

pris which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to condemn the religion I professed.

"I am heartily glad I was deceived," he said: "for sincerity in religion is our paramount duty. What we are we should never be ashamed of appearing to be."

"Are you a sincere Mussulman then?" I boldly asked.

An internal struggle seemed for an instant to agitate his visage; at length he answered mildly, "No."

"You are not a sceptic or a freethinker?"

"No indeed I am not."

"What are you, then? Be you sincere. Are you a Christian?"

"I am," he replied.

I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion, or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy; I could not refrain from pressing silently his hand to my heart.

He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret which, in spite of his opinion that it was the duty of every one to wear his religion openly, he had hitherto concealed except from a few who participated in his own sentiments.

"And whence came this change?" I asked.

"I will tell you that likewise," he replied.

"In the year 1223 (of the Hejira) there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia in the midst of much scorn and ill treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour toward him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance toward the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed,—for he spoke Persian excellently,—gradually inclined me to listen to his arguments, to enquire dispassionately into the subject of them, and finally to read a tract which he had written in reply to a denial of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiraz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion—the study of it has formed my most delightful occupation—its contents have often consoled me."

Upon this he put into my hands a copy of the New Testament in Persian. On one of the blank leaves was written, "*There is joy in heaven over one sinner that repenteth.*"—HENRY MARTYN."

Upon looking into the memoir of Mr Martyn by Mr Sargent,—one of the most delightful pieces of biography in our language,—I cannot perceive therein any allusion to Mahomed Rahem, unless he be one of the young men (mentioned in

page 350) who came from the college, "full of zeal and logic," to try him with hard questions.—*Christian Treasury.*

[The following articles have been inadvertently misplaced.]

QUEEN'S COLLEGE, KINGSTON.

February 15th, 1854.

(To the Editor of the Presbyterian.)

SIR—You will much oblige our Association by inserting in the next issue of your valuable periodical the accompanying outline of our proceedings at our first meeting this Session; and which I have been ordered to transmit you for publication, in order that our friends throughout the Province may see the lively interest which we, as an Association formed for the spreading of the Gospel of the Son of Man, take in the Spiritual destitution which prevails in this country.

The opening address of the President would also have been sent to you, with which you would have been at liberty to deal as might to you have seemed proper; but from its length we could not expect it to appear in your columns as a whole; while, by publishing some portions and suppressing others, it would have been so mutilated and injured that no just conception either of its spirit or merit as an inaugural address upon such an occasion could have been had.

Therefore it was thought better to send only those leading points to which in the address allusion was made, as presenting a briefer and more faithful view of it than could otherwise have been done under the existing circumstances.

I have the honour to remain,

Sir, your obedient servant,

J. McEWEN,

Cor. Secy.

TOMINTOUL, Dec. 26.—MODERATION IN A CALL.—On Friday last, the 23rd inst., the inhabitants of Tomintoul gave a unanimous call to the Rev. John Maclellan to be their pastor. The Rev. Mr. Grant, of Cromdale, preached and presided on the occasion. The settlement appears to give general satisfaction, as before dismissal the call was signed by all the elders and male heads of families present, amounting to 45.

GÆLIC CHURCH, EDINBURGH.—The Rev. D. Masson, of Stoer, Sutherlandshire, has intimated his acceptance of the call moderated in his favour to this parish on the 30th ult. The clerk of the presbytery of Edinburgh, in forwarding the call to Mr. M., writes,—"It is one of the most numerous signed calls that has been before me during my clerkship. There were only 3 objectors, and the Presbytery found the objections to be irrelevant, repelled them accordingly, and unanimously sustained the call."

THE REV. A. FALCONER, OF PERTH.—Our reverend townsman, the incumbent of St. Paul's Church, Perth, has been visiting Inverness for some days. He preached twice in the High Church and once in the

West Church on Sabbath, on each occasion to a very large congregation. The reverend gentleman deeply impressed his hearers, and particularly those of his evening sermon in the West Church, with a sense of his devotional fervour, earnestness, and literary ability. A correspondent suggests that Inverness has always been remarkable for the number of able clergymen whom it has produced, and mentions, as having borne a conspicuous place in their day, the following natives of the town:—The Rev. Alex. Clarke, Inverness; Mr. Noble, Fodderty; Mr. Smith, Cromarty; Mr. Munro, Lochcarron; Mr. Denoon, Redcastle; Mr. Donald Fraser, Ferrintosh; Mr. A. Fraser, Avoch; and Mr. Thomson, Kirkhill. At the present time our good town is ably represented in the Church by the Rev. Dr. Macdonald, who has few equals in point of earnestness, eloquence, and judgement; the Rev. Mr. Falconer, whose church in Perth is said to be as crowded as our own High Church; Mr. Macwat, Rothes; Mr. Wm. Mackenzie, North Leith, &c., &c.—*Inverness Courier.*

THE REV. DR. JOHN CUMMING, Minister of the Established Church of Scotland, Crown Court, Drury Lane, London, the celebrated antagonist of Cardinal Wiseman and the Popedom in general delivered, last Tuesday evening, the fifth of the course of lectures before the Young Men's Christian Association at Exeter Hall to fully seven thousand five hundred people. His subject was "The Signs of the Times." He dwelt chiefly on the aspect of the Eastern Question as indicative that prophecy is about to be fulfilled in the destruction of Turkey, or rather of the wasting-away of the Mahomedan power and of by this means the restoration of the Jews to Palestine. It seems that the Sons of Abraham both in England and America are forming plans for recovering the Holy Land and collecting funds for the rebuilding of the temple at Jerusalem.—*Correspondent of Globe.*

Children's Poetry.

THE CORAL ISLANDS;

OR, DO WHAT YOU CAN.

Where the Pacific Ocean lies,
Say, have you heard what travellers tell?
How fair the Coral Islands rise,
How beautiful things within them dwell?

Bright birds and butterflies flit by,
Sweet flowers spring-up of every hue;
And stately palm-trees tower on high
Beneath the skies of deepest blue.

But listen, that you may discern
How first they rose amid the tide;
And so may we a lesson learn
From coral rocks in Ocean wide.

Myriads of tiny insects there
Labour, (as works the honey-bee,)
These wondrous Coral Isles to rear
Out of the bottom of the Sea

Each does but little; but they all
Work on, work upward to the light;
Until above the waves are seen
The Coral Islands fair and bright.

And now, dear children, may not you
Example from these insects take?
And strive a work for God to do,
Pleasing to Him for Jesus' sake?

The little gift, the childish prayer,
If given to God, if by Him blest,
May spring, and fruit more wondrous bear
Than Coral Isles in Ocean's breast.