seventy miles on our direct course to Shetland. Light wind for

some hours—in the evening freshened to six knots per hour.

Friday, June 20th. Fine breeze all night at S.W., by which we ran regularly nine knots per hour, and still continues: most of our companions well, and in good spirits. Took an observation lat. $57^{\circ} 58'$: thus, it appears, that we have ran in twenty-four hours 150 miles. We hope to reach Bressay-bay to-morrow. Hitherto, all has been well and prosperous—a poor solitary land bird, probably a yellow-hammer, came to our ship, sufficiently weary; but being afraid to perch, kept on to sea, flying with the wind. I fear it will not be able to reach the Scottish coast, from which it is many leagues distant.

I saw only one sail all the after-part of this day, a brig, as we supposed, bound for Archangel. Supposing her to be from Whitby, we put out a signal, of which she took no notice, but proceeded straight on her course. The sun set finely—clear weather—light breezes—average way six knots. Passed by a beautiful Soland-goose, lying asleep upon the water.

Saturday, June 21. Three o'clock A.M. Saw the sun rising—no night before. Still no land in sight. I see a few Dutch bussas standing the same course with ourselves, evidently bound for the Shetland fishery. Several birds now about show that land is at no great distance.

A thick haze is now universal, and we are afraid of falling into shoals, or upon rocks; and the captain talks of lying-to. A distant horn is now heard, and I have directed two of my companions to fire a few rounds from their fowling pieces. The horn is again heard, and fresh discharges made. We are all in considerable anxiety, not knowing where we are,—but we commend our case to God, in prayer. Our way, six knots.

Half-past six, A.M. Our fears have prevailed, and we have struck sail, hoping for clear weather, that we may see how to proceed. None aboard seem to be sufficiently acquainted with these seas. If knowledge is power, ignorance is weakness.

Having offered half-a-crown to the first who should discover land; the cook, about five minutes before twelve

cried out from the topmast head, Land! which turns out to be Sumburgh-head, in Shetland. So that it appears we have scarcely lost a foot of our true course, since we left Whitby—a finer land-fall has seldom been seen. This has spread cheerfulness over every face, and joy through every heart.

Many of the Dutch bussas are now a-head; a fishing-boat is come alongside, from which we have taken a pilot aboard. Our voyage now became pleasant—the sun began to break through the clouds—the land from Sumburgh-head along Dunrossness opened beautifully to our view; and all along the coast afforded several beautiful landscapes as far as hill, dale, rock, precipice, with here and there cultivated patches of ground, of a verdure far beyond anything I have ever seen before in these latitudes, were concerned.

The Bard of the island of Bressay opened not only with beauty, but with majesty, of which, in its various *phases*, Mr. Everett took sketches—while some of the rest of our gentlemen amused themselves in shooting different kinds of sea-birds. We were boarded by the officers of the cutter in Bressay harbour, who behaved with great politeness, and offered to take me ashore in their own boat. No search was made; nor any of our packages examined, or even looked at. At last, at about fifty minutes after six, P.M., we set foot on shore in Lerwick, having completed our voyage from lat. 54°. 30'. to do. 60°. 30'.—in eighty-one hours.

Here I have been received with the greatest affection and politeness, by all classes; and was glad once more to set my foot on this hospitable coast. Now I may rest for a few hours, but another kind of labour will soon commence.

My companions choose to lodge on board; I and my son lodge on shore. At all times, I can freely say, one thousand leagues of sea for an acre of dry land.

● Sunday, June 22nd. Had a *little* good sleep—however, through mercy, much refreshed. Preached in the chapel at ten o'clock—a large and very attentive congregation. Mr. Loutit preached at two, and Mr. Everett at six; chapel crowded both times. There is a blessed spiritual feeling among the people: and great good has

already been done. On examination of the different societies, I find there are, in Lerwick circuit, 420 ; Walls, 455 ; Northmavine, 155 ; Yell, 250 ; with others in the Fair Isle, Foula, &c., to the amount of 200 more, considered to be on trial. In all 1240.

Monday, June 23rd. Sailed to-day to the Noss Island, and on the passage had a fine view of the Bard of Bressay, already mentioned. This is a stupendous bold headland ; full of terrific scenery. We landed on the beautiful Island of Noss, and were most hospitably entertained by the only inhabitant of property, Mr. Sinclair, who rents the whole at £65 annual rent, from William Monat, Esq. We had fine hung beef, tongue, and some roast beef, which we had brought from our own ship ; and were furnished with bannock, potatoes, large platefulls of fried eggs, and an immense bowl of curds and cream. A more delicious and nutritive meal, I had not lately received.

After dinner we took boat, and passed the narrow frith which separates this islet from the Island of Bressay. Mr. Sinclair insisted on my having one of his poney, which he sent over with us in the boat, and his farmer to bring it back. On this nice little beast, I took a ride now and then, and having walked over the island, found our own boat waiting for us, on the other side, in the sound, which separates Bressay from Lerwick. The wind was very rough both by sea, and on the high lands.

Tuesday, June 24th. Visited some sick persons in company with Mr. Everett. Baptized a child—*more Ecclesiæ Anglicanæ*, and spent much of the day in distributing articles of clothing among the poor. Several of these articles were sent from ——. Poverty is in rule in these islands ; and abject poverty not infrequent. In every case, what was given was received with gratitude.

With the simple manners, open, unsuspecting countenances, and frankness of these islanders, I am more and more pleased. Here God is performing a great work : one of the greatest I have ever seen—and it is only in its commencement.

The Presbyterians are building a new kirk in Lerwick, and have laid a cess of so much in the pound

rent, on every house in the town. At first, they proposed to our ministers, either that they should pay such a tax, or acknowledge they would not claim any right of sittings in the new kirk. To the latter they immediately agreed, as having their own worship at their own proper times.

This was accepted; but afterwards they laid on a £30 rent-tax upon our dwelling-house, not worth more than £15., and demanded payment of three shillings and sixpence in the pound. Before I came from England, I wrote and remonstrated; and the building-committee all said the tax was improper; but its confirmation was carried by a number of the minor heritors. Finding, on my arrival, that it was intimated from a certain very respectable quarter, that the tax on our premises was not popular, and was never likely to be exacted, I wrote the following letter to the gentlemen of their building-committee, containing the specified inclosure:—

“ Gentlemen,

“ While I consider the public ministry of the word of God to be of infinite importance to mankind, I am also convinced that an established national religion, in which all the essential doctrines of the gospel of Jesus Christ are distinctly recognized, and faithfully preached, is one of the greatest blessings: under this conviction, I feel it my duty, not only to wish well to all such establishments, but to pray for their prosperity.

“ As a proof of my sincerity in this profession, and of my respect for the inhabitants of Lerwick, have the goodness to receive the accompanying ten guineas, as my donation towards the erection of your church in this town.

“ I have the honour to be,” &c.

Wednesday, June 25th. I had all the Sunday-scholars, both male and female, brought before me this morning in the chapel, in order to find the most necessitous, that I might provide for them with some articles of clothing: many both of the boys and girls were very fine children—all were very serious and attentive; and some of them, I find, fear and love God. But their necessities are great; and how to get them all suitable and

necessary clothing, I know not. There are upwards of 150 in this town in our schools, and they have all profited greatly by the instructions they have already received.

I went, in company with others, to see the Burgh, situated about three quarters of a mile from Lerwick, of which Mr. Everett took a sketch. It is built in the water, and cannot be approached without a boat. It is now in a state of great ruin; but has, no doubt, been a place of considerable strength in the time of the Picts, as they are called. The walls are very thick, and there is a cavity within them, which communicates by doors with that of the interior. It is a great pity that these walls have been permitted to fall into such decay. The stones have been put together without any kind of cement; and the building must have been a comfortless abode to any but those who had fled for their lives from pirates and freebooters.

Having invited some of the principal magistrates, merchants, and professional men, of the town, to dine with us aboard the *Henry*, they came; and, for the place and circumstances, the dinner was excellent, and all seemed much pleased. The conversation turned on matters of science, and matters in which the reality of the invisible world were concerned; it was useful and improving; and when the company sat down to their tea, I took boat and came to shore. May I never spend a day worse, and may every day be spent better!

Thursday, June 26th. Employed most of this day in apportioning clothing of different kinds to the necessitous poor in this and the neighbouring islands. This brings to light much distress and misery: but the half is not yet seen. However, we have been able to meet many distresses, and relieve them.

I dined with the Messrs. Ogilvy's, and a select and very respectable party. As soon as dinner was over, I ran back to my poor people.*

Friday, June 27th. Again busy with the poor. This

* This, as is well recollected, was a great drawback to the pleasure of the party: but the Doctor was not to be turned aside from duty by company, however engaging.—EDITOR.

evening we go aboard, in order to be able to sail with the very early tide, on our way to the North Isles. We hope to reach Whalsea about nine or ten in the morning: there we have some matters to adjust relative to a grant of ground in Dunrossness, to build a chapel on. This is another point which has rendered my present visit to Shetland not only expedient, but also necessary.

Went on board about half-past ten, P.M., to be in readiness for the early tide. Weather very fine—a dead calm—all in health.

Saturday, June 28th. Rain in the night, but still a dead calm. Between six and seven a light breeze sprang up. Weighed anchor at half-past seven—the breeze freshened—set all our sails, and, though against a strong tide, went upwards of five knots. We are now passing through the north entrance, and have the Green Holm, and the How Holm, on our starboard, with a fine view of the two rocks called Brothers. The legendary rock called the Frauw Stack, is now apparent off the point of Aiswick. It has been told, a father built a house on this rock, in which he incarcerated his daughter, to prevent her from all intercourse with her lover; but coming in a Dutch ship, he landed, scaled the rock, and carried off his prize. But on such a rock as this, which we are just now passing, it would appear that neither man nor woman was ever incarcerated.

We are now about to enter Symbister bay, in Whalsea, and have the small Island of Linga, on the left, as also another small Island of Holm, called Lening. It is now twelve o'clock. Having brought our vessel into the bay, we let down our boat, and made to shore; our vessel in the meantime lying-to. On our landing we were very politely received by R. Bruce, Esq., the owner of this island, one of the finest I have yet seen in the Shetland group. He is building a vast mansion, all of granite, which he quarries at Nesting, on the mainland, and transports to Whalsea in his sloops—all his masons, &c., are imported from Aberdeenshire: from which he brings them every spring in his own ships, and takes them back again in the fall of the year, when the days are too short and too dark for labour. The stones are not polished, but picked into a state of evenness by the pointed

hammer. From the top of this building there is a very extensive prospect—the sea and comparatively barren hills and shores, are the only objects.

Above his chimney, on the old residence, there is a fac-simile of the plate that was found in 1818, in the kirk-yard of Dumfermline, on the wrecks of the coffin of Robert the Bruce, King of Scotland. The inscription is very simple,

ROBERTUS BRUCE SCOTTORUM REX.

The family arms surmounted the hall door; which I believe are the same as the royal arms of Bruce. Under the helmet, which is surmounted with a horse's head and neck coupée, caparisoned, is the word TRUTH, and in the scroll, under the shield, *Terram ornat cultura!* When we got into the parlour of the old mansion (for the new building is not yet habitable), we found a table loaded with different kinds of bread, cheese, pancakes, in which sprigs of jansy were incorporated, dried fruits, wines of the best species, milk, ginger-beer, &c. When I came to this table, having been reading the scroll under the arms but a few moments before, I parodied the inscription, and addressing myself to the fine old chief, said, *Mensam ornat Benevolentia.*

When I took the glass of wine, I rose up, and addressing myself to the lady, to the laird, and to their daughter, said, "I pray our God to bless you madam, you sir, and all your offspring; may you live in prosperity and peace—see yourselves happy in your new mansion; and may you spend many years there before you are removed to the kingdom of God!" The house has already been nine years in building, and it will require half as much more time to complete it. Taking leave of this hospitable family we regained our boat, soon got on board our vessel, and having a fine breeze, entered Burravoe, in the Island of Yell, at four P.M., where we hope, in preaching, praying, &c., to spend the chief part of the ensuing Sabbath. Lord, help us!

At five P.M., we dropped anchor in Burravoe, South Yell, the most commodious, safe, and land-locked bay I have ever seen. We lie within a few yards of the Methodist Chapel, which is beautifully situated at the very

end of this voe, and is certainly an ornament to it. The inhabitants have learned that we are coming, and many boats have come off to meet, and tow us in. Joy is in every countenance. May we, through God, answer their expectation!

Sunday, June 29th. A thick hazy morning, truly Shetlandic. After some time, it cleared up a little, and we could see the people coming down the different hills from various quarters to attend the preaching at the chapel. It was really a fine sight. The chapel was crowded; and the deepest attention was manifested by all. I felt both liberty and power to declare to them the Lord Jesus Christ, and the way in which he becomes the Saviour, the Anointer, and the Sovereign to mankind. The success of the apostles' preaching, the hand or power of the Lord, by which it was made effectual, and the gathering together of the many people to the Lord, which was the issue of this true preaching; because the Lord Jesus Christ was preached, and the hand of the Lord was in their ministrations. I founded all this on Acts xi. 20—24. All ended; the people poured out on the beach to see us go aboard, and the sight was indeed interesting. The seed is sown, may God give the increase!

We have had three preachings here this day; and a very serious multitude attended each time. In the afternoon, Mr. Loutit preached. The chapel is not yet finished; and this evening, while hearing Mr. Everett preach, I was obliged to sit in a draft of air, and am afraid that I have suffered by it. Many of the poor people that attended the preaching, continued about the chapel; having come from far, they could not go and return each of the times, and therefore staid the whole of the day. The chapel is but thirty-four feet by eighteen, and the dwelling-house attached to it is twenty-four by eighteen. Messrs. Read and Campion were engaged in addressing congregations at a distance to the west.

Monday, June 30th. Our business seems done in this quarter; and I should be glad to sail out, but the wind is right a-head. Several boats came alongside with milk, eggs, butter, fish, fowls, &c.—a young calf for one shilling and sixpence, a lamb for two shillings and

sixpence, a duck for sixpence, a hen for a groat, a cock for twopence, milk, a penny a bottle (wine bottle), eggs, twopence per dozen, piltocks (a fish less than a herring), for one penny per score, a seath (the coal fish), for a penny, and beautiful red rock codlings, for a halfpenny a piece; and some of them even cheaper. Money is very scarce.

I gave several articles of clothing to poor persons to-day; of which they stood much in need. The females here have scarcely one article of proper clothing: my heart aches for them; but I cannot help them all.

Tuesday, July 1st. The wind still contrary: nor is there any appearance of a change in our favour. The captain and pilot are willing to go out, but without any hope of being able to make Unst the place of our destination. I have told them simply—"As I would not delay five minutes after the wind was favourable; so I wish not to sail till there is every human prospect that we are likely to succeed." For although I do not see that we have any farther work to do in this place, yet we may have some patience to exercise, and that may be part of God's design toward us. All our crew and passengers are healthy and happy. We have, thank God, plenty of provisions, both salt and fresh, and lie in one of the safest bays in Europe.

More and more poor: one tells another, and we are quite encumbered with them, coming alongside, and coming aboard. I have just had about ten into the cabin, and given them a hearty dinner of roast mutton; but all cry out for clothing, of which they are much in need.

At half-past three P.M., we weighed anchor, and are now on the move to reach, even with this contrary wind, the Island of Unst, if possible. The breeze is good, though contrary; and the weather clear.

Tacked all evening, and all night. Have made the Island of Fetlar; but the tide, now making against us, and the wind falling quite slack, we make little way, and the tide making against us, we have scarcely a hope of holding what we have gained. A fishing boat came alongside, from which we purchased a gurnet and a skate. We had a noble supper of fried piltocks.

Wednesday, July 2nd. Arose early, and found the vessel nearly where it was. We neither gained nor lost in the night. About six, a breeze sprung up—still E.N.E., quite contrary. About seven, we passed the little Island of Haskosea, and shortly after passed the north end of Fetlar. At half-past seven, gained the Island of Uya, and have the Half Grunna on our weather bow, the point of Mouness-Ness in Unst, heaving in sight. The wind failing, and the tide against us, we were obliged to hoist out our boat, and tow our ship into Uya-Sound, where we cast anchor at a quarter past eleven, A.M., to wait for the next tide.

We lie here in a fine bay, and see very decent, and some genteel houses, lining the shore. However, no boat comes off: so I suppose we are left to congratulate ourselves on our safe arrival.

I took advantage of our coming here to go ashore with the company on the Island of Uya. This is a fine island, and the property of Mr. Leisk. He has removed all his tenantry from it, and converted it into a pasturage, for stock cattle, a very fine drove of which we saw. The island is about a mile long, and lies opposite the Island of Unst, from which it is separated by the narrow sound.

On the shores, we saw the putrifying bodies of 270 whales, which came in here last Christmas, and are contaminating the air with their putrescence! The natives do not appear to be sensible of this destructive abomination. O how far are some of these from civilization!

A poor fisherman is just come alongside with a halibut, a linglin, and a codlin. For the halibut, I have given him one shilling and sixpence—it is upwards of thirty pounds weight, and the finest every way I have seen. Such a fish in the London market (but such a fine one never was there) would bring at least a guinea. For the young ling and cod, I have given one penny! The halibut was caught about half an hour before. The Shetlander has no mean-luck that pulls up one shilling and sixpence at one haul, on one hook; and as we are ten in one family, and it will make us several dinners, we shall be cheaply fed.

A heavy haze came on, and overhung all the surrounding lands, for we are quite land-locked in this bay ; and shortly a heavy downfall of rain, which continued from six o'clock almost all through the night. Just before the rain, a boat came alongside, with an old man in it, who gave me his son's respects, inviting us on shore, and stating, he would give us his house to preach in. I told him we should ; but the rain and storm were so great, that I could not venture out. However, Mr. Everett went, and our captain, and several others accompanied him, and they had a blessed congregation ; for the shore people soon heard of it, and came through all the rain. Mr. Winwick, who sent me the message, is the merchant of the place, has a commodious house, and was exceedingly glad of our performing divine worship in it. See, for what we have been obliged to put into this sound ! The preachers had long sought for a place to preach in, but could not obtain one ; and now, I have no doubt, that a place is found for the ark of God to rest in. There are many inhabitants in this place, and they have no place of worship nearer than five or six miles. How adorable is thy providence, O Lord ! We have now done the work for which we have been sent in here ; and probably shall soon get off for Balta-Sound.

Thursday, July 3rd. At half-past four this morning we weighed anchor. The wind is come round to the west, and is as fair as we could wish it. Four women, Methodists, have prayed for a passage, who have already walked sixteen miles, that they may have the privilege of hearing our preaching in Unst. Here the word of the Lord is scarce, and the people love it—spare no pains to hear it, and as faithfully keep it. Having done our work in Uyea-Sound, God has sent the right wind to take us from it, and I hope we shall, in a few hours, be at the place of our destination.

At half-past seven dropped anchor in Balta-Sound—a fine safe harbour, where we are to discharge our sand-ballast, and replace it with chromate of iron. I threw a line over the side to try my fortune in fishing, and soon caught a cod, of nearly twenty pounds weight. We began to heave out our ballast after breakfast, and before

dinner, had heaved overboard about eleven tons of sand. Several gentlemen came on board, with kind invitations to go ashore, and lodge with them. From Mr. T. Edmondston, I received, not only to make his house my home, while I continued in the Sound, but also to preach in his house. The latter I most cheerfully embraced, and went ashore, and preached at six, in his dining-room, to at least 150 people. When I entered into this room, he said, "Sir, I have laid this large Bible on the table, and casually opened on this place, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee,'" Isai. lx. 1. I said, it is a good word, took it immediately for my text, and preached one hour and a quarter on it; and this, to Mr. E.'s amazement (for he said he could not have thought that such a subject could be thus treated at so short a notice).

Friday, July 4th. Having thrown over all our sand-ballast yesterday, we began taking in our chromate early this morning; and by three, P.M., had the whole shipped, and are now cleared out, and ready to take the first tide and fair wind.

Myself and all our company went to dine with Mr. T. Edmondston. Never was hospitality more completely manifested.* The conversation was truly edifying; and by the special wish of the family, I discoursed on the intention of God in the incarnation of his Son, as it respects the provision which He has thereby made for the salvation of all men. I trust this conversation will be long remembered. I took an affectionate leave of them, and left Mr. Everett to preach in the dining-room, where I had preached last evening; and came on board to see whether there was any prospect of our being able to sail out of the port, in the course of the evening. I found on my arrival, that if the wind continues favourable, the captain purposes to sail with the first tide. As I wish

* On this occasion, the party were treated with some cordial left by Captain Parry, on his passage to the Arctic Seas, having called at Balta-Sound, and experienced great kindness from the family.—
EDITOR.

to reach London for the ensuing Conference, I am anxious to get away.

Mr. Edmondston sent aboard a good quantity of potatoes, lettuces, rhubarb for pies, cabbages, four fine torsks, &c. May God think upon this family for good, and may his hand be ever with them for the good they have done to us his servants!

Saturday, July 5th. Rose between four and five, hoping that we might have a fair breeze to sail out of this sound; but it is quite contrary; it would indeed, being S.W., take us to the end of this island, but as we are then to go west about, to reach Papa Stour, and the Island of Foula, it would be in vain to contend with it: besides, it is more a gale than a breeze.

Perhaps I have not yet finished my work here, and may be detained for some other purposes than I now know. The poor people here have entreated to have a little chapel: there is none in the island, and one is much needed. I have just now written to Mr. Thomas Edmondston, for a piece of ground to erect one on. May our God second the application!

In the evening Mr. E. came on board, and after a few words of explanation, he said, "Dr. Clarke, you shall have as much ground as you want; even an acre, if you please, with the reservation of the minerals; and should it ever cease to be a place of worship, that the land shall revert to the original owner, he giving the fair value of the premises as they may be found; the value to be estimated by two indifferent persons chosen by each party." To these conditions I immediately agreed: and thus, thank God, I have got ground on which to build a Methodist chapel, in the uttermost northern parts of the empire of Britain!

Sunday, July 6th. The wind continuing contrary, I was determined to improve the opportunity thus put into my hand; and therefore purposed to visit Northwick. I set off, and having crossed the high hills, a congeries of serpentine rock, with scarcely any vegetation upon them, we passed Harolds-wick, and at length reached Northwick, about lat. 61° N., the farthest town north of the British dominions; and here I preached on Job

xxii. 21, 22: "Acquaint now thyself with him," &c.* On this line of latitude there was no sermon preached between this spot and the North Pole. Mr. Everett preached at the same hour to a congregation, a short way to the N.W. There was a press of people present. Their but and ben, parlour, kitchen, and barn, which opened into the latter, was full, and many on the outside. I had great power in explaining and urging the text. There was a strong breeze at N.W., and being thoroughly sweated at every pore, I was afraid to mount a little poney, which they had provided for me, lest I should be chilled with the cold. I went to the place which I had asked for the site of a chapel, which was the place at which Mr. Everett had been preaching;—this detained me nearly a whole hour: I then returned over the high hills, and reached the ship about three, P.M., and brought six of the people, who had travelled about sixteen miles, to dine with us. They are just now gone ashore in our boat, most deeply affected—sorrowing most under the conviction, that they were not likely to see our faces any more.

I have this day had the highest honour of my life, having preached Christ crucified to the inhabitants (on this line) of the very ends of the earth; and beyond which, the sound of the gospel never was heard: and, indeed, beyond which, in this direction, there is no human inhabitant. The huge hills of serpentine rock on either hand, with scarcely any vegetable covering, and of the islands and mainland on either hand, answering nearly to the description of Ovid,

Est locus extremis Scythiæ glacialis in oris,
Triste solum, sterilis, siné fruge, siné arbore tellus;
Frigus iners illic habitant Pallorque, Tremorque,
Et jejuna Fames.

Ov. Mét., lib. viii., ver. 788.

What a wonder it is, that I, who have been at death's door only a few weeks ago, should have been strength-

* This sermon was afterwards published, and is to be found in the collection connected with this series.—EDITOR.

ened to undertake this travel and hardship! Is any thing impossible with God? Now, Lord, if I have performed the work which thou didst give me to do in this place, command the wind and the seas, that they convey me to the succeeding places of my destination: Save, Lord; let the king hear me when I cry! *Therm 58.*

Monday, July 7th. Wind west, still contrary—apparently unsettled, but inclining to north—very cold for the season. We began to hope that the time of our departure from this place, is at hand. May God send his own wind, and govern it when sent, causing it to bring us to the haven whither we would be!

Mr. Read, one of our companions, left us this forenoon, being unable to remain longer, on account of engagements at home. He is gone off in a boat to Lerwick, to gain, if possible, a quick passage to England. We were much affected at parting with him. He was an intelligent, pleasing companion.

At half-past seven P.M., the wind coming about to the north, we got under way. Though the breeze was light, we attempted, and succeeded in sailing through the very narrow northern entrance of Balta-sound. The wind nearly died away, and it was only the influence of the tide, then in our favour, that carried us up to Lumbaness, the last point of northern departure for vessels going to Greenland, the North Cape, &c. About eleven o'clock, we opened out the little island, called Scaw, and made a tack to go westward to gain our true course.

Tuesday, July 8th. Little better than calm all night, with a heavy perplexing sickening swell; a strong tide taking us northward, without advancing us a mile in our course. At half-past two A.M., some straggling young whales appeared playing about, and seemed to be proceeding from the land. Eight A.M., no wind—no progress.

Several fishing-boats were now about us; from one we have got a fine halibut, for a few biscuits and some beef. One of the boats that came alongside contained six men, all of whom had heard me preach at Norwick on Sunday. They wished us a hearty farewell, and we wished them the blessing and presence of God.

The whole of this day we have been tossed in the sea, off the north end of the Isle of Unst; sometimes driven to the east, then to the north, then to the west, and again to the north: and on the whole making lee-way! Either calms or very light breezes have prevailed; and the tossings of the ship in these miserable seas, are very distressing. All have been less or more indisposed; and for want of wind we are likely to continue so. We lose perhaps a mile per hour, and we cannot come to an anchor because of the great depth of the sea. May God grant relief in this situation!

Mr. Edmondston had lent for our amusement the work of M. Biot, entitled, "Notices sur les Voyages enterpris pour Mesurer la Courbure de la Terre." This gentleman and philosopher was received by Mr. Edmondston, and in that gentleman's own garden, he fixed his great pendulum and other instruments, and there for two months carried on his experiments. A monument is placed at the bottom of the garden, in memory of his visit, close by which Mr. Everett preached to the people in the open air, on the Sunday evening, the house being unable to contain them. M. Biot's account of Mr. Edmondston's family is perfectly accordant with my own observations, for I have received at their hands the same hospitalities and civilities,—civilities and friendships never to be forgotten by me.

Towards the evening a light breeze sprang up, and we now begin to recover our lost way, and hope in the night to weather the Scaw.

Wednesday, July 9th. Nearly calm all night, but we have weathered the Scaw of Unst; and about seven A.M., a very nice breeze has sprung up, and now we stand our course all down the western coast, direct for Papa-Stour. We lie across the Blumel-Sound, which separates Unst from Yell; and keep this island on the east. The breeze freshening, we stand off to westward, and pass close by that beautiful collection of rocks called Ramna-Stacks: they afford several fine views, and Mr. Everett is busily employed in sketching them.

Passed the mouth of Yell Sound, which separates Yell and Unst from the mainland, and keep close to a small

island called Uya. We sail down the coast of North Mavin, and have a full and fine view of Rona's Hill, the highest in Shetland; and said to be between two and three thousand feet above the level of the sea. Had some fine views of that interesting stack of rocks, called Ossa-Skerry. These, in all their phases, approaching, abreast, and receding, have been taken by Mr. Everett.

We now see Papa-Stour, the island to which we are bound; and the high hills of the Island of Foula begin to lift their lofty heads above the marine horizon. The breeze increasing, we have hauled down our studding-sail, square-sail, and top-sail, and have set our fore-sail. We are stretching along the mouth of St. Magnus Bay,—fine and capacious. The Ve-Skerries appear on the west, at no great distance, and we are standing for Honsay-Voe, in Papa. Such an interesting line of coast I have never seen in any country. The varieties of hills, promontories, stacken-rocks, rock-caves, and arches, the little hamlets appearing here and there between the high hills, and sloping down to the tops of the rocks which are presenting a variety in their surface of black, grey, red, &c., are fine, grand, and impressive. Our vessel presents a noble figure, running like an arrow along this coast, and bounding over the waves.

At one P.M., we dropped anchor in Housa-Voe, Papa-Stour. We got a little dinner after we came to anchor. I sent ashore to announce my preaching on the island at half-past three. Went ashore nearly an hour before the time, and began half an hour after. The men providentially were all on shore, and we had the kirk full—at least 300 people. I preached to them with much liberty, from Mark xi. 24: "Therefore, whatsoever ye desire when you pray, believe that ye receive them, and ye shall have them." It was a good time; as soon as I had done, I almost literally ran about half a mile to the chapel, that we are now erecting in this isle. I found the walls raised to the square, and one of the gables almost completed. Entered, and with solemn prayer, devoted it to the worship and glory of the eternal and ever-blessed Trinity; and earnestly besought God for his blessing on the word preached there, and the salva-

tion of the people.* When this was finished, I continued my race, got to the shore, took boat, got aboard, and in a few minutes had the anchor up, which was nearly weighed: stood out of the bay, and got into Vaila Sound by half-past eight P.M.

This day we have been wondrously helped of the Lord, and my strength continued through the whole. I now find that Mr. Scott, of Vaila, who had gone to Foula to meet us, and to assist in laying the first stone in a Methodist Chapel, in an island that was supposed by the ancients to be the utmost land to the North Pole, has, after remaining seven days, returned home. I hope God will enable me to perform this service also.

Several of my old friends met me in coming to the Sound; from whom I had the most hearty welcome; and, with them, I have appointed to preach in the chapel at Bayhall, at ten o'clock to-morrow, previously to our expected embarkation. Most of them stopped and supped with us aboard; and we did not get to bed till twelve o'clock. This has been a busy and laborious day. Thank God for strength!

Thursday, July 10th. Rose early this morning; took the boat and rowed to Mr. Scott's on the island of Vaila to consult him about going to Foula; but as he had spent seven days there already, waiting for me, while I was hindered by contrary winds and calms, he cannot return. I then rowed to Mr. Henry's, to see if young Mr. Henry can accompany us; but he is also engaged. I returned to the Henry in time for breakfast.

At near 10, I got to shore again, and preached in the chapel to nearly the house full, from Phil. i. 2. It was a blessed time. Heard of five souls that had been brought to God under one sermon that I preached here two years ago. Blessed be God!

* This is the building which is called Harriet Chapel. Here the party met with the brother of an English nobleman, Lord Belcarress, who had been confined in the island for years, and who has since made his escape to this country, by means of a friend, and made considerable newspaper noise. The writer of this sat in the pew with him while Dr. C. preached in the kirk.—EDITOR.

Having heard several things concerning popular superstition, relative to selkies or seals, I think this will be as good a place to insert them as any other :

1. The popular belief is, that they are fallen spirits, and that it is dangerous to kill any of them ; as evil will assuredly happen to him that does so.

2. The very sea resists their slaughter ; for the moment that the blood of the seal touches the water, when it has been shot, the sea begins to rise and swell, and seems to rage against those that have shed the blood of this sacred animal.

3. The gulls take an especial care of the seal, and will expose themselves to death to save it. Hence, if they see the life of the seal threatened, they will flee at the fowler ; and even flap his face with their wings, and then fly to the seal of which they know the man to be in pursuit, and make a terrible noise, in order to induce it to plunge into the sea, and make its escape.

Mr. T. Edmonston assured me, that he had been thus assailed repeatedly by the gulls, when he has been on a seal-shooting expedition. They have flown around his head with dreadful screamings ; and when he has been near his prey, he has seen them fly instantly to the seal, make the most passionate crying about him ; and if they saw the danger imminent, he has known them to scratch the seal's face with their claws, which never fails, on this signal, to plunge into the sea, and thus elude the pursuit of its destroyer. He told me farther, that he had been warned by his simple and benevolent neighbours, to desist from a practice, that they were sure would bring disaster and ill luck upon him and his family. Last year he shot forty of these poor seals.

We have now a live seal aboard : Mr. Henry caught it the day before yesterday, in a net, at the island of Papa, and brought it a present to me. It refuses all nourishment, is very young, and about three feet long ; roars very nearly like a calf, but not so loud, and continually crawls about the deck, seeking to get again to sea. As I cannot bear its cries so I intend to return it again to the giver. Several of them have been trained by the Shetlanders ; and such will attend their owners to the place where the cows are milked, that they may get a

drink. This was the case with one that Mr. Henry of Burrastow brought up. When it thought proper, it would go to sea and forage there; and was sure to return to the land to its owner again. They tell me it is a creature of considerable sagacity.

The young seal mentioned above, made his escape over the gangway, and got to sea. I was glad of it; for its plaintive lowing was painful to me. We saw it afterwards making its way to the ocean.

At six this evening, Mr. Everett preached from 1 John iii. 2: "It doth not yet appear what we shall be." It was a sensible and good sermon, and the chapel was crowded. As soon as we were done, Mr. Scott of Vaila advised me, the wind being fair, to lose no time, but make sail for Foula. I communed with the captain, got all things in readiness, weighed anchor, and got under way by half-past nine. Mr. Henry, Jun., of Burrastow, offered his services as pilot, of which we were glad. Mr. Scott sent on board a large live sheep, which a man slaughtered by cutting the head clean from the body, in a few seconds. This mode appeared to me barbarous. Mr. S. sent also half-a-dozen of porter; the same of ale, and two bottles of whiskey. Miss Henry came a-board to bid farewell, and she and her brother brought a living lamb, several pounds of fresh butter, several bottles of milk, eggs, &c. Several of the people came from the shore with presents of eggs. Fish they thought too plentiful and too mean to offer. The cat-head, a large fish, bigger than a good-sized cod, was presented to me; the sight was so horrid, I could not bear it: it looked like a fiend, and had teeth like a dog. They say its flesh is equal to that of a fine crab or lobster. We have now left this very affectionate people: many followed the vessel along the shore, till we got to the north entrance of Vaila Sound, and shouted farewell. It is not likely that I shall ever more visit these regions; but I may work for them a little longer, though I may no more see them.

Friday, July 11th. We have had very light winds all night, so that by seven this morning, we had got but about half way between the mainland and the island of Foula, and most probably, shall be obliged to leave the

ship, and take to the boat. The sea is very calm—wind scarcely any, and the vessel makes little or no way.

A breeze has sprung up, and we are now making good way, getting near this bold island. Hove the lead, but could find no ground. Hove again, seventeen fathoms; again, fifteen; again, seventeen; again, twenty-one; and yet running nearer to shore. Sea very smooth, breeze light. Threw out the kedge, a light anchor. This appeared to hold: let down the boat and stood for the shore. Landed, at half-past twelve, on what is supposed by many, the ultima Thule; proceeded rather more than a mile up the mountain, on the east side, and came to the place where it was purposed to erect our chapel. The place is a little inclosure, with a stone fence, about ten yards square, which had been cleared of stones, and on which there is a considerable depth of peat soil, which has been used for a garden, but was left uncultivated this year, in reference to the projected chapel.

We got a spade and dug away the soil till we came to a rocky bottom; and having procured a large stone, with a good angle, about eighteen inches square, and six or seven thick, and after having sung three verses of the hymn, "Except the Lord conduct the plan," &c., I laid the stone (where it is probable it will lie till the resurrection) with these words: "In the name of God the Father, God the Son, and God the Holy Spirit, I lay this stone, as the foundation of a house intended to be erected here, for the preaching of the everlasting gospel, for the glory of thy name, and the endless salvation of all who may come to worship in this place." As soon as I had pronounced these words, I knelt on the place, and prayed a few minutes for the success of the projected building, for all who might preach the word of life in it; for those who might preach the word of life there, and for all the inhabitants of the island.*

* The whole of this scene was solemn, imposing, and picturesque:—a few adventurers, apparently, leaving the vessel, going on shore, and taking possession of a portion of the island in the name of its Maker! The writer still retained the spade in his

The island is about three and a half miles in length, by one and a half in breadth. It is composed of three very high mountains, and is an excellent fishing station; it feeds many cattle, sheep, and horses; the latter, the best in Shetland. The site of the chapel commands a fine prospect; almost the whole length of the Shetlands being visible from it, and to the S. E. the Fair isle, or Fara isle. The day being fine, and the horizon very clear, I had a fine prospect of the whole mainland of Shetland, and many of the islands, from the nearest of which, Foula is about twenty-four miles distant, and all the Fara-isle, which was distant not less than fifty miles from the elevated spot on which this foundation stone is laid. The wind was keen, and I had perspired much while ascending this rugged height; and being long without my hat, I might well have feared injury in my head; but I think I have sustained none. We then descended, gained our boat, and re-entered our vessel about two o'clock, P. M. and intended, while lying at anchor, as both the tide and the breeze were against us, to dine before we got under way; but the tide was too strong for our hold, the vessel began to drag her anchor; so we were obliged to weigh suddenly, and stand off from the shore.

The breeze freshening, and getting a point of wind more in our favour, we made a long board, and are standing for Fitfield Head, the most southern point of Shetland. A vast number of whales have passed near our vessel, making towards the shore: their apparent direction is the island of Papa Stour.

I acknowledge God's kindness in giving so fine a day, and so smooth a sea to land on an island very difficult

hand, while the doctor was engaged in the consecration prayer; and the latter, being unable to balance himself properly in a kneeling position, grasped the middle of the shaft of the implement, while the hands and chest of the digger pressed upon the top of the handle, to give stability to it. There the group stood, or knelt, around the venerable apostle, and responded to the petitions which were offered to heaven; themselves, with the exception only of two others, constituting the auditory, the people not having been apprized of the arrival of the party.—EDITOR.

of access, and in which there is no port of any kind, no place for any thing larger than a boat.

I have now finished all the work which I purposed, by the help of God, to do, and have been most blessedly helped through all. I have been exposed much to cold and wet, both by night and day; and have not been prevented by indisposition from fulfilling any engagement that I had. For several days past, I have had some public service daily, and my strength has been quite equal to my day. *Gloria in excelsis Deo!* I hope to be able to get round Sumburgh Head to Lerwick, to take aboard some of the preachers and their families for England; and by that time I shall have coasted the whole of the Shetland isles, from 60° to $61^{\circ} 12'$ N. Lat. Lord, send prosperity!

Saturday, July 12th. Three A.M. heavy rain—light winds and nearly calm; and at seven we were only a few miles beyond where we were at ten last night. Soon a breeze sprung up, and by ten we were abreast of Fitfield Head, and were pointed to Norna's Cave, where, I believe, nothing of the kind ever existed. The ship pitches so much that I cannot use my pen to any good effect.

We have now a fine view of Fitfield Head, and Norna's Cave, so called!* Cross Isle, Sumburgh Head, and light-house on the west; Foula on the north; and Fair Isle on the south. We are nearing the mouth of Quendale bay, or, as it should be written, Cwendale bay; i. e. the white portion, and most fitly so called, as the white sand has covered the ground above the rocks, to

* The bold promontory comprises part of the scene in the *Pirate*, by Sir Walter Scott. The cave is a mere creation of Sir Walter's own, for on the testimony of the inhabitants, no such place exists in the neighbourhood of Fitfield Head. Dr. Edmonston, author of a *History of the Zetland isles*, and resident at Lerwick, told the present writer, that the moment he read the "*Pirate*," the author of the *Waverley Novels* was no longer a secret to him, for he had accompanied Sir Walter to several places in the islands, while seeking descriptive and other materials for his work; and this was some time before the curiosity of the public was gratified.—EDITOR.

a considerable distance, and given the whole a white appearance. This I believe to be the true origin of the name.

Four P.M. Strong tide, very round sea, and a stiff breeze. Weather very fine. We stand off in a long board to try to weather Sumburgh Head, but the strong tide turning against us, and the wind becoming opposite, we now make lee-way, and are likely to do so till the tide turn. We had sanguine hopes of reaching Lerwick this evening, had it not been for this apparent unfriendly change of circumstances. But still God has the wind in his hand. We will hope, and quietly wait for his salvation.

Half-past seven, P.M. We have just now fairly doubled Sumburgh Head, having been incessantly tacking since four o'clock, with a very strong but equal breeze. The Roost of Sumburgh is excessively rough, and tossed us about to the great annoyance of some of our companions. When we came near Sumburgh Head, the light-house hoisted its flag to pay us respect. This has been done also by the sloops belonging to the islands. In every island and port we have been welcomed. I have now encompassed the whole Shetland group, from Sumburgh Head, south, to the scaw of Unst, North; taking first, the east side, and then from the same, west, taking in the island of Foula. Now we are bound to Lerwick to bring away some of the preachers and their families, and when I get these aboard I purpose, please God, to sail immediately for England.

Sunday, July 13th. We had hard beating all night, and in about twelve hours had got eleven miles. But with severe working, we got into Bressay bay at about half-past eleven, A.M. I went ashore to get some clean clothes, and had the luxury of washing my face, &c., and putting on clean linen. By the time this was done, the two o'clock preaching arrived. Without eating a single morsel or tasting a drop of fluid of any kind, I went into the pulpit and preached. Strange that I should have been capable of doing this, after being exposed to the weather on deck for nearly twenty hours. I found much power, and the people were deeply attentive.

Monday, July 14th. Much labour in getting ready for our departure. In the evening I had a little rest, and some amusement in catching piltocks over the quarter deck. I caught twenty-three, which afforded an ample and fine supper to all the ship's company and crew.

One of our companions, while fishing for piltocks, had bait taken by a gull, which he hooked, and brought upon deck. A second was hooked, and also brought on board; and had not a dense haze come on, I know not that he would not have been as successful in gull as in piltock fishing.

Tuesday, July 15th. Thermometer, 90° in the sun, 82° in the shade. Quite calm, and no hope at present of sailing to-day; but we got in seven poneys, two cows, poultry, &c., making great confusion on the deck. I doubt whether all these will see England.

A boat is come alongside from Gardie House, William Monat, Esq.'s, with various vegetables, boiled milk for keeping, green peas, and a dish of strawberries. These are singular in this so high northern latitude. Mr. M. has repaired an elegant house on Bressay island, and, at a vast expense, raised large and really fruitful gardens, for such a northern climate. We went ashore yesterday to pay our respects to him and his noble-spirited lady, and were received with unmeasurable kindness and hospitality. They are persons who unite with great affability much refinement of manners, and well cultivated minds.

Wednesday, July 16th. A good breeze, but against us. The Dutch Commodore, which went out from beside us yesterday, and was very nearly thrown on the Bard of Noss, returned into port this morning. Had we gone out with eight horses, two cows, and five sheep, we should have been glad also to have returned. We have all joined in a request to the captain, that he will use his own discretion in reference to his sailing.

Thursday, July 17th. This morning at half-past eleven, A.M. we weighed anchor, and stood out of Bressay Sound with a light breeze from the west, and a slight mizzling rain. May God grant us a prosperous voyage. Several friends came on board and took an

affecting leave of us; and several are following down the shore, to get the last view as we go out of the south entrance. God be with this people for ever!

Half-past three, P.M. Light breeze; all our canvass up. Passed Sumburgh Head. The wind fair, and we lie our true course. Weather fine and mild. If this continue, we shall soon be sensible of our approach to a milder climate. A boat has come alongside, and sold us a large and small ling; two very large haddocks, the largest I ever saw; and two gurnets; the whole for two shillings.

Friday, July 18th. Light breezes all night, consequently little progress. This morning at five, abreast of the Fair isle: we have thrown out a mackerel line, and have caught a dog fish, a species of shark, good for nothing on land, but no doubt answering some purpose in the sea.

A good breeze all day, but a very heavy sea, by which the passengers were greatly distressed. About seven P.M. the breeze freshened much, and continued to increase. We were obliged suddenly to bring down our square-sail, then reef our main-sail. We have a storm. Preparations for weathering it are now making on every hand.

Saturday, July 19th. Storm prevailed all night. At four A.M. obliged to double-reef our main sail, haul down our topsail, &c.; shipped several seas, and came in with land at six, which turns out to be Banff in the Murray frith; which proved we had made an immensity of lee way. We at first hoped it might be Berwick; but alas! we are far behind. *Hei mihi quanto de spe decidi!* But all is well that God does. If the wind should come from the west, we might soon run down to Whitby, far as we are from it at present. We have a very heavy rain, and it pours down through the decks upon every thing below. Obligated to tack in the Murray frith, and were not able to weather Peter Head till about half-past six P.M. We then strove to pass the bay of Aberdeen, and lie for St. Abb's Head, or staples, if the wind should continue in a westerly direction. Near eight, it suddenly dropped, and is rising in a light breeze from the south, nearly right a-head.

Sunday, July 20th. All night the wind continued, with very little variation, S.S.W., the course which we should steer consequently, after tacking all night, we are still to the northward of Aberdeen, not having gained one foot for twelve hours. The breeze is as fine as it can be, only right a-head; and our vessel can do little, unless she can go pretty much at large: hence in straits like this, she is passed by every kind of craft.

I am doomed, in the providence of God, to pass my sabbath upon the great deep, apparently without doing or getting any kind of good. Let this, O Lord! be overruled to thy glory, and to my good, in that way thou seest best! Amen.

After breakfast, I read a chapter in the New Testament, upon the deck, and we sang two very solemn hymns, suitable to our circumstances. The weather continued fine all day, and the wind became so favourable, that we in general lay our true course; but as the wind was light we got little on; and still strive to cross the Frith of Forth, without getting any sight of English ground.

Monday, July 21st. Rose very early, and found that we had gained scarcely any way during the night, owing to light winds, with which our vessel never makes any progress. No land to be seen; sea very heavy; more so than at any other time during this voyage. Lord, bring it to a safe conclusion! The breeze increased with rain, and an increasingly violent sea: at five minutes before twelve, the mainsail was rent, and is shivering in the wind.

Ten, P.M. We now discover light, and find it to be the Tynemouth light-house. This has given us a little cheering, and we lay down with more confidence than we did the night before.

Tuesday, July 22nd. Heavy rain in the night, which came down copiously into our cabin through the deck, and has wet our clothes, and made us every way uncomfortable. Light winds—gained almost nothing in the night. It seems to be the general rule with our ship to sleep where she sups; for it has been our general custom to get nothing forward in the night time in the voyage. Eight, A.M. a steamer for London is now

passing by us. The wish to be aboard of her is vain, though we cannot help entertaining it.

The wind freshened, and continued pretty steady all the day; might have easily reached Whitby by twelve o'clock, but the captain did not press sail, and in the afternoon stood off and on, as he said there would not be water enough to pass the bar before eight o'clock; but we found, when we took in a pilot, that we could not pass before ten. Thus were we detained, in the midst of distressing swells, for eight or ten hours longer than we should have been: and for what purpose, I could not fully understand.

At ten, P.M. however, by the mercy of God, I set my foot on the pier at Whitby; the sixth day after we had sailed from Lerwick, in Shetland. In this voyage, though several nautical mistakes were made, and in consequence, our time unnecessarily protracted, yet, on the whole, we had a merciful passage, without any kind of accident, that could be considered of a serious consequence. All our fellow-travellers are well, except from the inconvenience of sickness, from the effects of which, I hope, they will soon recover.

I find that I cannot proceed from this place for London before Friday morning, as, previous to that time, there is neither coach nor steamer to be had.

Wednesday, July 23rd. Being importuned to preach, a large congregation assembled at seven, and I preached to them an hour and a half, from Gal. iv. 4—7. I was heard with the deepest attention, but I found it is the custom for numbers here to withdraw as soon as the sermon is concluded. I noticed the impropriety of this custom, by a gentle reproof, which I believe was taken in good part. Another custom, not less irreverent, I was obliged to bear with; viz. the putting on their hats, even in their pews, and thus walking through and out of the chapel. A third custom, worse, if possible, than all, a universal chattering to each other as soon as all is concluded! If this be not the fowls of the air, that pick up the good seed, I know not what is; but that such can profit by the word preached, I think, is impossible. I did not suppose that there was one place in

universal Methodism, where such reprehensible customs either prevailed or existed. Were I stationed among these people, if I could not break these customs, it would break my heart.

Thursday, July 24th. I was thrown into a fever, and came home much indisposed last night. A little better this morning, but necessarily confined to the house, waiting to get my little packages from on board. I have taken places for myself, my son, and the little orphan which I have brought from Shetland in the Whitby coach for York to-morrow.

Friday, July 24th. Left Whitby at a little before ten, and proceeded for Pickering. The rain has fallen in torrents here, and the hay harvest seems generally spoiled. Near Whitby, the suspension bridge built by — Wilson, Esq. M.P., has been carried away by the flood. Not being a very pious man, he is very angry with God, the floods, and himself. While speaking of the general catastrophes of the storm, an acquaintance of mine, old Captain Scoresby, standing by Mr. W., said in a high pet, "So my suspension bridge, also, is gone to hell." The captain, immediately turning to him, said, "You are mistaken, Sir, your bridge is not gone to hell; there it would be needless, for there is no water there." To this Mr. W. made no reply; nor did it admit of any.

We proceeded slowly, through a difficult road, and a bleak and generally barren country. Reached York by six P.M. No places could be secured to us till the Wellington north coach came in. At last it arrived, and at half-past seven we entered, parted with Mr. Everett, who was to proceed the same evening to Manchester, and set off, there being just room enough for ourselves, three. The night was excessively hot; but the coach travelled well.

Saturday, July 26th. We proceeded on our journey. Every part of the country bore evidence to the ravages of the late rains. — The hay is generally, if not universally spoiled, and the wheat-fields laid flat; the straw all broken, so that it never can arise more. A little before nine P.M. I reached Mr. R. Smith's, my son-in-law, Stoke

Newington, where I unexpectedly found my wife, my two sons, and two daughters, waiting to receive me.

Monday, July 28th. This day I reached my own house, Heydon Hall, in at least as good health as when I set out on my voyage to the Zetland isles, having been absent six weeks and one day, I have had much labour, and have been much exposed, but God has preserved me alive, giving me my life for a prey whithersoever I went. To His name be glory and praise for ever! Amen. I have made the circumnavigation of the Shetland isles complete, and preached or did some other evangelical part of my sacred duty in the following isles and ports: Lerwick, Burravoe, South-Yell, Uyea Sound, North-Yell, Uya Isle, Balta Sound, and Northwick, Island of Unst, Papa Stour, Vaile, and Foula; then round Fitfield and Sumburgh Heads, and back to Lerwick. The work done, the good effected, and the good received, are mentioned in the preceding parts of the journal. And now, to God the Father, God the Son, and God the Holy Ghost, be eternal glory. Amen and Amen!

“Anchora de prora jacitur; stat littore puppis.”

CONCLUSION.

I beg to address myself to the landholders of the Shetland isles, and to the Christian public.

To the former I would remark, that though from my acquaintance with what has been already written upon the subject of the Shetland tenantry, and have personally seen much of their situation, it may be thought by some a duty I owe the public, fully to communicate this information; and by others, that, as a Christian minister, I should not concern myself with this subject; yet I feel it my duty to say something. The civil and political economy of so interesting a people, indeed of any people—are matters which involve much of their temporal and spiritual prosperity, and therefore deserve consideration, though the extent of publicity which may be given to our sentiments is a matter of political and Christian prudence.

Previous travellers over these islands have made many observations respecting the tenantry of Shetland. In reading these accounts, we are prepared to estimate their worth and importance, after making that deduction which falls to be made from the temper of the traveller; his previous stock of ideas of his own country; his partial acquaintance with the islands, as well as the exercise of that sympathy which dwells in generous minds at the sight of distress; and after personal observation to form some opinion on this topic.

It cannot be denied, then, that the peasantry (who form the great mass of the population in this country) are in a poor and wretched situation. No man travelling the islands in summer or winter, and seeing things as they are, can avoid feeling much concern for their situation. I believe the gentry of Shetland themselves bear me out in this.

The argument that they have been for time immemorial in this situation, and that they do not now feel it; is truly tyrannical, and unworthy of a serious refutation. The people do feel their situation, and thousands of them groan under it.

Yet, to use Mr. Neil's words, "The evil is not solely to be ascribed to some peculiarly rigorous or tyrannical spirit in the Shetland landlords; but arises, in some measure out of the nature of things; depending partly on the natural poverty of the country, and partly on a variety of unfavourable circumstances in its civil regulation, of Danish origin." But is there no remedy for their situation?

After much consideration, I hesitate not to say, that both the country and the people are now susceptible of very considerable improvement. How this should be most effectually and speedily attained, I admit with the last mentioned traveller, "it were no easy thing to point out." Were I to suggest anything, it would be, That the fishing interest should be separated from the landed. That so far as the latter is concerned, the tenant should be offered a lease for nineteen or twenty-one years; having considerably more ground than they in general now have. That he should be for a few years assisted by the landlord in building dikes, purchasing stock,

farming utensils, &c., at a fair interest; and that he should only pay for this lease a fair agricultural rent. That so far as the former is concerned, the tenants, their sons, and families, should be allowed to make the best of their fishing.

Were this plan, or something similar to it, adopted, would not the tenants in general, and their families, exert themselves? Would not the value of the lands be very greatly enhanced? The number of the inhabitants greatly increase? And the landlord be ultimately and permanently benefited?

The eye of the British public is now turning to these interesting islands; and I trust, such a systematic and universal change and improvement will be speedily introduced among the tenantry of the Shetlands, as will be a source of comfort to the landholders themselves—secure to them from the Christian and philanthropist the tribute of merited approbation; as well as enlarge the heart, and obtain the confidence and affection of a noble people, and the plaudit of a righteous God.

To the Christian public, and particularly those who have already contributed to the spiritual work now carrying on in the Shetlands, I particularly address myself.

Time has shown, that this work was first entered on at the special call of the Spirit of God. The peculiar development of the divine purposes which has marked its progress, has been, we trust, implicitly followed, as far as our circumstances would permit; and it bears in its present aspect, his divine signature. We have never once regretted entering on it; but have frequently rejoiced, and now do so, that God has called us to this “work of faith, and labour of love.”

I doubt not but thousands have read and heard the accounts which have been given the public from time to time in the Methodist Magazine, and by particular friends of the mission, of the state and progress of religion in the islands. These are not, so far as I know, exaggerated; but only a part of the truth. My own ideas of this work were such, as not only at its commencement almost to engage my attention, but since, to secure my personal labours in and for it. And justice

obliges me to say, that when, by the good providence of God, I was brought to the spot, and saw the temple of living stones raising to his glory in the ends of the earth, I beheld it with pleasing admiration. One half was not told me.

What a moral change in the face of the country! The gentry, landholders, and most intelligent of the inhabitants, see, and I trust, appreciate this. Many have not only been reformed, but saved; and, though “far off, are made nigh by the blood of Christ.” How many, eternity alone can certify. By the last minutes of Conference, we had an increase in society, and also of persons on trial,—the greater part of whom, we have reason to believe, are converted to God. Add to this, the relative good which others have received, and are now receiving, who are not in society with us. In hundreds of cottages, the voice of prayer and praise, and the songs of Zion are heard, as well as on the fishing stations. Many of the youth are educating, on the Sabbath-day, in the knowledge and love of God; and from among them many have been brought to enjoy religion, and are now united to the society.

We stand this day, with respect to the religious state of these islands, on high vantage-ground. Vital godliness has been received—all arguments and doubts on this point are removed. The light of heaven now shines, and is gradually rising into the perfect day. The work, however, is only begun. I am more and more convinced of this, from several considerations, as well as from my late visit.

Yet it must be acknowledged, considerable funds are required to carry it on. There are several chapels now building, for which some hundreds of pounds are wanted; beside the support of six travelling preachers on the islands—schools, &c. The poor people themselves have none, or at least little money. They are willing to give a part of what they have; but this has done, and can do, little to the expenditure. The work must, to a great extent, and for a considerable time, be supported by the voluntary contributions of the public.

For those who have contributed, and are now contributing, I pray, as I have often done, my God to reward

them an hundred-fold ! May the happiness which they have imparted to others, return into their own bosoms ! And I earnestly and affectionately entreat the continuance of that liberality which has been shown, and invite the friends of these islands, in England and Scotland, to assist us in this work of faith, and labour of love—Whatsoever thy hand findeth to do, do it with all thy might. For myself, I repeat the memorandum made in my Journal of 1826, “ Were I twenty years younger, it would be the delight of my heart to go and minister to them, lodge in their homely cottages, and partake of their homely fare, while testifying to them of the gospel of the grace of God. But they shall not be forgotten by me while my mind possesses memory, or my person influence.”

*Heydon-Hall, Middlesex,
Feb. 1st., 1829.*

No. X.

MISSIONARY CORRESPONDENCE RESUMED.

FROM THE REV. S. TRUEMAN.

Lerwick, Oct. 15, 1828.

ON Wednesday, Sept. 24th, we sailed from Leith for Lerwick, by the *Fidelity*, Captain Edwards ; and arrived here on Friday, after a favourable voyage of only forty-three hours. I met with a hearty welcome from my colleague and friends. On the Sabbath following, I commenced my ministry in the Shetland Isles. The unaffected piety and sincere affection of the people, the crowded congregations, their marked attention and intense feeling, produced such an effect on my mind, that I was fully persuaded I was in the place where the Providence of God had appointed me to labour ; and my anticipations of future usefulness were strong and cheering. I gave tickets to the Lerwick Society during

the following week ; and after the closest examination of the people I was convinced that the Lerwick Society was in a sound state.

Last week all the brethren, except brother Bolam, who was in Unst, were at my house. We spent several days together, settling our accounts, and arranging our plans of labour. We met and parted in love, each determined to do his best to enlarge the Redeemer's kingdom in these islands ; and I have no doubt, that the plans we have formed will give a maturity and enlargement to the work of God in these islands which it has never had before.

October 16th I went to Burra Isle. Fisherwomen from that place were my companions and guides. Before I had gone half a mile, it began to rain, and continued all the way. When we arrived at the foot of the rocks and mountains, the fisherwomen pulled off their shoes and stockings, and covered their shoulders with their gowns. It was amusing to me to see them ascend and descend the mountains, and leap from rock to rock. I never saw such travelling before. It was not walking, but leaping. We had to travel in this way about eight or nine English miles, before we took the boat for Burra. With the heavy rain descending, and the wind blowing so strongly, my clothes were wet through ; and, sitting so long in the boat, I was very cold. There was a great swell in the sound which we crossed ; and our little boat was full of passengers. When we landed, I had to walk a considerable distance. The night was dark ; but a companion lighted me over the rocks with a torch. When we reached the humble cot that was to be my home for the night (and certainly it was one of the most humble I had ever entered, or perhaps seen), I was truly pleased with the sincere affection of the cottagers. They did all they could to make me comfortable ; but though very weary, I could not sleep on my straw bed till morning ; but I was happy in God, and in my work. In the morning I rose without any cold, and preached at nine o'clock in the kirk. I afterwards met the Society ; and, though breathing a smokey atmosphere, I was happy with the people ; and it was evident that God was among us. In the afternoon I sailed about

eight or nine miles, and preached to a crowded congregation at Ustness; I then rode over the mountains, about two or three miles, and had another straw bed to lie upon. The ardent desire which the people manifested to have the word of life preached to them richly repays us for all the labour and inconvenience of taking it to them.

It is very desirable to have a gallery in the Lerwick chapel. Our congregations are increasingly respectable; and if we had a gallery it would be a great advantage. Mr. Hunter says it would cost £80. There is also an urgent necessity for a chapel in Dunrossness. I have made due inquiry, and am of opinion (in which Mr. Hunter, and others capable of judging, agree,) that a chapel, sufficient for that place, cannot be erected for less than £300.

FROM THE REV. J. BOLAM.

Gossaburgh, Oct. 13, 1828.

By the good providence of God, we have arrived safely on these islands. We sailed from Sunderland, on board the *Henry*, August 26th, and landed in Lerwick, Sept. 3rd; where we remained a few days, and then proceeded to Gossaburgh. During our stay in Lerwick, I preached three sermons in the chapel, to overflowing congregations; and the power of God was present to wound and to heal. After the sermon on the Sabbath evening, we held a prayer-meeting in the chapel until after nine o'clock. Several penitents cried in earnest to God for a sense of his pardoning love: and many believers were stirred up to seek after the blessing of a clean heart. Since my arrival in the Yell circuit, I have rejoiced much in beholding the glorious work which the Lord is carrying on amongst this people. The wilderness is indeed becoming as Eden, and the desert as the garden of the Lord. I have just returned to this place, after an absence of twelve days; during which I visited Mid-Yell, North-Yell, Fetlar, and Unst. In North-Yell we

have a genuine Methodist Society, truly alive to God, and to their souls' eternal interest. Under one sermon which I preached amongst them, several persons were powerfully awakened; two of them came forward and joined the society; and many left the house inquiring, "What must we do to be saved?" While administering the sacrament, the Lord was eminently present; and we all most solemnly covenanted afresh to be his.

I spent three days in Fetlar, where much labour has been bestowed, and where Satan has long endeavoured to injure the work of the Lord, and weaken the hands of the "little flock." I preached in every part of the island, to congregations unusually large and attentive. While preaching to a crowded congregation a few hours before I left the island, the cries of the people were so loud, as almost to drown my voice. Had the kind friends in England who have so liberally assisted Shetland by their contributions and prayers, seen what I then witnessed, they would have felt thankful for what they have done, and encouraged to persevere in sending the gospel to so deserving a people. In Unst, there is at present a greater spirit of hearing, and a better feeling amongst the people, than there has been since the commencement of the work. I spent nearly a week on the island, and preached in almost every part of it to excellent congregations. Two chapels are wanted immediately; one at the Shore in particular. Here we can find no place sufficiently large to contain half the people who are willing and anxious to hear. On the 9th inst. I preached to a large congregation in the open air, as no place could be found to hold one quarter of those who attended. Brother Mortimer has preached twice lately in the open air, to three hundred people each time. George Irvine, Esq., has voluntarily offered us an eligible spot of ground for the erection of a chapel, and of a house if it be needed. It is our opinion, and that of the society on the island, that a chapel is much more needed at the Shore than at Balta-Sound; although one is much needed there also. The site offered by Mr. Irvine is nearly a quarter of a mile from the sea; and thirty yards from a quarry of good stone. The shore is four miles from the Church; and within a mile there is a

population of one thousand and six souls. We shall be glad to know your mind soon, as the stones can be obtained at a much cheaper rate in the winter than at any other time. The site you saw near Haraldswick is the most eligible for the chapel there; the other place, which brother Mortimer was directed to examine, is considered much less suitable than the former. It is two miles from the sea, and farther from the bulk of the population.

The Yell chapel and house will be finished in the spring, if all go on favourably. We are much in want of money. The workmen apply for wages, and I have nothing to pay them with. We hope you will send us an order soon. The people in Lunnasting are anxious to know when their chapel is to be begun; as there is no place to be had to contain one half of the people who are desirous of hearing that word which is able to make them wise unto salvation. Your last visit to these islands is spoken of by many with gratitude to God.

TO MR. LEWIS.

Nov. 10, 1828.

My dear Brother Lewis,

— Writes to me, and asks for £300. for Dunrossness; another for money to finish the Yell chapel and house. He asks also where the chapel for the people at Lunnasting is to be built? What can these brethren all mean? Do they think that I can win, or that I am to rob, or steal? The brethren must bear a little burden for the sake of the Lord's work, and not sit still to see an old man worked to death.

My wife, who manages all my little secular affairs, has shown me lately, that my journeys to and for Shetland have cost me upwards of £200. : and she does not know the whole that goes there. Still, I have ventured with a faith that is, perhaps, too blind, to give Mr. — liberty to draw for £100., and to use the sand-tar-paper roof.

A. C.

FROM THE REV. J. STEPHENSON.

Walls, Dec. 9, 1828.

AUGUST 29th, 1828. We left Leith for Lerwick, in the schooner, *Norna*.

September, 8th. After being at sea nine days we landed at Lerwick. For seven days the wind was contrary, which proved a trial of our patience; as I was very anxious to get to my circuit as early as possible. The weather, however, was very moderate, and the captain and passengers were very obliging; so that we had many things for which to be thankful.

11th. The morning was wet, but a boat having arrived at Scalloway for us, we determined on proceeding; and at six P.M., after passing through one of the most dense fogs I remember ever to have seen, we arrived safe at Bay-Hall, Walls.

14th. (Sabbath). I preached in Walls chapel, in the morning and evening. The congregations overflowed the chapel, and a good feeling prevailed. Many had come from one to seven miles, and about forty remained in and about the chapel, till the evening preaching; although they had not any refreshment from the time they left home. The disposition to hear the gospel manifested by this people, is truly delightful and encouraging. The Sunday-school reflects great credit on those who have had the management of it. The order observed, and the method of instruction, are excellent.

20th. I left home with the intention of visiting the greater part of the circuit. At noon, I reached Dale, and preached to about twenty persons; and afterwards met the class, and gave tickets to the few members present. At three I reached Sandness; and in the evening crossed the Sound (a narrow channel separating the island from the mainland) to Papa, where I was hospitably entertained in the house of Mr. Henderson.

21st. I preached at half-past ten to a large and attentive congregation in the kirk. Afterwards I met the society, and gave tickets to about forty of the forty-six members of which it consists. One woman professed to have been justified under the sermon. After taking a

little refreshment, I crossed the Sound again to Sandness, where we could see the congregation waiting ; so I landed, and went direct to the chapel ; but it was with difficulty I could get in ; it was so crowded : and numbers were standing on the outside. After preaching, I met the classes, and gave tickets to upwards of fifty members of the eighty-six of which the society consists ; and found, much to my satisfaction, that, although they had been upwards of two months without a minister, there was not one backslider. At half-past five I went to a place near a mile distant, and partook of salt-fish, oat-cake, and milk, for dinner ; and then hastened back to the chapel, to attend the prayer-meeting. Although very weary, it was midnight before I could compose myself to sleep, on a chaff and straw bed about two feet wide, and a chaff pillow.

22nd. I left for Brinister, where my guide arrived about eleven A.M. After preaching, I gave tickets to the class. The attendance was small, owing to the harvest.

23rd. I arrived at East-Burrafirth, where I preached to upwards of thirty persons ; although the town itself consists of only four houses. Some of the hearers had come two miles, at about an hour's notice. This is said to have been a very wicked place, but "God has bared his arm" in its behalf ; and there are now twenty-six persons meeting in class, who appear to be in earnest in seeking the salvation of their souls. One of our leaders from a distant place, a man of prayer, has visited this town frequently, to hold prayer-meetings ; and God has abundantly blessed his labours : but he is prevented from being more extensively useful by the want of shoes and clothes. In the afternoon I crossed the voe to Aith, and preached at four ; and afterwards gave tickets to the class. I then walked about four miles, and tried to sleep on a straw bed. In the morning I awoke with a violent pain in my head, occasioned by a current of air falling upon me through the opening in the roof by which the smoke escapes.

24th. The morning was wet and stormy ; but having promised to be at Twall at ten A.M., I returned about a mile and a half, and preached to about thirty persons ;

and then gave tickets to the class. There being no prospect of its being fair, we set out and contended with wind and rain; for it blew almost a hurricane; and, after being completely wet, arrived safe at home.

28th. After a tiresome walk of about three hours, I arrived safe at Skeld chapel; a cold, damp, unfinished building; not having a bench or pulpit of any kind in it. The people, who nearly filled it, sat on large stones and sods. The only ingress for the light is through four panes of glass, placed in each corner of the roof as skylights, and the door. The congregation was large; and after preaching I met the class, which I found had been much neglected. Having taken some bread and milk, I set off for Sand. Here the Lord has commenced a good work; and there are now thirty-five persons in society. A disposition to hear prevails very generally in this neighbourhood; and there is much need of a chapel, which the society is very anxious to see commenced; but, alas! for the present, I fear the want of means will prove an insurmountable obstacle. The room in which I preached will hold about one hundred persons, and the stairs of a house, three stories high, were crowded; and many stood at the door, unable to get in.

October 5th (Sabbath). After preaching at Walls, to a large congregation, many of whom could not get into the chapel, I set out for Sand; where I preached to a good congregation, who were all attention.

12th (Sabbath). The weather being very stormy, I was prevented from going to Sandness; and therefore preached in Walls.

14th. I preached at Culswick, to a congregation of about thirty persons, collected at half an hour's notice.

15th. At Crutting, I had a large congregation, at a short notice; although I was not expected.

16th. We had a good congregation at Walls, where, after preaching, I gave tickets to a large class, and endeavoured to press on them the duty of assisting to support the gospel according to their ability; as I had previously done to the other classes in Walls.

17th. I preached at Muckler, and gave tickets to the class. We had to mourn over one man who had yielded

to temptation, and made shipwreck of faith and a good conscience.

19th. At Sandness the chapel was crowded in the morning, while I endeavoured to show what is implied in receiving Christ, and the privileges consequent on so doing. The south-west wind blew so strong in the afternoon, that it was judged impracticable to convey me across the Sound to Papa; and hence, to a crowded congregation, I again preached in Sandness, inviting the labouring and heavy laden to come to Christ. At the conclusion, I stated that we should hold a prayer-meeting; and did not notice one person go away. Several joined in prayer with earnestness and profit. Two strangers remained at the class after the morning preaching.

20th. At one o'clock I had a congregation of about sixty, in a cottage at Dale; and afterwards met the class.

26th. I held the love-feast in Walls, which was a very profitable time. Many spoke in a manner which showed their acquaintance with experimental religion. In the morning and evening, large and attentive congregations attended the preaching.

28th. I preached at Skeld, where there was a large congregation, at eleven o'clock; and at Sand, at six in the evening, where there was a good attendance. After preaching, I met the society, which, I trust, is prospering. Having spoken to each member, I called on a few to pray, when God refreshed us in an abundant manner.

29th. I preached at Grutting, where I had a large congregation at eleven o'clock. At the close of the sermon we held a prayer-meeting. Afterwards I met the society.

November 2nd. (Sabbath). At half-past ten A.M., I preached in the new chapel at Papa. It is not completed; there being neither seats nor pulpit; and it is not yet plastered. There are two small windows in it, which are nearly blocked up when the people stand; the walls being only six feet high. After preaching, I hastened to Sandness chapel; where it was with difficulty I could get in, or make my way to the pulpit; which had been fitted up in the previous week. The congre-

gation was exceedingly attentive whilst I endeavoured to show that "godliness is profitable unto all things." The love-feast commenced after the preaching; when several, in a brief and lively manner, bore testimony to the grace and mercy of God in saving them. A young man this day determined to be the Lord's. His brother, a pious, lively, young man, was lost in the Greenland fishery this year, by falling overboard.

3rd. I went to Brinister, and in the evening preached to a much larger congregation than I expected. Afterwards I met the society.

4th. I had a large congregation at Twall, at eleven A.M.; and, after preaching, I urged on the members of society to try to do something towards the support of the gospel; the propriety of which they readily acknowledged, and promised to make exertions to that effect. One young woman remained at the class, and cast in her lot among us.

5th. I got a few of the members to level the floor of the Walls chapel, consisting of the bare ground, which had been left in a very uneven state.

9th. The chapel at Walls overflowed in the morning, in such a manner that many went away, unable to gain admittance, or to get so near the door as to hear. Afterwards, I met the society, and spoke pointedly and strongly on the necessity of regularity in attending class meetings. In the evening, the chapel was full, when deep attention was depicted in nearly every face.

15th. Having previously arranged to change with Mr. Macintosh, I set out this morning for his circuit; and after a walk of three hours and a half, I preached to about fifty persons at Aith. I was then put across the Sound, and explained the nature of the Christian's hope, to about forty persons, at East-Burrafirth. In company with Mr. Cooper I then proceeded to Grobsness.

16th (Sabbath). At eleven o'clock I set forth the properties of divine grace. At the close of this service, I met the class; and then I heard the Sunday-scholars repeat their tasks and lessons. About three P.M., I set off for Voe, where I had a large and attentive congregation.

17th. I crossed the Sound, and preached at Wathersta.

I then returned to Grobsness, where I preached in the evening.

18th. This morning I left Grobsness, and after a walk of about two hours, got to Aith, where I preached to a small company of women; the men being from home. After a walk of three hours and a half, I arrived safe at home.

23rd (Sabbath). To-day the sacrament was administered in Walls. The day was very stormy, and yet the chapel overflowed with persons, who had come from two to eight miles. In the evening the weather became so very bad, that many of the poor people could not "win home;" and had to remain in Walls, lodging with the members of society all night.

28th. This was one of the most stormy days I have seen in Shetland; but, having made engagements to preach, I started in the morning, and arrived at Twall at noon: but the weather was so bad that I was not expected; and I had to wait till they called a few of their neighbours together, to whom I preached, and then went on to Aith; where, for the same reason, they did not expect my coming. A few persons were collected, to whom I preached, and then went on to Aithness, where I was kindly entertained by Mr. and Mrs. Macclenen.

29th. The wind, during the night, got round to the north; and the frost was intense, with a fall of snow. At noon I arrived at Clusta; where I was not expected; and I had to wait till about twenty persons were collected, to whom I preached; and then walked to Brinister, where, in the evening, I preached to about thirty persons.

30th. After a walk of two hours and a half I arrived at Sandness; and at eleven o'clock, to a congregation which crowded the chapel, I set forth the Saviour as "the propitiation for our sins." I then administered the sacrament, when we had a refreshing season. I then crossed the Sound to Papa, and preached at five P.M., and administered the sacrament. After preaching, I visited a young woman, a member of society, seized with a severe fever. She expressed strong confidence in God, and a hope blooming with immortality.

It is but justice to say, that we were received, on our arrival, and have been treated since, by the friends in Walls, with the greatest kindness and attention; every thing which was in their power, was most readily and cheerfully tendered, that might render us comfortable.

Their kindness, and the thriving state of religion in the hearts of many, form a striking contrast to the bleak and barren hills by which we are surrounded, and tend to comfort and support the minds of strangers in a strange land.

FROM THE REV. JOHN BOLAM.

Gossaburgh, East-Yell, Dec. 26, 1828.

I SHOULD not have written so soon, had not necessity driven me to it. You have been given to understand, that fourteen pounds would enable us to finish both the preachers' house and the chapel at Yell: this, however, is incorrect. When I came to the circuit, only the walls of the house were built; and hearing that you had left orders for the house to be finished, I exerted myself to facilitate the work as much as possible. But as I received no money from any quarter, either to pay for the materials, or the workmen's wages, I confidently expected an order from you to draw money to assist me. I have, therefore, been paying the workmen, &c., out of my own property, to the amount of £25. 13s. 10d.; and yet there are several unpaid. As I cannot possibly pay any more, and the concern will take, at least, ninety-eight, or one hundred pounds, to finish it, exclusive of the inside work of the chapel, I know not how to act until I hear from you. We have endeavoured to proceed upon the most economical plan in every thing.

I am persuaded, that, were our situation known, many friends to the cause of Christ would render us assistance in our very great and urgent necessity. It is delightful to behold the congregations that regularly attend the chapel, although it is in an unfinished state. The good feeling manifested by our congregations generally, throughout the circuit, far exceeds what I have witnessed

any where else. In Fetlar, the power of God is present, to wound and to heal. Last month, I spent a few days on the island, and preached to nearly every person in it. On the Sabbath, the congregations were so large, that no house could be found to contain one-fourth of the people. I was, therefore, driven to adopt our only alternative on such occasions (whether the weather be foul or favourable), I mean, to preach in the open air, both in the morning and at noon; and in the evening, God disposed a friendly man to offer us his house, which was the largest on the island. Although it rained during the whole of the afternoon service, none were disposed to leave until we had concluded; and notwithstanding the wetness and darkness of the evening, long before the appointed hour the house was filled with persons who were athirst for the word of salvation. We can truly say,

“ Lo! the promise of a shower
 Drops already from above;
 But the Lord will shortly pour
 All the Spirit of his love.”

In the beginning of the present month, I made my regular tour of eleven days through the north of Yell, and the whole of Unst. Although this is the most toilsome journey we have, it is the most delightful one. We never take it without some joining the society; and when the long-wished-for day arrives, that a chapel shall be reared in Unst, we anticipate a glorious accession of members. The last Sabbath I spent on the island, was a day long to be remembered for good. I had unusual liberty and enlargement in preaching, and the feeling among the people was extraordinary. I preached in the cottage in Norwick, in which you preached, during your late visit, to the largest and most attentive congregation I have yet preached to on the island. The house and barn were crowded to excess, and many were standing in the open air with their hats off, while the snow and hail were beating about their heads. So anxious were they to hear the word that is able to make them wise unto salvation, that not one of them attempted to leave until the service was concluded. At the prayer-meetings

the house is always full, and often crowded almost to suffocation. Several have recently joined the society, who manifest a sincere desire to flee from the wrath to come, and to obtain the pardoning mercy of the Lord. If a chapel were erected, many more would attend, who at present are prevented by want of accommodation. It is the unanimous opinion of our leaders and friends, that there never was a better feeling in the North Isles than there is at present. The North, which has kept back so long, is now giving up. In answer to faithful prayer, God is making bare his holy arm, and saving sinners in spite of opposition of every kind. Our greatest want is chapels. The people are eager to hear. Eligible spots of ground have been gratuitously offered by gentlemen, who wish us well, and rejoice in our prosperity ; but we have no money. Many hearty prayers are offered to God by the poor Shetlander for you, and for those who have assisted you in the Shetland Mission ; and that others might be raised up to help forward the ark of the Lord among them. Very little can be obtained from the people in Lunasting, as it is one of the poorest parishes in Shetland. They will gladly do what they can, but that will necessarily be very little. Six weeks ago, I began a Sunday-school among them, which has far exceeded our expectations. The present number of scholars is forty. A few Reward Books, and Conference Catechisms, would be an acceptable present for our schools. As the distance from Burra-Voe to Norwick, in Unst, is nearly twenty English miles, exclusive of three Sounds, it would save much time and expense if the single preacher were to live in Unst, and change regularly with the Yell preacher. I am sorry to inform you, that brother Mortimer's health is no better than when you saw him ; in consequence of which he is strongly advised by Dr. Edmondson to leave Shetland as soon as possible.

FROM THE REV. A. MACINTOSH.

Lochend, in Northmain, Dec. 31, 1828.

I HAVE this day completed the fifth round in this circuit, since my removal from Yell. My plan is, to go

once round every three weeks regularly ; so that the people at each place may know when to expect me. In doing this, I have been forced to set my face against some severe storms. This circuit is, perhaps, a little more than twenty-six miles from north to south. East-Burrafirth is the most distant place to the south, and to the north Feideland, or Uyea. In the former place the Lord has opened the hearts of many, so that they attend to the things which are spoken ; and several have received pardon of sin, and acceptance with God. I preached there last Monday, met the class, and added two to the society. This place belonged to the Walls circuit ; but as brother Stephenson found it inconvenient to attend it, he persuaded me to take it on my plan. From this, about three miles north, is Grobsness, where we have a society, and a Sabbath-school. The class-leader is Mr. John Coupar, in whose house I receive, at each visit, much hospitality. Near three miles, in an easterly direction from Grobsness, a little from the head of Olnasfirth-Voe, is the residence of Dr. Adie. I often call at this gentleman's house, and always meet with a hearty reception, and a comfortable home ; so do all the preachers when passing this way. There we have a fine society. The preaching, class-meeting, and Sabbath-school, have hitherto been in the kitchen ; but on the last Sabbath we were favoured with part of a new house, which the Doctor has designedly erected (as he informed me), to accommodate us with a place for preaching, and for the school. I doubt not but that much good will result from this school. The teachers are, Miss Harriet Adie, Miss Eliza Adie, and Miss Lovel. Mr. Lewis told them, last summer, that you would send them some books for their school ; but as they have not received any, they think you have forgotten them.

Along the north side of Olnasfirth-Voe, near four miles W.N.W. from the former place, is Wethersta, where we have another society. I have had much pleasure in my two last visits to this place. The Holy Spirit is moving on many hearts. From this, or from Grobsness, I cross the sound to the island of Meikle Roe, which is inhabited by thirty-one families, averaging, perhaps, more than six in each family. After having done

the work of the south part of the circuit, I proceed homeward to Lochend, which is about fourteen miles, in a northerly direction, from Wethersta.

About nine miles W.S.W. from Lochend, is Eshaness, a great extent of land, well inhabited, and hitherto but little visited by us. I have seldom seen a people so willing to hear, and so attentive. A society is now formed, and I am in great hopes that it will prosper. Lochend is my home. Many of the people in this neighbourhood are very indifferent. Ancient superstitions prevail more here than in any other part of Shetland. I have had many serious thoughts concerning them, and am resolved to go from house to house, to try if I can persuade them to love and serve him who died for them. I preach here in a booth, which Messrs. Gifford and Hays kindly granted for that end ; in which also we keep a Sabbath-school. But the principal scene of action is at North-Roe, about two miles to the north of this place, where we have a prosperous society of about eighty members ; and although I have been forced to cut off some withered branches, yet the Lord has raised up others to fill their places. The work is assuming a favourable aspect. The members and leaders are praying fervently for a revival. If we all heartily agree to call, God will answer.

About three months ago we commenced a Sabbath-school here ; and at present more than sixty scholars attend regularly. Our great hinderance in this part of the work is the want of books. I have made several attempts to get some, but they have hitherto been ineffectual. I now begin to fear, that unless some help be obtained soon, our four very promising schools will, in a great measure, be lost. There is the greatest want of Bibles in many parts of this circuit that I have found anywhere in Shetland. Many have none at all, and others only tattered pieces of God's book. Many of the children cannot learn but by the ear, for they have no book. Though many Bibles have been sent to Shetland. I do not find that any of them have ever come to this circuit. If you would be so kind as to procure for us, from the Bible Society, about twenty of their cheapest

Bibles, I will myself pay for them. I hope you will help us, so that we may not sink.

TO MR. MACINTOSH.

Pinner, Feb. 9, 1829.

My dear Brother Macintosh,

THE receipt of your letter of December 31, 1828, has done me good. I thank God for your prosperity in your circuit. It is one about which I have always been kept in the dark, and I feared that things were not in so good a state as your letter reports. The help given by Dr. Adie and his family is greatly to their credit and much to God's glory. Give my best respects and love to them all. Should I ever visit Shetland again, I shall pay my chiefest attention to North Mavin. There I have never yet been. I had not time, and did what I could. I desired that North Mavin should have its share of all the books and Bibles I sent—how they have not, lies with the then resident preacher, and the preachers of Lerwick. I scruple not to say, that the neglect of North Mavin was sinful. I will, please God, send you both Bibles and school-books, should I be obliged to sell my coat to buy them. Lerwick and Walls have engrossed every gift of this kind; but North Mavin and the North Isles shall not long have cause to complain, should my life be spared, and the hand of the Lord be upon me for good. I have lately sent 300 (pocket edition) of Doddridge's "Rise and Progress of Religion in the Soul," and many copies I have inscribed with my own hand, and sent to different persons. I got some covered with silk, which I intended for the young ladies who help us in the Sunday Schools; one I know is for Miss Adie. I would have sent to Miss Eliza, and to Miss Lovell, had I known of them. See that you put in your claim for your proportion of these books—for my intention is, that they be fairly divided among the circuits. Hereafter

I will pack separately the books for North Mavin. Be fervent in God's work—take in new places—lengthen your cords by extending your circuit, and strengthen stakes in what you now possess: my heart shall be ever with you, and my poor hand, as far as it can reach.

I see that you are £9 5s. 1*d.* in debt, and you want some forms. Take courage, my lad. I authorize you to draw on Mr. Smith for twenty-two pounds. This will pay your debt, and leave about £12 15 0 for forms. This is the utmost stretch to which I dare go at present—the calls from the other circuits being loud and long, and the brethren do not seem to consider what difficulty I have to get money. Work while you have A. C. to work for you. My time, in the course of nature, must be short, unless God, for the sake of Shetland, should give it an extra extension. I see no one to take up Shetland when my right hand shall have forgotten its cunning, and my mouth shall be full of dust. Do not forget the little inhabited isles, and look after Foula. This island is, most probably, the ultima Thulé of the ancients. On it I have laid the foundation of a chapel. Visit it when you can, and spread yourself all over Eshaness. When I sailed along its coast, it appeared to me to be one of the best inhabited places of any I had seen. Tell them that God loves them—that Christ has died for them—that there is a rich treasure of mercy for every soul of them—that he comes to bless them by turning every one of them away from his iniquity—and that *now* is the accepted time, *now* the day of salvation; and you will, I trust, soon see, that the lions will, under his changing power, become lambs of his flock. Write to me as often as you possibly can. I will not allow you any refuge in procrastination. My love to all. Do not forget to pray for, my dear brother, your old affectionate friend and fellow-worker,

ADAM CLARKE.

P.S. Since I wrote the above, I have been in town, and finding that the parcel containing “Doddridge's Rise and Progress,” has not been sent off, I gave orders for 24 Bibles, and 50 Testaments to be purchased, and

directed to you, to be inclosed ; and, if possible, I will cause some school-books to be sent also.

Yours truly,
A. C.

FROM THE REV. J. STEPHENSON.

Walls, July 17, 1829.

IN the last quarter I have walked about two hundred and forty Shetland miles, travelled by water about fifty-six, and preached forty-seven times. I have to communicate the painful intelligence of the death of five persons by drowning ; three men and two boys. They were rowing towards the shore, in Skeld-Voe, when one of them lost his balance, and fell over the side of the boat, which being very small, was instantly overturned ; and seven persons were precipitated into the sea. A man and a boy of the seven were saved ; but the other five were launched into eternity. Only one of those who were lost was married ; and he has left four children, and a widow who had been confined only a few days. Two of the others were James Reid and Lawrence Ridland, who, with his wife and two daughters, is a member of our Society. James Reid was a son of Peter Reid, of Culswick. James, if I recollect rightly, once told me he was awakened, and determined to seek the salvation of his soul, under a sermon by brother Lewis. On my coming to this place, I noticed him as a modest, pious young man. His conduct was very exemplary ; and divine grace, added to a mild temper, rendered him amiable in the eyes of all who knew him. I feel and lament the loss of him ; though I doubt not our loss is his eternal gain. The class at Skeld was in a very low state : their nominal leader, for some unassigned reason, did not meet them ; and at length I was obliged to appoint James to succeed him. He entered on his work with energy ; and, in addition to meeting the class, he conducted a prayer-meeting at Skeld, for some time ; and latterly has read one of Mr. Wesley's Sermons on the Lord's-day morning. In consequence of

these exertions, a good congregation has been collected ; and the prospect at Skeld was better when he was removed than it had ever been since my arrival.

On the sabbath previous to his death, I renewed his Society ticket, when he expressed himself very strongly as enjoying a clear sense of his acceptance with God through Christ. How or by whom his place will be supplied, I cannot say. I hope Providence will raise up some one who will be equally diligent and acceptable.

They were drowned on Saturday ; and on the Monday following I went to console their friends : and truly their houses were houses of mourning ! Yet they manifested a resignation under this afflictive dispensation which was truly pleasing. I thought, whilst among them, that, if Methodism had no other good than to prepare these families to meet such a trial in the way they did, it would be an abundant reward for the toil and expense which have been bestowed on Shetland.

The loss of this excellent young man leads me to remark, that another preacher is absolutely necessary for this circuit, in order that it may be properly cultivated. I do not mean that the circuit requires another preacher, that it may be enlarged (though this might be done with advantage), but that we may keep possession of the ground already occupied. I have endeavoured to divide my labours, and to be as diligent as was practicable, so that I may see the different parts of the circuit as often as possible ; yet, after all, we are suffering in several places, and there are irregularities which cannot be removed without more frequent visiting by the preacher. If more help be not sent, I have frequently thought it will be best to contract the circuit, in order that it may be brought into a more manageable state. I hope, however, that the liberality of the friends of Shetland may prevent the necessity of such a measure. Less than fifty pounds would support a single preacher ; and surely fifty friends might be found who would furnish that sum. May the Lord raise them up ! I ought to add, that this circuit was formed by two preachers, although there is only one in it now.

FROM THE REV. JOHN BOLAM.

*Burra-Voe, Yell,**August 7, 1829.*

I AM sorry that my last letter but one has not reached you, as it contained all the particulars relating to the Unst chapel, which you now inquire after. It was written on the 23rd of April.

The site which we deem the most eligible, and on which the chapel is now building, is in the immediate vicinity of Norwick. The name of the place is Mullipond. The ground is the gift of Thomas Edmonston, Esq. The conditions are precisely those which he specified to you, and with which you appear to be perfectly satisfied. The dimensions of the chapel are thirty feet by sixteen, inside; and the probable expense £75. It is not only the most northerly Methodist chapel in the world, but it is north of every other place of worship in His Majesty's dominions. As the walls and roof are nearly completed, we should be glad to know your mind respecting the inside work—whether we must proceed with it at present or not. It is very desirable to have it completed, if we had the means.

The copies of Doddridge's "Rise and Progress of Religion in the Soul," which were sent by you, have been very gratefully received by our people. Books are much prized by them; and their poverty is such, that they can purchase but few. I spent the last Sabbath in the Walls Circuit. In the morning I preached in Papa-Stour. Our own chapel being insufficient to contain the people, I preached in the kirk, which was kindly offered to a large and attentive congregation. At noon I crossed the Sound, and preached in Sandness. The chapel was excessively crowded; and many stood at the outside listening at the door and windows. I walked from Sandness to Walls, a distance of six miles, and preached, at six o'clock, to an overflowing congregation. It was a day of much comfort to my own soul; and many professed to feel the presence and power of God. As the men are now employed in fishing, our congrega-

tions on the week-days are not so large as in winter ; but on the Sabbath we can seldom procure places sufficiently large to contain the people that come together. The spirit of hearing is generally increasing ; and many, who are not as yet united with us in church fellowship, are athirst for salvation.

During the haaf (or deep water fishing), the men are exposed to great danger, being often from forty to fifty miles from land in their open boats ; and hence a year seldom passes without some finding a watery grave. About three weeks ago, a boat was upset by a tremendous sea, near the Skerrie Islands, and four of the men perished. The two that were saved succeeded in gaining possession of the keel of the boat ; from which perilous situation they were rescued by another boat which was returning from the haaf at the time. We have heard of other boats that have been cast away in different parts of the country.

The want of a chapel in Lunnasting is still severely felt. We have eighty members in the parish, exclusive of regular hearers ; and the largest cottage we can obtain will with great difficulty contain them : so that several people come for miles to hear the words of eternal life, who often have to return home disappointed : especially if the weather be such that we cannot preach in the open air.

The people anxiously inquire about a chapel ; and I scarce know what to say to them. We should be glad to know if there is any prospect of their having their wishes realized. Several who are not members of the Society have offered to assist gratuitously in the erection. Mr. D. H. Wilson, Draper, Quay-side, Newcastle-upon-Tyne, has sent a package of tracts, school-books, &c. ; Mr. Reay, of Carville, near Newcastle, has also sent a few books for the Sunday-School children. These gentlemen are sincere friends to the Shetland mission.

[THROUGH the severe illness of Mrs. Truman, the wife of one of the missionaries, Mr. T. was obliged to leave those northern regions, and return with her to England ; Dr. Clarke immediately set himself to find another labourer for that vineyard, who should be calculated to give full proof of his ministry : and from a letter, dated June 28, 1829, Pinner, addressed to the Rev. Mr. Tabraham, it appears how solicitous Dr. Clarke was to fill Mr. Trueman's place.]

TO MR. TABRAHAM.

My dear brother Tabraham,

Long ago you were warmly recommended to me as a proper person for the Shetlands. Mr. Trueman's wife, who was in a bad state of health when she went there, must be brought back to England ; of course he returns with her. I want you and your wife, in the name of our Lord Jesus, to go to Lerwick and superintend the glorious work in those islands : in no place under heaven, perhaps, can a faithful zealous minister of God have more fruit of his labours : I know the place, I know the people, I know the work, and I know the God who is there with his faithful labourers. Had I twenty years less of age on my head, I would not write a leaf to entreat any person to go : I would go ; I would there labour, and there die, if it so pleased my divine Master.

[In a subsequent letter to the same, Dr. Clarke proceeds to detail his views.]

I REGRET the removal of Mr. Trueman, for he was suited for Shetland, as he had drunk deep into the spirit of his work, and had laid good plans for future usefulness ; in his place I want a proper person ; one who knows Methodism, one who will preach all its doctrines, who is strong and willing to labour, and one who will be fit to be trusted with the general superintendence of the

whole work, and whose wife will act as a proper help-mate, is fit to lead a class and give important advice to the female part of our Societies, especially in Lerwick : now such a preacher I think you to be, and such a woman I deem your wife.

TO MR. TABRAHAM.

My very dear brother,

I thank God that yourself, sister Tabraham, and the children are well, and that His work prospers in your hands : it is true that winter is a dangerous and slavish time for the Shetland preachers ; but it is their harvest, and if they do not work, and work hard in winter, the male population of Shetland will know little of Methodism ; as during the summer months they are absent at the fisheries. For the success of your work, scheme, labour, see that the preachers spread themselves, and every where mingle your labours ; God will be with you. Set the people themselves to pray for the success of the gospel in all the islands, and, as concerns yourselves, watch for this, work for this, fast, pray, and believe for this.

[In another letter to the same, Dr. Clarke says :]

Do not let me die before Dunrossness, Lunnasting, Sand, &c., chapels are built ; with all my faith for Shetland, I do not see where money will be got, or how it can come, after the green sod covers me : what thousands of miles I have travelled, and what reams of paper have I written over, in behalf of Shetland !

Oh ! my brothers, my dear brothers in the Lord Jesus, my brothers Tabraham, Stevenson, Bolam, M'Intosh, and Rickets, rush into every opening door, besiege the throne of endless mercy ; make God your refuge and your strength : do not kill yourselves, but spend and be spent for the souls in Shetland : fear not, the Lord hath given the people into your hands. Hallelujah ! Jesus is with you—fear not !

Yours in Christ,
ADAM CLARKE.

[In the early part of this year, the pecuniary concerns of Shetland considerably harassed Dr. Clarke. Chapels were multiplying in those islands, and as it was an undeviating rule with him never to have any debt upon them, of course it was often a matter of extreme difficulty, as will have been perceived, to find adequate funds from the kind friends of Shetland, to supply all these calls, and to carry on the work of the general ministry. The following extracts of letters to Miss E. Birch, evince that she was one of the liberal supporters of the Shetland mission, as well as Robert Scott, Esq.]

TO MISS BIRCH.

Pinner, Feb. 23, 1829.

My dear Madam,

I OWE you thanks for farther help to my poor Shetlanders, as intimated by Mr. Roper: such help could not come in a time of greater need, nor in a time when it would be more efficient: to get the people places to worship God in, is the greatest charity for those desolate islands. So deeply do I feel for them that I seem to live for them alone, and would be content to live in misery that I might contribute to their happiness. But in such a place where all was to be done, a little improvement goes but a short way: but I am astonished that so much has been done in so short a time, and may be well amazed that His hand has been so much upon me for good in behalf of this blessed people. Robert Scott, Esq., who first began to help me in reference to the Shetlands, still continues to help powerfully: from the beginning to the present time he has given towards the support of the preachers, building of chapels, furnishing, and houses for the preachers, upwards of £1,200. May the blessing of God rest upon him, upon you, and upon all who have helped in this good work.

[To the same lady Dr. Clarke writes June 28 of this year:—]

“I HAVE received the second half of a £50 Bank of England note from you for chapels for the poor Zetlands. May the Lord God, the possessor of the heavens and the earth, bless you for your deed! May he cause all grace to abound towards you, and may your sun never withdraw his shining.”

[In the following month, Dr. Clarke has again occasion to return thanks to his kind friend, Miss Birch, for farther assistance, for in a letter of his to her, dated July 10, he says,]

My dear Madam,

I scarcely know how sufficiently to express my thanks to you for your most beneficent grant to my poor Shetlands. I can scarcely believe my eyes when I see a gift of £100 for the work in Shetland; it sent me on my knees to return thanks to God, and to implore His blessing upon you.

FROM MR. TABRAHAM.

Lerwick, Nov. 30, 1829.

ON my appointment to Shetland, I had little hope of rendering much pecuniary help to the missionary cause; not, indeed, from any apprehended want of liberality on the part of the people, but from their general destitution of money. You will, therefore, easily judge of the pleasure I felt, when, only a few hours after my arrival at Lerwick, and in the first house I visited, the conversation turned on the propriety of holding a Missionary meeting for the Wall's Circuit. In accordance with the suggestions then made, on Tuesday, Oct. 14th, after preaching at several places in the Circuit, I returned to Walls, in time to hear a very excellent sermon by brother M'Intosh, preparatory to the public meeting on the next morning. At eleven o'clock, the chair was taken by Mr. Scott Robertson; and the several resolutions were moved and seconded by the Rev. Messrs. Stephenson,

M'Intosh, Rickets, two lay brethren, and myself. This meeting was followed by a watch-night, in which two of the brethren preached, and the others exhorted. The day was propitious to the long-tried farmer; and this circumstance, of course, slightly thinned the attendance at the meeting; but the collection was honourable to the feelings of those who were able to attend.

On Tuesday, Nov. 17, after an excursion into North Mavin, I had the pleasure of finding the brethren well, and in town. At seven o'clock, we had a very profitable prayer-meeting, conducted by the preachers. At two o'clock on Wednesday, Mr. Bolam, from Yell, preached. A public meeting commenced at six; and, after singing and prayer, Thomas Fea, Esq., was called to the chair. He stated that the meeting was convened, to form a missionary Society for Lerwick and its vicinity, to aid the funds of the Wesleyan Missionary Society; that the Parent Institution had about two hundred missionaries and one hundred and forty-seven stations, and under their pastoral care nearly forty thousand members of society, with numerous schools for the instruction of youth; expended about fifty thousand pounds annually; and would extend their operations if they had funds: all who had the means should feel themselves bound to render it all the aid in their power. The first resolution, which gratefully acknowledged the success of Christian missions in general, was moved by the Rev. J. Stephenson, who, in a speech of more than an hour's length, surveyed the vast missionary field; and mentioned many pleasing instances of religious improvement in the West Indies, where he laboured for six years; and concluded by presenting eight shillings from a lady, who could not be present, and one guinea from a gentleman, who also made his money his proxy. He was seconded by the Rev. R. Thwaites, who earnestly pressed the people, among whom he had laboured the past year, to aid, according to their means, this sacred cause. His address was supported by five shillings from a lady. The second resolution, which formed the society, and appointed officers for the ensuing year, was moved by the Rev. A. M'Intosh, and seconded by the Rev. J. Bolam. The third resolution, stating the importance of prayer for

the outpouring of the Spirit, was moved by me, and seconded by Charles Ogilvy, Esq., one of the bankers in the town, and the treasurer of the Society, who stated that he willingly came forward to support means so well calculated to benefit mankind. The last resolution was moved by the Rev. W. Ricketts, and seconded by W. Spence, Esq., senior Magistrate. The collection amounted to ten pounds, which, I am persuaded, you will think extremely liberal. On the next evening the Committee met, divided the town into six districts, and appointed twelve collectors; most of whom have been pleasingly successful.

It should not be overlooked, that the Brethren who have preceded us in these islands, have, in this as in other things, prepared our path; and it only remained for us to give form and effect to their pious designs.

To the Editor of the Wesleyan Methodist Magazine.

I HAD the satisfaction of transmitting to you two letters, by the last fortnight's packet, from Lerwick, containing an account of the establishment of two Missionary Societies; one at Walls, the other at Lerwick, in Shetland. The present mail has brought me an account of another similar Society, formed at Burra-Voe, South-Yell, which is to include the northern isles, Yell, Unst, Fetlar, &c. The speech of Robert Bruce, Esq., a very extensive Shetland laird, from the chair of this meeting, does much credit to himself, and honour to us. All these have commenced in the true missionary spirit; and they will contribute what they can; but if you cannot reasonably expect much money, you may reckon on many hearty and faithful prayers. Thus "from the ends of the earth we hear songs, Glory to the righteous!" When Shetland comes in to help this good cause, surely no other place should hold back. Even the mites thrown into this treasury attract the notice of Christ, and the blessing of God.

ADAM CLARKE.

Pinner, Jan. 14, 1830.

FROM THE REV. JOHN BOLAM.

Burra-Voe, Yell, Dec. 16, 1829.

YOURS of the 16th of October was duly received ; and my delay in answering it has been owing to my waiting for a favourable opportunity of conversing with Robert Hunter, Esq., about the ground for the Lunnasting chapel, which has not offered. Should I succeed in obtaining such a grant of land for a chapel at Lunnasting as you will approve, I shall write immediately, and give you the particulars. The chapel will be a little smaller than that at Unst. A few ago months some of our members at Lunnasting (unknown to me) applied to Mr. Hunter for the walls of a house in the north part of the parish, which he generously gave them. With a little help from some friends, they have put a roof and thatch upon it ; and have made it tolerably comfortable. We have preached in it a few times. A school-master is to occupy it during the week ; and we are to have the use of it on the Lord's day, and at any other time when we may need it. It is of sufficient size to contain the population of the north parish. The greatest population is at the south end of the parish, which is more than three miles from the north part. Here also we have most members ; and it is here we design the chapel to be erected, if God open our way. The chapel and preachers' house at Burra-Voe are completed.

Brother Stephenson opened the Unst chapel on the 28th and 29th of last month. The building, which is firm and substantial, is eligibly situate in the centre of a large population four miles from the parish church. Our prayer to God is, that succeeding generations may have cause to praise him for its erection. You inquire respecting the state of the work in Fetlar. A few weeks ago the parish minister, residing on the island, was seized with a disorder that baffled the skill of his medical attendants ; and now he is numbered with the dead. The people are as sheep having no shepherd, with the exception of the visits they have from us. I preached to them in the open air, on the Sabbath, when a funeral sermon was preached on the death of their late minister ; and

was attended by a large congregation of willing and attentive hearers. I believe there never was a better spirit of hearing among them than at present. Our members continue to walk worthy of their high vocation. Brother Thwaites visited the island lately; and owing to a tremendous swell on the sound, he had a narrow escape with his life. Having in the North Isles so much travelling by sea, we have many narrow escapes. On my return from the mainland to Yell, on Monday last, while crossing the sound in a small skiff, we had a most providential deliverance. On a sudden the skies gathered blackness, which was the signal of our gaining land as speedily as possible; which we were able to accomplish just in time to save our lives. We had not been landed fifteen minutes before a dreadful storm came on, in which our little boat would assuredly have upset, unless the Lord had preserved us as by miracle.

As we agreed to hold a public missionary-meeting in each of our circuits, ours was held in Burra-Voe chapel, on the 2nd of this month. Robert Bruce, Esq., was called to the chair; on which he addressed the meeting as follows:—

“ Christian friends, you are all aware that we have this day met together in a house dedicated to the solemn worship of our blessed Lord and Redeemer, to aid one of the greatest and most important objects in which we can possibly be engaged, during this short and mutable life; one in which the spiritual and eternal interests of millions of our fellow-creatures are concerned; that of sending the word of life to the heathen. Mr. Stephenson will give you a far better account than it is possible for me to do, of the ignorance, superstition, and moral degradation, under which the slaves in the West Indies, and the benighted heathen scattered abroad on the vast continents of Europe, Asia, Africa, and America, were found when the first missionaries were sent to them to preach the glad tidings of salvation through the blood of Jesus Christ. But, praised be God, through his blessing vouchsafed to their labours, thousands of these have by the instrumentality of missionaries of various denominations, been brought to see the errors of paganism, have broken to pieces their idols, and have embraced the

worship of the only true and living God. That which ought to make our hearts overflow with gratitude to God is, the circumstance that we have the happiness to be present at the first meeting that I believe was ever held on this island, by any denomination of Christians, for the promotion of so good a work as that of sending the gospel into those dark places of the earth which are full of the habitations of cruelty.

“Let me call your attention to what more nearly concerns ourselves,—our native country. These islands contain upwards of 25,000 souls; and these are scattered over thirty parishes; and, melancholy to relate, all these precious souls are intrusted to the care of only twelve ministers. Can it for a moment be supposed that these men can adequately instruct these people, be they ever so able and willing, when the nature of their several charges is considered, the distance of the churches from one another, the dangerous seas they have to cross, and the inclemency of the weather? Besides the twelve ministers of the Established Church, there are three or four dissenting ministers scattered over the islands; but as these men, for the most part, are, during the week, occupied with their worldly affairs, they only devote the Lord's day to the religious instruction of the people. It is evident, therefore, that the means of salvation must be few. Our countryman, Mr. John Nicholson, whose name ought ever to be dear to us, was the first who raised up friends in our behalf in England. At the annual conference of the Methodists, held in Manchester, in August 1821, it was unanimously agreed to send ministers over to these islands, to afford the inhabitants additional means of religious instruction. We are all witnesses of the great and persevering exertions of these men of God, labouring day and night in the service of their Master; wandering over hills and trackless mosses; crossing friths and voes, in small boats, when the seas are rolling mountains high; sleeping in cottages full of peat smoke; living on the coarsest of diet, and even that sometimes measured out to them with a sparing hand; suffering all kinds of hardships without a murmur; and for what? What do these men toil amongst us for? Not for worldly gain, or the applause of their

fellow-men ; but to gain souls to God ; to open to us a road to the kingdom which passeth not away. In evidence that their labours are not in vain in the Lord, it is enough to state, that no less a number than 486 members are in the Lerwick Circuit ; 414 in the Walls Circuit ; 146 in the Northmavin Circuit ; and 307 in the Yell, Unst, and Fetlar Circuit ; making a total of 1353 individuals, who are living in church-fellowship, and are walking as becomes the gospel of Christ. When I took up my residence on this island, about six years ago, I heard the people all around me daily uttering oaths and execrations of the most horrid and appalling nature. This wretchedness and moral degradation were principally attributable to the want of religious instruction ; there being no place of worship nearer than Mid-Yell, a distance of no less than six long Shetland miles. But since the Methodist Ministers took up their abode on this island, I have witnessed a very great change in the outward deportment of the islanders in general ; but in particular in those who are members of this society. That they may increase in number, and in spiritual excellence, is my sincere wish. May Methodism spread and flourish through all the world ; and may the preachers be received with outstretched arms wherever they go !

“ Allow me to entreat you all to give your mite with no niggardly hand ; so that others of your fellow-creatures may enjoy the same spiritual blessings with which you are favoured ; and may the same happy effects result from the labours of Methodist Ministers wherever they go ! ”

The collection at the Missionary Meeting amounted to £3., most of which was given by Mr. Bruce and family. Brother Thwaites joins me in Christian love to you.

JOHN BOLAM.

FROM THE REV. JOHN BOLAM.

Burra-Voe, Yell, April 15, 1830.

Your favour, dated January 20th, came to hand. I have drawn the money you ordered for the completion

of the Burra-Voe house and chapel. All things considered, we are of opinion that it will be the most prudent plan to postpone our preparations for the Lun-nasting chapel until autumn, if we previously succeed in obtaining ground from Robert Hunter, Esq.

We sometimes preach in the house at Lunna; and Mr. and Mrs. H. have shown us no small kindness. We consider these things to be auspicious; and we trust to have the ground for the chapel. We look to you, in this as in all other matters of importance, for your counsel and direction. I shall be extremely glad if you can give me £25 or £30 for the Unst chapel, as we purpose finishing it during the summer, and I have paid away the money you last ordered. As to the work in the circuit, we have much cause for thankfulness, considering the mighty opposition which is raised against us. In a former letter, I informed you respecting the state of destitution in which we found the poor people of North Delting, when we first visited them. We have visited them as often as the weather and our other work would permit; and our labour in the Lord has not been in vain. Several willing and serious people flock together to hear the word; and four persons have been united in church-fellowship with us. Whenever the weather is favourable, the people come in boats from the island of Samfrey and North-Delting to the Burra-Voe chapel; and return on the same day. On the 23rd of February, a boat from the neighbourhood of Burra-Voe was cast away off Nesting. By this melancholy event, three young men met a watery grave. One of them was the eldest son of a widow who is a member of our society. Her husband was cast away in a fishing-boat about three or four years ago. The son, who has come to a premature end, was the only one she had to support her. She has several small children depending upon her for the necessaries of life. Owing to her heavy calamities, she is apparently fast sinking into the arms of death. The mother of another of the young men is also a widow. Her husband was lost by the wreck of the same fishing-boat. The other young man was married; and by his death a widow with several young children has been left in a state of destitution. He was a regular attendant

on the means of grace. I have heard that, previous to his unexpected exit, he had purposed to join our society. Perhaps some kind friends in England might be induced to contribute to assist in clothing and feeding the desolate widows, and fatherless children, whose blessing would redound upon their benefactors. During the past week I changed with Brother M'Intosh. On Sunday morning last, I gave the sacrament to the society in North-Roe chapel; some of whom had come a distance of from seven to ten miles, over broken ground and treacherous mosses. The chapel was completely filled; and the presence of our Divine Master was felt. At the conclusion of the service, a woman came forward to join the society. In the evening I preached at Collafirth, a place at the foot of the celebrated mountain called Rona's Hill, which is one of the fishermen's principal landmarks, while engaged at the deep-water fishing.

Mr. Tabraham and I intend to change on May 7th, for about a fortnight. Brother Thwaites has entered upon his work in the North Isles, in the true spirit of a missionary. He has just returned from Fetlar, where he has been spending a few days, and where two persons joined the society. We are urging our people throughout the circuit to join with us in mighty prayer for a more abundant outpouring of the Holy Spirit upon ourselves, our congregations, and people generally. Never were we more fully convinced of the inefficiency of all human efforts without the blessing of God than at present. We rely upon his promised assistance, knowing that He who hath said, "Lo, I am with you alway," will also cause his word to have "free course and be glorified." While the south is giving up, the north is not keeping back. God is bringing his sons from far, and his daughters from the ends of the earth. A short time ago, four of our members greatly hazarded their lives, and spoiled their clothes, in bringing me through a dangerous swell, upon the Sound, in which we should all assuredly have perished but for their extraordinary skill and perseverance. I promised them each a jacket of the first cloth I received, as they would accept no money. Could you procure a little for them?

FROM THE REV. RICHARD TABRAHAM.

Lerwick, July 29, 1830.

THE Dunrossness chapel is prepared for the roof, which is to be put on as soon as the carpenters can convey it by sea. The vestries also are in the same state. We have had all the stones quarried and carried gratuitously; and the lime and sand have been carried in the same way, and also some of the slates. For the rest, Bigton Bruce, Esq., has promised me sixty days' work, which will employ more than one hundred horses. Indeed (with the exception of twenty shillings for the carriage of materials for the vestries), I trust it will not cost us anything for carriage of lime, sand, and slates. For this, it becomes us to be very grateful to the people, and to the Lord for disposing their hearts. On the Monday, Tuesday, Wednesday, and Friday, I called at nearly every accessible house in Dunrossness, to ask the favour of a few loads of lime, sand, or slates, by their horses; and, though it was "in the throng of their peat," many promised, most were willing, and not one refused. The chapel is fifty-one and a half feet long, thirty wide, outside, and ten feet high; with a square roof, covered with Shetland slates. The vestries are about eight feet high, covered with wood, well tarred, with a small window to each, and a narrow seat all round. Thus we can meet four or five classes at one time; and accommodate one hundred persons in the vestries during public worship. The chapel will seat about four hundred people, beside those who can go into the vestries, and stand in the aisle. The pews are without doors or floor, and will let for sixpence each person, per annum. The expense has been to me a weighty concern; and having to do with public money, I felt I was bound to save every shilling that I could. I much fear that the total expense will be about £230. I will, in due time, furnish you with all the particulars. I have already drawn for £115; and expect I shall need all the rest before the end of this year. In June, I spent ten days in the Fair Isle; and while my mind was filled with awe at the wide expanse of water by which I was surrounded, and the rugged,

perpendicular, and lofty rocks which it laves, I saw the grace of God in some of the people, and rejoiced. I gladdened the hearts of some by a gift of the hymn-books you kindly sent. On the whole, the people are in a good state. They were very kind to me, and thankful for tracts, &c., which I rather plentifully distributed; and we shall endeavour to visit them twice a year; about May and October.

We have, at present, a pleasing appearance of a good crop. But all are agreed, that such a bad summer for fishing was scarcely ever known. We have had little else than perpetual gales, storms, rain, and mist. Few fish, indeed, have been caught, though the season is nearly over. Mr. Hunter says, he believes he has not sixpence to pay to nearly one hundred men, who have been in the cod sloops this year. Their outlay has anticipated all they have earned. There will be much distress this winter, unless the Lord prevent it by an abundant herring-fishing. This has also been an awfully fatal year at sea. Some time in May four or five men were lost in Northmavin; and, as far as I can learn, fifteen more have perished this month.

RICHARD TABRAHAM.

FROM THE SAME.

August 24, 1830.

HAVING, six months since, sent you copious extracts from my journal up to that period, I now lay before you such further particulars as may enable you to form a judgment of that part of the work with which I am more immediately connected.

March 10th, 1830. I spent six days in the Walls circuit; during which I preached sixteen times in thirteen places, renewed the society tickets, met the society at Walls, and administered the Lord's supper at Skeld. In most places the congregations were large and attentive, and the societies in a good state of discipline and experience.

21st. Many of the vessels from Davis's Straits are in

the harbour. I preached at two o'clock to seamen, under the Bethel flag. The chapel was exceedingly crowded.

29th. Yesterday I preached three times in the kirk of Dunrossness, to immense congregations, who listened to the word with deep attention and apparent profit. The stones are quarried for our chapel in this parish; but we dare not draw on even British liberality so largely, as to build a place sufficiently spacious to hold one-half of its population, much less to hope for the residence of a minister here; though it is highly desirable. To-day a strong westerly wind carried such vast clouds of sand over the way I had to go, that it was impossible to keep my eyes open, or to pursue my journey without a friendly guide. Many scores of merks of once valuable land are thus rendered worse than useless; and sometimes the labour of the husbandman fails through the same cause.

31st. From a lofty and wave-beaten eminence in the vicinity of the cottage, where the people were assembling to hear the word, I beheld twelve of the vessels from the Straits pursuing their course, with nearly all their canvass spread to a fine breeze, which wafted them onward in beautiful order. What a multitude of immortal beings are annually sent on this dangerous business! with a distinct understanding that they will kill the whales on the Sabbath, as well as on any other day should they make their appearance; and, though perhaps every vessel has its medical man, the whole have not one minister of Christ with them. A few of the masters, indeed, are pious, and have frequent worship on board; which is not only a credit to themselves, but a blessing to some of the men.

April 2nd, Levinwick. Some time since we began regular preaching in this place, and formed the few members who had met at Sandwick into a class, to which I have this evening added three others,—a man, his wife, and man-servant,—who bid fair to be steady and devoted followers of Jesus Christ. Nearly all the people in the neighbourhood attend both the evening and morning sermon, and we humbly wait for considerable fruit.

4th. Lord's day. The chapel in Sandwick, as usual, was thoroughly filled; and the people appeared to attend

to the word as if they would never be weary of the plainest statements, and most heart-searching appeals. Having renewed the tickets of the society, consisting of about ninety members, I am happy to find that, on the whole, they are in a good state.

19th. I returned from our regular visit to Burra Isle, Trondra, Hildesay, and Papa, being small islands a little south-west of Scalloway. In Trondra the people manifest a love to the word, and evidently feel its influence; but in Hildesay and Papa they need rousing to think seriously of eternal things. On the Sabbath the chapel at Burra Isle is generally crowded, and the small society is endeavouring to shake itself from the dust. The school-room in which we preach in Scalloway, is generally well filled with attentive hearers; but few manifest any disposition to unite in society.

May 6th. Yesterday we closed our annual district-meeting. It was a time of great harmony and brotherly affection. Our thanksgivings were laid on that altar which sanctifieth the gift, for the preservation of all the brethren in life and health, and for the generally good state of the work. We could not but mourn and be humbled, that after so much labour, there is, on the whole, no increase of number in the society. We again gave ourselves to God and his work, in hope that the increase is not very distant.

19th. I reached home last night, after an excursion of twelve days in the North Isles, during which I preached twenty-two times, met most of the societies, and experienced much kindness from the people. Our brethren have not laboured in vain in these isles, for hundreds rise up and call them blessed; and there is a fair prospect that the work will increase. Two or three more chapels, however, are greatly needed; especially one in Fetlar, and one on the south end of Unst. This is a most toilsome and dangerous station, and must frequently call forth all the resolution that we possess.

June 12th. Having rested at home a few hours, at two A.M., June 1st, I took my passage in the Fair Isle boat, to visit the people in this "sea-girt" heap of rocks. We reached the island in eight hours. Fair Isle is about half way between Zetland and Orkney, twenty-four

miles from Somboro' Head, the nearest land in Shetland, and nearly fifty from Lerwick. It is from two to three miles wide, and from three to four long. Its rocky sides are very lofty and steep, and strike the beholder with awe. "The Sheep Craig," nearly five hundred feet high, is on the east side, and by no means easy of access from the land, and but little more so from the sea; but it produces pasture for a few sheep. "Saint Magnus's Head" is on the west side, and very lofty. "The Wart" is higher still. These three eminences are of the utmost importance to the enterprising men of this island, who are much exposed in the dangerous waters which lave their rocks. The population is about three hundred. There is a schoolmaster in the island, who meets the people in the kirk on the Sabbath, reads a sermon, and sometimes two; besides teaching a Sabbath-school, and holding prayer-meetings on the Sabbath, and during the week. Our society consists of forty-seven members, in three classes; who not only attend the church service, and meet their classes, but hold one or two weekly prayer-meetings. Many of them know the grace of God in truth. During my stay of nine days, I preached eleven times in the kirk, administered the Lord's supper, met the classes, distributed tracts, and had reason to believe that the Head of the Church gave his blessing. We can visit this island only once or twice a year.

15th. This was one of the most awful days these islands have witnessed for many years. We had a perfect storm. The whole country was in consternation. Very few of the boats could gain their own harbours; and most of the men were nearly exhausted. Several boats were lost, and the men saved as by a miracle. One had died, through cold and want, just as the boat which had taken him and three men from their own small one reached Fair Isle. Three boats, with six men in each of them, were lost; leaving several widows and fatherless children to bear in melancholy remembrance this awful day. Indeed, this has been one of the most stormy seasons that the inhabitants remember; and perhaps the most fatal to our laborious fishermen that these islands ever witnessed. Nearly fifty have been lost; most of whom were married men, and have left about

thirty widows, and one hundred children. It is, indeed, heart-rending to find two or three widows in a cottage, weeping to such a degree, that it is almost impossible to utter a word of comfort, or to remain long to witness the scene. Alas! we have little else than spiritual consolation to offer them.

RICHARD TABRAHAM.

FROM THE REV. JOHN STEPHENSON.

Walls, Oct. 4, 1830.

ON the 18th July, brother Bolam preached in the shell of the new chapel at Sand (by way of opening it) in the morning and afternoon; and in the evening at Skeld. He had good congregations at both places; and his ministrations were much blessed to the people. This is the first of our chapels that has been constructed with a wood and tar roof; and for cheapness, lightness, and durability, it will, I think, be superior to any other kind of roof, especially in this country. When quite finished, I can imagine no reason why it may not stand thirty or forty years without incurring any additional expense. The chapel is twenty-five feet long, and fifteen wide in the inside.

Thus, through your exertions, and the liberality of the friends of Shetland, has another place for public worship been provided, which was much needed; and for which, we trust, many will have to bless God both in time and eternity.

In August, I spent twelve days in Foula, preaching once every week-day, and thrice on each Sabbath. Both Presbyterians and Independents, as well as our own members, showed me no little kindness; and what was still more pleasing, the presence and blessing of God were enjoyed in our meetings. There was the best feeling among the people that I have witnessed in that island. One individual was received as a member, and another on trial. The latter said, he felt no concern about salvation previously to that week. The last Sabbath I was there, a very gracious influence prevailed;

and in the evening, I earnestly invited those who felt "a desire to flee from the wrath to come," to stop at the class, when this man accepted the invitation. I was informed of four others, also, who were powerfully affected, respecting whom I entertain good hopes.

One little circumstance I learned whilst in Foula, which strikingly reminded me of the propriety of sowing beside all waters, as we know not when nor how the blessing of God may be communicated. When Mr. Dunn was there, he gave a tract to one who was then only a girl. An expression in that tract was impressed so powerfully on her mind, that it has never been forgotten to this day. She has now arrived at womanhood, and is one of the most exemplary of the "little flock;" and this may in a great measure be attributed to the giving of that tract. In connexion with this I may also mention, that the Abridgments of Doddridge's Rise and Progress of Religion, which you sent us, and also Youthful Piety, with a large number of which I was kindly furnished by my esteemed friend, Mr. Atkinson, of Darlington, have been very useful; and many of those who have received them have felt truly thankful for them.

Throughout the circuit, I am happy to say, our congregations continue large, and seriously attentive. We have not any remarkable awakenings; but the seed is sown, and we trust it will spring up. The last time I was at Skeld, I gave tickets, and admitted one person as a member after the regular probation. A few have been turned to the Lord, I trust, since I came; but, having had to exercise discipline very freely after the last revival, though with great pain and reluctance, we have had a considerable decrease in our total returns.

Our prospects are now more encouraging than they have been since my arrival. The residence of Brother Langridge in these parts, will, I trust, be made a great blessing; as he will, in part, supply that lack of service which we so much felt. Yesterday the Lord's supper was administered here. We had three large congregations; and much of the divine presence was enjoyed.

This has been a most disastrous year for Shetland. The weather was so unfavourable during the fishing season, that very little fish was caught; and as this is the

only source whence money can be derived by the people at large, many of them will be placed in great difficulties. Under these circumstances, I trust the liberality of our friends will still be extended to these islands, in support of the gospel, towards which the societies, in their most prosperous times, are able to do very little. The most painful consideration, however, is, that many lives have been lost. According to the best information I have been able to procure, between fifty and sixty men have perished at sea; and as most of the men who are engaged in the ling fishing are married, the number of widows and fatherless children has been greatly increased. Two boats have been lost from my circuit, containing twelve men, who have left eleven widows and forty-two children to mourn their loss. Some of the young people are coming up to manhood; but there are three or four large families which are very destitute. If any, who have it in their power, would visit these fatherless children and widows in their affliction, by their bounty, I should feel great pleasure in being their almoner. A collection was made in the kirk, and in our chapel, on their behalf; but our means are very limited; and the sum raised might be considered more as an expression of sympathy, than as adequate to furnish any efficient aid.

JOHN STEPHENSON.

TO MISS BIRCH.

Pinner, Nov. 22, 1830.

Dear Miss Birch,

ON my arrival this morning from London, I found your letter. I thank you for your noble promise of £100 for my projected, and now organized, schools in Ireland. It is like yourself, and is a glorious help; and the promise of £50 more for my distressed Shetlands, is also great and noble: your acts in this behalf I have sent up to heaven to be recorded there. Yourself and Mr. Scott, with others who have helped, and helped

well, have done more than the benevolent man mentioned in the gospel, "who loved the Jewish nation and built them a synagogue," you have loved the long-neglected Shetlanders, and built for them many a synagogue; for now we have nearly a dozen chapels, and all that are finished, thank God, not one shilling of debt is left to be paid by my successor.

A. C.

FROM THE REV. J. BOLAM.

Burra-Voe, Yell, Shetland,
Oct. 23, 1830.

SINCE I last wrote, a great and effectual door has been opened amongst the destitute people of Delting. Upwards of twenty persons have joined the society, and our prospects of future usefulness are of the most animating description. There is such a spirit of hearing among them as I have scarcely witnessed in any other part of Shetland. So much athirst are they for the word of life and salvation, that, on the days we are expected, the people watch with the most anxious solicitude for the appearance of the boat that usually brings us. When this is discovered, they immediately push off their skiffs, and hasten to the bank, called Moss-Bank, where we preach on our landing; and although our only covering is the ethereal sky, yet, reckless of wind and weather, the listening multitude continue together until the service is concluded.

The holy sacrament was administered last Sabbath in Burra-Voe chapel. There were more communicants than were ever present at one time since the erection of the chapel. The whole of the congregation could not gain admission. Many came from a considerable distance to be present at the festival, which is so highly and justly esteemed by the people generally: some had travelled from six to twelve Shetland miles. The services of the day were attended by the special blessing of that Saviour whose dying love we met to commemorate.

In the evening I crossed the Sound, and preached at Moss-bank to a large and attentive congregation.

Since I last wrote, brother T. and I have visited the Skerrie islands, and preached several times during each visit. The poor people are like sheep having no shepherd. Although there is a small kirk upon Honsay, the largest island of the group, it has only been visited twice in six years by the parish minister; this has long been one of the most neglected places in Shetland. The islands usually called the Skerries are little more than bare rocks. The two principal islands, Honsay and Bruary, have a thin covering of earth, which yields a little grass; and where the earth is a few inches deep, the people endeavour to raise a little corn, which seldom comes to perfection, being generally destroyed by the "sea gust." In winter, the tremendous surge from the eastern ocean beat so furiously against those small islands as completely to cover them with spray. The water was so brackish, during my last visit, that it was with great difficulty I could drink it. The inhabitants of Honsay are between fifty and sixty; those of Bruary or Braru, between twenty and thirty. We have succeeded in forming a society of twelve persons on the Isle of Whalsey, since you last heard from me. We have long been praying that God would open our way upon that lovely island; and we trust that our prayers are about to be answered, and that we already discover the dawning of a more auspicious day. The venerable Laird of Symbister continues to show us every possible kindness. May God reward him! The work in Fetlar continues to prosper; our number has been nearly doubled within six months; and we are praying for more abundant prosperity. Mr. Tabraham, I presume, has given you the particulars of the opening of Dunrossness chapel. It is decidedly the best we have in Shetland. The building is every way firm and substantial; the situation is very desirable, being in the centre of a large and increasing population; it is well worth every farthing it has cost. Had the kind friends in the south, who so liberally aid the work in Shetland, been present at the opening, to have witnessed the joy that beamed in the countenances of hundreds, they would not have repented of their

Christian liberality. Robert Hunter, Esq., has consented that we shall begin our preparations for the Lunnasting chapel. The utmost I shall do, until the spring, will be to get as many stones quarried gratuitously as possible.

Brother T. has just returned from his tour through Lunnasting, Whalsey, and the Skerries. The congregations in every place were larger than ever; five persons joined in the Skerries, and two more in Whalsey. He leaves this place to-morrow for Fetlar; and I leave at the same time for West Sandwick. As Methodism has been so much misrepresented by the clergy and others, I have often wished we could furnish every family in Shetland with a tract containing an epitome of our doctrines, discipline, mode of worship, &c., written in an easy and familiar style; and should be glad if you would turn your attention to the subject.

JOHN BOLAM.

TO THE HON. MISS SOPHIA WARD.

Heydon Hall.
June 17, 1831.

Dear Madam,

I ACKNOWLEDGE your letter with gratitude to God and to you; for though your work of charity will increase my labour and care, yet as this comes in the way of my duty to God and man, I am more than thankful to be thus employed. In reference to the method in which it will be best to dispose of your noble gift of £400 for Shetland, I would just observe, that if we had not got places of worship built for the poor Shetlanders, we could have made no moral progress among them; and when I am gone, to have something in store to meet the necessary repairs, alterations, &c., will be a great mercy to those already in existence; to say nothing of any others. If, therefore, as you propose, you transmit the cash, I can, I know, get it securely invested for this purpose.

Now, as to the proposed help for the Irish Schools, on

which you are pleased to consult me, I would just say, having first most gratefully thanked you for your noble donation of £100 towards them, that in and from the beginning, we proposed to establish schools where literally there were none; and where none of the charitable societies—Hibernian, Baptist, Kildare-Place, or Methodist missions—had made any attempt, or, as far as we could learn, were intending to make any, in the places I have already selected; and which I have known for three-score years; and in which I ministered at an early period of my life. In six of such desolate places, we have, with God's especial blessing, established schools, containing about seven hundred children; and we have Christian teachers well qualified to instruct the children, and teach their parents the way of salvation. These, then, are additions to what has been done by others: for these additions I have spoken with great caution and delicacy, so much so as not to have made any general application for funds; and in every case refused to take any thing which was accustomed to have been given to other charities. I knew the Methodists were doing all they could; but still many places must have been passed by for want of funds and other help; and I was determined not to take one penny for our schools which would have been given to them; and I would, my dear madam, say, with all gratitude, that if you had destined any of that money which you have now kindly given to our desolate ones, why then, in God's name, let it go to its first destination; for you know, it is an essential principle in our schools, that they shall be supplementary to all others—that both they, and the sources of their support, shall be all supplementary: very careful have I been in this respect, lest there should be any cause of jealousy in this good work; and I have been glad when any subscription has been given me, that I might carry it especially to the Methodist mission-schools; and would you believe it, dear madam, that in all the work I have been doing, and in all I am planning, I have but three persons who give me any thing towards this work; and one of them is the Hon. Miss Sophia Ward!

God in his mercy has given me influence; this is

everywhere felt, and strangely opens my way in every place. It causes many who would, in ordinary cases, not be friendly to the work, to give me their countenance, and afterwards their hands, to assist in building school-houses. In Ireland this influence is farther necessary; and if God restore my health in any tolerable measure, I must return there for a short season.

My own eyes tell me that I am probably distressing yours. I cannot help it: you are one of my three benefactors and counsellors in this work. Under God, I am your agent.

I am,
Dear Madam,
Your obliged, humble, and affectionate Servant,
ADAM CLARKE.

FROM MR. TABRAHAM.

Lerwick, Oct., 1831.

THE Shetland Isles are inhabited by about 26,000 of an exposed, laborious, hardy, self-denying, and peaceable race. Their cottage hospitality to each other and to strangers is proverbial; and their readiness to hear and understand the word, the result of their general acquaintance with the Scriptures, is highly encouraging to those who minister to them in holy things. All can read, and most possess bibles; though some of them are inconveniently small and old. Nearly all attend public worship with some degree of regularity; though their humble huts are frequently at a considerable distance from the Lord's house. There are, of course, some possessing considerable property, and having a numerous tenantry; and others on whom a propitious Providence smiles; but, in general, the people are poor. Many of the aged, the sickly, and the improvident, are destitute to an extreme.

As far as their coarse food is concerned, most will render them ready aid; and could they be supplied with simple medicines, some of the inferior comforts of life,

and especially suitable apparel, the eye of the humane might gaze on them with a degree of pleasure; but at present, it involuntarily turns away from the offensive spectacle. There has recently been an increase of two parochial ministers in the south part of the mainland, and of two or three schoolmasters through the islands. Should these spiritual instructors aim at the cultivation of piety toward God, rather than mere attendance at the kirk and the school-room, all who seek the prosperity of this interesting people will rejoice. But, alas! there are still several parts fearfully destitute; and both children and people are nearly as sheep having no shepherd; or they are fed by those whose bigotry and moral blindness poison the spiritual food. Two ministers and two preachers belonging to the Scotch Congregationalists, and a preacher of the Baptist denomination, have laboured for some years, and are still sowing the good seed of the kingdom, with pleasing proofs of divine approbation.

The attention of the Wesleyan Conference being directed to these islands in 1822, two missionaries were appointed, who were very useful; and, succeeded by others, they have laid the foundation of a work which we trust will gradually increase, till the earth shall be filled with the knowledge of the Lord.

There are at present in the islands six Wesleyan ministers, and a supernumerary, who preach on an average from 300 to 500 sermons each annually; and travel over dangerous waters or broken ground from 1000 to 2000 miles. There are more than 150 congregations of from 500 to 20 individuals; 13 chapels; 2 ministers' houses; 1500 members of society; and about 500 Sabbath-scholars. The school in the town has proved a most efficient auxiliary to the spiritual part of the work over which we watch in the Lord. During the nine years that the standard of the cross has been planted on these rugged shores by these self-denying servants of Jesus Christ, they have many times visited nearly every part where even a small congregation could be obtained; and the Lord has given pleasing proofs of his accompanying blessing in the conversion of many.

In Lerwick, one minister is generally at home; but

most of the other principal places and societies are supplied every third or fourth Sabbath; while the small places are visited once or twice in the month on the week-days.

English liberality has distributed many thousand tracts; given away, or sold at a very low price. Several hundred Bibles, New Testaments, hymn-books, and other religious publications have also been furnished. From the same source there have been added, to the comfort of many of the poor, articles of wearing apparel, spectacles for the aged, &c.; and there have been expended not less than five thousand pounds on this work. Still there is room for not only continued but increased liberality; and in all probability the cry of necessity in these islands will be uttered to the end of the world.

If we are to aim at the salvation of all, there is a pressing need for several more chapels and preachers' houses, which would cost nearly £1000; and an increase of labourers is absolutely necessary in this too-long neglected and highly-promising part of our Lord's vineyard. May the "Lord of the harvest send forth more labourers" into this part of the harvest-field!

Could multitudes of wealthy Christians, living on the south side of the Tweed, visit these islands, and acquaint themselves, on the spot, with the real wants of the people, their bowels of compassion would be drawn out toward their less favoured brethren; and a sufficient and permanent fund would be raised to carry on this God-like enterprize on a more extensive scale.

I, for one, have no inclination to solicit aid, even for Shetland, by exaggerated statements. The truth must tell on benevolent hearts. May the following facts speak powerfully to many such!

First. The whole of the money raised by the 1500 members, aided by the congregations in Lerwick, would not meet the expense of one minister; and such are the probable future circumstances of the people, that much more never will be raised; so that God has evidently cast this work on benevolence alone.

Secondly, Though a considerable number of the principal inhabitants make the Wesleyan ministers welcome to their comfortable dwellings, and treat them with the

most respectful attention, yet, as their mission is principally to the poor, they must in general, when from home preach and lodge in poor cottages. Most of the people do their utmost to make their visitors as comfortable as possible ; yet, to avoid increasing their demands upon the fund, with comparatively few exceptions, as far as bread is concerned, they habitually live on the perfectly un-English produce of the humble farms ; the most inferior oat and bean-meal being the general corn-produce of the islands. None will be surprised if nothing but a keen appetite produced by long abstinence, and uncommon labour joined with the most self-denying habits, can reconcile even plain men to such unusual fare. Still, thanks be to divine providence, a plain, laborious man, with a good constitution, may be very healthy, useful, and happy among this kind-hearted people.

Thirdly. Though many of the class-leaders are competent to read sermons, and conduct meetings for worship, as there are scarcely any local preachers, and very little hope of many, the societies and congregations, however large, must depend upon the travelling preachers for the word of life ; and though they preach, as before stated, from 300 to 500 sermons each annually, as even most of the Sabbath places can have only a monthly visit, this is a meagre supply indeed. Yet more cannot be done ; nor even new places permanently visited, without an increase of ministers.

Chapels are built, large congregations collected, and societies formed, of upwards of a hundred each ; yet even these can have but one Sabbath supply in four. This is especially the case in the Lerwick circuit, which extends nearly 40 miles ; besides which, the preacher must visit an island 24 miles from the nearest land, to which they can go but once or twice a year, for two or three weeks at a time, though there are 40 members there. Could at least two more ministers be appointed, great additional help would be rendered ; and, under the divine blessing, the societies would increase in number and moral worth.

Should the eye of any be cast on this letter who possess the means to help, and who sit with comfort in a spacious and elegant place of worship, and hear the voice

of instruction three or four times in the course of a week ; while they justly consider themselves stewards of the manifold gifts of God, it would be well if they would, without abridging their accustomed liberal aid to other parts of the cause of Christ, turn their pitying attention to these isles of the farthest sea. Others have long since set them a noble example of paternal interest and princely benevolence towards this work. The trembling and imploring hand of Shetland-necessity is still held out ; and few parts of the world are likely to yield a more abundant increase of seed to the sower. May the "good Lord," to whom belong the gold and the silver, be pleased to incline many to furnish the means, that increased labourers may reap a more plenteous harvest of souls ! Amen, and amen !

PS. I hope I may say that, both by precept and laborious example, I have endeavoured to promote the welfare of the Shetlands. A more worthy people never were subjects of evangelical labour. We want more places of worship, and more preachers. The cottages of the poor can contain very few people ; and if we do not furnish them with places to worship God in, they cannot hear that word of life which God has commanded to be preached to all. We want two more labourers ; two at least. O ye Christians of England, come forth with additional help, and God will pour out his Spirit on you. Many of you have already done nobly : those pious islanders have sent up their most fervent prayers to God in your behalf. I believe that those who do and will help us to afford spiritual help to the Shetland Isles will do a work that will be acceptable to the Lord, and be crowned by his abundant blessing.

ADAM CLARKE.

Pinner, Oct. 31, 1831.

TO MR. LEWIS.

Pinner, Middlesex, 1831.

My dear brother Lewis,

I MAY say, poor Shetland, I have worked hard for thee ; many a quire, many a ream of paper have I written to describe thy wants, and beg for supplies ; and several thousands of miles have I travelled in order to raise those supplies which by letters I had solicited for thee ! It is now "almost done, and almost over." May God raise thee up another friend that will be, if possible, more earnest and faithful, and at the same time more successful ! And now I must say, may the HOLY TRINITY be thy incessant Friend, O my poor Shetland ! Amen.

A. C.

 FROM DR. CLARKE TO HIS DAUGHTER.
January 7, 1832.

My very dear Mary Ann,

It is likely you have heard that I was sent for to see Mr. Baynes, at his own earnest request : I went with all speed :—he is on his death-bed : but his mind is in a glorious state of preparation for heaven : he spake much of God, of Christ, of glory, and expressed himself with a freedom of manner, I had never before seen in him. I came into town on the 5th, and remained all night, that I might have the opportunity of seeing him again on the following morning : he appeared, poor fellow ! much pleased to see me, and gave my hand an iron grasp with all his remaining strength. He was perfectly composed and collected, and expressed his strong confidence and peace in God. It deeply affected me to see the strong man thus bound ; for death will never quit his hold on him. I prayed with him, and for him, and for his family ; and then was obliged to bid him farewell, as I was anxious to get home that afternoon.

I got into Mr. Hobbs's gig, and took the Pinner coach at four. It was dark and foggy, and the man had no lamps. I was apprehensive of danger, for we were full outside, and had five instead of four within. A little short of the "Swan," he overturned the coach, projected all the outsides and luggage into the ditch, broke the pole in two, smashed the windows, and, I think, stove in the side of the coach. I suppose I lay ten minutes, with three persons on the top of me, before they could get us out. I was only bruised a little on my right shoulder; but sadly trampled on while I lay in the coach, and then had to stand about an hour in the rain from above, and the mud from below, before I could get away. I then took my bag, and walked over the hill to Harrow, knocked at a house, but was refused admittance, though I gave my name. This horrible Burkeing business makes every one afraid of being murdered. I proceeded on foot to Pinner, and when I got there, I was so poorly, that the people of the inn treated me with much kindness; and the master yoked his gig, put me in, and himself drove me home.

This morning I received a letter from Mr. Robert Scott, and another from his wife, begging me to come and see him, as his life hung in doubt, and he wished to see me before he died. I have sent into town to take my place for Bristol; and am going to Bayswater in order to meet the coach to-morrow morning. After my late shaking, this is a serious experiment; but your poor father has ever been ready, through God's mercy, to obey such calls. Love to all.

Your affectionate Father,
ADAM CLARKE.

In compliance with this arrangement, Dr. Clarke set off the following morning at seven, for Bristol; and on the next day proceeded to Pensford. An account of this visit is given in the following letter to his long-tryed and intimate friend, Mrs. Samuel Tomkins:—

TO MRS. TOMKINS.

Pensford, Jan. 17, 1832.

My dear Mrs. Tomkins,

You have, no doubt, heard that I was quite unexpectedly sent for to visit my old dying friend, Mr. Robert Scott, of this place, the man who, ever since the commencement of the Shetland Mission, has been, under God, its greatest friend. He gave invariably £100 per annum, for the support of the missionaries in those islands; and £10 towards the building of every new chapel, with many other helps. I flew, as it were, to meet the wishes of this man. Through mercy, I got to the place in safety, and found him a little revived after a severe fit of the gout in the stomach; but I soon found that a dropsy had taken place. However, even this was arrested in its progress; but death has made a sure lodgment, and will not quit his hold till he has taken the citadel, for already he is in possession of all the outworks. "But in what state is your friend in reference to the eternal world?" I answer, Happy, incessantly happy! possessing the strongest confidence, with the clearest testimony of full and present redemption through the blood of the Lamb. He expresses his own state in that old verse:—

"Not a cloud doth arise
To darken the skies,
Or hide for a moment
My God from my eyes."

His prayers are turned into praises: he does not feel a want which God does not supply: Christ dwells in his heart by faith, and fills his whole soul: his language is constant praise, expressing at once the deepest gratitude for the unmerited favours of his God, and the highest astonishment at the exuberant goodness of the divine nature: he speaks of him as "an unlimited Fountain of Eternal Love, manifested in incessant streams of mercy to mankind;" and he speaks also wonderful things concerning the perfections of God.

His mind has been well cultivated in divine know-

ledge ; and with the Holy Scriptures he is very familiar. His very sighs seem mere accents of praise and gratitude to God.

Yesterday he did the last act, I think, of life. He had been accustomed to give his £100 at two instalments, and generally, when he came to town to receive his dividends. He recollected that one was just now due, but doubted whether he should be able to sign the cheque : this was on Sunday night, which was comparatively an undisturbed one. Early on Monday morning, he seemed to evidence some concern and uneasiness about something, and struggled to raise himself a little more erect in a sort of extended easy chair in his study, where his man and I had, some days ago, wheeled him, and from which he was not able to be removed. He endeavoured to turn his face towards his writing table ; observing this, I gave his chair a gentle turn, that he might be the better able to face the desk ; and as I saw he wished to write, I placed all his implements within his reach, and put a pen into his hand. Mrs. Scott seeing what he was about, immediately laid his cheque-book before him : he said, " I want to give Dr. Clarke my last cheque, for the great work of God in Shetland." Mrs. Scott immediately filled up the body of the cheque for £50. ; so that he had nothing to do but sign it. Many times did he attempt this ; but his right hand had lost its cunning. I wished him to cease his efforts : he would not : he got his pen on the paper, and made something like his name, but in the wrong place : he saw it, and said, " I must write another." Mrs. Scott filled another cheque, and he began anew ; and I am satisfied he was a whole hour in his attempt to sign this. At last he made something like " Robert Scott," which was barely legible. When he found he had succeeded, he spoke as well as he could these remarkable words : " Here, Dr. Clarke, here is my last act ; and this is for the work of God in Shetland ; I send it to heaven for acceptance ; and the inhabitants will see from the writing that I shall soon be after."

I turned his chair a little about, he leaned himself back, and sighed out, " Glory, glory be to God for His astonishing love to such a worthless worm ! O, God is

love, and he that dwelleth in love, dwelleth in God." This last act seemed to have closed all his earthly concerns, but it was evident that he could not have been satisfied had he not performed it. He is sinking very fast, but perfectly sensible; he will, to every human appearance, keep his next Sabbath in heaven. Talking of resignation, he said to the doctor, "My soul is perfectly resigned to the divine will, I have a full assurance of God's love, and it is no odds to me whether I be found in this world or in the world of spirits an hour hence."

The Rev. Thomas Roberts, one of our preachers, now lies dead in Bristol: I hoped to have seen him, but he was gone before I reached the city. I should have been glad to have seen him. Forty-seven years ago I sent him out to preach his first sermon! He was an amiable, sensible, and pious man!

I write this long before day. I hope you have gone over to see my poor old Mary since my absence. Give my love to Mr. Tomkins, and to all the members of your family, and to your amiable neighbours. May God bless you and yours.

I am, my dear Mrs. Tomkins,
Yours affectionately,
ADAM CLARKE.

TO MRS. CLARKE.

Pensford, Jan. 20, 1832.

My very dear Mary,

FOR some days past we have been hourly expecting the demise of Mr. Scott; he has eaten nothing for a long time. His excellent wife is sadly broken down; for she takes little or no rest, and she earnestly begs me not to go away, and I think I cannot leave her.

Yesterday Mr. Roberts was buried in Portland Chapel. I could not go, and now his widow has sent requesting me to preach his funeral sermon on Sunday morning. Of course I could not consent; for, while the breath is in poor Mr. Scott, I cannot leave this house.

The cold I got in the overturning is now affecting me

sadly, I pray God that it may not be very afflictive. We hear that the cholera has got to London; wherever it may be, there is God; and perhaps both you and I are immortal till our work is done.

January 21. At half-past ten this evening, Mr. Scott changed mortality for life; such a death I never witnessed. We had prayed to God to give him an easy passage, and we did not pray in vain; for he had one of the most placid and easiest I have ever heard of or seen; his wife, and several of the relatives, and myself, were kneeling around his bed, I offering the departing prayer, and after it, having just time to rise from my knees, go to him, lay my hands on his head, and pronounce the blessing of Aaron on the Israelites, Numb. vi. 24—26: “The Lord bless thee and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace,” when his last breath went forth! Scarcely any one shed tears, the victory over death was so evident and so complete, every heart was absorbed in heavenly feeling. Thus, in the eighty-fifth year of his age, died this undeviating friend of Shetland. I would not have missed this sight for a great deal! I seem to have come here in order to learn to die.

I will to-morrow, if possible, get over to see our son Joseph at Frome, and be back time enough to be present at Mr. Scott’s funeral, and after that I will get back to you as soon as possible. May God sanctify this scene to my salvation.

Ever, my dear Mary,
Yours affectionately,
ADAM CLARKE.

P.S. Mr. Scott having loved Shetland, has loved it to the end; for he has left £3,000 to the Shetland Mission in the $3\frac{1}{2}$ per Cents., besides the following beneficences to other charities.

£	
1000	General Wesleyan Missions.
1000	Preachers’ Annuitant Fund.
1000	British and Foreign Bible Society.
300	Naval and Military ditto.

£	
200	Strangers' Friend Society in London.
200	Baptist Missions.
200	Strangers' Friend Society in Bath.
200	Hibernian Missionary Society.
200	Moravian Missionary Society.
200	London Missionary Society.
100	Tract Society, Bath.
100	Tract Society, Bristol.

FROM MR. RICKETS.

Northmain, July 21, 1832.

At the present season of the year, all men capable of labour are busily employed in the cod and ling fishing. The open boats in which they are thus engaged measure eighteen feet keel; and in each of them there are six or seven men. They go from land to the distance of forty miles; and are consequently often in imminent danger, from sudden squalls of wind, and heavy seas. The boats generally go two in company, keeping together as near as they can; and the crews stand pledged to help each other in case of distress. Thus, frequently, when one boat is upset by a heavy sea, the men are picked up by the crew of the other, and brought safe to land. In that way many lives have been saved in the present month. But notwithstanding all this precaution, on the 17th of this month, by a severe squall from the north and north-west, eighteen boats were engulfed in the mighty ocean; and upwards of one hundred poor Shetlanders were torn from their friends.

The Yell circuit, by this event, is deprived of many valuable class-leaders and private members.

I preach occasionally on the beach, at different fisheries, before the men embark; and have distributed among them several hundreds of tracts. Our Sabbath-school at North-Roe is doing well. The children thirst for instruction; so that through the whole of last winter they came a great distance barefoot, and through heavy snows, to receive it.

FROM MR. MANWARING TO MR. TABRAHAM.

Yell, July 24, 1832.

WE have had one of the most destructive gales this last week that was ever known in Shetland. Monday, the 16th instant, was tolerably fine, which tempted the poor men to the haaff; some of them farther than usual: but about one o'clock on Tuesday morning, the wind began to blow west-by-north, and continued in nearly this direction for the whole week, still increasing in violence; which drove the Unst, Fetlar, and Skerries men far to the north. The consequence is, about forty boats are missing. From Walsay, Robert Kay, and three of our members are away, and twenty other persons. Four families in Brough have each lost three men. From Lunna, through the whole of Lunnaness, not one has yet returned to tell the tale of woe. In Yell, sad havoc has been made: from Gessaboro to Mid-Yell, only three men have returned: two of these were taken from the keel of Adam Clunis's boat, who, with W. Rendall, was seen to sink to rise no more. Four more of our leaders, who had just recovered from a fever, are away. One boat belonging to Fetlar is missing. Seven are missing from Newick of Unst, in which were the leader, and one of the members. How many more boats from other places are lost or missing, I cannot say. The fact is, we have lost nine class-leaders, and nearly twenty members from this circuit; and have an addition of more than twenty widows, and about one hundred fatherless children. The loss of the other circuits I am unable to tell. But to witness the cries, the wailings, the distress, is heart-rending; it exceeds all I have ever seen. You know the passionate grief of the Shetlanders, and can judge what we must have felt. You know the effect of such sweeping desolations, where the poor have to help the poor.

I hope this will reach you before the Conference closes. Do implore the brethren to exert themselves for this destitute people. The societies in this circuit are chiefly widows and fatherless children! Perhaps such a society hardly ever existed before. About a fortnight

before this sad event, seven of the leaders who are now away, testified that they had a clear sense of their acceptance with God; and stated that if he were to take them, they had a blessed hope in heaven. The other members who are missing, I understand, were in a good spiritual state.

FROM MR. BOLAM.

Bay-Hall, Walls, Aug. 2.

It affords me pleasure to inform you, that for some time our congregations have been greatly improving in every part of the circuit. Nearly all our regular preaching-places are insufficient to contain the people, who, with the deepest interest, come together to hear words whereby they may be saved. Our chapel at Sand is uncommonly well attended; and on Sabbath evenings, generally, is crowded almost to suffocation. The last Sabbath I preached there, several, who had come many miles, were obliged to remain on the outside the whole time. The Skell chapel is frequently incapable of containing those who are anxious to hear. The Walls chapel, spacious as it is, is frequently too small for the congregation. Many are obliged on the Sabbath, to stand on the outside of the Sandness chapel for want of room.

A few occasionally come and join themselves to the Lord, and to us, according to his will. It is the opinion of our leaders, that our prospects were never more cheering than at present. The members of society, generally, have lately been greatly stirred up; and many of them adorn the doctrine of God their Saviour in all things. There has been comparatively little persecution on the west side of Shetland since the commencement of the work; and for some time it has been almost entirely at an end.

The people in all the islands, with some exceptions, are free from those acts of gross immorality which disgrace many parts of Great Britain. Drunkenness, profane swearing, &c., are by no means common sins in Shetland. Although whiskey is very cheap, yet for four

years I have not seen four persons in a state of intoxication. The Shetlanders, in addition to their morality, feel a pleasure in attending the public means of grace, especially on the Lord's day; and their genuine kindness and hospitality are as proverbial as their poverty. Their principal lack is vital, experimental Christianity; and in this, thank God, there has been a rapid improvement within the last few years.

It has sometimes occurred to me, that some persons, who are unacquainted with the poverty of the islands, might be surprised that our people contribute so little towards the support of that cause to which they are so firmly attached. For the information of these, it may be necessary to state the circumstances in which the islanders are generally placed. The sea is the principal source from whence the natives earn their scanty pittance, to provide for the temporal necessities of themselves and families; and I have been informed, that their summer's fishing does not exceed, on an average, from three to six and seven pounds per man: and with this sum they have to pay their land rent, and provide for their families through the year. For some months there are families entirely pennyless. At the renewal of the tickets the people contribute more farthings than halfpence and pence. Not unfrequently, the collections at the sacrament do not cover the expense of the bread and wine. Although we receive so little when in the cottages of the poor, yet I believe many of them are unable to give us that little without injuring themselves. Our allowances being scanty, we are unable regularly to contribute towards their support.

A few weeks ago we were visited by one of the most tremendous gales that has been known in Shetland, in summer, for many years. Most of the six-oared boats on the north and east part of the country being off at the haaff, or deep water fishing, the effects of the storm were tremendous. It is with an aching heart I have to inform you, that when I last heard from brother Manwaring upwards of 110 men were missing, some of whom were seen perishing amidst the foaming billows. The number of those actually lost cannot as yet be accurately ascertained. The wind being directly off the land,

there was no "land to lee," but Norway; and many of the boats being from thirty to forty miles from the nearest point of land when the gale commenced, it is to be feared that nearly one hundred men have been swallowed up by the mighty deep. The captain of a Dutch bussa exerted himself in the most praise-worthy manner in attempting to rescue some of the crews from a watery grave. I have not yet heard of the number saved by him. A cutter lying in Bressa Sound also went out in search of boats, and returned soon after with part of two crews: the rest were lost in attempting to get on board; for the sea was running mountains high.

William Hay, Esq., of Lerwick, with his usual feeling and humanity, sent off a sloop to Norway, desiring the men on their passage, and on the Norwegian coast, to look out for boats or men. Some of the cod sloops were driven so far from the land, that they had not appeared on Tuesday last, although it is hoped they would weather the storm, being well-manned, and every way better prepared for contending with the elements than the open boats. When Mr. Manwaring's communication arrived, nine of our best class-leaders, and principal men in the north isles were missing. I knew them well, and esteemed them much, knowing them to be men of God, and exceedingly useful. Two of them were seen perishing. The men who were saved from the keel of the boat, after she upset, state that they were perfectly resigned to their fate, and spoke of their unshaken confidence in God, a short time before a mountain billow struck the boat, and whelmed them in the mighty deep. The crews of other boats were observed going down. A considerable number of our people are missing. We are not yet without hope of hearing that some of the men were saved, either by the crews of Dutch bussas, or Archangel vessels.

By this awful and mysterious Providence, many widows and fatherless children have been

"Cast abandoned on the world's wide stage,
And doomed in scanty poverty to roam."

I hope, dear Doctor, you will plead once more for the

fatherless and the widow; and may God grant that many may be inclined to render them timely assistance; for their affliction and destitution are great indeed.

Unless God graciously interpose, our cause in the north isles must suffer greatly through this catastrophe; as many of its firmest pillars are gone. Any one, by looking at a map of the islands, may with one glance perceive how the hardy Shetlanders are annually exposed while sailing on the bosom of the mighty deep for the meat which perisheth. On leaving their stations, they generally take a little oat-cake, with meal, and a keg of water, or bland, which is their whole support until they reach the land again. They are generally off at sea twenty-four hours each time. Generally they row or sail until the tops of the highest hills are barely seen (when they set their lines), which will be from thirty to forty miles from land. When a gale suddenly comes on from the land, they have little chance of saving their lives, unless picked up by vessels accidentally passing. To me it is truly surprising that they so frequently escape.

These are the last letters addressed to Dr. Clarke by the Shetland Missionaries; and what is not a little remarkable, and as though he had a presentiment of his approaching dissolution, he made arrangements, as will be perceived in what follows, for the permanent establishment of the mission, without leaving the harassing toil and anxiety of meeting its temporal demands, to an individual. For this, the death and bequest of R. Scott, Esq., might partially prepare the way.

No. XI.

LETTERS TO AND FROM DR. CLARKE, TO WHICH IS APPENDED AN ACCOUNT OF HIS DEATH.

IN the same year in which his friend, Mr. R. Scott, died, Dr. Clarke remarked, addressing Mrs. Clarke, "I think, Mary, I shall be obliged to go to Liverpool to the Conference." To which she replied, "Surely you will not think of it, you are but lately returned from too much labour, you will not spare yourself, and as you have not strength for more labour, God does not require you to work; while you had the power, you know I never selfishly withheld you; but in your present state of health, indeed you must not leave home." To this affectionate exhortation, Dr. Clarke answered, "I know, Mary, you never grudged me in my duty and work, and I think with you that I am scarcely fit to go; but I have duties yet to perform, in reference to Shetland and the Irish schools; and besides I earnestly wish to leave my testimony for God and Methodism once more in the midst of my brethren."

Agreeably to this intention, writing to his friends Mr. and Mrs. Forshaw, in July, he says, "My son Theodoret can yet only walk with a staff; see what disasters were concatenated with my last poor journey to Ireland! And can I, think you, after my late prostration of strength, and loss of physical power, attempt another journey either to Liverpool or Ireland? To answer this. I must first say, my natural courage was always as great as I needed, and in very few incidents in my long life, has it ever totally deserted me: I think it still unbroken. Ergo, I may see Liverpool even at Conference, were it only for the sake of getting proper preachers appointed for Shetland; but this is in the eternitas à parte ante, though not far from that which will soon be a parte post."

On the 19th of July, Dr. Clarke left Haydon Hall, on his way for Liverpool, and on the 21st, writing to his eldest son, he says,

My very dear John,

I HAD but one passenger in the coach with me, and he got out after the first sixty miles, so all the remainder of the way to Liverpool I was alone, and able to accommodate my leg in any direction. But I am apparently come into the very jaws of the Cholera. Mr. Comer's servant and his wife have both had an attack, but are recovered. Their cousin came to Liverpool seeking work, went to their house, took it, and was dead in a few hours. Miss Swainson, who kept our Charity-school in Brunswick Chapel, took it last Sunday, and died in the course of the day. Her sister, Mrs. Meadows, of Aintree, came in to attend upon her, which she did till she died, and then returned: on her way home she was seized with the cholera, at Kirkdale, put into some carriage, was taken to her own house, and was dead before twelve at night. So I am come almost into the fangs of this ruthless disorder. I feel no alarm; to be over solicitous would answer no good end. I write merely to tell you all that I am safe.

I am,

My very dear John,

Your ever affectionate Father,

ADAM CLARKE.

Absence from home, under such circumstances, could not but be a matter of anxious solicitude to his family; but to one or other member of it he daily sent a letter stating his safety.

Writing to Mrs. Clarke, he says,

July 28, 1832.

My very dear Mary,

I HAVE been very poorly, and yesterday was so ill that Mr. Comer would call in Mr. Surgeon Hensman; a distressing cough obliged me to leave the Conference, and take to my room at an early hour: notwithstanding my state was pretty well known to the brethren, they took the advantage of my absence to come to a vote that I should preach before the Conference, in place of the Ex-president: this was passed unanimously, and the

president, ex-president, &c. came to Mr. Comer's to announce it to me. I refused, saying that, conscientiously, I was not able; this morning they have got the vote repeated, and the president being obliged to go to the revisal of the stations, I was placed in the chair, and continued in it till the sittings closed.

Yesterday I delivered up the Shetland Mission to the Conference, and it is to be received into the missions. I gave up also the £3000 of my trustship for the Shetlands, which I hold under Mr. Scott's will, and the £400 which I have from the Hon. Sophia Ward. I have offered also the Irish schools, which I believe will be received. Mr. Clough and Mr. Joseph Taylor are with me here, so that I feel, in every respect, much at home. If I am able to get through to-morrow's preaching I will let you know.*

I am, my very dear Mary,
Your affectionate husband,
ADAM CLARKE.

Writing to one of his daughters, he says,

July 31, 1832.

My very dear Mary Ann,

I LEFT you with your mother, but I suppose you are by this time returned home, and so I send a line to assure you that I am alive. We are getting on with the Conference work well, but we regret to hear of the death of our friend and brother Mr. Storry; he was a holy man, and full of the blessing of the gospel of peace: wherever he went as a preacher, the blessing of God accompanied his word, and the hearts of the people were with him; and his relative, honest George Scarlet, too, is dead: I have known his upright walk for very

* The writer, who went down, July 28, from Manchester to Liverpool, to see the Doctor, was affected with the change in his appearance. He was much thinner, and walked with apparent labour. Casting a glance downward, at the once well-formed leg, "You see, Everett," said he, pleasantly, "my legs have nearly run away from me."—EDITOR.

many years: they soon followed each other into the paradise of God! I have had much conversation about the six Irish schools: their wants as well as their utility are almost ever present to my mind. I have received a letter from one of our preachers, Mr. Nelson, who has taken much interest in the schools, part of which I will extract for you: he says—"I forgot to tell you when I last had the pleasure of seeing you, that there are some poor boys in the schools who greatly assist the masters, and for whom if you could get a few remnants of cloth to make some clothes for them, you would not only encourage them, but stir up others to prepare to assist, when these have gone from the schools. I will just mention one boy in Prolisk School: his parents are so poor that they could give him no education; before the Prolisk school was established, he went three miles every sabbath to a Sunday-school, and there learned to read: after Prolisk school was opened, he went there, and has attended ever since; and he made such rapid progress, that he now assists the master, and is still going on improving himself. I believe he is truly converted to God, and striving to bring his companions to an acquaintance with the Lord who bought them. Now, Dr. Clarke, if you could see this poor fellow, who is half naked, walking up and down the school-house, watching the children, and diligently here and there teaching, I am sure you would soon get him some clothing. Giving some articles of dress to those who assist, can give no offence to those who do nothing. I could mention other cases, but it is not necessary. The establishment of these schools is one of the very best things God ever enabled you to do for Ireland!" Now go to, Mary, we must get some clothing to put on these school assistants; I cannot bear the thought of their being half naked while striving to benefit others.

I keep as close to the Conference as possible, and go limping on my staff to Brunswick chapel, and back to my lodging in the garden of cucumbers. Poor Mr. Hensman comes frequently to the chapel to examine my state, and does all he can to keep off from me "the fiery dart of death." Several of the preachers have been indisposed, but I trust we shall return with our ranks un-

broken. To-day I am finally set down Supernumerary for Windsor, with this "N.B.—Though Dr. Clarke is set down supernumerary for Windsor, he is not bound to that circuit; but is most respectfully and affectionately requested to visit all parts of our connexion, and labour according to his strength and convenience." So I have got a roving commission.

The world is all before me where to fix,
And Providence my guide.

I must go to help your brother Joseph at his important Frome meeting, if I can. I set off to-morrow to Reddish House at the earnest request of our excellent friends, Mr. and Mrs. William Smith;* and from thence I purpose going to see your sister Rowley, and after that to Frome.

Your affectionate Father,
ADAM CLARKE.

* The Doctor called upon the writer in passing through Manchester; and the next day he was followed to Reddish House, where, with an agreeable party of friends, the day was spent. The conversation, on the part of the doctor, was rich and varied, and the following passage from his *Life*, published by the family, contains a just tribute of praise on the general subject:

There has been, it is allowed, but little notice taken of Dr. Clarke's conversational powers: these, all who knew him can attest, were very considerable, and extremely diversified; and they were at all times suitable to the company, and the circumstances of those around him: with the young he would enter into his own childish labours, disappointments, and encouragements, always blending religious and moral truths with the details of his well-told narrative: to the sanguine feelings of rising youth he would speak of the shadows which experience throws over the glare of untried life, of the shoals and quicksands which sometimes cause shipwreck, yet insisting on how much energy of purpose, and strength of good resolve, enabled a man to cope with advantage against many and mighty evils, when the wide field of life and usefulness lay before him. He was at all times remarkably social in his habits and dispositions, and his conversation abounded in instructive and humorous anecdotes. While speaking on subjects connected with religion, his sayings were the wisdom of experience, resulting from the knowledge which his own spirit had gained in the deep things of God. An economist of time himself,

That Dr. Clarke did fulfil his intention, appears from the following Letter, addressed to Mrs. Clarke.

Frome, Aug. 9, 1832.

My very dear Mary,

I BELIEVE that I told you I was obliged to preach before the Conference on last Sabbath morning, and a glorious time it was, many of the preachers appeared greatly affected. I went over the water to dine, and remained there all night; I set off the next morning from our friends, the Forshaws, and got to Worcester in twelve hours. The Rowleys were well, and the cholera within a few doors of them. I got some sleep, rose in time and set off for Bath, and the next day proceeded to Frome, where I found Matilda and the child well,

he could not bear to see it wasted by others; and even when his little grand-children were around him for a time, he always kept them engaged according to their ability: to one he would give a book of pictures to look over—to another different bits of coloured stones, or paper, to arrange on the floor—to a third, a piece of board with a little hammer, and some nails to drive in, and pull out again; and so on, in order that even their infancy should not know the evils consequent on idleness; well aware how early the human mind is capable of being moulded into form, or susceptible of an unfavourable bias towards negligent habits and ill-directed endeavours.

“When the hours of study were over, and he joined the other members of his family—in order to rest his eyes, Mrs. Clarke or one of the party was in the habit of reading aloud all the evening; on which occasions his observations on the works, the sentiments, the opinions of the author and the times, were fraught with important information, but ever treated with a rigid regard to that fair and manly construction which he put upon all things of which he had to judge; but any evidence of absolutely false sentiment, or unsound reasoning, he analysed and rooted up, that his family might not drink in injurious opinions or prejudicial errors. Sometimes this mode of reading and conversation led to interesting anecdotes, or instructive details; and deeply is it lamented that such anecdotes were not oftener committed to paper.” The omissions of the family in this respect, have been supplied by another hand, and the deep lamentation expressed may, on a future day, give place to joy of heart.—EDITOR.

and Joseph full of anxiety and labours preparing for to-day's meeting.

* * * * *

I suppose I must preach at Bristol on the 19th, Mr. Joseph Taylor having published me to that effect. This constant travelling and labour, confinement in the Conference, &c., greatly fatigue me, and almost every day I am expecting to be knocked up; never was my mind more vigorous, and never my body so near sinking. All here have taken me by the hand: I may live long on invitations. My love to all.

I am,
Your very affectionate husband,
ADAM CLARKE.

On August 9, Dr. Clarke attended the public meeting at Frome, and on the following Sabbath preached in behalf of the Charity in the Wesleyan chapel, as appears from the following letter to one of his daughters.

Weston, super Mare, Aug. 14, 1832.

My very dear Mary Ann,

You may wonder to find me here, and I wonder to find myself here. I may tell you a little, but I must do it in order. I have given you some information relative to our operations at Frome on the 9th; and you had some from Matilda. Give me leave to make a reflection:—What is your brother? Nothing farther than the curate of a vicar? When you consider his amazing plan to visit the 13,000 persons that constitute the population of Frome; and relieving and instructing all those who should be found to need instruction and relief, you may call it Quixotish. When you consider his having penetrated into every lane and alley, and court, &c., and accurately divided it into fifty-three districts; and when you consider his having gone into every house of all sects and parties; and prevailed upon a sufficient number to occupy those fifty-three districts as visitors—you may judge this to be a task Herculean; and when you farther consider that this young man, without pa-

tronage, but by his own moral weight, has projected and established such a work; and when you add to this that he was capable of bringing forward to the assistance of an institution that was calculated for the bodily relief and salvation merely of the poor, all the constituted authorities of the place, the marquis of Bath, the earl of Cork, the Lord Bishop of the diocese, the county representatives, the clergy, &c., you may well be astonished. I do think there was not an individual in the county that would have produced such an effect, besides himself; and I do also think that he could not have produced it, had not God been with him. And then, look at the first effect of this mighty movement, not only in the £160 which were collected then and there, but in the wonderful impression that was made on the minds of all classes.

Frome continues to wonder still, and to cry out, "Surely such a day was never seen in Frome! such a fine meeting! such noble effects!" Well, such were the doings and feelings among the great; but it was reserved for me to witness the effects of the same principle among the poor. I was desired to preach among the Methodists the first sermon in behalf of this institution. Sunday morning, the 12th, was the time appointed. I went to the chapel, and it is the largest in Frome. The hundreds of the poor filled it both above and below. I had power in explaining and applying Acts xiv. 22. There was a universally gracious feeling.

The collection, though apparently small (for the rich had come forward on Thursday, and given of their abundance) was noble. Now look how £15 was contributed by the poor:

One half-sovereign	0	10	0
In half-crowns .	1	7	6
In shillings .	4	11	0
In sixpences .	5	2	0
In penny pieces .	1	9	0
In half-pence .	2	1	2
One farthing .	0	0	0 $\frac{1}{4}$

£15 0 8 $\frac{1}{4}$

Behold, then, the contributions of the poor!

A circumstance that occurred just before I left the Vicarage to go to the chapel, will be felt by my children. The servant came up stairs, and said that a countryman named Hartford was below, desiring to see me. You have heard of my preaching at Road, fifty years ago, when several young persons were convinced of sin, to thirteen of whom I gave notices of admission next morning.

I went down; the man who was waiting, was quite confounded, and did not know what to say, or how to behave! In my free way I took him by the hand: he said, 'What! be this he! the tidy little boy, that fifty years ago, myself and many other young ones went all about the country, to see and hear, under whom, I and several others were convinced of sin, and by the grace of God, continue to this day!' Yes, I said, this is the form into which the labour, wear, and tear of fifty years have thrown that quondam little boy. I then briefly related the circumstances of that night, and some of the following days, &c. I asked how many were still alive of those whom I then admitted? He said, "Ten were dead long ago; but himself, Lucas, and Miss Perkins, now Mrs. Whittaker, remained; and that the good had gone on and increased from that day to this." N.B. When I received my commission from God, these words were contained in it: "I have ordained you, that ye should go and bring forth fruit, and that your fruit should remain," John xv. 16.

To go on and conclude: Joseph, his wife, and children were to set off for Weston to visit their mother, Mrs. Brooke, who is there with her daughter, Mrs. William Cave, and her children. They wished me to accompany them. They were to go half way in a fly, and be met at Wells by Mrs. Brooke's carriage. We came accordingly. I have taken cold on the road, and have got a rheumatic affection under my right shoulder, that does not permit me to breathe but with considerable pain. I am lodging with Mr. and Mrs. Roberts, with whom I am received kindly as usual. As I am so poorly, I shall soon set off for Bristol. I am to preach at Westbury on Sunday morning. I shall then return, and on Monday or Tuesday, steer for London. I have to make

a collection at Bayswater, and, I think, the Sunday after that, at Wilderness Row, so your brother Theodoret determines for me. I have heard nothing from home for many days. You may tell Mrs. Brooke's mother, Mrs. Robley, that she and her two daughters are here with all their children, full of health and spirits, and are riding on asses, and sporting with the sea.

I am, my very dear Mary Ann, with love to Mr. S., and all your family,

Your affectionate Father,
ADAM CLARKE.

From Frome, Dr. Clarke, agreeably with his intention, set off with his son and family to Weston, super Mare, where he took up his abode with his old friends, Mr. and Mrs. Roberts, of Bristol, who were also there at the time, for the benefit of the sea air. On the following Sabbath, August 19, Dr. Clarke had engaged to preach at Westbury, near Bristol.

An account of this visit to Westbury is thus detailed in a letter to Dr. Clarke's son-in-law, Richard Smith, Esq., by a gentleman of the name of Griffiths, who happened to be at Bristol at the time; and who, having a high personal regard and veneration for Dr. Clarke, had gone over to Westbury in order to hear him preach. The letter referred to is as follows:—

Dear Sir,

It is an occurrence of high gratification to me, that I had the pleasure of hearing Dr. Adam Clarke preach at Westbury, on Sunday morning, August 19. The Doctor took his text from 1 Tim. i. 15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." From the commencement of the service, the Doctor was particularly animated. To me there is ever a charm in the cheering energy and intonation of his voice, in giving out the hymns; and this never struck me more forcibly than on this occasion; for, with striking emphasis, he gave out that hymn, commencing with—

"Ye thirsty for God, to Jesus give ear,
And take through his blood, a power to draw near;

His kind invitation, ye sinners, embrace,
•Accepting salvation, salvation by grace.”

The congregation was crowded, and the people sang with great animation, apparently responding to the warm feelings of the Doctor's heart, as displayed in his voice and manner. While exhorting his auditory to “accept of the salvation offered to them in the text, and which was urged upon them by his messenger that morning; in charging them to attend to the solemn truths he had delivered,” he was exceedingly zealous in his manner, and then made an especial allusion to the cholera,—describing it “as a mighty scourge in the hand of Jehovah, and a judgment which should awaken all men to flee to God through Christ, as their only safety and sure refuge.” When the service was ended, he retired into the vestry, and several of his friends, together with his brother-in-law, Mr. Thomas Exley, of Bristol followed. I was about to do the same, when I perceived him making his way through the congregation in order to leave the chapel. Having reached the door, Mr. Thomas Wright, of Bristol, requested him to wait until he brought his chaise from the inn: the Doctor replied, “No, he would walk on, which he accordingly did, leaning upon my arm. He very kindly inquired after the welfare of my wife, whom he had known for many years, and then made several remarks upon the congregation, the place, and the neighbourhood. Upon my adverting to his leaving many of his friends behind, he said, “This has ever been the case with me: if I had always accommodated myself to other people, I should never have accomplished what I have done. I cannot lose time, though by it I had gained the character of being a very good-natured fellow; for it might have been added, I was as harmless as a chicken, and as fruitless as an oyster.” Dr. Clarke then spoke of his habits and pursuits through life; then changing the topic of conversation, he referred to his new supernumerary appointment, observing, ‘The Conference have given me plenty of work, and a roving commission; I am going to begin it next Sunday, by preaching at Bayswater for the chapel, and the Sabbath following, at Wilderness Row; and I

have promised Mr. Beaumont that I will preach for him in the Southwark circuit ; so I am in no want of work."

The venerable Doctor then inquired particularly respecting the late Rev. John Storry's death ; and asked me if he died of " Asiatic cholera." I told him the medical gentlemen reported it as such. He thereupon made particular inquiries as to the time of his being taken, the mode of the attack, how long he suffered, and if severely, &c. Dr. Clarke knew I had been with Mr. Storry at the time of his death, and I gave him accurate information on all these points. He then made kind inquiries respecting Mrs. Storry. At this time we were drawing near to the opening of the Down, which lies between Westbury and Bristol, and he then began walking slower, observing, " I have no wish to walk beyond these trees and grounds that shelter the road ; having been warm in preaching, I should feel the wind cold upon the down." Some of his friends then coming up, and the chaise arriving, Dr. Clarke shook hands with me, bade God bless me, and proceeded on his way to Bristol.

Thus, dear Sir, terminated my short interview, the only one with which I was ever privileged to be alone with the benevolent, and warm-hearted, and truly-apostolic Dr. Adam Clarke.

I remain, dear Sir,

Yours faithfully,

H. R. GRIFFITHS.

On the following day Dr. Clarke left Bristol for Bath, on arriving at which city he wrote the following note to his friend Mrs. Tomkins.

Bath, Aug. 20, 1832.

Dear Mrs. Tomkins,

I HAVE nearly finished my work in these parts, and must get home as fast I can. I have to preach the Anniversary Sermon at Bayswater next Lord's Day, and that at Wilderness Row, the Sabbath after. I have had some hard work hereabouts, but it has been owned of the Almighty, though far from being well. I have had either incessant work and travelling, or confinement and

suffering, for nearly four months, and now I should have rest; but that I doubt is yet far from me.

A few days ago my wife sent me an extract from a letter which had been sent me from Shetland, giving an account of a most calamitous event: a terrible storm at sea has fallen upon the poor fishing boats; about thirty boats, each containing five or six men, are supposed to have perished; many Methodists were in them, and not a few leaders; the misery which has fallen to our lot is nearly forty widows, and about two hundred orphans. I thought I could have had a little rest; but now to meet this calamity I must collect my little strength, and set out afresh to strive to meet and relieve this loud and dismal cry. My dear Mrs. Tomkins, you must endeavour to act with me for them, and try what you can do.

I hope your noble lads are got well home by this time. My love to Mr. Tomkins and all the family.

Yours affectionately,

ADAM CLARKE.

The calamity referred to, was detailed in a letter to Miss Birch, and is to be found in a preceding page.

Pinner, Middlesex, August 24, 1832.

Dear Miss Birch,

I AM got home, and am in a very poor state of health, and the enclosed extract of a letter from Mr. Manwaring will show you the distressing detail which has met me on my return. You may naturally suppose how much I am distressed at the account of the ruinous catastrophe described; indeed I know not what to do, nor where to turn. Give me any advice you deem necessary. May God Almighty bless and save you! Love to Miss Anne.

I am, my dear Miss Birch,

Yours truly,

ADAM CLARKE.

At the end of the account, Dr. Clarke wrote:—

In such circumstances, surely no landlord, even in the most barbarous countries, would attempt to exact the

rent, of tenants who have lately perished in his service, from their widows and orphans. Whatever may be sent from this country, will be sent to relieve the present necessities of those most desolate persons, not to pay rents, &c. ; as by the destruction of the lives of the men, all sources of gain are dried up, and their widows and orphans left to the mere mercy of the public ; and of a public, too, ill able to afford effectual or permanent relief.

I hope that my friends, and the friends of God and the poor Shetlands, will come forward in the present distress, with such help as they are able to afford, and not suffer those most wretched of human beings utterly to perish.

ADAM CLARKE.

Dr. Clarke left Bath for London on the 20th of August, and arrived at the house of his friend Mr. Hobbs, the same evening, at Bayswater, where he slept ; and on the following morning Mr. Hobbs drove him to call upon his son, in St. John's Square, and thence to one of his daughters, at Stoke Newington. He appeared quite as cheerful as usual. His two little grandsons, on hearing his voice, having run down to meet him, he kindly inquired for the rest of the children, and on its being replied, they should be sent down directly from the nursery, he replied, "No, I will go up and see them, if the little ones are asleep." He accordingly did so ; and, on entering, the nurse having been an old servant of his own, he inquired after her health, and friends in the Isle of Man : then, taking up the children, one after the other, he kissed them, and passed into the sleeping-nursery, where the two youngest were in bed : he looked upon them,—paused for a minute in silence, and then turned to leave the apartment, after bidding all good morning. As he was leaving the room, on the nurse saying, "Oh, Master, I am so glad to see you back again," he returned a step, put out his hand and said, "Thank you, Cottier, give my love when you write to the island."

On his daughter's wishing him to remain to dinner he said, "I cannot, I want to call upon your sister Hook,

and to get home to your mother by this afternoon's stage: according to his usual custom at parting, he kissed, and bade God bless her, and remounting the gig, was driven to Canonbury Square, to see his other daughter, and thence returned to Bayswater to dinner; after which he took the Pinner coach, and got to Eastcott, about seven o'clock in the evening.

Thursday, 23rd, and Friday, 24th, he chiefly passed in writing letters, one, as we have seen, to Miss Birch, in reference to the calamity at Shetland, and another he addressed to Mr. Harpur, respecting the Irish schools, from which the following is an extract:

Eastcott, August 24, 1832.

My dear Brother Harpur,

I AM but lately come home; so your letter has been long in reaching my hand. At Conference I had a good deal of conversation with the committee, about the schools. I offered them, with the money in hand; and said, "I will go over and establish others, if you will give me authority." They questioned me, whether the schools were "such as were absolutely necessary, because education of no kind could be found in the place, nor within an attainable distance." I told them that it was even so, in the places where the six schools were established. They said, "They would soon have a full meeting of the Mission Committee, of which I should have due notice, and then the subject of the Shetlands, and my Irish schools should be considered."

There are many letters come during my absence which will require much answering, but the most deplorable case is come from Shetland.

* * * * *

Do not forget to give my best respects to Dr. Catherwood; and give my love to Mrs. Harpur, to A. E., and all the children.

I am, my dear Brother Harpur,
Yours most affectionately,
ADAM CLARKE.

In the course of the same day he addressed the following characteristic and interesting note to the lady who had first induced him to take up the Irish schools, and with whom he had, ever since their establishment, kept up a regular correspondence, and to whose efficient pecuniary help, the schools were so largely indebted for their support.

“*Haydon Hall, Aug. 24, 1832.*”

“Dear Friend,

“ON my coming home on the 21st you may guess what I must have felt on receiving the following detail.”

He then proceeded to give an account of the calamity which had so recently overtaken the Shetlands, and adds,—

“What to do I know not, nor where to turn: I have known no calamity in Shetland equal to this. Ireland is bad enough; but what is all their wretchedness, what is all their misery, compared to the present state of Shetland? I wrote to —— about a school I wished to set up near B——, a very desolate place; while we can we should work, and what we can we should perform! But what can I do for Shetland? Were it not so late in the year, I would set off thither.

“Ever, dear Friend,

“Affectionately yours,

“ADAM CLARKE.”

After his return home, in the morning and evening family worship, it was remarked, that he invariably prayed in reference to the cholera, by name, that “each and all might be saved from its influence, or prepared for sudden death:” and as regards the nation at large, “that it would please Almighty God to turn the hearts of the people unto himself, and cut short his judgment in mercy.”

On Saturday, August 25, he summoned the family as usual, and it was observed he commenced his prayer with these words, “We thank Thee, O Heavenly Fa-

ther, that we have a blessed hope through Christ of entering into Thy glory," and on rising from his knees, he remarked to Mrs. Clarke, "I think, my dear, it will not be my duty to kneel down much longer, as it is with pain and difficulty that I can rise up off my knees."

Being engaged to preach at Bayswater, on the Sabbath morning, his friend Mr. Hobbs had promised to go for him in his chaise, which he accordingly did; previously to their setting off, he called a servant, and gave her a piece of silver, saying, "Take that to poor Mrs. Fox, with my love and blessing, perhaps, it is the last I shall ever give her." On the return of the servant from the cottage of this long afflicted, and then dying woman, he asked, with great concern, "how she was, and if her soul was happy:" on its being replied, "She is quite happy and resigned," he ejaculated, with strong emphasis, "Praise God."

He took a little refreshment before he set off, and ascending the chaise, drove out of his own gate——for ever!

On the way to Bayswater his conversation was cheerful; but, on his arrival at that place, he appeared fatigued, and as the evening advanced he was unusually languid. Several friends called upon him; and on the Rev. Thomas Stanley requesting him to fix a time for preaching a Charity Sermon, Dr. Clarke, replied, "I am not well; I cannot fix a time; I must first see what God is about to do with me."

At supper he was languid and silent; and, in the hope of gaining upon his appetite, his kind and considerate friend, Mrs. Hobbs, had got for him some fish, to which he was always partial; but he could not eat of it, and took a little boiled rice instead.

Ever since his return from Bristol, his bowels had been considerably affected; but as this was his constitutional ailment, an increase of it did not impress his mind with uneasiness; especially as, contrary to custom, he suffered not the slightest pain: on being pressed to take something for it, he took ginger and rhubarb, but refused every other recommendation urged upon him.

On Saturday evening he retired early to bed; but the diarrhoea increased upon him all the night: on the Sab-

bath morning he was heard to be up very early, but this was no unusual thing : at six o'clock, however, he requested the servant to call Mr. Hobbs, who obeyed the summons with all speed, and on coming down saw Dr. Clarke standing with his great coat on, his small travelling bag in his hand, his hat lying on the table just ready for a journey ; and addressing Mr. Hobbs, he said, " My dear fellow, you must get me home directly : without a miracle, I could not preach ; get me home,—I want to be home." Mr. Hobbs, seeing him look exceedingly ill, replied, " Indeed, Doctor, you are too ill to go home, you had better stay here ; at any rate the gig is not fit for you, I will go and inquire for a post-chaise, if you are determined to return to Eastcott."

The unusual circumstance of Dr. Clarke's sending for Mr. Hobbs, alarmed Mrs. Hobbs, who went down shortly after, as did also Miss Hobbs and Miss Everingham, the servant having communicated to these ladies his indisposition.

By this time he had sunk into a chair, and finding him very cold they had got a fire, and the three ladies were rubbing his forehead and hands, while Mr. Hobbs made his man get into the gig and bring a medical gentleman, a friend of the family, Mr. Charles Greenly, of Chatham, who chanced to have come to town on the preceding evening, and who had professionally attended the Cholera Hospital in that place : in the mean time Mr. Hobbs had called in a medical man in the neighbourhood, and sent off to inform his sons of their father's illness. Mr. Theodoret Clarke arrived shortly, and Mr. John Clarke not long after, accompanied by Dr. Clarke's nephew, Mr. Thrasydes Clarke, who had been for many years a surgeon in His Majesty's Navy, and had frequently seen cases of the cholera in the East.

As soon as the medical gentlemen saw Dr. Clarke, they instantly pronounced the disease to be an attack of cholera : the family wished him to be taken up stairs, but he was by this time so weak, that it was found he could not get up, and a small press-bed being in the adjoining room, he was conveyed there and laid down upon it. Mr. Hobbs then remarked, " My dear Doctor, you must put your soul into the hands of your God, and

your trust in the merits of your Saviour," to which observation Dr. Clarke could only faintly reply, "I do, I do."

Dr. Wilson Philip was sent for, and he arrived about nine o'clock: every means that skill, experience, and attention, could devise and employ, were used to arrest the disease in its progress.

Service time having arrived, the chapel was, as usual on such occasions, filled; but on the Rev. Mr. Womersley getting into the pulpit, after the reading of the prayers, and announcing that Dr. Clarke was labouring under an attack of cholera, the impression made upon the congregation may be better imagined, than described.

A friend of Dr. Clarke's, Mr. Thurston, on hearing this, immediately left the chapel, and hastened to the house of Mr. Hobbs, to learn if, indeed, it could be true; and if, in the dismay and hurry of the family, Mrs. Clarke had been sent for. He immediately drove off to Haydon Hall to bring Mrs. Clarke to Bayswater, who arrived a little before four o'clock in the afternoon. On her entering the room, Dr. Clarke feebly extended his hand toward her. One of Dr. Clarke's daughters, Mrs. Hook, on hearing that her father was indisposed, though she knew neither the nature nor extent of the calamity, instantly set off for Bayswater, and her father opened his eyes feebly, and strove to clasp his fingers upon her hand, but he had not attempted to speak but twice, once in the morning, when he asked his son Theodoret, "Am I blue?" and again at noon, on seeing him move from his bed-side, he asked, with apparent anxiety, "Are you going?"

Dr. Wilson Philip again visited Dr. Clarke in the afternoon; but Mr. Thrasydes Clarke and Mr. Greenly never left his room, nor relaxed in their efforts to save a life they saw to be fast hastening away. The female members in this kind family forgot all personal risk in attending upon the affliction of one, who had to them been so often the Minister of Peace. His two sons chafed his cold hands and feet frequently in the day, and often stepped behind his head to lift him higher on his pillow. Hope did not abandon them, nor could Mrs.

Clarke be brought to believe that death had made a sure lodgment, and that life was fast sinking under its power.

From the first Dr. Clarke appeared to suffer but little pain : the sickness did not last long, and a slight degree of spasm which succeeded it, had all passed away before eleven o'clock in the forenoon : but there was a total prostration of strength, and difficulty of breathing, which, as night advanced, increased so much, and proved so distressing to Mrs. Clarke, that she was obliged to be removed into the adjoining room.

A few minutes after eleven, Mr. Hobbs came into the room where she was sitting, and in deep distress said, "I am sure, Mrs. Clarke, the Doctor is dying." She passed with him once more into the sick chamber, and said, "Surely, Mr. Hobbs, you are mistaken, Dr. Clarke breathes easier than he did just now;" to which Mr. Hobbs, in strong emotion, replied, "Yes; but shorter." At this moment Dr. Clarke heaved a short sob, and his spirit went forth from earth to heaven!

"Mark the perfect man, and behold the upright; for the end of that man is peace."

THE END.