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Poetry.

The Bible.

Thy starry light,
Beaming so tenderly o'er my dreary waste,
Makes it all bright,
And deers blossom where thy glad wings haste.

Thy sunlit ray,
Gleaming so gloriously, divinely bright,
Chases away
The sombre shadows of our nature's night.

Whod sing thee true?
Not one, though Gabriel's harp and skill were
giv'n:
Whod paint to view
The glowing wonders of this boon of heav'n?

No voice replies,
No hand is equal to the task of might,
No seraph tries
To pour thy radiant beauties on the sight.

Earth's charter, thou,
To heav'n-built kingdoms—faded crowns of
joy—
And let man now,
To thy wide-spread, his energies employ.

Let thy march speed!
Till all earth's weary, burdened sons rejoice;
Till none have need
To ask his brother, "Hast thou heard its voice?"

L. A. D.
Prince Edward Island.

Religious Intelligence.

God's Voice from China to the Churches.

BY THE REV. JOHN ANGELL JAMES.

THE CALL.

China is open! open from one end to the other for the introduction of the Gospel. If what is done on earth be known in heaven, I can imagine Morrison, Medhurst, and other departed missionaries rising from their seats in glory and uttering the shout, "China is open to the Gospel!" while the heavenly hosts in millions of echoes reverberate the sound, saying, "Halleluia, China is open." And shall we on earth be any less active? Forbid it, our zeal for the glory of God and our love to man. Let the universal Church join the strain and exult that China is open, and learn the lesson which Providence has taught by its recent wonderful dispensations towards that empire—I am not forgetful, I cannot be,—who in 1842, when the British flag was hoisted in India, where its rule has been more awful, and apparently more obstructive to the work of evangelization. From Hindostan, I am most willing to admit, the call of God to Britain for evangelistic efforts has been uttered in loud and terrible voices. The dreadful tragedies of Delhi, Cawnpore, Bareilly, and other places, proclaiming, as they do, that the dark places of the earth are not to be the habitations of cruelty, and that a discountenance of the missionary enterprise is a friendly concinnance at the crimes of idolatry. In advocating the cause of India, I am not, therefore, forgetting India. My own congregation has subscribed five hundred pounds, in addition to their ordinary contributions, for fresh efforts on behalf of Hindostan. But I am apprehensive that the deadly and engrossing interest which attaches to India should lead to the overlooking of China. India is now reconquered if not yet restored to order. Let not India, therefore, be any objection against efforts to convert the Chinese.

In default of some voice of more commanding power than my own, I have determined to call the attention of the Churches to their duty and privilege in reference to recent stupendous events respecting China. Disabled by the visitation of God for much of the last year, I must, if I would, be a bodily labour in his cause, I must, if I would, be an interest in the spiritual welfare of China qualify me for the task of urging the claims of that country, I am not unmet for it, for I can truly aver that a day never passes over my head during which I do not let my thoughts fly to him, and my earnest prayers ascend to God for him. Perhaps I may without assumption or arrogance, affirm that the subject belongs to me, since God by my pen no long time since, called forth between two and three million of the Scriptures for China, and raised for the Bible Society between thirty and forty thousand pounds for this purpose. Having thus sent forth the call for a million Testaments, (for such only is the original requirement), I seem almost authorized to raise another call for a hundred million Testaments. Here, then, are my reasons for undertaking this subject. British Christians for evangelical Churches, to Christians in every mass, and with a shout more rational, more holy, and more resolute than that which shook the plains of Clermont when a hundred thousand voices, under the fervid appeals of Peter the Hermit, exclaimed, "God wills it, God wills it," "China for Christ, China for Christ, God wills it!"

Can we doubt that God wills it? Apart from the eternal covenant which has given to Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession, and in addition to the general interest in the knowledge of God shall cover the earth, the waters do the sea, we have a special and explicit assurance concerning China: "Behold, these shall come far, and will be brought from the north and from the west; and shall be brought to the land of Sinim." Isaiah 60:1. All modern critics and commentators are nearly all of opinion that the German School agree in referring the Sinim to China. But my reference now is not so much to prophecy as to Providence;

Christianity in Madagascar.

In the year 1818, missionaries from the London Society arrived in Madagascar, and met a cordial reception from the king. They diligently applied themselves to the acquisition of the language, introduced the alphabet, prepared elementary books, and translated the Scriptures into the native tongue. Schools were also established, and in the space of ten years, between 10,000 and 15,000 of the Malagasy had learned to read, and many of them to write; while a considerable number professed themselves Christians. On the death of the king in 1828, the upholders of idolatry regained the ascendancy, and, although the missionaries were still permitted to continue their schools and religious teaching, it soon became evident that the Government was unfavorable to their operations. In 1835, their labours were thereby greatly impeded, the king's Christianity by any of the natives was prohibited; it was also required that all Christian books should be given up to the Government. In the following year the missionaries left the country. After their departure, the native Christians were assailed by violent persecutions; some were punished by fire, imprisonment, slavery and death; while others fled for refuge to the forests and caverns of the mountains. The result of these proceedings proved the reverse of what was intended; in place of arresting the progress of Christianity, the number of its professors was thereby greatly augmented. The king, Rev. William Ellis has visited them three times, in 1853, 1854, and 1856, and relates the following:

"From all the accounts that were given, the truth seems to have been sought as a priceless treasure, and hoards in their hearts as something more precious than gold and dearer than life. Their faith in its entireness and solidity was based solely on the Scriptures. They seem neither to have known or thought of any system or creed as such, but were regarded the truth of the Bible as that which was able to make them wise for both worlds. Intimately associated with their careful study of the Scriptures, seems to have been their constant habit of prayer. It often appeared to me that they might have been appropriately called by the same name as that which the early Christians in the South Sea Islands were universally designated, the praying people. The word of God and prayer seem to have been the two sources whence they derived that vigor and maturity of Christian character which they have presented to the world.

"Few copies of the Scriptures have escaped the search made for them, but those preserved with a carefulness that showed how highly they were valued. Mr. Ellis brought to Europe a New Testament so much admired as to be purchased, and which was difficult to be procured elsewhere. It is now at the depot of the British and Foreign Bible Society.

"Since 1836, the Malagasy Christians have suffered much cruel persecution, which they bore with noble fortitude; and the severest was that in which they and their children were informed against, and addressed by officers of government bearing a silver spear designated 'The hater of lies,' and numbers on the requisition of the Government, acknowledging their having engaged in Christian worship. The nature of their offence may be inferred from the subjoined recital of the practices of which they were accused during the last persecution. When a number of them were thus arranged, it was asked by the chief officer, 'What is the reason that you have done this? Is it that which says believe in it or him and obey the gospel; refusing to fight and quarrel with each other; refusing to swear by their sisters with a stubbornness like that of stones or wood; observing the Sabbath as a day of rest; the taking of the juice of the grape and a little bread, and invoking the blessing on the head, and then falling on the ground, and when the head is raised, the tears running down from the eyes. Now are you to do these things, or are you not?'—for such things, it is said, are done by the praying people, and on this account the people are made to take the oath. Then the chief said to the people and said, 'I believe in God, for he has made all things, and I follow (or believe) the gospel of God. And in regard to fighting or quarrelling with me, who are one people, light and quarrel (among ourselves) what good would it do? But if the enemies of our country come, the servants of God will fight. And in regard to swearing, if the truth is told, does swearing make the truth a lie? And, if a lie is told, does swearing make the lie truth? For the truth is truth, and a lie is a lie, whether sworn or not. I put me to the test of all; he who is able to take that to all that he believes."

"Of the numbers implicated some idea may be formed from the fact, that at one time, and one place, 37 who had explained or preached the word were reduced to slavery; and their wives and children 42 who had possessed books were made slaves, and their property seized; 27 who had possessed books and who had preached, or explained, were made slaves with their wives and children; 6 with whom it was a second offence were imprisoned; 9,055 had paid one dollar each; 18 had been put to death; 14 hurried from the steep rock; and 4 burned alive.

"Those who were appointed to die were treated with the greatest indignity. They were strapped in old torn or dirty mats, and were stuffed into their mouths. Seventeen of them had been tied each along a pole, and had been thrown from the shoulders of men bearing the poles on their shoulders to the place where sentence was to be pronounced. One of their number being a young female, walked behind the rest. Four of them being nobles were not killed in the ordinary way, as were a number of the nobles; they were reduced to slavery; they were therefore sentenced to be burned. When the sentence was pronounced, some derided, and the condemned were then carried away to the place of execution. The four nobles were burned alive in a place by themselves. Two of them, viz. a young man and a woman, were husband and wife, the latter expecting to become a mother. At the place of execution life was offered them if they would take the required idolatrous oath. Declining to do this, they were bound, and laid on the pile of wood or placed between split poles, more wood being heaped upon them, and the pile was then kindled. Amidst the smoke and blaze of the burning wood

A Remarkable History.

The Evangelist contains a clear account from a correspondent in Illinois, of the remarkable career of "Father Chiquin," the French priest, who has recently quitted Rome with all the flock numerous and poor, who follow him as his spiritual guide. It appears that when Chiquin removed from Canada—where he had been a sort of Father Mathew in the cause of temperance, and by his honesty, earnestness, and integrity, had acquired a considerable influence; under a large proportion of the poor Roman Catholics of the Province—he drew after him into Illinois not less than two thousand families, numbering nearly ten thousand persons, whom he formed into a parish under the name of St. Anne, in Kankakee county. He had about \$6000 of his own, which he had given up to the benefit of the colony, and with his own hands mainly, he quarried and built a rough stone house for himself. About eight hundred families had also emigrated to Chicago, and there they erected a church and sung several thousand dollars. The Bishop ordered them to deliver up the property to himself, and they appealed to Father Chiquin to plead their case, which he did without avail. The title-deeds were wrested from the people by the threat of excommunication, and the Bishop sold the property to the Irish Romanists, and put the money in his pocket. There was no redress.

The same demand was then made upon Father Chiquin and his people. He communicated the whole colony. But the Bishop was soon after removed, and another superior was appointed, and the property was again practicable, and the terms of submission were agreed upon. But the Bishop presently revoked his terms, and commanded Chiquin to promise for the future to obey him in all things whatsoever, without questioning or argument.

Father Chiquin replied nobly: "My Lord, there is but one God in heaven or on the earth, and to him alone will I make such an act of submission. Excommunication taking my life, he went to his room and fell upon his knees, and poured out his cries unto God. He then opened the Bible, which was his constant companion, and the first verse of his eye fell upon 1 Cor. vii. 23: "Ye are bought with a price, be ye not the servants of men."

Thanking God for this precious word, he rose from his knees and returned to the parish of St. Anne. Having assembled the people, he related all that took place in the interview between him and the Bishop, and desired that if any disapproved of his course they would rise. No one arose. He then requested all who desired to sustain him, in making the Bible their only guide, to rise immediately the whole congregation were on their feet at once.

As soon as this bold step was taken, there came another visitation from the Bishop. Father Chiquin assembled four thousand of his people to meet him, and requested him to withdraw the flag of the United States of the Brethren's Church. Michael Bradiocius is the only one of the three whose name has been handed down to posterity. A synod was soon convened, other Presbyters were ordained, and one of them, Mathias, consecrated a Bishop.

To prevent the pomps of hierarchical power and the abuse of the name of Bishops in the Romish Church, the Moravians called their Bishops *Seniors* or *Elders*. The first four were aided in their solemn and arduous duties by ten *co-seniors*, or *co-Bishops*, selected from the Presbyters.

When it became known that the Moravians had secured an ecclesiastical constitution, severe edicts were issued against them. Michael, their first Bishop was placed in close confinement for several years, and all the persons in Bohemia were soon crowded, and had been banished from Moravia, and driven into distant lands. The more Rome opposed, however, the more *Unitas Fratrum* increased, until in the commencement of the 16th century, there were no less than 200 churches in Bohemia and Moravia, embracing all ranks of the humble peasant to the ancient nobles. There were provincial Bishops in Bohemia, Moravia and Poland, and all united in general conventions. Particular attention was devoted to education, and the Brethren had several seminaries of learning.

There were the first to give the Bible in any living European language, having printed it in Venice; afterwards they established no less than three presses, one in Moravia and two in Bohemia. For several years nothing was issued, except Bohemian Bibles. These were the blessed fruits of righteousness, and the pile was then kindled. Amidst the smoke and blaze of the burning wood

Unitas Fratrum, or Moravians.

The Moravian Bohemian, or Hassite Church now known by the name of St. Anne, in Kankakee county. He had about \$6000 of his own, which he had given up to the benefit of the colony, and with his own hands mainly, he quarried and built a rough stone house for himself. About eight hundred families had also emigrated to Chicago, and there they erected a church and sung several thousand dollars. The Bishop ordered them to deliver up the property to himself, and they appealed to Father Chiquin to plead their case, which he did without avail. The title-deeds were wrested from the people by the threat of excommunication, and the Bishop sold the property to the Irish Romanists, and put the money in his pocket. There was no redress.

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Obituary Notices.

Death under any circumstances is a serious event, and no thoughtful person can contemplate its operation upon a fellow-mortals without feeling, and that in proportion to the interest taken in the departed one, or less intimate, or to whom he may have sustained the relation of friend, or neighbour, or brother, or even nearer kindred. Sincerely nature unprepared may drop a tear over humanity prostrated, and a pang which nothing can resist; and nature renewed and sanctified by the Holy Spirit, while bowing with lowly reverence and earnest acquiescence before Him who death all things well, will feel that death, though stingless, is nevertheless the last enemy.

This in common and ordinary cases, as when it has followed a long and vigorous course, or has been ushered in by sickness more or less protracted, and the deceased has died in the presence of his brethren, and with his family and friends around him. But when the ruthless foe pounces unexpectedly, and in circumstances painfully singular upon the man in the prime of life, and with one fell stroke dismembers the union between soul and body. Oh! there is something overwhelmingly oppressive, intensely agonizing in such a catastrophe. Such has been the deeply affecting incident of the death, at William Town in this Circuit, of John, the son of Mr. James Tweedie, who was found in the woods not far from home, whether he had fallen in company with his brother James, or fell timber, and during his brother's absence with a load, had been struck down by a falling trunk. Our beloved brother thus suddenly gone down to the grave at the age of 29, amidst the tears of weeping friends and kindred, respected by all for his industry and upright and friendly bearing, and beloved by many for his christian and social virtues—He was brought to the enjoyment of religion at a protracted meeting during the period of Rev. C. Lockhart's ministry in this Circuit, and since this he has walked in the fear of the Lord and in the comfort of the Holy Ghost. He will be missed, not at the tavern, or at the card table, or the dancing parlour,—for thither he went not,—but in the domestic circle, at the family altar, in the meetings for prayer and spiritual converse, at all for his industry and upright and friendly bearing, and beloved by many for his christian and social virtues—He was brought to the enjoyment of religion at a protracted meeting during the period of Rev. C. 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