

nal weapons—supposing that there were no obligation upon the Christian missionary to suffer if necessary the loss of worldly goods—supposing Paul's rule were, Being persecuted we invoke a foreign power to make war on our persecutors—supposing that retaliation for injuries were the rule of the church's procedure, yet on the facts now published the affair must be condemned on the common principles of justice and humanity.

While Mr. Inglis labours to refute some extra spiritual views to which there was not an allusion in our article, he has omitted all reference to our main objections in the proceeding as taken in the interest of Christian missions. They were substantially those advanced by Dr. Geddie, and we need not refer to them further.

We are indeed referred to the case of Paul availing himself of the power of the Roman Government for his protection. Undoubtedly he did, but where did he invoke it to do any injury to the enemies of Christ's cause? Where did Paul invoke any civil power but that which was established where he resided? Where did he call in any foreign power, to execute vengeance upon any city where he had been maltreated, or indeed any civil power whatever? In what part of his writings, does he lay down the principle, that the people of one place might be punished for crimes committed in a city, inhabited by a different race and under a different government, in the hope that the measure would save him from molestation for the future? He had ill treatment in many cities, but where did he return after three years with an armed force to wreak indiscriminate vengeance on any city, where he had been injured, and that with so little judgment and so little enquiry as to the facts, that those who had befriended him at their personal risk should be fearfully secured? When an example of this kind can be found in his history, then may the actors in the *Curacao* affair shelter themselves under his authority. But we do not ask this much. Show us an instance in which Paul or any other minister of Christ in the New Testament invoked the civil power to

injure one hair of the head for any of his persecutors for any injuries, or any losses real or imaginary that he had sustained from them and we shall be silent.

We have occupied more space with this matter than we intended, but we wish to say now all that we intend to say, and hope never to return to it. Mr. Inglis in a subsequent letter, says, that whatever his views in the abstract, in the present state of matters, he would never think of repeating the experiment. The great end, therefore, which we have had in view has thus been gained, and heartily do we unite with Dr. G. in the desire that the past might be buried in oblivion, and that all should unite their efforts and their prayers in supporting the mission and upholding the missionaries. Whatever may be thought of what we have done, the missionaries will find that "faithful are wounds of a friend," and that as the mission has had no older or firmer or more constant friend in the past, it can have none more earnest in the future.

But we do think that the church has something to learn, and a duty to discharge. God has been dealing with our mission in times past in a way that showed he had a controversy with us. Yet after all its trials, we have heard much regarding that mission, which we could not but regard as offensive to him, who will not give his glory to another. That mission we have heard glorified, as if there had never been any like it in ancient or modern times. This might have passed, had due honor been given to God as the author of all success. But instead of this, we have heard our agents presented in such a way, as scarcely recognized them as the instruments of a higher power. More than once before this last affair happened, the writer lifted his voice publicly in warning, that if the church did not guard against the spirit of glorying in her mission and her agents, she would provoke the Most High to deal with her in greater severity; and now God has permitted what Dr. G. justly calls "one of the most humiliating events that has befallen the missionary cause in modern times," we cannot help feeling that he has yet a controversy with us—that he is breaking our idols