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Holiness Writers

**ADAM CLARKE
MISCELLANY**

Compiled By

D. V. Maxey

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

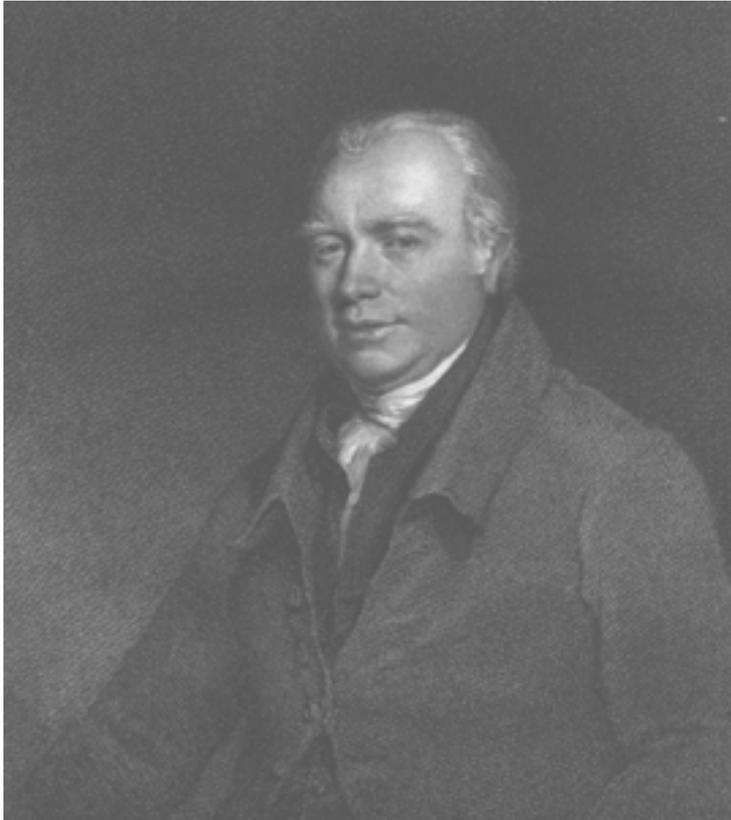
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ADAM CLARKE MISCELLANY

(From 1823 and 1826 Issues of The Wesleyan-Methodist Magazine)

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INTRODUCTION

The material in this publication consists of miscellaneous data either by Adam Clarke, or related to related to him: writings, translations, letters to him, letters from him, &c., — all of which are taken from issues of "The Wesleyan Methodist Magazine" for the years 1823 and 1826. If the readers of this Adam Clarke Miscellany have already read the Etheridge biography of Clarke, it will be easier for them to relate these disconnected items to the various events and facts of Adam Clarke's life and ministry. Near the end of this publication, I have related the HDM numerical-file-name of that biography, along with the numerical-file-names of other writings in our HDM Library pertaining to this brilliant, yet humble and holy, man of God. From a drawing of Adam Clarke, that was in one of the "Wesleyan Methodist Magazine" volumes, I plan to create a TIFF graphic to accompany this file. [Above] This likeness of him appears to have been drawn when he was considerably younger than he was when the picture of him that appears in his Commentaries was drawn. The file name for this drawing of Dr. Clarke will be: hdm0506.tif — DVM

ADAM CLARKE MISCELLANY

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**From The January, 1823 Issue of
The Wesleyan Methodist Magazine**

**LETTER FROM DR. CLARKE ON THE GENERAL CHAPEL-FUND,
Lately instituted among the Methodists.
To the Editor of the Wesleyan-Methodist Magazine.**

Rev. Sir,

Among the many improvements which have been made of late in the external economy of Methodism, I consider your new mode of providing for the building of Chapels, and helping those that are in impoverished circumstances, one of the best. The former method of begging for individual Chapels, by sending persons to make Public Collections in various Circuits, was replete with evils. The Preachers employed in it were taken away from their regular labor in the Church of God, and sent over the nation on begging excursions; by which their own minds were but little profited, and the spiritual improvement of the societies in their Circuits was greatly neglected. Much time was spent to very little purpose; for little was raised in this way. I have myself known an instance of a Preacher of no mean talents and address, after having traveled through several Circuits for upwards of three months, return home with six shillings clear of his unavoidable itinerant expenses! And I have heard of others not less unproductive. — It was then judged necessary, in addition to the Public Collections, to call at the houses of the most opulent and liberal members and friends of the Methodists' society, and solicit their aid. This also consumed much time, though more productive than the former mode. But in process of time, it became very vexatious and oppressive; for those who were known to be liberal, were repeatedly called on for contributions; and not only Methodist Preachers, but various persons of our own and other denominations, soon found out the generous man, and the messengers of the Churches were seldom from before his door. — It is possible, though very improper, to "ride a free horse to death": a maxim of our forefathers says this should never be done. — At length, many were wearied out, and becoming bitter in spirit, through these almost constant and irritating applications, shut up their pockets, and refused to give to any but such as were in their own Circuits.

All these exceptionable modes of raising money for Chapels were superseded by the General Chapel-Fund, instituted in 1818, and regulated by a sufficient number of wise and well-digested rules, which met at once with the approbation of all who knew them. By this prudent and enlightened ordinance, all itinerant mendicant preachings in behalf of our Chapels are put down, to the great comfort of the Preachers, and relief of our almost incessantly harassed friends; and one annual subscription and public collection, in the month of February, are substituted for the whole. The proceeds of this subscription and collection are put under the management of a Committee of prudent and discerning men, who have each year laid before them the true states of all the Chapels in the Connection, that are in embarrassed circumstances, and the grounds on which their Trustees prefer claims for relief. When all these claims are diligently considered, and the quantum of relief

proportioned to the comparative necessities of the different cases, a Report is made out, published, and sent through the Connection, which has hitherto given universal satisfaction.

Though, this institution has for its immediate object the relief of Chapels under heavy debts, by assisting them to pay their interest, yet it ultimately contemplates the liquidation of the debts themselves, when the annual collection, &c., shall become sufficiently productive for that purpose: but although this collection has gradually increased, every year, since its institution, it has never yet enabled the Committee to realize any part of the second object of the plan: and indeed they could only pay a certain percentage on the claims preferred for Annual Deficiencies. At this I am surprised; and think the plan is either not sufficiently known, or not sufficiently understood. My own conviction is, that every member of the Methodist Connection should be friendly to it, and be thankful to God that it was ever instituted. The Circuits have now that full quota of preaching, of which many were too frequently deprived when the former objectionable plans were in operation. Add to this, that the shops, offices, and houses of our people in general, need no longer be infested with delegated beggars from different Circuits, who, with or without proper authority, were frequently pouring out their tales of distress and embarrassment on the ears of those who, because of their liberal character, were perpetually the first objects of attack in all those mendicant excursions. The money saved from this indiscriminate sort of distribution, they are now left at liberty to apply to cases in which both themselves and the Church of Christ are not less concerned. And it may be safely stated, that should the people who were in the habit of being so repeatedly called on, for various cases in the same year, give but one-half to the General Chapel-Fund, of what some were constrained to give to the frequent importunities of the above-mentioned description of visitants, this collection would be much more productive than it is; and should our friends and congregations contribute as they might do, the tale of chapel-embarrassment and distress would, in a short time, cease to be heard.

It may, however, be asked, "Is there any grand principle on which such Subscriptions and Collections should be raised?" Most certainly: for, if it be the will of God that the people should hear the gospel, it must be his will that they should have suitable places to hear it in: and from the time when the houses of the primitive believers ceased to be sufficiently large to contain the Church of Christ, the necessity of the case showed them, that convenient buildings should be erected for the purposes of public worship; and their love to God and man induced them cheerfully to bear the expense of such buildings.

It is possible, I grant, to multiply Chapels where the case of absolute expediency does not exist; but this folly has had its day: — none can be now undertaken in the Methodist Connection without the approbation of the Chapel-Building Committee; who, thoroughly sensible of the evils which the Connection has already suffered by hasty exertions of zeal without knowledge, give their permission in no case where the expediency is not evident, and the means of defraying the expenses are not either already provided, or in promising progression.

Thus the Connection is guarded on every hand; the evils that have already existed cannot recur; the godly charity of helping to erect Chapels, where the extension of the work of God renders it necessary, and supporting those which have been already built for the accommodation of the numerous poorer societies who could not themselves bear the whole expense, may come into full

and confident activity; and those who give in such a cause, and on such grounds, feel that they are doing a work highly acceptable in the sight of God.

Several years ago, when traveling through Ireland with the Rev. Adam Averall, and observing the state of the people, their ignorance, poverty, and distress, and the necessity there was of stretching forth the hand of charity in their behalf; he observed, "The greatest charity in behalf of this people would be to erect Chapels for them, that they might hear the pure word of God preached in them, and thus learn what is necessary for their comfort and happiness in both worlds." — This is a great and weighty truth, as it regards the poor of that kingdom; their misery arising, principally, from their ignorance and vice; and want of proper religious instruction being the cause of the whole. But it is also a great charity to provide places of worship for the poor of this country. — For those Circuits which cannot wholly provide for their Preachers, we have established what is called the Yearly Collection. Many are glad to hear, and are saved through that hearing, who cannot, without assistance, provide their ministers with the necessaries of life: — thus the Yearly Collection helps to bear this burden. And the Chapel-Fund should be brought into such a State, as to be able to provide Chapels in such Districts, or to enable the people to bear the burden of those they already have. Where can there well be a greater charity than this, in reference to these poor departments of the Church of Christ? — I might add here, that in sea-port towns, such as London, Portsmouth, Gosport, Woolwich, &c., from which troops are frequently sent out, and to which they are returned, there is the utmost need to provide Chapels, where thousands of religious soldiers and sailors (and many that are not religious) would rejoice to hear the preaching of the Methodists, had they places to assemble in. Already, in all the above places, our friends have incurred great expenses, and made themselves responsible for large sums to erect Chapels for the accommodation of those men, — men to whom the nation is under no ordinary obligation. Some of these chapels were sinking under their own burthens, till this blessed plan was formed. Now, they derive from it considerable annual relief; though not as yet equal to all their pressing necessities. If such places get a more than ordinary share of the proceeds from the Chapel-Fund Subscriptions and Collections, who would murmur at it, when he considers the circumstances of the men in whose behalf these Chapels were chiefly erected? When sailors are in active service, they are able, in a measure, because of their pay, to bear their own burdens; but when it is otherwise, great distress must prevail in such places, and it is the duty of every British Christian to feel for, and help them: and on the plan already so often mentioned, they can do this with comparatively little exertion and expense. Let us, therefore, endeavor not only to assist those, and such like Chapels, to pay their annual interest for borrowed money; but to raise, for this Fund, such sums as shall annually liquidate the debts on Chapels, till, in process of time, those debts be totally annihilated.

I recur, therefore, to the grand principle. It is a great charity to build Chapels for the accommodation of the poor. I scruple not to say, with some of the Primitive Fathers, "*Aedificare ecclesias, latría est,*" "to build Churches, is an act of religious worship to God:" and it was ever considered so by the faithful, in all ages and countries, from the building of the tabernacle in the wilderness to the present day. I do not mean the building of Churches or Chapels to serve a party, — to be monuments of pride or ostentation to the nation, like many useless pompous piles in different parts of Europe, — or to provide a living for a man who may desire to make a trade of preaching the gospel; but the building of such as are generally erected among the Methodists, where

the poor have the gospel preached to them, and the Messengers of God labor, in season and out of season, in reference alone to the salvation of the multitude.

If considerations of this kind be pressed on the attention of our friends and congregations at the ensuing and subsequent applications to them for aid, I am satisfied that we shall have such an increase as shall enable the Chapel-Fund-Committee to effect all the purposes of this most excellent and benevolent institution. The burden being thus removed from the minds of Preachers and People, the former will go through their labor with delight, and the latter wait upon the Lord without distraction. The wails of Zion shall be salvation, and her gates praise; Jerusalem shall be in prosperity, and every where peace upon Israel.

Hoping that these observations will be received by the numerous readers of your useful Magazine, in the same spirit and concern with which they are written, I am, Rev. and dear Sir, yours, truly,

Adam Clarke.

Millbrook, Nov. 30th, 1822

**From The January, 1823 Issue of
The Wesleyan Methodist Magazine**

LETTER FROM DR. CLARKE TO THE EDITOR

Millbrook, Nov. 18, 1822

My Dear Sir,

Everything that has a tendency to improve Agriculture, and to show the wisdom and bounty of God in "causing the grass to grow for cattle, and corn for the service of man," is in its place, when found in your Magazine. I am glad that what I sent you in September, relative to the tillering of wheat, soon produced another correspondent on the same subject, and now a third, in the enclosed letter from a gentleman of Plymouth, who permits me to make what use of his very sensible communication I please; and I am sure I cannot dispose of it better than by sending it to your Magazine. Many thousands of those whose only business it is to cultivate the ground, to produce food for themselves and others, and who constantly read your work, are glad to see any thing that may induce them, through the medium of their own labor, to climb from earth to heaven, and see His hand, where before they were accustomed to see nothing but a sort of blind result of their own spades and plowshares. Such experiments as those already detailed, show, according to the very instructive and elegant representation of the Prophet, (Hos. ii. 21, 22,) that it is Jehovah who causes the earth to bring forth and bud, so as to minister seed to the sower, and bread to the eater: for "He hears the heavens, — the heavens hear the earth, — the earth hears the corn, and the wine, and the oil; — and these hear Jezreel." They are all furnished, through an amazing concatenation of cause and effect, by Him who is at the top of all causation, for the supply of the wants of his necessitous creatures. — I am, my dear Sir,

Yours, Truly,
Adam Clarke.

**From The January, 1823 Issue of
The Wesleyan Methodist Magazine**

LETTER FROM MR. PADDON TO DR. CLARKE

Plymouth, Nov. 11, 1822

Rev. Sir,

Having been favored by a friend with the Wesleyan-Methodist Magazines for September and October last, wherein are related the particulars of an experiment made by you with two grains of wheat; and having myself taken some pains to ascertain the increase of wheat in a natural way for several years past; I trust you will not deem it a trespass on your valuable time, if I detail the particulars and result of my labor.

In the spring of 1818, a single grain of wheat, casually sown in my garden, (supposed to be brought in with the manure) produced eleven very fine and large ears, two of which were prematurely broken off; but from the remaining nine the grain was saved, and sown, and produced a most extraordinary crop, the general length of the ears being from five to six inches. Before it could be gathered, the birds destroyed nearly all, leaving only a few ears, which I cut, and threw by, through disappointment; but from those beaten out by the birds, some grains fell into the ground, and again sprung up; producing, in 1819, ears of similar length to the former. These were carefully saved, and, with the few ears before named, yielded sufficient grain to sow a piece of ground about thirty feet by two feet six inches; but from the want of sufficient netting to cover the whole, about one-third was again destroyed by birds. The remainder being reaped in August, 1820, produced one gallon of fine large grain; and was sown in a field in the parish of Buckland Monachorum, about eight miles from this town. The produce of this sowing in September, 1821, was ten gallons, which, being again sown in November following, has this year produced three bags and one peck! With the contents of the three bags, a field of three acres, on the same estate, was sown on the 8th ult., and is now in a healthy, thriving state, the remaining peck being reserved for another piece of ground. Thus, with all the discouragements that have been experienced, I have the satisfaction of seeing that my exertions have not been in vain; and should I be spared to gather in the produce in the ensuing year, (although it will not be more than a tenth part of what would naturally have been produced, yet) I trust it will, in some measure, show what may be effected by perseverance, where the Lord is pleased to give his blessing.

Should you, Sir, deem the foregoing statement worth publication, you may rely on its being perfectly correct; and perhaps it may prove useful, in some way or other, which would afford me additional satisfaction. — I remain, Sir, very respectfully, your most obedient servant,

John Paddon

**From The January, 1823 Issue of
The Wesleyan Methodist Magazine**

**SELECT LIST OF BOOKS RECENTLY PUBLISHED, CHIEFLY RELIGIOUS,
With occasional Characteristic Notices**

A New Part of Dr. A. Clarke's Commentary on the Holy Scriptures, containing the Book of Psalms, LXII. to the end. 4to. 12s. 6d. sewed; Fine Paper Royal, extra boards, 18s.

**From The January, 1823 Issue of
The Wesleyan Methodist Magazine**

DOMESTIC INTELLIGENCE

Anniversaries of Branch Missionary Societies etc. — Those of Brighton, Lewes, Groombridge, and Eastbourne, have been lately held. The collections, as usual, were very liberal. The anniversary of the Knaresborough circuit Society was held, Nov. 14. Meetings had been previously held at Whisley, Torkwith, Wetherby, and Keswick, all in that Circuit. The sums raised in the year amount to £166. — The Juvenile Society of Woodhouse Grove School, consisting of the sons of Methodist Preachers, held its seventh annual meeting on November 27th. Since its establishment, it has contributed £100 to the Missionary Fund. — The first Anniversary of the Juvenile Society at Liverpool was held November 29th; the Rev. Dr. Clarke in the Chair. The Collection was £50. The receipts of the year have been £170.

**From The February, 1823 Issue of
The Wesleyan Methodist Magazine**

Extract of a letter from the Rev. J. Raby, to the Rev. Dr. Clarke, dated Midzett, Shetland Isles, Dec. 10th, 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 labor, 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 labor 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 2,000 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 they 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 journey 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 labor. This is an island of considerable extent, and contains a population of upwards of 2,000 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 2,500 people?"

"13th. — (Lord's day morning;) I walked over to Harroldswick; and from thence, in company with a friend, to is 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 inconsiderable 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 opportunity of preaching to the people, and of visiting them from house to house. Most or all of them, are able to read, and 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 visits 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 soul. The request, or rather petition, which they urged with a great deal of feeling and fervor, was, that one of us at least would come to reside among them. I preached in the house of a lady; the parlor, 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 expectation 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 Midsell, 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 unfavorable, 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 fellowmen. 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 labored, 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 February, 1823 Issue of
The Wesleyan Methodist Magazine**

Extract of a letter from the Rev. S. Dunn, to the Rev. Dr. Clarke, dated Dec. 19th, 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 labors, &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 traveling scores of miles, over rocky and mossy hills; and yet I for years enjoyed better health, "We could not have come at a more favorable 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 anything to do, they come in flock, to hear the 'glad tidings of great joy, unto all people.' You have appointed us to labor 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 laborers 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 burthen to the Connection, 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 endeavors, in saying 'to the South, keep not back.' But has not the same God promised to 'say to the north, give up?' Behold 'today, 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 unrivaled 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 in Wales, who sincerely love me. And as this is to be considered it 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 honor 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!
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 wilt 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 plank's 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 wave's with their two bow's, (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 2,000 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 traveling 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. 6. 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 anything to eat; when a servant from the Rev. John Turnbull came to invite me to his house, where I with a most cordial reception. After dinner the assistant minister of Nesting arrived, who came with Mr. T. to Nalloway, two miles, where I preached, from Luke ii. 29, 30, to about 100 hearers, and felt some liberty, though 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-biscuit's. 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 anytime. 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 I 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 traveled 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 today 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 once 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 today. 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 neighborhood 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 strong wind and rain, but the houses were full."

**From The April, 1823 Issue of
The Wesleyan Methodist Magazine**

We insert this month extracts of a letter from Mr. Dunn to the Rev. Dr. Clarke, President of the Conference, containing further particulars of his proceedings in that division of the Shetland Isles which is the scene of his labors. To this we shall subjoin a short extract of a letter from Mr. Raby, also addressed to the President. Mr. Raby's letter communicates much other valuable information of a general nature, respecting the Island, and their inhabitants, for which we hope to find room hereafter.

**Extracts of a Letter from Mr. S. Dunn
to the President [Adam Clarke].**

"Lervick, Shetland Feb. 3d, 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, and 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 endeavor, 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, while 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 daylight,) 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. [This is an odd ending to a sentence, but perhaps a common usage then. — DVM]

"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 Fingwall at noon, and in Scalloway 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 has 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 Scalloway. 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 a letter of introduction to any one. [I again thought of you (Adam Clarke) when you entered Alderney in a 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 I 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 endeavoring 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 prepar'd
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 come 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!

"2d. — 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?'

"3d. — I preached in House in the morning, and Burra 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 wheat 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. Today, I have begun to eat Burstan Broonies, thick oaten cakes, baked on the gridiron.

"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 today; 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 so as to prevent the believer from 'taking an observation:' 'I am the light of the world, &c.'

8th. — This is Old Christmas-day, to which the natives attend. They formerly kept it in 'rioting and drunkenness.' Today 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 mouthfuls 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 everything 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 [of January, 1823]. — 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 traveled 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 may be lasting!

"18th. — I spent the afternoon in visiting, &c., 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 II Thess. iii. 1. Numbers were obliged to go away, not being able to get in: it was so crowded.

"22d. — 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.

"23d. — 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 moonlight, 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 [of the Church of England], 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 had 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 Scalloway 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, O, 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 Scalloway this morning. These were formerly a most careless people; they now attend 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 traveler 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 traveling 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.

"10th. — 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 I Pet. iii. 15. After the sermon, as some have lately stated that our doctrines are unscriptural, &c., I told the congregation that we were very willing to take the advice of the apostle in the text.

"31st. [of January, 1823] — 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 unfavorableness of the weather, &c., to preach forty-seven sermons, besides attending to various other duties, since its commencement. Let me not labor in vain!

"Feb. 1st. — I visited two poor sick women, one of whom has been bedridden 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 jailor at Philippi, 'What must I do to be saved?'

"2d. — 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 intentions 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 Isai. lxiii. 1, I went to the chapel, where Mr. 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 everything. 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 [in the room] 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 [1823], 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 [Adam Clarke]: 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 traveling, 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 The April, 1823 Issue of
The Wesleyan Methodist Magazine**

EXTRACT OF A LETTER FROM MR. RABY TO [ADAM CLARKE] THE PRESIDENT

Midzell, Shetland Islands: Dec. 28th, 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 laboring 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 fellowmen. 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 have to contend. . .

"With this people, in their humble cottages, I have felt much pleasure and satisfaction, while endeavoring 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 labor 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 southeast, 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 favored 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."

**From The June, 1823 Issue of
The Wesleyan Methodist Magazine**

**ANNIVERSARY OF THE WESLEYAN-METHODIST MISSIONARY
SOCIETY, 1823**

The Anniversary of this Society appears to excite increasing interest every succeeding year; and the attendance of friends from all parts of the kingdom, on that important occasion, affords a most gratifying proof that the miseries of the heathen still excite the tenderest sympathy of the Wesleyan Connection. While so many persons are ready to make a generous sacrifice of personal ease and convenience, in order that they may participate in the triumphs of this Society, and renew their pledges of attachment to the sacred cause of Christian Missions, no doubt can be entertained but that the evangelization of the world will proceed with increasing rapidity and power.

At seven o'clock in the morning of the first of May, a public prayer-meeting was held in the City-Road Chapel, to implore the blessing of Almighty God upon the general meeting and the religious services connected with it. Notwithstanding the early hour at which this meeting was held, it was very numerously attended, and the heavenly influence which rested upon the congregation was generally regarded as "a token for good." The cause of Missions is eminently the cause of God; and, though carried on by human instrumentality, it is essentially dependent upon the divine blessing in every stage of its progress: and that blessing should he implored in the exercise of devout and fervent prayer.

The three Anniversary Sermons before this Society were preached on the 1st and 2d of May, by the Rev. Dr. Adam Clarke the Rev. William Jay, of Bath, and the Rev. Robert Wood, of Liverpool. These excellent discourses, which were highly appropriate to the occasion, were attended by very numerous congregations in the Chapels at City-Road; Great Queen-Street, and Long Lane, Southwark. On Sunday, May 4th, Sermons in aid of the Methodist Missions were preached in all the Chapels of the three London Circuits, and collections made on behalf of the Society. The Preachers stationed in London were kindly assisted, on that day, by several brethren from the country; who very successfully pleaded the Missionary cause.

The congregational collections exceeded those of any former year, by upwards of one hundred pounds. And with feelings of the liveliest gratitude we state, that the total amount of collections and donations connected with this Anniversary was more than twelve hundred pounds, and exceeded that of any former year.

**From The June, 1823 Issue of
The Wesleyan Methodist Magazine**

**ANNUAL MEETING OF THE SOCIETY,
At The City-Road Chapel, on Monday, May 5, [1823]**

JOSEPH BUTTERWORTH IN THE CHAIR

[Joseph Butterworth was Adam Clarke's brother-in-law. — DVM]

The Rev. Dr. Adam Clarke, President of the Conference, opened the meeting with prayer, immediately after which the Chair was taken. The chapel was crowded by parsons who, having been admitted by tickets as members of the Institution, appeared to take the most lively interest in the proceedings of the day, of which the following is a sketch. . . [This sketch is here omitted, except for the following:]

The Rev. Dr. Clarke, in moving thanks to the Treasurers, thought it might be said, that all the speakers, in proposing and seconding resolutions, could not have done better. Some motions dignified the mover; but the one which he held in his hand recommended both itself and him. He wished, however, to call the attention of the meeting to poor Ireland, his native country; where this

Society had eleven missionaries, who spoke to the people in their own native tongue, in fields, in the streets, and in market places. They sometimes addressed the people on their horses; and hence they were called "Cavalry Preachers:" from which glorious effects had resulted. He read an interesting letter from a Liverpool merchant, describing the importance of missionary labors, in a mercantile point of view. He observed that the debt of the Society had been considerably reduced: but several persons had given much more than money; they had given their time, their talents, their influence, to this important business: and to them they were most indebted, next to the blessing of God on their labors. After various other observations, he concluded by energetically calling upon the Meeting, while they were careful not to neglect any part of the domestic vineyard, to give a vigorous support to the Foreign Missions.

The Chairman replied to the unanimous vote of thanks to him, by calling on the assembly to sing—

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

**From The January, 1826 Issue of
The Wesleyan Methodist Magazine**

**LITURGY OF ST. DIOSCORUS, PATRIARCH OF ALEXANDRIA
Translated By Adam Clarke**

To the Editor of the Wesleyan-Methodist Magazine

The following Liturgy was found in an ancient Ethiopic MS., formerly belonging to Dr. Pocock, and published by J. M. Wansleb, of Erfurt, at the end of Ludolph's Ethiopic Lexicon. Scarcely any person knows it. In my sight it is deeply pathetic, sublime, and beautiful. If your readers do not thank you for its insertion, I may pity, but certainly shall not envy, their taste. I send this and other pieces to you, as a proof of that friendship in which I ever remain, your affectionate brother,

Adam Clarke
London, Oct. 31st, 1825

The Consecration of The Lord's Supper

From eternity to eternity is the Lord in his kingdom. He is Jehovah in his Trinity, and Jehovah in his Divinity.

Before the heavens were stretched out, and before the dry land appeared, and before the grass budded forth, was the Lord in his kingdom.

Before the sun, and moon, and stars, and before the revolutions of the luminaries, was the Lord in his kingdom.

Before the animals that creep, and before the birds that fly, and before the monsters of the sea, was the Lord in his kingdom.

Before man was created in His image and similitude, and before the precept was transgressed, was the Lord in his kingdom.

Glory to the Father, and to the Son, and to the Spirit, for ever and ever!

Hear, O heavens! and give ear, O earth! and let the foundations of the strong (mountains) tremble!

The well-beloved of his Father descended to (Here is a chasm in the M.S.) He was a stranger. God was born in the immaculate Virginity. He was brought into a cave belonging to cattle. He received the gifts of his regal honor.

As an infant he wept, demanding nourishment from the breasts of his mother.

He walked as a man, and was seen openly. He grew up by degrees, and in his thirtieth year he was baptized in Jordan.

He fasted evidently as a man, and dwelt in the desert.

He was tempted by the Devil; and by the virtue of his Divinity he dispersed the princes of darkness.

Holy! holy! holy! is the Lord in his Trinity!

Although he were a King, yet he showed his humility like to a servant.

He stretched out his hands, which created man, that he might redeem men from the yoke of sin.

In that night in which they (i.e. the Jews) betrayed him, he took bread in his holy, pure, and immaculate hands. He looked up to heaven, where his Father is. He gave thanks, he blessed and brake it, and gave it to them; to his holy disciples, and to his pure apostles, and he said unto them, "Take, eat; this bread is my body, which is broken for you, for the remission of sins."

He likewise mingled wine and water; he gave thanks, blessed and sanctified it; and gave it to them; to his holy disciples, and to his pure apostles, and said unto them, "Take, and drink; this cup is my blood; that which is poured out for you, for the remission of sins."

The Jews apprehended him, and set in judgment Him before whom archangels stand with fear and trembling. They hung him on a tree, and pierced him through with nails; they smote his head with

a reed, and pierced his side with a spear. They quenched His thirst with gall, mingled with myrrh, who gave the wandering Israelites drink from that one rock (in the wilderness.)

He died, though he was immortal. He died that he might take away death. He died that he might give life to the dead, according to his promise in the word of the covenant.

They took him down from the tree, and rolled him in fine linen, and buried him in a tomb. The third day he arose from the dead. He came where his disciples were gathered together; and he appeared to them in the palace of Zion.

On the fortieth day, in which he ascended into the heavens, he commanded them, saying, "Wait for the promise of the Father." And on the fiftieth day, he sent down the Holy Spirit upon them, in the likeness of fire; and they spoke the languages of all countries. Send down thy Spirit upon this bread, and upon this cup! Let the (paschal) Lamb come, that we may see him in our camps; that we may rejoice in him!

(Here follows a prayer in breaking.)

Because he hath not despised, nor was averse from our times, — for the Lord our God is merciful.

Thou art indeed the Lord, the Lord of all.

Thou art indeed the Lord, the Governor of all.

Thou art indeed the Lord, the Creator of all.

Thou art indeed the Lord, who comprehendest all.

Thou art indeed the Lord, who leadest all to veneration.

Thou art indeed the Lord, the Saviour of all.

Thou art indeed the Lord, the King of all.

Thou art indeed the Lord, the Nourisher of all.

We invoke thee; we lift up a mournful cry unto thee; and we supplicate thee, world without end.

St. Dioscorus, the author of this Liturgy, succeeded St. Cyril in the Patriarchate of Alexandria; A. D. 444. . . Dioscorus excommunicated Pope Leo, and procured ten bishops to sign the instrument. In the Council of Chalcedon, which was held in 451, he was condemned and deposed, and the Emperor banished him to Gangres, in Paphlagonia, where he died in 455. The Ethiopic Christians

believe him to have been unjustly condemned, and therefore never acknowledge the authority of the above Council.

**From The June, 1826 Issue of
The Wesleyan Methodist Magazine**

**SHETLAND ISLANDS
Letter from John Lewis to Adam Clarke**

Jan. 11, 1826

I send you a short account of John Johnson, late of Effirth, in Sandsting, a member of our society, who lately died in the Lord. He was born in Clousta, in Eithsting parish, on the mainland of Shetland. From his earliest infancy he was left to the sole care of his mother, as his father enlisted for a soldier, and left his native Isle for Ireland, where by the grace and providence of God, he was brought to "know a Saviour's love," through the ministry of the Methodists. When John was a boy, little care was taken of his soul; and as he grew towards manhood, he gave strong proofs that his carnal mind was at enmity with God.

As soon as he was able, he went to the Greenland whale fishery, where he met with many who were eminently wicked, and whose manners he copied; so that he soon became as wicked as they. The winters he always spent in Shetland, during which, having little to do, he soon became the leader of all his equals in vice and folly. He was tall, active, and handsome; and being possessed of a very ingenious mind, he soon became master of whatever he took in hand: and he did everything with all his might.

Having chosen his master, he was indefatigable in his service, and greatly promoted his cause: he went on in a course of sin that appeared black even to the eyes of sinners, until his marriage; when, contrary to all expectation, he took a final farewell of all his former associates, and assumed quite another character, which he preserved from that day. He was no more seen with his former companions in their revels; but directed his whole attention to the interest of his family.

Yet he was all this time a stranger to himself, and to God. He continued to attend the Greenland fishery every summer, and to spend the winters with his family, until he caught a severe cold in Greenland, which rendered him unable to do anything either at sea or on shore. But the winter before this happened, the Lord was pleased to awaken him by our preaching. He became deeply concerned for the salvation of his soul, and on his return to Shetland, I admitted him on trial into our society.

From this time his health declined apace; but, although his "outward man perished, his inward man was renewed day by day." In March last, he became unable to attend the means of grace, and was wholly confined to his house. Our friends from Groting went occasionally to hold prayer-meetings there, which proved to him times of refreshing. During his affliction I had several

opportunities of visiting him, and always found him in a state of resignation to the will of God, and in general happy in his soul.

As to temporal things, he was far from being comfortable, having been unable to earn one penny for many months. In the spring his wife was confined; their child did not live four mouths; and during all this time they were poor, and had not the means of procuring any of the comforts that many deem necessary on such occasions. Yet, in this state his gratitude was equal to any thing I ever witnessed. For the smallest trifle he was thankful, and acknowledged all as coming from God to an unworthy sinner.

The following is an extract of a letter he wrote to me: I insert it here, because it shows the state of his mind at the time.

"Effirth, May 20th, 1825.

"Dear Sir, my soul has longed very much for you all the time I have been ill. O, Sir, the Lord only knows how near I have been to the grave; but I have to magnify and bless the great and eternal Jehovah, who hath not only brought me from the grave, but has redeemed my soul by his holy blood from the second death. O Sir, I can tell you, with comfort, that when I was nearest to death, then death was no terror to me; for which I bless the Lord. I can tell you likewise, that once [before his conversion] when I thought of death, every joint in my body did shake and tremble. O Sir, I should be happy to speak with you. I can tell you that, by the grace of God, I have my treasure in heaven; where my soul shall through all eternity dwell. May the Lord ever keep me from falling. Amen and Amen.

"I remain, with the help of God, your friend and well-wisher for ever, John Johnson."

In a few days after receiving this letter I went to see him. He was reduced to a mere skeleton, his cough was very severe, his soul was happy; I preached in his house, to as many of his neighbors as came in; and, after preaching, baptized his child. His heart was full, and his language was nothing but praise. To say that he had learned contentment is not enough; he had learned more: for in the midst of deep poverty and severe affliction he acknowledged them as mercies.

On the 25th of June he wrote to me again: from his letter I extract the following:

"Dear and faithful friend; I take this opportunity of letting you know how the case stands with both my soul and body. O my soul's well-wisher, help me to give praise to God the Saviour, that ever he was pleased to call me, a poor sinner, from darkness into his marvelous light. O Sir! this is the sweetest summer that my soul ever enjoyed. My body is very weak and corrupted, and fast decaying. My soul would rejoice to see you. Christ came to save the chief of sinners. Blessed be God; praised be God. Amen, and Amen.

"I am your friend, through Jesus, for ever, John Johnson."

From this time he became gradually weaker and weaker, and his soul evidently ripened for heaven. For many months his death was daily expected; but, contrary to all expectation, he was spared until December. He daily exhorted his wife and his mother to seek the Lord by prayer; and taught them, as well as he could, the way to Jesus and to all who came in his way he said something about their souls.

The night before he died he said to his wife, as she was helping him from the fire to his bed, "You have had much trouble with me, but this is the last time that you will ever have to help me, for I shall never get out of bed again. I shall soon be in heaven with Jesus. I long to be in heaven with Jesus but, O my Lord, give me patience." The difficulty of breathing was very great, and he said, "I long to be in heaven: but, Lord, give me patience."

About nine o'clock his wife called in a young man from the next house. On his entering the room, John said, "Rasmy, is that you? You have been very kind to me during my sickness. I thank you for all your kindness, and hope that the Lord will repay you for all you have done for me: you see me dying; but I am not afraid. O pray to the Almighty to make you ready." He asked his wife, if this were not the Sabbath; she said, "Yes." On hearing this, he said, "I thought so; this will be the happiest Sabbath I ever saw, for I shall end it in heaven with Jesus."

He now desired that the children should be brought in. He spoke to each of them as his strength would admit, but being quite exhausted, he rested a little, and making a mighty effort, he lifted up his dying hands, and said, "God Almighty bless you all!" He again spoke to his wife and his mother, about being resigned to the will of God, and to pray to the Almighty to make them ready for death.

In the course of the evening he said, "Jesus Christ is in this place: I feel him very near to me." About eight o'clock his wife asked him if he wanted any thing; and, by putting her ear close to his face, she heard him for the last time, say, "Nothing but heaven and Jesus." In about half an hour the spirit took its flight, Thus died John Johnson, Dec. 11, 1825, in the thirtieth year of his age.

This is the fifth Methodist that I know of, who has died in the Lord, in Shetland; and should we be instrumental of no more good, the thought that these souls have been conducted to glory, will amply pay us for our services, and our friends in England for the expense they have been at in supporting this Mission.

John Lewis

**From The September, 1826 Issue of
The Wesleyan Methodist Magazine**

CREED OF THE ABYSSINIANS

To the Editor of the Wesleyan-Methodist Magazine

The following pieces I translated many years ago, and intended them for another work, which has been long abandoned, and most probably will never be resumed. They are very curious, and I have endeavored to make them as plain as possible by the appended notes. I send them to you, as a proof of that friendship in which I ever remain, your affectionate Brother,

Adam Clarke.

The Confession of Faith of Claudius, ^[1] King of Ethiopia, which he sent in 1550 to John the Second, King of Portugal, when he requested succors against the Adelans.

In the name of the Father, and of the Son, and of the Holy Spirit, one God! This is my faith, and the faith of my fathers, the Israelitish kings, ^[2] the faith of my flock which is in the folds of my kingdom.

We believe in one God, and in his only Son Jesus Christ, who is his Word, and his Power, and his Council, and his Wisdom; who was with him before the world was created.

In the last days he came to us, but not so as to depart from the throne of his Divinity, and he was made man by the Holy Spirit, of the Holy Virgin Mary, and was baptized in Jordan in his thirtieth year. He was made a perfect man, and was hung on the wood of the cross, in the days of Pontius Pilate; he suffered, died, and was buried, and rose the third day; and on the fortieth day afterward, he ascended with glory into the heavens, and he sat down at the right hand of his Father; and again he shall come with glory to judge the living and the dead, and there shall be no end of his kingdom.

And we believe in the Holy Spirit, the life-giving Lord, who proceeded from the Father; and we believe in one baptism for the remission of sins, and we hope for the resurrection of the dead to the life to come in eternity. Amen.

We walk also in the plain, true, and royal way; and decline not either to the right hand or to the left from the doctrine of our fathers, the twelve apostles, and of Paul the fountain of wisdom, and of the seventy-two disciples, and of the three hundred and eighteen ^[3] orthodox divines who were convened at Nice, and of the one hundred and fifty convened at Constantinople, and the two hundred at Ephesus. Thus I, Claudius, king of Ethiopia, proclaim and teach; and the name ^[4] of my kingdom is Atznafsaged, the son of Wanag-saged, ^[5] the son of Naod.

As to what appertains to the celebration of the ancient Sabbath, truly ^[6] we do not celebrate it as do the Jews who crucified Christ, saying, "His blood be upon us and upon our children;" because the Jews neither draw water, nor kindle a fire, nor boil a mess of victuals, nor bake bread, nor visit from house to house. But we celebrate so as to bring gifts to the table; and we make a supper on it, as our fathers the apostles commanded us in their doctrine. We do not celebrate it as we do the Sabbath of the chief of holy days, which is that new day of which David says "This is the day which the Lord hath made; let us exult and be joyful in it." Because on it our Lord Jesus rose from the dead; and on it the Holy Spirit descended on the apostles in the Oratory ^[7] of Zion; and on it our Lord was incarnated in the womb of the holy, perpetual Virgin Mary; and on it, shall he come again to reward the righteous and punish the wicked.

As to what relates to the rite of circumcision, we do not circumcise as the Jews; because we know the words of the doctrine of Paul, the fountain of wisdom, who says, "To be circumcised does not profit, and to be uncircumcised does not help; but rather a new creation;" which is faith in our Lord Jesus Christ. And again, to the Corinthians he says, "He who assumes circumcision let him not receive uncircumcision." All the books of Paul's doctrine are with us, and teach us concerning circumcision and uncircumcision. But circumcision is with us according to provincial custom as the scaring of the face in Ethiopia and Nubia, and as the boring of the ear among the Indians. But that which we do is not done as an observation of the Mosaic laws, but only on account of human custom.

As to what relates to the eating of swine's ^[8] flesh, we do not prohibit it on account of keeping the Mosaic law, as the Jews do: for we do not abominate him who eats it, nor do we judge him unclean; neither do we compel him to eat, who chooseth not to eat of it: as our father Paul wrote to the Romans, saying, "Let not him who eateth condemn him who eateth not; for the Lord receiveth all. The kingdom of God consisteth not in meat and drink; to the clean every thing is clean; but it is evil to the man who eateth with offence."

And Matthew the Evangelist says, "Nothing can defile the man but that which proceedeth out of his mouth. Whatsoever entereth into the belly and is retained in it, (for a time,) is at length cast out into the abscess, and is poured forth, and renders all meat clean." While he spake these words he pulled down the whole structure of the error of the Jews, who were taught out of the book of the Mosaic law.

But my religion, and the religion of the learned Presbyters who teach by my command in the circuit of my kingdom, is such, that we recede not from the way of the Gospel, nor from the doctrine of our father Paul, either to the right hand or, to the left.

And in the book Tarich it is written and extant, that Constantine the King commanded in the days of his kingdom, that all the baptized Jews should eat swine's flesh, ^[9] on the day of the resurrection of our Lord Jesus Christ. But as it seems good to any person, he may abstain from eating the flesh of animals. There are some who delight in the flesh of fish; there are others who love to eat the flesh of fowls; and there are some who abstain from the flesh of sheep: let every one follow his own mind, and (act) as it seems good unto him.

But concerning eating the flesh of terrestrial animals, there is neither law nor rule given in the New Testament: for "To the clean all things are clean;" and Paul says, "He who believeth, may eat of all things."

Now this is what I wished to write, that thou mightest know the truth of my religion.

Written in the 1555th year from the nativity of our Lord Jesus Christ, the 23rd dat of June, in the kingdom of Damot. ^[10]

That Constantine was capable of such acts as these, there is little room to doubt; for he not only confirmed the ancient modes of punishment in the empire, but instituted new ones, as is evident enough from his Constitutions. See Sozomen's Eccles. Hist. Lib. i cap. 8.

This seems to have been the origin of intolerance in the Christian church, since which time it has slain its thousands and tens of thousands.

We need not now wonder that whole provinces turned Christian in a day under such imperial influence! For who that regarded his life would not be of the Emperor's religion? But for the honor of Christianity we must allow that Jesus Christ and his Gospel had no hand in this infamous business. A Bishop who pretended to believe there is a God, and professed the faith of the benevolent Gospel of Jesus Christ, availed himself of his secular influence to remove the enemies of the cross, and make proselytes to godliness, not by reason and revelation, but by the imperial thunder.

Thanks be to God, we have now a better chance both for our lives and for our souls! But to keep Constantine in countenance, permit me to subjoin a translation of the Targum ascribed to Jonathan ben Uzziel, (collated with the Jerusalem Targum,) on Genesis iv. 7, 8.

"If thou performest good works in this world, shall not thy sin be forgiven thee in the world to come? But if thou dost not amend thy works in this world, thy sin shall be reserved against thee to the day of the great judgment: and it shall lie at the door of thy heart. Nevertheless I have delivered the power of evil desire into thy hands; rule thou over it, either to the commission of sin, or to the work of righteousness.

"And Cain said to Hebel, his brother, 'Let us go out into the field.' And it came to pass that, when they were both in the field, Cain answered and said to Hebel his brother, 'I thought that the world had been created in mercy; but it is not governed according to the fruit of good works. There is no judgment, there is no judge, there is no future state; good rewards shall not be given to the righteous, nor shall punishment be executed on the wicked. The world was not created in mercy, nor by mercy is it governed, for now there is respect of persons in judgment. Why was thy sacrifice received with complacency, and mine not received with complacency?'

"And Hebel answered, and said to Cain, 'The world was created in mercy, and it is governed according to the fruit of good works: there is a Judge, a future world, and a coming judgment, when good rewards shall be given to the righteous, and the impious be punished; and there is no respect of persons in judgment; but because my works were better and more precious than thine, my oblation was received with complacency, and thine rejected.' And because of these things, they contended on the face of the field, and Cain rose up against his brother Hebel, and struck a stone into his forehead, and killed him."

It is worthy of remark, that the first murder which was committed in the world, was considered by the Targumist as the consequence of a religious dispute.

**From The September, 1826 Issue of
The Wesleyan Methodist Magazine**

[This piece of Adam Clarke Miscellany consists of a letter originally sent to Adam Clarke, passed on by him to the editor of the Wesleyan-Methodist Magazine, prefaced with an appeal by Adam Clarke for help to build places of worship on "the North Isles of Shetland." — DVM]

SHETLAND ISLANDS

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 good 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

Rev. and Dear Sir,

I fear that you 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 to 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 mentioned 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 7th, 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 situated 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 catechized 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 neighborhood (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 honor and praise of God. In this island God has set before us an open door: the hindrances are removing, and

"The vineyard of the Lord,
Before his laborers lies."

A simple, teachable, affectionate people has been raised up in this neighborhood; 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 [church], 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 about £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

**From The December, 1826 Issue of
The Wesleyan Methodist Magazine**

SHETLAND ISLANDS

[Again, this piece of Adam Clarke Miscellany consists of a letter originally sent to Adam Clarke, passed on by him to the editor of the Wesleyan-Methodist Magazine. This, and other portions of this collection of Adam Clarke Miscellany reflect his love and zeal for Methodist work in the Shetland Isles, and this is also seen in portions of the Adam Clarke biography by J. W. Etheridge. Readers of this material are referred to that biography, for more on this subject. However, in the Etheridge biography of Clarke these isles are named the "Zetland" isles instead of the "Shetland" isles. Only once do I find them referred to as the "Shetland" isles in that biography. Readers of this material are also invited to read the entire biography of Adam Clarke, which will help place these disjointed items into their proper perspective relative to the various events of his life. Those interested in the life and writings of Adam Clarke are also invited to read the following works of Clarke that are in our HDM Library: A Letter to a Preacher — Adam Clarke's Autobiography — Clavis Biblica — Entire Sanctification — Salvation by Faith. — DVM]

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 North Mavin; 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, 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 he 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 Connection 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 labors 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 labors 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 Touna, 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-laborer, 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 menu on 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 anybody, and to go anywhere, and at any time. I am happy to say, that Mr. and Mrs. Lewis are well: we live in harmony, labor in love, and have favor 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 "labor 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 God and 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.

ENDNOTES FOR "CREED OF THE ABYSSINIANS

1 This Claudius was the son of David, surnamed Wanag-saged, (i.e. the precious gem,) whom he succeeded in the kingdom of Abyssinia in 1540; but his kingdom being invaded, and nearly ruined by Ahmed, vulgarly called Grabius, or Grannus, (left-handed,) at the head of an army of the Adelans, he was obliged to fly to the kingdom of Damot, behind the source of the Nile. Thence he sent to implore the succor of the Portuguese, who had at this period acquired much military fame; and among other arguments used to procure their assistance, he sent this Confession of Faith, to prove that the Ethiopians still retained the purity of the Christian religion, and were free from Judaizing, with which they had been charged.

2 The Ethiopians believe that Maquedah, Queen of Sheba, or Sabea, who visited Solomon, (1 Kings x. 4,) had a son by him, who was named Menilehee, and was sent to Jerusalem, and brought up with great care in the Jewish religion. On his return to his own country, being constituted king, he introduced the law of Moses, and the writings of the Prophets, among his subjects; from which tradition some of them have not scrupled to style themselves "Children of the Israelitish kings," as above.

3 That is, the articles of faith agreed upon at the councils held in the above places. The Ethiopic Christians acknowledge only three Ecumenic Councils, viz., of Nice, Constantinople, and Ephesus. They do not acknowledge the authority of the Council of Chalcedon, because Dioscorus, Patriarch of Alexandria, was condemned in it without the privilege of a fair hearing.

4 That is, the surname given at his coronation, or installment, it being the custom of the Abyssinians to impose a name portentive of some good on the above occasion, which was called the "name of the kingdom," because given at the time in which the king was confirmed in the government.

5 Atznaf-saged, i.e., Venerable even to the ends of the earth; for so much the words in the original import.

6 The Ethiopians observe both the Jewish and Christian Sabbath, according to the custom of many of the primitive Christians, who for a long time held both sacred. But they celebrate the Lord's Day much more solemnly than the Jewish Sabbath, or Saturday, on which they only abstain from rural labor.

7 But is very probable that "the house," in which the disciples were assembled on the day of Pentecost, was not a private house, but the temple; for **τον οικων**, sometimes signifies "the temple," by way of eminence. In Matthew xii. 4, **τον οικων του θεου**, is indisputably "The Temple". See also Mark ii. 26. This is what Claudius terms, "The Oratory of Zion."

8 The Ethiopic Christians not only abstain from swine's flesh, but from hares, sea-fowl, &c., and from all fish of the testaceous kind; but for this they only allege custom.

9 By this Claudius shows his disapprobation of that act of Constantine, related by the Arabic historians, El-Makin, and Ebn Batrik, (both Christians,) in their Ecclesiastical Histories: That in order to prove the sincerity of the Jews, lately converted to Christianity, he ordered a piece of swine's flesh to be offered to every Jew, as they came out of the temple; and those who refused to eat it were immediately slain."

Translation of the Pieces Referred To In The Preceding Note:

From El-Makin

And Constantine commanded that the Jews should not inhabit Jerusalem, and that whosoever did not turn Christian should be put to death. Therefore many professed themselves Christians who were secretly Jews, for fear of being slain. Constantine understanding this, advised with the Patriarch, who informed him that the Jews never tasted swine's flesh; therefore the Emperor ordered many swine to be killed, that the Jews might eat thereof and whosoever would not eat, would discover thereby that he persisted in Judaism. This the Emperor ordered to be done on the Passover, and they were gathered together in the temple, and every one who came out tasted, and he who would not eat thereof was slain: and on that day a great part of the Jews were destroyed.

From Ebn Batrik

And Constantine the king gave commandment, that the Jews should not inhabit Jerusalem, nor be tolerated there; and that whosoever would not turn Christian should be slain. Therefore, of the Jews and Gentiles a great many were baptized; but they only feigned the Christian religion.

And it was reported to Constantine the king, that the Jews became Christians only through fear of being slain; and that they still persisted in the Jewish religion.

And the King said, "By what means shall this be proved?" Paul, the Patriarch of Constantinople, answered, "Swine are prohibited in the law of Moses: therefore order swine to be killed, and boil their flesh, that the Jews may taste of it; and whosoever will not eat of the flesh, shall be thereby discovered to persist in Judaism."

And Constantine the king answered, "If swine be forbidden in the law of Moses, how comes it that we are permitted to eat of them, and permit others to do the same?" And Paul the Patriarch said, that our Lord Christ had long since abrogated the rites of the law, and appointed a new law, which is the Gospel.

And the King commanded swine to be killed, and their flesh to be boiled, and cut into small morsels, and that they should place this at the doors of the churches in all places of the kingdom, on the first day of the Passover; that all who came out of the churches should swallow a mouthful of the flesh, and he who ate not of it was slain. And on that day many were destroyed.

10 In Ludolph's Map, prefixed to his History of Ethiopia, I find Damot situated south of the kingdom of Gojam, from which it is separated by the river Nile. It is said to be exceedingly rich in gold.