

OUR CONTRIBUTORS.

THE CREED OF THE HINITES.

The Hinites are a religious sect which have lately sprung into existence. They derive their name from their leader, Edward Hine of England. They are not numerous; they are, however, very zealous, and are busily seeking to make converts. They may be regarded as divided into two classes, the confirmed Hinites and the slack Hinites. The former have no doubt about their origin. They pay no attention to reason or arguments. They have adopted their belief and are bound to live and die in it. The latter are not altogether sure about their origin. Doubts as to their being Israelites occasionally rise up in their minds.

That there are among Hinites, especially among the slack Hinites, intelligent, honest and respectable men and women I admit. I fall in with such here and there. It is not their good sense or piety however that makes them Hinites, but their want of acquaintance with history and the rules of Biblical interpretation. They are very much at Hine's mercy with respect to historical matters. They take for granted that the statements in his pamphlets are true. Of the interpretation of prophecy they know nothing. They never take the trouble of studying the Old Testament in the light of the New.

The following is their creed.

1. We believe we are the descendants of the ten tribes, the followers of Jeroboam, the son of Nebat, who made Israel to sin.
2. We believe that in the year 720 B.C., the tribe of Dan left the land of Israel in ships, that they arrived in safety in the north of Ireland, that they were there known as the Tuatha De Danann; that they spoke the Hebrew language there, and that the north of Ireland Protestants are their lineal descendants.
3. We believe that the tribe of Simeon came with the tribe of Dan in their ships to the west coast of Scotland, that they landed there, that they gradually removed to the south, that they finally settled in Wales, and that the Welsh people are all descended from them.
4. We believe that the tribes carried into Assyria by Shalmaneser, in the year 721 B.C., remained in the land to which they were carried until the days of the apostles; that they and they only are the lost sheep of the house of Israel spoken of in the tenth chapter of Matthew; that the apostles went directly to them, and preached the Gospel to them; that some time after the Gospel had been preached to them they moved westward; and that as barbarous and heathen marauders, under the name of Saxons, that is, Isaac's sons, they landed in England in the year 449.
5. We believe that the tribe of Benjamin embraced the gospel, that they escaped from Jerusalem, to Pella, prior to the siege by the Roman army, that they went in ships to Italy, that they lived for some time in Normandy in France, that in the year 1066 they crossed over to England under William the conqueror; and that all who can trace their origin to the Normans are true Israelites of the tribe of Benjamin.
6. We believe that the Yankees are of the tribe of Manasseh.
7. We believe that the Celts of Ireland are accursed Canaanites, and that we should use them as hewers of wood and drawers of water.
8. We believe that in the year 580 B.C., Jeremiah and Baruch came to Tara in Ireland; that they had with them a princess of the house of David, named Teph; that Eochaid, the King of Ireland, adopted the Jewish religion and married Teph; that Queen Victoria is descended from Eochaid and Teph; and that thus the line of David rules over Israel.
9. We believe that when Jeremiah came to Ireland he took with him the stone on which Jacob slept, and that it is upon this stone that the sovereigns of Britain are crowned.
10. We believe that seven-eighths of the Bible are generally misunderstood by Christians.
11. We believe that the Bible is addressed to three classes of men, the Israelites, the Jews, and the Gentiles; the Israelites being the tribes of Reuben, Simeon, Gad, Asher, Naphtali, Zebulon, Issachar, Dan, Ephraim, Manasseh, and Benjamin; and the Jews being the tribes of Judah and Levi.
12. We believe it is a great waste of money to be

sending missionaries to the Jews the wicked descendants of Judah and Levi.

13. We believe that the Jews will return to their own land, build a temple, and re-establish the ceremonial and civil laws of Moses.

14. We believe that we, the Israelites, shall also go back to the Holy Land; not all of us, but two out of every family.

15. We believe that in our return procession we shall all be under one commander-in-chief, every city having its own company, every company being commanded by its own captain, and every captain instructing his own men "how to act, where to halt, when to march, and what route to take."

16. We believe in the glory of the great pyramid, the glory of saving millions a year, the glory of long life, and twenty-four other glories of England.

17. We believe "from the marvellous teachings of the great pyramid" that our identity with Israel will be nationally established before the present Tory Government of Britain shall go out of power, or some time before the end of 1881.

18. We believe that wherever we, the true Israelites settle, the aborigines, should and will die out.

19. We believe, with all Christian humility, that ten Englishmen, or true Israelites, can whip any day one hundred Gentiles, be they Highlanders, Irish Celts, or Cossacks.

All the Hinites do not believe the whole of this creed. Like other sects they have their heretics. The thoroughly orthodox hold that Hine's interpretations are all sound, the heretics maintain that some of these are not correct. They all believe, however, that the British, with the exception of the Irish Celts and the Highlanders are identical with the ten tribes, that the Israelites constitute the aristocracy of the Christian Church and that they themselves are the most enlightened portion of that aristocracy.

A. MALACHI.

LETTER FROM MISS LOWE, PENROOTY, INDIA.

Miss Reade has had much trial and much blessing during my fortnight's absence at Cuddalore. I have returned stronger but still disabled from exercise. You will not be surprised to hear that the Mussulman young woman has been a great source of anxiety, but we have no reason to doubt her true conversion, as when beaten in Miss Reade's presence by one who had formerly been a companion in evil, she still firmly declared her faith in Christ. The last baptism has filled us with much joy. At the beginning of the year Orinli and Miriam, the two Christian children joined in prayer for their heathen parents. Miriam's parents were away from here, but most unexpectedly came to fill a temporary vacancy in the Travellers' Bungalow. In both instances the fathers were first converted; the mothers who are always the most bitter opposers, followed, and Miriam's mother was baptized last Sabbath by the name of Elizabeth. The little girl whom Miss Reade found by the side of her dead mother, at first seemed to thrive but it was only a month when her lifeless frame was laid in the cemetery which Miss Reade has had laid out in these grounds. I have still to tell you of the orphanage opened through the kindness of the present Collector. Ten orphans have been sheltered in it during the past month, and when the relief camp closes no doubt many more will need to be received. Yesterday a widow who had lost her only child in the camp came here, saying she would not be afraid to die here, and begging to stay. She had often heard Miss Reade and her Bible woman preaching in the camp and was willing to hear more. She was very ill with dysentery and bronchitis and in a fearfully filthy condition. We had no place to receive her but in our own bedrooms, and Miss Reade prevailed on her to go to the hospital shed in the camp. She was carried there on a litter (doolie they are called here) and Miss Reade walked by her side speaking to her of the 23rd Psalm. The Lord opened her heart, we may truly say, for she suddenly cried out "joy, joy," and when asked afterward said all fear of death had been taken away. It has been the most sudden and joyful conversion of all; she almost threw herself on Miss Reade in expressing her gratitude.

We have had such singular proof of how in everything we should give thanks, things which appear so contrary, how the Lord can make them work for good. If you have read my letter in the "Christian" of Oct.

25th, you will have seen how we rejoiced in the appointment of a Christian Dupor (native medical man) at the camp, and you can imagine our concern when he was removed and a Mussulman Dupor from the north of India, ignorant of the Tamil language, and depending on an interpreter, took his place, and the grief of the people was unbounded. This Mussulman was extremely devout. He was at his prayers many times a day, and in a case of life or death none would dare to disturb him; at first he refused to sleep in the camp although many deaths were occurring. Miss Reade's influence was quickly felt in his altered behaviour to the sick, and he has actually in the evening or when he can spare the time at other hours, come up here to read the Bible with her, and we have truly cause to believe he has been sent here for the conversion of his soul. He is now most kind to the patients, and this morning when Miss Reade went to see the poor woman of whose sudden conversion I have told you, he stayed even during the prayer. We do hope that the sudden peace and joy which have filled this poor, childless, widowed heart, may show him the reality of that which Christ alone can give. We believe the Christian Dupor was sent to another camp where Christians were sorely needed. It is impossible to calculate how much blessing may spring out of this terrible visitation. Miss Reade's time is so occupied, it is truly sad that she has not a more efficient helper than I am. Besides the host of applicants for charity, the many enquirers, the building of dispensary and orphanages, nothing can be done without her; it is truly a daily miracle that she has been enabled to hold out, and she has had most anxious cases to attend to day and night.

C. A. LOWE.

QUEEN'S COLLEGE.

MR. EDITOR,—I trust you can find space in your valuable paper for a few words of reply to "Jus." The interests of truth require that the matters he has so grievously misrepresented be placed in a proper light. His opening assertion that he, "along with many of his brethren, was deeply pained" that the Church could shelter within her pale so bad a man as "Loyalty" is to me a matter of little concern. It might only be kind, however, to suggest that what "Jus" says of his feelings in this connection bears a dangerous resemblance to the stale and meaningless phraseology of cant; and that to some uncharitable minds the identity might almost seem complete. A sensitive conscience is a precious boon; a perverted one may be over-estimated. Men in the Saviour's time often strained out a gnat and swallowed a camel, and in our own time we may find men that can plunder and pilfer with an easy conscience, but are pained exceedingly with the moral deformity of the policeman who arrests them.

We learn from the closing sentence of "Jus" that he has made five points,—a number ominous of ecclesiastical debate. The following are what I gather as the points in this pentangular controversy, which I will discuss *seriatim*:

1. The success of Queen's College is the success of all the others, and should be a matter of rejoicing to them all.
- It depends altogether on how that success has been achieved. If by fair and honourable means, it can only be a cause of rejoicing to every generous mind. But to assume this is to beg the question. The very point raised by my first communication was this: "Is the course adopted on behalf of Queen's fair and just to the other colleges in the canvassed territory?" "Jus" has evaded this direct issue, unless we pass as arguments the reckless assertions under his third head. He has not met it. Nor can it ever be rightly met unless in the language of frank confession that the moral rights of Knox and Montreal have been wantonly invaded. I know that throughout the west there exists a very decided conviction to that effect, and I have reason to fear that our friends in the Province of Quebec are not less emphatic in their disapproval. No, no, Mr. Editor, success honestly attained will receive congratulations from every soul that is simply not churlish and mean; but success as the outcome of a course that requires ingenious argument in its defence may well be thankful for the negative boon of silence. And this brings me to "Jus" second point:
2. That the Church approves of Dr. Grant's canvass, inasmuch as no complaint was made nor rebuke administered by last Assembly.
- The argument here is unique. A mother grieved