

## Missionary Intelligence.

## NEW ZEALAND.

On the arrival of the *Bisnor* of New Zealand in 1841, he was led to observe:—

"We see here a whole nation of pagans converted to the faith. God has given a new heart and a new spirit to thousand after thousands of our fellow creatures in this quarter of the earth. Young men and maidens, old men and children, all with one heart and with one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures to find the way of eternal life; all valuing the Word of God above every other gift; all in a greater or less degree, bringing forth, and visibly displaying in their outward lives, some fruits of the influences of the Spirit. Where will you find throughout the Christian world, more signal manifestations of the presence of that Spirit, or more living evidences of the kingdom of Christ?"

The great enemy of the gospel, with his watchful eye on every successful Protestant mission, came down in great force to sow tares among the wheat:—

"We were assailed in large force by the Propaganda of Rome. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The attempt to swallow up the infant church in New Zealand was made with a vigor which would become a better cause. Two Romish bishops, and I believe more than thirty priests—a number greater than that of the Protestant clergy—are now residing in New Zealand. It is perhaps a good sign when such an attack as this is made. It may be regarded as the expiring effort of him who knoweth he hath but short time. I am not disposed to speak gently of that corrupt church, nor yet of the endeavors making to increase her influence, because so far as my observation has gone in New Zealand, I have seen that the only object is to substitute false coin instead of fine gold—the traditions of men for the word of God."

"This extraordinary effort on their part only makes their failure the more conspicuous, because in every part of the island their followers, who from the first were extremely few, are daily being reduced in number, and I earnestly pray, that in every place where Popish aggression is heard of, they may be led to the same conclusion to which a priest at Poverty Bay arrived a few months ago. After a residence of nine months, he told the natives he had received a letter from his bishop to say that he was in the wrong place, because the missionaries were in occupation before him, and that he must go to some of the islands in the great sea."

Mr. Williams thus sums up his account of the mission. "But the inquiry will naturally be made, whether, amidst this extensive profession of Christianity, there be not a great deal of mere professions. Doubtless there are very false professions among so great a multitude. New Zealand would indeed be the antipodes of all other portions of the Christian Church if it were not so. But, granting a reasonable amount of exception for those who, having heard the Word gladly, have by-and-by been offended, it cannot be allowed that it is a nominal Christianity, which has led a whole people, scattered over a country as large as England, to lay aside the superstitions of their ancestors, and to take up a religion so much at variance with their former views, so that, with scarcely a single exception, wherever the distant smoke points out the abode of men, it may be assumed that, with the rising and the setting sun, will be heard the bell which summons the inhabitants to the house of prayer. That Christianity cannot be all nominal which has called for 60,000 copies of the New Testament, supplied by the liberality of the Bible Society in this country; and which now asks for 20,000 copies of the Prayer Book, which the Society for Promoting Christian Knowledge has with equal liberality just granted. It is not a nominal Christianity which assembles at the table of our Lord between 5000 and 6000 communicants, who are only admitted after careful examination, or which draws from the lips of the dying Christian the expression of a confident hope in that Saviour through whom we all look for our common salvation."

From the Monthly Account of the Proceedings of the London Society for Promoting Christianity among the heathens. July 1852.

## DISTRACED STATE OF THE JEWISH MIND.

We often meet with Jews who tell us, as one said to Mr. G. and myself when addressed on the subject

that he never would dispute about religion with any body, because he was sure that every religion was good, if its professors do but practise it.

Amongst others there is a Jew, about 40 years of age, who visits me very often, and with whom I have had long conversations, not discussions; he has read almost all our tracts, and the very last time that he called he said to me: "I come to-day to tell you that I am fully convinced that Jesus Christ is the Son of God. I have read the New Testament, and I have also read the 'Old Paths' you gave me. I am certain that we look in vain for another." I perfectly agreed with him, and showed him clearly from many passages of Scripture, that Jesus Christ the Son of God, came into the world to save us, and that whosoever believeth in him should not perish but have everlasting life. Repentance and faith, therefore, are the only two conditions. But I told him, if we believe that Jesus is the Son of God, that it is our duty not to be ashamed to confess this faith, and to be baptized according to His command. He told me he had not yet that conviction, and in fact his circumstances for the present were such, that he dared not think about it. This Jew has often come to me during the last two months, complaining that he had no peace, that all was darkness and uncertainty with him, that he was neither Jew nor Christian. He begged me to give him all the books I could, that I might give him light on the subject, and especially the New Testament, which I did. And then he came again, and told me that he had read them and conversed about their contents. And the very last time he told me that now he believed that Jesus was the Son of God.

One day Mr. G. called upon an old Jew, with whom he entered into religious conversation. The old man being a Pharisee, began to boast of his prayers and good works, &c., and that therefore he could not escape sharing in eternal life. Mr. Gans, having shown him from many Scripture passages what a poor comfort it is, for a sinful being who constantly transgresses God's law, to rest upon prayers and good works, and showed that it is through the atonement of Christ alone that we can be saved; the old Jew replied, that he was now too old to believe anything now, that he hoped to die in the faith of his fathers, and to come where they are. And as he would not hear of anything referring to Christ, Mr. G. entered into a conversation with the son, whom, properly speaking, he had come to visit.

To the statement he replied, that the fruit and result of his study of philosophy was this, that a man cannot go wrong if he simply followed the dictates of reason. In that case, Mr. G. remarked to him, reason was his highest principle of faith and practice, which he affirmed; and added that he was sure God demands nothing from us but what is founded in reason, and if we obey our reason we obey God. Mr. G. proved to him from his own admission, how insufficient and uncertain reason must be. Now, daily experience proves that we need something much more sure and certain, and shows that God's revealed will in Christ is the only safe basis. But he would not allow that Christ was anything more than a man endowed with excellent virtues and high moral principles, but nothing beyond. To read the Scriptures and examine this important matter, he said, he had no time, nor had he inclination, as he was satisfied with what he had.

Another Jew said, that he was a Jew in name but not in practice, for the Jewish religion demands more than any one could observe. Nor was he a Christian, because the Christian religion demands belief in doctrines which he could not believe; and therefore he lives, said he, just as it suited his convenience and circumstances. Mr. G. told him how necessary it is for him first of all to make himself acquainted with the great fact that he is a sinner, and that he must be eternally lost, unless his sins are blotted out, that they might no more testify against him. And if once he should come to that conviction, he would then find that the demands of the Gospel are perfectly in harmony with God's nature and character, and with all that he has revealed respecting our salvation.

One Jew whom he visited, complained how much immorality had increased, and how little true religion is now-a-days met with, either amongst Jews or Christians. Mr. G. agreed with him, but told him that we are all personally in fault, and that it is our duty to assist in bettering the present state of things, especially by beginning as near home as possible, in our own hearts and lives. "O," said he, "I suspect what you are going to say; you mean to say that we Jews ought to embrace Christianity." Mr. G. replied in the affirmative, and showed that nothing but a saving faith in the Messiah, in Jesus of Nazareth, can in any way improve the state of things. And as to the Jews, it is

unalterably certain that there is no other name given under heaven amongst men whereby we must be saved, than the name of Jesus of Nazareth; Him God has exalted a Prince and a Saviour to give repentance to Israel and remission of their sins. "It is very possible," replied the Jew, "that you are right. But I am a simple man, have not studied, and have only learned what I barely need to carry on my business; and therefore I pronounce no judgement whether the Jewish or the Christian religion is the true one, and for this very reason I never censure any Jew if he embraces Christianity." Mr. G. told him how wrong it is, and what injustice he commits against himself, if he remains in this uncertainty, and does not examine and try to find out for himself by the Scriptures what really is truth; and that there could be no doubt that he would find, if he sincerely examined the Scriptures, that Jesus Christ is the promised Messiah. "But this," replied he, "is the business of the rabbies, and yet we do not see that they arrive at this result." Mr. G. pointed out the passage that "Seeing, they see not," &c. The Jew finally declared that as it regarded his own person, he scarcely thought that he should ever embrace Christianity. "But as to my children," said he, "I send them to Christian schools, and they are educated like the Christian children, and if hereafter they are convinced and wish to embrace Christianity, I shall never prevent them, or put any obstacle in their way."

## THE LEAVEN OF CHRISTIANITY WORKING AMONG THE RISING GENERATION OF THE JEWS.

It is a remarkable feature of the present generation of Jews, that this is the sort of reasoning, we hear from the great majority, whenever the subject is broached. And there is no doubt but that a large number of the rising generation will find their way into the Church of Christ. I am acquainted with very rich Jewish families in this town, the children of whom have no idea of Judaism; they do not even know that there is a difference between them and their Christian school-fellows. There are Jewish children here in a Christian boarding school, sent up from the country, who learn the Catechism and every thing else, just as their school-fellows. There is much the same thing with many Jews, who ask for tracts or a new Testament, though they have no time, or it may be no inclination, to read them, yet they wish to have them for their children.

## Youth's Department.

## THE LITTLE WORD "NO."

Last winter I spent a short time in a pleasant family in a neighbouring State. They were wealthy, influential, and so far as I could judge, a Christian family. The father had at different times occupied a prominent place in the legislative and judiciary departments of his State. He held office in the church he had erected, and preserved through years of trial, that made him prematurely gray; the family altar; and as one who knew him well, remarked, it was doubtful if a shadow could be cast upon his character. He was honorable and upright in business, courteous, kind, and forbearing in his intercourse with the world. The mother an estimable woman, professed herself willing to do and suffer for Christ, hoping to die and reign with him.—The only daughter was a mild, lovely girl; but the sons—and here was a mystery.

The eldest, a child of uncommon promise, entered at an early age upon a vicious career of drinking, gambling, and licentiousness, which ended in forgery and crime, until he was cast out of the family circle as one unknown, and, after a term in prison, found his home in one of the vilest haunts in a Southern city.—The second, following in his footsteps, was awaiting in the county jail a trial that might sentence him for years in the State's prison. Children of prayer, of pious teaching and example, the fact was to me inexplicable. I expressed my wonder in the hearing of an old man who had known them from birth. Said he, "I can explain in a few words; it is from the father's want of power to say No."

When they were beautiful children, and it needed but a word to guide them, he neglected to say No.—As years rolled on, and he noticed the first steps in the way of wrong-doing, he excused them on the plea of youthful exuberance of spirits. And when they went too far, and he strove to curb them, the boys, by caressing, arguing, or bickering, had their own way, so it grieved him to say No. In after-years, when their souls were blood-stained with crime, with all the yearnings of a father's heart, he took them again to his home, striving by gentleness to win them to the way of life; he dared not say No.

Christian parents, learn to pronounce at proper time this simple word, No. On it, under God, may depend