

friends retire a little distance, whilst the poor sufferer is left to cry and shout and plead from the midst of the *suffocating stream*; but they are often allowed to remain for hours, and finally faint away. When the friends think the leper sufficiently smoked, they remove the fire, scrape the slime from the body, and then cut deep gashes until the blood flows freely: the leper is then taken down and laid on his mats to wait the result. In some cases death—in many life and health! Williami had undergone this process of smoking. He had taken some of the youth of the place, his companions in health, although his inferiors in rank. On the way to the *smoking house* he had told them his pitiable condition, his shame, his anxiety to be cured, his willingness to suffer anything to obtain a cure, and how much would depend on their firmness. He told them that they were not to be moved by his *cries* and *groans*. He begged them to love him and “do him well.” He tried to intimidate them by threats, declaring he would punish them if they “half-did” the matter. They proceeded to the spot, his companions afraid of “half doing” Williami and also of doing him too much, and thus coming under the anger of Williami’s friends. He is drawn up and left in the smoke; the youth retire to some distance, and hear his cries and groans. Some weep; some run home: a few rush into the house and will take him down; but he cries. “Kua, Kua! Me caka vinoha! No, No! Let it be done well!”

“They at last take him down, faint and exhausted. The work has been effectually done, and Williami is no longer a leper, but in good health and usefully employed in preaching.”

THE PERSON OF CHRIST.

EXTRACTED FROM DU BOSC.

It must be allowed, that in the Word being made flesh, there is neither conversion nor confusion of natures; that divinity was not changed into humanity, that humanity was not transformed into divinity, but that the one and the other remained completely distinct. Miserable Eutychian! acknowledge this distinction, consider Jesus Christ attentively, and thou wilt evidently discern in his person a God and a man, and that in him the God has lost nothing of his divinity; the man is in no respect alienated from true humanity. At his birth thou wilt see a man presented by Herod, and a God adored by the sages of the east; at his baptism thou wilt behold a man immersed in the Jordan by the hands of John, and a God proclaimed from heaven by the majestic voice of the eternal Father, which cries, “This is my beloved Son, in whom I am well pleased.” In the ship thou wilt perceive a man who slumbers overwhelmed with sleep, and a God who afterwards calms the winds and waves, and imposes silence on them by a single word. Over the grave of Lazarus thou wilt behold a man who weeps, and a God who by a single word restores to life his friend who had been dead four days. In the garden of Gethsemane thou wilt see a man seized and taken by the soldiers, and a God who, by a breath of his mouth, strikes all these soldiers to the ground. On the cross thou wilt behold a man who dies, and a God, who, in dying, agitates universal nature to such a degree, that the earth trembles, the air becomes darkened, the sun loses his light, the rocks are rent asunder, the whole world is shaken, as if aroused by emotion by the death of its Creator and Governor.