

death as animate—of darkness as luminous—of the shadow as substantial.

Now, are we, the professed disciples of Christ, prepared to abide by the consequences of an admission thus forced upon us by the most cursory perusal of the New Testament Scriptures? Are we prepared to have the reality—the sincerity—of our individual Christianity tested by the application of such a standard? Although we do not, in any degree, participate in those dread forebodings as to the destinies of the Church of Christ, which some express,—although we are wholly free from apprehension as to the ultimate triumph of revealed truth over every form of error and of superstition,—although we entertain no idea that the interests of Christianity require, for their security and their extension, any other means than those which realized her earliest and noblest triumphs,—yet it is well and wise to remember, that it is not the mere admission of these principles that will secure this auspicious result. By the advocacy and defence of such principles, we shall assuredly secure the triumph of opinion,—by their practical application, we shall gain the nobler triumph of exertion. Whilst various sections of the Church are agitated and distracted by conflicting sentiments, and some are claiming the exclusive immunity of Apostolic lineage, be it ours, in the meekness of wisdom and by the moral power of truth and practical charity, to prove our alliance with and our likeness to the early churches of the saints. Let our *apostolicity* be seen in the silent, sober, steady exhibition and extension of evangelical truth, rather than heard in the “high swelling words” of sectarian arrogance and bigotry. Let us seek to be known rather by the fruits of righteousness than by the foliage—exuberant but useless—of mere profession. Let us keep before our minds the example of those primitive disciples, whose *creed* was transfused into their *conduct*, and who taught the world what and who they were, not by boastful pretensions, but the humble, diligent, persevering exercise of a benevolence which ever breathed in prayer and ever betrayed its heavenly origin by its untiring and self-denied devotedness to the best interests of men.

#### MISSIONARY INTELLIGENCE.

**DYING WORDS OF A NATIVE CHRISTIAN.**—The Rev. J. M. Ormond, Missionary at Tahiti, gives the following interesting account of the death

of a native Christian, which we extract from the London Missionary Magazine.

“A short time since a man called Fau, was called to his eternal rest. From the time he embraced the Gospel till his last breath, his supreme delight was to hear of Jesus. He was an orator, and in all his public speeches aimed to show that there is nothing comparable to the Gospel. His eldest son had, for a short time, made a profession, but fell into sin, and was excommunicated. When on the point of death, he called all his family to his bedside, and said:—“My land and office I care nothing about—that I leave to the living—my last voyage is come, but Jesus is my floating raft, and I shall reach the true landing place: I cannot sink while he lives. My son, how long will your ear be as that of a ship’s figure head? Murder was all I knew in the reign of Oro—my club was my pillow—I knew no rest. But Jesus has now the government; his Word is an ocean without a swelling surge, and if you will come on this raft with me, Jesus will not push you off to the endless flume. Go to the Missionary, abandon your wicked companions, pray to Jesus, and you will be happy.”

**MAKEA, A CHIEF OF RAROTONGA.**—From the Missionary Magazine, for February, 1842, we have compiled a biographical sketch of Makea, the deceased *Chief of Rarotonga*, “once the scourge and the terror of his island”—who was one of the bright triumphs of redeeming mercy, and the rich reward that his Divine Master bestowed upon the faithful Missionary.—*American Paper.*

“Makea was one of the principal chiefs of Rarotonga; in height, six feet four inches, with his legs and arms beautifully tattooed, and of a very commanding aspect. He was naturally of a very haughty disposition, and was one of the last chiefs who embraced Christianity. When the Missionaries arrived at Rarotonga in 1828, Makea and his people had nominally received Christianity, but few of their evil practices had been abandoned. During the succeeding five years, the Missionaries encountered a most determined opposition from the wicked people, although Makea himself always was their friend.

In May, 1833, a church of six members was formed; but as the system of visiting from house to house was then adopted, the good effects soon were apparent, in the spirit of anxious concern which was increasingly manifested.

Makea himself became a diligent inquirer after the truth—and his conviction of sin was very deep. From being a proud individual, he appeared as meek and quiet as a lamb—until in May, 1835, Makea, with six others, were admitted to Church-fellowship, after a most pleasing account of his conversion and religious experience. He continued to adorn the doctrine of God our Saviour until he was called to join the Church above.

Makea having learned to read, became a diligent student of the divine oracles, and often devoted a large portion of the day in meditation on them. He was equally diligent in attending on all the means of grace, never absenting himself, except from sickness.

On the evenings when persons met at our house to talk over the word of God, at the conclusion of the meeting, I have been much affected to hear Makea, with deep concern, address the people, and apply the solemn truths, saying—“Do not let us think that other people are intended. These truths deeply concern ourselves. What do we personally know of them?”