

decalogue which have our neighbor as their object, are comprehended in love; but the special duty of loving the brethren is also comprehended under this general precept.

THE CENTURION AT THE CROSS.

ARE there any of us who have shrunk from confessing Christ before the world? Has the fear of man been a snare to us? Have we quailed under the frown of power? Have we shrunk from the sneer of ridicule? Let this centurion reprove our consciences. Let the timid Christian learn a lesson from the boldness of the converted heathen. Or, are there any who have thought too meanly of Christ; who have seen no beauty in him that they should desire him; who have acknowledged him as a righteous man, but not as the Son of God? Let them consider how the hearts of these soldiers were melted even at the very foot of the cross itself; even in the humiliation of that hour they were enabled to see the true character and dignity of the Lamb that was slain. The Jews remained strangers to it; those heathen saw, in that stupendous sacrifice, the wisdom of God, and the power of God to salvation, to every one that believeth. So it is ever with the true child of God who is taught of the Spirit. That which is a mystery to the world, a stumbling-block to pride, an offence to the natural man, is to him the foundation of all religious truth; he rejoices in confessing the faith of Christ crucified; he ceases not from the open profession of his Lord and his God.—*Bishop of Winchester.*

GOD'S PECULIAR NAME.

WHEN the Lord speaks of himself with regard to his creatures, and especially his people, he saith *I am*. He doth not say *I am* their light, their life, their guide, their tower, or their strength, but only *I am*. He sets his hand, as it were, to a blank, that his people might write under it what they please that is for their good. As if he should say, Are they weak? *I am* strength. Are they sick? *I am* health. Are they in trouble? *I am* comfort. Are they poor? *I am* riches. Are they dying? *I am* life. Have they nothing? *I am* all things. *I am* justice and mercy. *I am* grace and goodness. *I am* glory, beauty, holiness, eminency, supremacy, perfection, all-sufficiency, eternity, Jehovah. *I am* whatsoever is suitable to their nature, or convenient for them in their several conditions. *I am* whatsoever is amiable in itself, or desirable to their souls; whatsoever is pure and holy, whatever is great and pleasant, whatever is good, and needful to make them happy, that *I am*. So that, in short, God here represents himself unto us as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires; he saying only in general, *I am*.—*Bishop Beveridge.*

RELIGIOUS INTELLIGENCE.

INTERESTING MISSIONARY NARRATIVES.

REV. ANSON GLEASON, formerly missionary to the Choctaws, arose and related some incidents connected with the conversion of one of that tribe, for the purpose of affording encouragement to the missionaries present. The Indian referred to was an old warrior, who boasted of having fought for our country. Being conversed with at some length by one of the brethren of the mission, he closed the interview by saying that there might be some hope in teaching these things to the children, but that he was an old man, and could not learn them. This was done in such a cold manner as to dishearten the missionary and excite painful fears with regard to the salvation of those advanced in life. About five years after, when the Holy Spirit began to be poured out upon the mission, among those who presented themselves for religious conversation and prayer, was this old man, leaning upon his staff. After light had broken in upon his mind, he said that his first serious impressions were received at the time of the above mentioned conversation, and that those impressions he had never been able to shake off. His hopes brightened from this time forward. At length some of the natives, hostile to the gospel, threatened those who had become Christians with persecution and death, if they

did not unite with them in their vices and customs. A relative of the old Indian came to him, anxiously inquiring what he would do if the demand to return to his former habits was made of him. He coolly and deliberately replied that he would first erect a pole in his yard, with a white cloth upon it,—which among the natives was an emblem of peace; that he would point to that, and would endeavor to dissuade them from violence, assuring them that he had no longer war in his heart, but was at peace with every one. If this, said he, should prove unavailing, and they should be determined to have my life or my Jesus—opening at the same time the folds of his hunting dress, and making upon his bosom a ring for a mark to shoot at—I would say, take my body, for my mind is made up. I have now but one thought on this matter, and that arises from the bottom of my heart, and goes up straight through my head to God.

REV. H. R. HOISINGTON, from the Mission Seminary, Batticotta, Ceylon, followed with some remarks upon the former and present condition of the heathen near his station, in respect to the education of their female children. He stated that the first girl taught by the missionaries, was hired to come upon their premises by the offer of a string of gold beads, and that the girl was now a pious woman, the wife of a native assistant, and herself an excellent teacher. At the present time more girls can be obtained than the missionaries can teach, and that too upon the condition that the parents supply their daughters with clothing. Any number of these, even from the highest ranks—which is a point of great moment as it regards their influence—may be employed by the Board as teachers, and some of them are very zealous to be so engaged. One, Amelia Gregory, he mentioned, who had commenced a school upon the verandah of her house, of her own accord, and was in this way doing great good.

REV. J. F. LANNEAU, of Jerusalem, followed, and made some touching allusions to the present moral condition of that most interesting city. If there was any spot on earth where the Saviour ought to be loved, and where it would be presumed he was loved, it surely would be the place where every object in nature is associated with some event in the life, sufferings, death, resurrection, or ascension of our blessed Redeemer. Mr. L. had resided nearly four years of his missionary life in Jerusalem, and it was a painful reflection to his own heart, and he doubted not it would also be to the hearts of his fellow Christians here, to know and feel that as far as he was acquainted there, he could not refer to a single native who gave good evidence of loving the Lord Jesus Christ in sincerity and truth. There were a few connected with the American mission to the nominal Christians, and the English mission to the Jews, who were believed to be hopelessly pious, but these were not Jerusalemites, so that "we could say of this and that man among them, he was born in Zion." God, however, had stationed watchmen upon her walls, who would not hold their peace day nor night. And while they were thus actively and faithfully laboring for her spiritual prosperity, he would most affectionately and earnestly urge upon all those who "make mention of the Lord not to keep silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth."

REV. S. R. RIGGS, of the Sioux mission, said that nearly two years ago, when but a small portion of the Scriptures had become familiar to the Indians of his station, the missionaries heard them in their prayers give utterance to their deep devotional feelings in sentiments so akin to those expressed by inspired writers as to enable them to translate passages which otherwise they could not have done. This, he remarked, was a fact affording great encouragement, since it showed that the same spirit which indies the language of the Psalmist, wrought also in the latter day upon the minds of these Indian converts.

Mr. R. added, speaking of the manners of the Sioux—that he had often had forced upon his attention their indefatigable zeal in the adaptation of means to an end, in the education of their children. All their feasts and dances aimed directly to kindle and cherish in their boys the feeling of revenge, and society was so constituted that to be great, was necessarily, to be a great warrior. He had seen, he said, an old grey-headed man teaching his little grandchild these principles of revenge, telling him that the Ojibwas had killed his father, and he must never be con-

tented until he had taken a scalp. In like manner as they exert every influence to render the boy a warrior, they spare no pains to fit the girl for her sphere of life, which is that of a beast of burden. As soon as she is able to tottle along through the prairie grass, she is taken on their hunting excursions, and has a little pack to carry. A leather strap passes from around the forehead over the back, and to the ends of this the bundle is attached, increasing in size as she advances in strength, from a pound upwards, and when she becomes a woman, it consists perhaps of a great tent made of ten or twelve buffalo skins, and to the ends of this will be hung her kettles, axe, and other utensils, and upon the top of all, her child is placed if she has one too small to walk. "The children of this world," said Mr. R. in the language of Scripture, "are in their generation wiser than the children of light." Let us then derive a lesson from the example of the heathen. Let us early put the strap upon the heads of our children, and teach them to bear more, and more, and more of the Master's burdens, until they are able to stand up under the great work of converting the world to God.

REV. HIRAM BINGHAM, of the Sandwich Islands mission, followed. The gross darkness which covered the people of the Sandwich Islands at the time of his arrival there, and the wonderful progress of the Gospel among them since, were facts well known. He wished to illustrate them by reference to one of the natives, who, since his return to America, had gone to her last account. An intoxicated wife of one of the chiefs visited us on board the vessel before we disembarked. Mrs. Bingham gave her a needle, thimble, thread, &c., to excite her curiosity, and, if possible, to induce her to pay more attention to her clothing. This disgusting inebriate had a paramour besides her husband. She, however, received from time to time the kind offices of our females and others, and early began to avail herself of their attentions. She learned to read and write, and to dress herself tidily. One of our missionary ladies remonstrated with her about her paramour, and she discarded him, and treated her husband as a husband. A few years after the time of our landing found her on the side of the gospel. She became the decided friend, patron and coadjutor of the missionary, a member of the church, and a reformer in the nation. She visited a great volcano, and disturbed its fires, for the purpose of convincing her superstitious countrymen that Jehovah, the God of Heaven, had killed those fires, and not Pele, their imaginary goddess of the volcano—and that, to touch or disturb them was not death, as they supposed would be the case on account of the anger of Pele. She prayed much for her countrymen, and rejoiced in the progress of our work. She was grieved by the encroachments of Romanism; which she regarded as a species of idolatry analogous to that which the natives had abandoned. The following conversation once took place between her and a Romish priest. He demanded of her where she learned that Romanism was idolatry. From the Bible, she replied. What part of the Bible? The second Commandment. But where did you get the Bible? From God, originally; men brought it to us. But the translation is not good. Yes, the translation is good. Our missionaries have gone over it and carefully corrected it; we think it is good. But what do your missionaries mean by filling your books with pictures? These pictures are to illustrate the subjects taught. When we understand the subject, we can tear the picture and throw it away if we choose; but you bow down to yours and pray to them. Thus she triumphed over this advocate of Romish delusion in the Islands. When the officers of our navy visited her, she entertained them genteelly at her table. One little fact illustrative of her character, whether to her credit or discredit, is worthy of notice. On visiting a neighbouring station, having divested her own person of every thing merely ornamental, she requested a missionary lady to take off a ring from her finger as an example to the natives. Mr. H. of Charles-town, a friend of ours, who knew her before and after her conversion, has said, he had never marked a greater change in any person. In her the inebriated adulteress became the sober and discreet matron; the ignorant, superstitious, and degraded pagan became an intelligent Christian reformer, the friend and patroness of the missionaries, and the hospitable chieftain among her countrymen and strangers; and she united her