

was so soon stopped by Satanic craft and violence, put down in deed, in blood, which, of itself is no sign that the work was not of God, or the covenants unseasonable, any more than the covenanting under godly Hezekiah was unseasonable, and the reviving attendant thereon not of God, because so soon stopped by the wickedness of Manasseh, or any more than the blessed reformation in France, with accompanying covenanting if I forget not, was not of God, because so soon put down by the St. Bartholomew massacre. They were not unseasonable nor a failure, but a grand offering and sacrifice to the Lord, offered in the tears and blood of the people of the Lord, and accepted in heaven through the merits of the sacrifice once for all; as shall yet be seen by our Church and nation, notwithstanding the immense mass of misapprehension, obloquy and scorn under which they are now lying, and acknowledged also for our humbling, if it shall please Him whose name is 'Wonderful, Saviour, Prince of the Kings of the earth,' to turn from his anger, and give us a general reviving and true national deliverance." The attitude of fight assumed by Mr. Miller which evidently the "battle" similitude used in the end of the writer's letter, operating on his strong imagination, gave rise to, is now laid aside, and the hands so well employed in mimic fight descend to support his sides, shaking as if to rend with convulsive laughter. Taking farewell, he shook hands three or four times in his very kind fervor, rapidly receding and advancing two or three paces each time, and said, "This will not be so easily settled." Yes: But never thereafter could the writer perceive anything in the least reflecting on the public attainments of the reformation from the pen of the genial, generous, humble, upright, and mighty man of science and Christian soldier, Hugh Miller.

There are modes of speaking at present by men of bright intellects too, about the public attainments of the period referred to, that to apply to them the words, "speaking rather slightly in some aspects," would be two tame altogether. It is exceedingly to be regretted. Duty is, especially for Presbyterians, to let them alone; not to speak against them; not to try to alter them. We owe too much to them. The Lord Jesus Christ so evidently directed and countenanced them. They thus have become the "ancient landmarks which thy fathers have set" for the guidance of the Church in the things of the Lord, which it is sacrilege to efface. They are the sure anchor-ground for stormy days yet to come, which it is dangerous to teach to shun, or fill up with rubbish. Whatever the liberty that may be taken with things social and political, which it must be confessed, still shew ample room for improvement, yet in things religious, as they bear on the public measures as well as the public men of the Reformation, the duty is, at least at present, and until the great Head of the Church and King of the Nations give more of his blessed presence to his people, and therewith more true light, and bring down the power of that mighty enemy to the truth and to the Lord's self. The duty is to let them alone.

INTELLIGENCE OF FEMALE MISSIONS.

LETTER FROM MISS LOWE.

How are we to return our thanks to the kind friends in Canada through whom the first gifts that I have heard of direct for this mission have been received. We do thank the Lord for the many, many prayers we know have been offered. I hope you may have seen a letter I wrote to the "Christian," in which I have mentioned how those prayers have been answered in the entrance now permitted Miss Reade to the houses of high caste natives and Musselmans. We should like if possible to return our thanks to the kind givers of this sum, but we must ask you to convey our thanks as we know not the names.

Please notice the address, still as before, for I am not on my way home, although ordered by the doctor. I believe the Lord's will is different, and He has in great mercy strengthened my sight again most wonderfully. I expected the Lord would show me before February if it were His will I should go back. The reason that had most weight with me was that if I became a helpless invalid, (sight and strength both failing as last summer), I should be a hindrance rather than a help to Miss Reade, as she would have the anxiety of caring for an invalid besides all other cares. Last month a German missionary and his wife came to spend the day with us. They knew the doctor had ordered me away, and I told them my reason for

leaving. They said it would be so objectionable for Miss Reade to be here alone, that it would be better for her to have the burden of an invalid rather than be without a female friend, "better for the work's sake," they said, and this at once decided me. The wife said after her eighteen year's experience in India she was decidedly of this opinion. And now I ask you, dear friend, to ask the Lord not to let me be a helpless burden. The next mail from England after this change of plans brought a further reason for remaining. As Mr. Reade said, Miss Reade's time being so occupied with enquirers and preaching, he thought it impossible for her to superintend a girls day school which had been much on my hands; if we can only persuade the girls to come but this is the great difficulty. I should be willing to stay if it was for that alone. Do pray, dear friend, that the girls parents may be made willing to send them. This being quite a native town there is much more difficulty in persuading the girls to come or the parents to permit them. It is quite different where European ideas have in any way prevailed, but we are the only Europeans; and in a village which Miss Reade lately visited a white woman had never been seen, and the people were terrified at the sight of her. She went there in a bullock cart with the native Bible woman and the lately baptized convert David. They took with them mats and cocoa-nut leaves, and with bamboo procured in the village made themselves a "lodge in the wilderness." They remained here several days, and evening and morning when the sun was low they went out preaching and left the tent entirely unprotected, food and all the property exposed, but nothing was touched. Enquirers came to the tent all day long, and the most remarkable thing was that even in this times of scarcity the poor villagers were so anxious for tracts and Scripture portions that they sold their provisions of ground nuts (which they are now eating in place of ground rice which has failed through the long drought) in order to buy books.

The tyranny of caste in these rural districts is stronger seen than in towns, and sometimes all Miss Reade's congregation will fly if a man of high caste approaches. Surely Satan seldom devised any fetters so strong as this caste feeling, which is harder to be broken through than anything else. Miss Reade was called lately to see a man who was suddenly taken ill with cholera and moved into a *chutram* or native lodging house. He was dying of thirst, but the woman of the house could not let him touch her water-pot, and he was afraid to drink out of ours. The only alternative was to pour water into his hands, which of course was half spilt before he could drink it.

Yesterday Miss Reade had such a trying experience. She had felt very ill in the morning, but some Brahmin women had invited her to visit them it was such an opening she went at sunrise as usual. One was a bride laden with pearls, and while she was speaking to her and the other women the men of the family would come in and say, "They are too stupid to understand - why do you speak to them? they will never know anything - they only know how to eat." Once when sitting on a verandah with a woman who was listening most attentively, the woman started up and disappeared into the interior of the house, and though she came back again quickly she repeated this at regular intervals. The explanation given was that her brother-in-law was walking up and down in the street, and a woman must not be seen by her brother-in-law. Of course the men in every way they can try to hinder the women from hearing. A woman must always disappear if her son-in-law enters the house, and she must not even pronounce his name; but over her daughter-in-law she may tyrannize to any degree, and the daughter-in-law (who always lives under the same roof with her mother-in-law) must not sit down in her presence. We have such trouble with the mothers-in-law, they are so tyrannical, and even when they are converted it is hard in this as in every other way to break "native custom," which is quoted on every occasion.

I cannot tell you the joy we have in the dear children - adopted from the heathen. The last baptized is called Miriam by her own desire. She took such great interest in the history of Moses, and it is so interesting in her prayers to hear her recalling how the Lord delivered His people by the hand of Moses, and now delivers them through Jesus; and one prays that as the people followed Moses they may follow Jesus, and that they may not be ungrateful children. The quickness of the native girls is wonderful. After such

centuries of oppression one would think they would be crushed, but they learn with wonderful rapidity. Will you give my Christian love to all the dear friends whom I remember with gratitude. And now farewell dearest, entreating your prayers.

Caldwell, Feb. 1st, 1877.

BEYOND THE SHADOWS.

"Purge me with hyssop and I shall be clean: wash me and I shall be whiter than snow." Ps. li. 7

Through clouds and darkness I look up to Thee,
I watch the shadows come and go,
And think how bless'd they are Thy face who see,
Beyond the shadows light as snow.

O whiter, purer than the fleecy snow,
I know they live before Thy throne,
Who look'd for help, were led, were wash'd by Thee,
And lived and loved for Thee alone.

I am would look, would love, would pray, be clean,
O clear my sight and show the way;
While clouds obscure Thee, hold me thou Unseen,
Until the shadows flee away.

Then lead me by the hand my loving Lord,
Where heavenly living waters flow,
And do Thou wash my head, my heart, my hands,
Till cleaner, whiter than the snow."

"Till daybreak and the shadows flee away,"
O Father guide me as I go;
Then in the Light of everlasting day,
Array me whiter than the snow.

Brooklyn, July, 1877.

A. M. S.

ROMISH MORALITY.

Bishop Langevin of Rimouski, in his famous *manifesto* regarding the decision of the judges in the late Bonaventure election case, lays down the principle that no unrighteous oath should be kept. This, by itself, is a most excellent one. But let us look at it, as the geologist says, "*in situ*," that is, in the place where it is found. Ah! it now presents a very different appearance. An unrighteous oath here means one, the fulfilment of which is, according to Monseigneur, against the glory of God, but in plain English against the interests of the Romish Church. As every one knows, the decision of the judges already spoken of, was against the priest party. True, they were faithful to their oath to deliver according to evidence and law. But in His Lordship's opinion their oath was in this case an unrighteous one, and, therefore, those who were Romanists would have honored it more "in the breach than in the observance." One would naturally think that if they could not decide against their consciences, though according to their oath, they should have resigned their office. "No," says the bishop of Rimouski, "they should have disregarded their oath but, at the same time, held fast their office." It is plain that if this principle be adopted any case of perjury can be justified. Let us take an illustration. Every postmaster is solemnly sworn to take the greatest possible care of all articles put under his charge. Well: Mr. Couillard, the Postmaster of Rimouski, professes to be a most devoted Papist. Now suppose that I mail in his office a registered letter for Mr. Chiniquy. After I have left, Mr. Couillard says, "Chiniquy!!! Vile apostate. Away with such a fellow from the earth, for it is not fit that he should live. He ought not to get this letter. True, according to my oath of office, I should forward it. But in this case, my oath is an unrighteous one, and, therefore, I am not bound by it." Accordingly, he tears it open, wishing that he could do the same to Chiniquy himself, and takes the contents to his bishop. Our opinion of him, in this case would be that he was a scoundrel, worthy only of, at least, five years in the Penitentiary. Bishop Langevin, however - to be consistent with his teachings - would say to him, "You are a most godly man (*bon chretien*.) Your conduct is worthy of all commendation, and imitation."

We need not, therefore, be in the least degree astonished at the action of the Grand Jury regarding Sheehan in the Hackett murder case. It was simply in obedience to the laws of the Romish Church, as laid down by Bishop Langevin in the principle under consideration. If they had brought in a true bill, they would not thereby have condemned Sheehan. They would only have sent him down to a petty jury for trial. The proof against him was sufficiently strong to warrant them in so doing; but they, no doubt believed that it would be dishonoring to their Church to bring in a true bill. Accordingly they laughed at their oath.