

sympathies, prayers and efforts with those who love Zion. Now let us inquire, how could this change have been accomplished in Kapiolani (for that was the name of this female chief,) without the aid of Christian missionary females? But what has been done for the Sandwich Islanders should be undertaken for all the unevangelized nations without delay.

MR. S. N. CASTLE, of the Sandwich Islands, added to the account of Kapiolani given by Rev. Mr. Bingham, a brief notice of the elevated Christian character which she sustained while at his station (Honolulu,) during her last illness, and of the rich proof which she gave in her sufferings of the high and holy consolation which the gospel only is able to afford. He also mentioned her being visited by the Roman Catholic bishop and priests, and the shrewdness and skill which she manifested in refuting their arguments and sophistries by quotations from Scripture.

REV. SAMUEL RUGGLES, formerly of the Sandwich Islands mission, bore still further testimony to the great change in the character of Kapiolani. For five years while his family resided near her, they were supplied by her with such productions of the country as they needed. He also alluded to similar changes in other individuals. He referred particularly to an aged female chief who embraced Christianity, and learned to read after having arrived at the age of seventy. This chief was much interested in the growth and fruit of a grape-vine which the missionaries had taken with them to the Islands. Upon seeing one of the missionaries cutting off some of its superfluous leaves and branches, she composed the following lines:

Hookahi no o ike ka mea nani
He mea kupanehu, he mea hemoele wale no,
He mohola ka kani, he mae ole ke ano.
He hao ke kumu he miihohe, he hookahi;
Hookahi no kumu waina maoli, o ka Haku;
O ka lala i pili aku ia ia ua hua ia,
Ua hua hoi ka hua, he hua maikai,
Malaila hoi ke ano e akaaka loa!
O ka lala e hookamakamani ana, e oki aku
O luulu hewa ka hua
O kaumaha hewa wali hoi ia ia.

Of which the following is a translation:

Once only has that which is glorious appeared,
It is wonderful and excellent altogether;
It is a blooming beauty of unwithering form.
Rare is its stock, and its beauty is unrivalled;
The true vine is but one, it is the Lord;
The branches that adhere to it bring forth fruit;
They bring forth fruit, and the fruit is good;
And by this its character is fully developed.
Let the branch of mere show be cut off,
Lest the fruit be seriously injured,
And the vine be wrongfully encumbered.

FINAL EXPLOSION OF THE SOCIALIST COMMUNITY AND FLIGHT OF ROBERT OWEN.—Socialism is at last, by the confession of its dupes, declared to be impracticable. The whole scheme in Hampshire has failed, and after having spent 37,000*l.* in the half-formation of their grand New Moral World Establishment, that during the present year was to astonish us all, they are at length compelled to admit that the whole matter was founded in folly. The workmen have been discharged—Robert Owen has fled—and the parties sent down to wind up the affair announce that Robert Owen is “childish,” and unfit for the office of the New Moral World manufacturer. He left the “New World” on Sunday, the 10th of July, driving himself off in the fine carriage presented to him by two silly women, named Pierce, whom we have before referred to, and whom he has left minus 7,000*l.* They make the most bitter lamentations, and declare themselves completely ruined by the loss. Owen, it is believed, has taken himself off to America, from which place he is not likely to return to England. We sincerely pray it may be so, and that even yet, although with him the harvest is past, and the summer ended, that now, in the eleventh hour, he may be led, by God’s grace, to see his awful condition, and, like the thief on the cross, seek the Saviour’s intercession. We also learn, that, after all their boast of possessing land and estates, they have not even paid the deposit money for Rose-hill! A farming gentleman, living in the same parish, writes in reference to the bad state of their crops:—“To those who may have observed the manner in which they dressed and behaved to their land, it must be evident that some extraordinary power must have been exerted to

prevent their prospering—or, at least, that his blessing, without which nothing prospers, has been withheld in the present instance.” No expence was spared in cultivation, and all that human labor and human skill could do was done, yet are the crops singularly bad. They, like the fig tree, bear no good fruit, therefore are they dried up and withered. They are now so completely destitute of funds, that they cannot even employ labourers on the necessary farming operations. Thus have all their prospects been nipped in the bud. They have not been permitted so much as to enter upon the new arrangements, but they have been permitted to waste all their strength in erecting what they can never occupy, and effecting improvements which they can never enjoy. Verily, “there is that maketh rich, but it tendeth to poverty.” “Oh, that they were wise, that they would understand this, and would consider their latter end.”—*Antidote*, a monthly magazine for the refutation of modern delusion.

SABBATH PLEDGE.—Mr. Harmon Kingsbury, who has for many years devoted a considerable portion of his time and property to efforts to rescue the Sabbath from profanation, proposes the following pledge, to be adopted in accordance with the recommendation of the Rochester Sabbath Convention:—

“Whereas, hunting, fishing, sporting, and all carnal amusement; holding stock in any establishment that does not rest on the Sabbath; travelling or encouraging others to travel on business, or riding for pleasure; going or sending to the post-office; delivering, receiving, carrying, opening or distributing the mails; running of boats, stages, or railroad cars; tending locks, granting clearances, or receiving tolls, as well as doing or encouraging to be done other secular works on that day, (works of mercy only excepted) are violations of the 4th commandment; therefore, we agree that we will not, in any of the things above specified, transgress; but in all suitable ways will strive to secure full and universal obedience to this holy and heavenly precept.

HARMON KINGSBURY.”

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, OCT. 20, 1842.

✂ We beg respectfully to announce to our country subscribers, that their accounts for the half year of the present volume of the CHRISTIAN MIRROR, have been prepared and sent to them. As our terms are “in advance,” we hope our friends will not regard the application as premature; but, on the contrary, will be induced, from a consideration of the expenses consequent upon the publication of our paper, (which are considerable,) promptly to remit, through the Agents or Postmasters, the amount of their respective subscriptions.

The accounts of those who are still in arrears for the first volume, have also been forwarded—from whom immediate payment is respectfully requested. A list of Agents will be found on our last page.

At the recent Social Meeting of the Missionaries of the American Board of Foreign Missions, held during their attendance upon the services connected with the public anniversary meeting, at Norwich, Conn., a most remarkable and truly pleasing coincidence occurred: not less than fourteen different languages were spoken in the course of the evening, by missionaries from foreign stations. The correspondent of the *N. Y. Observer* remarks:—“After the mutual introductions, compliments, congratulations, and hearty welcomes incident upon such an interview, and after the company had partaken of the hospitable repast provided for the occasion, the missionaries arranged themselves for the pur-

pose of illustrating the languages of their several fields of labour. Then followed a truly Babel scene. Rev. Messrs. Bingham, Ruggles and Stewart, Mrs. Bingham and Mrs. Spalding, conversed with each other in the language of the Sandwich Islands; Rev. Mr. Perkins and Bishop Mar Yohannah, in Modern Syriac, the language of the Nestorians; Rev. Messrs. Read, Bardwell and Munger, and Mrs. Munger, in the Mahratta; Rev. Mr. Hoisington and Mrs. Scudder in Tamul, Mr. H. repeating the Lord’s Prayer in the same language; and Rev. Mr. Lanneau and Bishop Mar Yohannah in Arabic, Mr. L. also repeating the Lord’s Prayer. No two persons present being acquainted with either of the following languages, as a substitute for conversation, Rev. Mr. Powers repeated the Lord’s Prayer in Turkish; Rev. Mr. Tracey repeated a few sentences in Chinese and Malay; Rev. Mr. Lanneau illustrated a conversation in modern Greek; Rev. Mr. Riggs repeated and sung a hymn in Sioux; Rev. Mr. Bingham chanted a sentence in Hebrew, and repeated one in Marquesas. Rev. Messrs. Bingham, Ruggles and Stewart, and Mrs. Spalding, then sung in the language of the Sandwich Islands; Rev. Mr. Perkins and Mar Yohannah chanted the first Psalm in the modern (ancient?) Syriac, as the Nestorians do in their churches; after which, Rev. Mr. Gleason concluded this part of the exercises by repeating a portion of an oration, and singing some verses in Choctaw—there having been spoken by those present fourteen languages besides our own.”

On another page will be found a report of the most interesting speeches delivered on the occasion, exhibiting in a striking manner the power of the Gospel on the minds of the benighted heathen—to which we invite the reader’s attention.

Rev. G. D. Abbott, at the close of the meeting, remarked, that “the occasion was one of uncommon interest. It is not common in this or any other land for so many missionaries to be assembled together. It is not common for any social meeting to hear of the things of Zion in fourteen different languages. These languages and our own are spoken by a very large proportion of the human family. And when we consider, too, the circumstances of the present meeting of the Board, the number of missionaries who have gone forth from the place of its session, and the interesting coincidences of this evening, we must feel that we are enjoying what has not often been enjoyed in this world before. He begged leave to make one request before the exercises closed. God has promised to pour out his Spirit upon all flesh. The promise is explicit; and it is to us and to our children. It has never been fulfilled. Let me then ask all to earnestly pray that God may fulfil his promise, that he will grant the baptism of the Holy Ghost to the Board, its presiding officer, its Prudential Committee, and all its members; that all their deliberations and measures may be guided from above; and that the meeting on the morrow may witness the de-