The Protestant

AND EVANGELICAL WITNESS.

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."—1 Thess, v. 21.

Vo. 2. Charlottetown, Prince Edward Island, Saturday, January 26, 1861. No. 30.

The Protestant,

AND EVANGELICAL WITNESS,

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'Behold I stand at the Door and Knock.'

In the silent midnight watches,
List—thy bosom door!
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulses beating;
'Tis thy heart of sin;
'Tis thy Saviour knocks, and crieth,
'Rise, and let me in!'

Death comes down with reckless footstep
To the hall and hut;
Think you death will tarry knocking,
Where the door is shut?
Jesus waiteth, waiteth, waiteth,
But the door is fast;
Grieved, away the Saviour goeth;
Death breaks in at last.

Then 'tis time to stand entreating,
Christ to let thee in;
At the gate of heaven beating,
Wailing for thy sin
Nay! alas, thou guilty creature!
Hast thou then forgot?
Jesus waited long to know thee—
Now he knows thee not!

Letters from the New Hebrides.

The following Letters from Revs. Messrs. Gordon, Matheson and Johnston, which we copy from the *Presbyterian Record*, will be read with interest:—

Erromanga, July 10, 1860.

Rev. and Dear Sir;

I hasten to write you a few lines by a vessel just leaving [illegible] in a somewhat agitated state of mind for writing, "being joyful at the coming of a Stephanas." Messrs. Copeland and Johnston have come over to see us, and are now waiting for a favorable opportunity to return. With us all you will have new cause of joy and gratitude for the safe arrival of Mr and Mrs Johnston in health and strength at this refreshing season of the year. The difficulties in the way of meeting together are very serious here at present, but we must try and overcome them. After we meet, God willing, you will in due time have particulars in relation to our operations.

As the clothing and medicine which have been sent by the faithful friends are an offering to the Lord Jesus to be used for his honor among this degraded people, we beseech you to pray that we may have wisdom so to use these means, and at the same time we return our best thanks for such benefits. Mrs Gordon especially feels grateful and refreshed by the unexpected tokens of Christian regard from so many whom I am sure she would feel it a privilege to know face to face as her sisters in the kingdom of our Lord, and will herself acknowledge such by an early opportunity, God willing.

We, however, were not anxiously inquiring if the friends with you were or were not so caring for us; but one thing of more importance we have been inquiring for incessantly with anxious expectation of good things to come. Has the dew of Hermon descended on your Zion as it is copiously descending elsewhere?

I would take this opportunity of expressing my gratitude to the Rev. Messrs. Waddell, M'Gregor, R. Murray, M'Culloch, Currie, Laird, Fraser, and Mr James and other friends for their kind letters, till I have opportunity to write them. I can assure them that such letters are frequently blessed by God in the advancement of his cause out here far beyond what they imagine.

I remain, dear brother, yours very truly,

George N. Gordon.

Rev. James Bayne.

P.S.—Just leaving with the brethren, and I go with a heavy heart; but duty calls, and I must leave all behind at this critical time in the hands of God.

If you see Mr Inglis before he receives a letter from me, please state that I will fulfil all his desire in relation to the Grammar as soon as possible. We anticipated much good by the coming of Mr Johnston, and I think will not be disappointed.

I have to state that Mr Geddie acknowledges the receipt of his Bell, which I have not seen. I asked the Directors of the London Missionary Society how much I should pay for a Bell, they said £5. I informed you of this, and you forthwith gave me authority to purchase one for my station out of the £17 1s 6d sterling given to me, hoping I would get one equally as good for my station. Of this sum, however, Mr G.'s Bell, mounting, &c. cost £10 18s. Above this I have accounted for £1 16s. I have as good a Bell, but I paid part of the price of it myself.

G. N. G.

Tanna, May 14th, 1860.

Rev. and dear Sir;

You will be pleased to learn that, in the good providence of God, we have again been permitted to return to our station upon Tanna. We left Erromanga on the morning of the 19th ult., and arrived at Port Resolution the following afternoon, not knowing anything respecting the movements of the *John Knox*, or in whose services she was to be employed this year. Instead of remaining any longer upon Erromanga, with the prospect of getting a passage in her to Tanna, Mr. Gordon and I, after considering what was best to be done under present circumstances, concluded that as the rainy season was now past, and as by the blessing of God my health has been in a great measure restored, and as duty to God, to our fellow men and to ourselves required that we should be at our station without any further delay, the only way of accomplishing this end was to secure a passage in some trading vessel. We accordingly went down to Dillon's Bay and consulted with Captain Paddon, who engaged to land us at our station for (£15) fifteen pounds sterling. Upon our arrival at Port Resolution we were pleased to find our much esteemed and worthy brother, Mr Paton, in the enjoyment of excellent health. During the past season he has had very many trials with which to contend from the hands of the natives. Several of the inland tribes have been at war with the harbor tribe among whom he is residing. The fighting has often been at his very door, and upon some occasions his life has been in imminent peril. At present the war is terminated—the harbor people seem to be friendly and say that they will not again go to war unless compelled to act in self-defence. Owing to the disturbed state of matters among these tribes nothing has as yet been done in the way of establishing schools or of collecting any of the natives for the purpose of receiving instruction. We remained with Mr Paton ten days. On Sabbath I accompanied him inland to some of his preaching stations. In the morning he conducts worship at his own station, and then itinerates during the remainder of the day—preaching in any village or settlement in which he finds some two or three persons assembled. The first Sabbath morning there were 9 natives present at public worship at his own station—5 women and 4 men. The second Sabbath there were but 5 present—4 men and 1 woman.

On the first instant we came round to our own station (which is some 12 or 14 miles from Resolution Bay) accompanied by Mr Paton and four or five of his natives whom he had engaged the previous day as a boat's crew. Shortly after our arrival it was reported that the natives of Nakaruk (a village about half way between the two stations) had resolved to kill all the natives from Mr Paton's station upon their return home. Upon hearing this report they brought Mr Paton to leave after night, in order that they might get past that village unobserved by their enemies. He complied and had made all necessary arrangements for leaving at midnight, but when he came to collect his boat's crew we found that, owing to their having indulged too freely in the use of *kava* during the former part of the evening, they were utterly incapable of managing a boat. He therefore remained until the following morning, left after breakfast, and arrived home safely by mid day.

As regards the work upon this side of the island prospects are at present very dark and discouraging—more so than for some years past. Several circumstances have combined to lead to this sad state. One great barrier in the way of the spread of the gospel here is the want of efficient teachers, persons of intelligence and piety, capable of instructing by their example as well as by their precept. When we speak of teachers being here you will naturally expect also to hear of schools having followed in their train, but such has not been the case upon Tanna. In October, 1854, two teachers were stationed at Anuikaraka. Several others have since followed, and have been located at different villages. When we came here last year we were not a little surprised to find that not even one native had been taught one letter of the Alphabet. After being here two months we succeeded in opening two schools, one at our own station and the other at Anuikaraka. The former I superintended myself, the latter was conducted by Talip. Since we left both schools have been broken up, and not one of those who then attended now know a letter. At all the villages at which teachers had been stationed public worship has, to a greater or less extent, been abandoned by the natives. At one village, of which Namua is the principal chief, neither he nor any of his people has attended worship during the past six months. At Anuikaraka the teachers had been allowed to remain unmolested since October 1854 and Yareei, the principal chief, was very kind, supplying them with food and affording them protection when in danger from the hands of his and also of their enemies, but both teachers have recently left that station. Yareei has taken possesion of their house, and at present protests against their returning to his land. Of the teachers, Talip is the only one who has as yet acquired a sufficient knowledge of the language to do anything effective in the way of teaching or of addressing the natives. Several of our most influential people still stand aloof from us, and doubtless exert a bad influence over many others who might be disposed to attend worship on the Sabbath-day. The first Sabbath after our return we had but 9 men and 12 women at service, and last Sabbath 14 men and about the same number of women as on the preceding day. O that the Spirit of God may speedily be poured out upon this dark, dark isle of the sea! O that He may soon breathe upon those dry bones and that among them some symptoms of spiritual life may soon appear! Were it not for the assurance that God has truly given this dark isle to his Son as a portion of his possession, and its swarthy sons and daughters as a part of his inheritence, our hearts would surely soon fail and be discouraged on account of the trials and the difficulties which on every hand beset our path. But, though our prospects be neither high nor cheering, we would still hope in God, in a God all sufficient, even in that God whom we pray may soon be glorified by conversion to himself of all kindreds, nations, tongues and peoples.

Yours truly,

Rev. James Bayne. J. W. Matheson.

Erromanga, Dillon's Bay, July 10th, 1860.

Rev. and dear Sir;

On Thursday, the 6th instant, I left Mr Geddie's in the *John Knox*, for the purpose of visiting the neighboring islands. Mr Copeland accompanies me and has chief command of our little vessel. During the night we reached Fotuna, and, not succeeding to get any natives to come off, we lay-to until morning, when a number of canoes came off to us. We had on board the teachers whom they ordered to leave the island some months ago. They seemed pleased to see the teachers, and wished them to return. The teachers themselves are willing to return, and we hope they will be replaced in their respective stations soon. I was much grieved to see the natives apparently much more anxious for worldly barter than for the treasures of heaven that are more precious than silver and gold.

Fotuna is a mountain rising abruptly out of the sea to the height of several hundred feet. It has no harbor, is very rugged and unproductive. The natives here are quite different in appearance and language from the Western Polynesians. They have evidently come from the Eastern Islands.

On Friday afternoon we reached Tanna, whose natural scenery and apparent fertility are all the eye could desire. We received a most warm and affectionate reception from our dear brother, Mr Paton, whom we found quite well and actively engaged in his work.

My first impressions of the Tannese were deep, and will be lasting. They have an air of independence and indifference, which clearly tells you that they have a feeling of superiority and safety. Their countenances express pride, impudence, and they evidently possess great energy of character. Their eye is restless and penetrating. They are superior intelectually and physically to their neighbors.

It is the opinion of many of our friends at home that the dangers and trials of mission life are past—that others have labored and that all that now remains to be done is to enter into their labors. But did our friends fully know the trials, dangers and afflictions through which our brother here has passed during the last year, they would feel that the trials and dangers of mission life still largely exist.

For some time after Mr Paton was located on Tanna the natives did not give him much annoyance; but so soon as the work began to make any perceptible progress, the latent hatred and opposition to God's work burst forth. When he commenced to build a church a number of chiefs, with their people, assembled and ordered him to desist. They said—"We *hate* Jehova, his teachings, his people, and love Satan, his worship, and our sins, &c. We fought away Mr Turner and one teacher after another whom you sent to teach us. We have now come to fight you (Mr P.) away; for we know that if you *build that* church we will never be able to drive you and your worship away. So, if you do not leave, we will shoot you." With that some of them raised their guns to shoot him and one man struck at him with a hatchet, but the *first* blow was warded off by an *Aneityumese teacher*. He then told them that they might kill and eat him, but he would not leave them—that love to their souls brought him here, that his dear wife had died in this cause, and that he would die in it too. These words affected one chief, who sprung before Mr P. saying, "He that kills *missi* kills me." Others soon imitated him; the strength and spirit of the opposition was broken; the party dispersed; the church is *built*; the missionary still lives; and we hope the native's words will be realised—"If that church is built we can never drive you and your worship from this island." They said afterwards that their arms were powerless, and that they desired to shoot him, but could not. They have frequently threatened to take his life. But with heroic faith and Paul-like courage and devotedness to his Master's service he remains at his post and refuses to leave it. I trust God will effect a great work through our dear brother among this savage and cruel people, who have so long rejected the gospel and excluded it from their shores. Since the scene referred to above there has been a decided change for the better, which appears to be extending daily. But it is a most *critical* time. A small event may lead to the most ruinous results—death of the missionary and the exclusion of the gospel from Tanna. Many earnest prayers should be offered up by the lovers of Zion for Tanna.

As there is no harbor round at Mr Matheson's side of the island we did not see him, but made provision to meet him on our return at Port Resolution.

We left Tanna at midnight, and reached Dillon's Bay Saturday evening too late to land. It was with peculiar and indescribable feelings that I set my foot upon the blood-stained shores, near the spot where the devoted herald of the cross, full of great and glorious projects for the glory of God and the regeneration and salvation of degraded heathendom, was massacred by those whose present and eternal good he so earnestly sought. After an ascent of 1000 feet we reached Mr Gordon's station, and received a most cordial welcome from him and his amiable lady. We found them both in the enjoyment of excellent health. We attended native service and found about 50 present, who listened to the Divine Word with apparent attention. During the last year the mission here has passed through sore trials. Prospects of success were blighted, the natives who were attending upon their united instructions dispersed and returned to their former degradation. We hope that this may be the darkness which precedes the light of day. At present there are many indications that the powers of darkness have been foiled in their desperate and malignant efforts, and that already there is a growing and deepening reaction in favor of the cause of Christ. Mr G. is vigorously prosecuting the work of translation. He has a class of ten young men, whom he is endeavoring to prepare for teachers. Some of these can read very fluently, count, and have some knowledge of Geography. Mrs G. is once more gathering around her some girls, whom she is instructing. She is patiently laboring on amidst all her trials and discouragements. She appears to be truly devoted to her work and well qualified for it.

It is most sad to reflect that they meet with powerful opposition and that their work was greatly retarded by foreigners (Europeans).

Tuesday, 11th. This morning we are preparing to leave for Aneiteum, in company with Mr Gordon. I have written this letter to you in haste, as an opportunity to forward it to America, by way of China, has just offered itself.

I can say little about myself. I feel more and more that I will be happy in the work. Though *deep* spiritual darkness broods over these fair isles, and dangers surround, yet I would not be discouraged; for Christ has said, *Preach the gospel to every creature, and lo! I am with you alway*. When the brethren meet, my particular field of labor will be decided upon. My prayer is that we may all be Divinely directed in this most solemn matter. It appears probable that I will be located on Tanna. Let the friends at home remember that it is the opinion of the missionaries that, humanly speaking, the lives of the missionaries are in great jeopardy on Tanna. The sickness which has been in the mission families there, the natives attribute to the displeasure of the gods on account of the new religion. They tell Mr Paton that the death of his wife is an evidence that Christianity is not good. And Mr Paton says that when he accompanied Mr Matheson to his station, on his return, the heathen appeared greatly enraged, and said that he had come to bring sickness among them. He says that their lives were in great peril on that occasion. The agent who came with us from Melbourne to transact business on Tanna, and on account of which the schooner sailed for Western Polynesia, dare not land when he arrived, and *immediately left*. They were all terrified, and thought that no man's life would be safe. I merely state these things that you may know the state of matters as they exist at present. For, if you know not our circumstances here, how is it possible that you can pray aright for us! Do not suppose I am discouraged *in the least*. No! the field is *full* of hope, and full of work. Cease not to pray for us fathers, mothers, brothers and sisters, and all will be well. Do not sink into *ease* or confidence, or into the other extreme—despondency. Persevere, go forward in faith and hope and prayer, and opposition, difficulties, trials, dangers will disappear, just as the darkness flies before the rays of the rising sun. The Sun of Righteousness shall arise with healing under his wings and shed forth his gracious influences among those benighted people—giving light to them that sit in darkness and in the shadow of death—guiding their feet into the way of peace, and at last bringing their souls into eternal glory and felicity.

Yours in a precious Saviour,

Samuel F. Johnston.

Extent of Christian Truth among the Rebels in China.

Shanghai, Aug. 1, 1860.

Dear Sir,—I take this opportunity of thanking you for the copies of *Evangelical Christendom*, which I have from time to time received from you. To me, and I am sure to every other recipient, your journal has been most welcome, inasmuch as the news it contains is of the most valuable description, whilst one cannot but be delighted at the vigour and impartiality with which it is conducted. I can scarcely condense within one short communication all that I have to say concerning the religious news of this part of China. Suffice it to say, however, that the prospects of religion have never appeared so bright and promising. If the providence of God had been doubted in the past, there is sufficient at present to convince even the most sceptical that the turmoils and commotions of the world are not regulated, if I may use the term, by any mere chance, but that they are offspring of the counsels of a Supreme Being.

China for the last ten years has been agitated by a rebellion which, no doubt, has caused a great deal of confusion and misery, and one has been for some time in perplexity, from various reports about the religious views they professed, whether they should be denounced as disturbers of the peace, or whether their success was a thing to be desired by the Christian public. This question has at length been definitely settled by a party of missionaries that lately visited the rebels at Luchen. Information was then obtained as to the extent of Christian truth which they really possessed. It appears from their statement that they maintain many of the fundamental doctrines of the Bible, such as the unity and personality of the godhead, original sin, and the necessity of regeneration; they also inculcate the necessity of prayer as essential to the preservation of right feelings and dispositions towards their Heavenly Father. At present they don't recognise the divinity of Christ and of the Spirit; but this appears to be rather a defect of the religious education, than a want of inclination to pay the second and third persons Divine honours. In a book lately sent to the London missionaries, and which was composed by the second in command, all the leading doctrines of the New Testament, including the divinity of Christ and the Spirit, were fully recognised. This man was for some length of time in connexion with the missionaries at Hong-Kong, and therefor, fully instructed in the essentials of Christianity. Now we may reasonably conclude that the power which this individual exercises will soon cause these doctrines to be acknowledged by the whole rebel body, and the more so from the fact that he is distinguished for his zeal in religion, and for the earnestness with which he advocates the above mentioned doctrines.

The whole movement indeed, from the knowledge we possess, appears to be animated by religious fervour: and though, no doubt, in many cases, it may be the result of fanaticism or superstition, still we cannot contemplate its workings, from the beginning to the present without being convinced that ere long we may see that glorious prophecy fulfilled of a "nation being born in a day."

Missionary efforts hitherto had been attended with but little success, and many a heart had almost grown faint at the apathy of the "Middle Kingdom." when here, upon the religious horizon, a glorious manifestation of the power of the Gospel begins to arise; the dark clouds which had so long encircled the path of the missionary are now beginning to be dissipated by the Sun of Righteousness, rising in all His splendour; and ere long the spiritual miasmata, which has depressed alike the physical and mental energies of this people, will give place to the genial breath of Gospel truth. These hopes are not the result merely of imagination: they are founded upon something more real and tangible; they are based as well upon the unfailing word of prophecy as upon a deduction of the most remarkable facts. The Church may, indeed, look with pride upon this fresh conquest, by which her terrors are enlarged, and may place with joy this newly acquired gem in her Master's crown, and every individual Christian, whose sympathies have gone forth in unison with his Saviour's, can joy with celestial beings in the progress of the Gospel. Every missionary's heart, I am sure, in Shanghai, beats with unmitigated delight at the glorious era which has at length commenced in China. Surely the Christians of Great Britain need no further stimulus to induce them to co-operate even more largely than in past times in the evangelisation of the heathen. The counsels of eternity will infallibly be accomplished, and every knee shall bow at the name of Jesus; but what a glorious privilege it will be at that great and final day, when the consummation of all things will take place, to have our name associated with our Redeemer in the salvation of souls, and to enter those pearly gates with the thousands of ransomed souls who, through our instumentality, "have washed their robes, and made them white in the blood of the Lamb."—*Cor. of Evangelical Christendom.*

Ancient Manuscript.

Some parts of the ancient Scriptures were written on skins tanned, or dyed red or yellow. In use, these skins were generally, so as to contain on one roll or volume, an entire portion of the Bible, as the Pentateuch in this form.

Next in durability was the parchment of the ancients, so called from Pergamos, the town where it was first made. Most MSS, which have come down to us, earlier than the 6th century, are on this material.

Sometimes tables of wood or of stone, called caudices or cordices, were employed: hence the term *codex* came to be applied to a MS. on any material. For legal purposes, where durability was important, the use of such tables was very frequent, and from this circumstance a system of laws was called a *code*. These tables were written on in their natural state (or when used for temporary purposes covered with wax), with an iron needle called a stylus. From the name of his instrument our term *style* is taken.

For many ages the article most in use was made from the papyrus, or flag of Egypt. By the Romans especially this manufacture was carried to great perfection. Towards the end of the 9th century, however, the papyrus was very much superseded by paper made from the cotton plant (not unlike the present paper of India and China); and a little later, in the tenth and eleventh centuries, old linen was substituted in the manufacture for the raw material.

Notices of these different materials occur occasionally in ancient profane writers. Herodotus mentions the skins of goats and sheep roughly dressed as being used by the Ionians. Pausanias says that he saw in Bœotia the works of Hesiod engraved on lead. Roman laws were often written on tables of brass, and Pliny states that papyrus was in use long before the Trojan war (B. C. 1185.) "Libro linteos," books of cotton cloth, are also mentioned by Livy.

MSS. on all these materials are known to the antiquarians, and from the material an inquirer is aided in ascertaining their age and origin.

The earliest specimens of Greek writing, the dates of which are known, are books found among the ruins of Herculaneum and Pompeii. The cities were destroyed A. D. 79. The books recently found there are, at latest, of that day, and consist of sheets of the papyrus, connected with gum and rolled. The writing runs across the volume, is in capital or unical letters, without any division of words or sentences, without accents or ornaments, and with but very few pause marks. These books give evidence of the most ancient style of writing, and are older than any MSS. of the New Testament Scriptures.

In the Imperial library of Vienna there is a copy of an ancient work by Dioscorides, the copy written for the daughters of the early emperors of Constantinople, and certainly belonging to the 5th century. It agrees in the shape of its letters, and in the absence of all ornaments and marks, with the MSS. of Herculaneum. These peculiarities suggest important tests of age.

In the earliest times the New Testament was divided into three parts: the Gospels, the Epistles and Acts, and the Revelation. In the 3d century the Gospels were divided into two kinds of chapters. In the 4th century they were in common use in the Gospels, and to these sections Eusebius adapted his tables of references, called from him the Eusebius Canons (A. D. 315-240.)

In the latter part of the same century (360), Chrysostom speaks of the practice of writing biblical MSS. on the finest parchment and in letters of gold and silver as already introduced.

In the year 558 Euthalius published an edition of the Epistles of Paul, in which he gave for the first time, the contents of the chapters. In 480 he divided the Acts and Epistles into sections. He himself states also that he introduced accents into MSS. copied under his supervision—a custom, however, which did not become common till the 8th century. He also added to the books of the New Testament the subscriptions which are still found in the English version. To make MSS. more legible, Euthalius further divided them into lines, consisting in some instances of as many letters as could be placed in the width of a page, and in others of as many words as could be read uninterruptedly. This style of writing soon became common. In the 8th century, however, the lines ceased to be written separately, and were indicated only by dots. In the same century other marks of punctuation were introduced, and later still the stichometrical dots were omitted.

In the 7th century lectionaries, that in MSS. of Scriptures lessons for use in public service, were multiplied, and about the same time the letters in which MSS. were written began to be compressed and slightly inclined. In the 8th century these changes were still more marked; in the 9th the note of interrogation and the comma were introduced; in the 10th the cursive style of writing had nearly superseded the unical; and in the 12th the present division of chapters was introduced by Hugo de Sancto.

From these facts various rules are deduced:—A MS. with the present division of the chapters and verses, is not earlier than the 12th century; a MS. on cotton is not earlier than the 11th century; a MS. in cursive character than the 10th century; a MS. with compressed or inclined unicals, or with notes of interrogation or comas, than the 9th century; a MS. systematically punctuated, or marked with points or with ornamental initials, than the 8th century; a MS. in unical letters, divided into lines or accented, or with the Euthalian divisions or titles or subscriptions, than the 5th century; a MS. with Eusebian canons than the 4th century.—*From "The Bible Hand-book."*

"A Noble Morayshire Loon."

We extract the following—says the *Inverness Advertiser*—from the *Chicago Daily Democrat*. Mr Hossack is a native of the parish of Duffus, Morayshire, having emigrated with his father when a boy of twelve years of age. He has still several friends in this quarter who may well be proud of the stand made by their relative in behalf of humanity and justice.

The nature of the charge against Mr Hossack may be learned from the following extract from a letter written by him from Chicago jail, and addressed to the citizens of Cook County:—

"Fellow citizens, you build jails and open their doors to innocent men, and tender the services of your sheriffs and jailors to the oligarchy of the South to hold such men as myself. What injury have I done to Cook county, that she should open her jails and give me a place among her murderers and robbers! Last autumn a fellow-man, it was claimed, escaped from the house of bondage. That Providence that orders the steps of all men directed him near to my door. I saw what I thought was a conspiracy of the judge, mayor, and attorneys, marshals, and slave-hunters, to reduce that man to slavery, in violation of the constitution of the country. In that emergency I simply tried to do my duty to Jim Gray. I did just what I should do again if I should find you or one of your sons in the same circumstances—their liberty exposed and trial by jury denied them."

The following are extracts from his speech before Judge Drummond on being asked whether he had anything to plead why he should not be sentenced:—

"I have a few words to say why sentence should not be pronounced against me. I am found guilty of a violation of the Fugitive Slave Law, and it may appear strange to your honor that I have no sense of guilt. I came, sir, from the tyranny of the Old World when but a lad, landed upon the American shores, having left my kindred and native land in pursuit of some place where men of toil would not be crushed by the property-holding class. Commencing the struggle of life at the tender age of twelve years, a stranger in a strange land, having to earn my bread by the sweat of my brow, your honor will bear with me, unaccustomed as I am to appear in courts, much less to address them.

It had been argued by the prosecution, that he, a foreigner, protected by the laws of his adopted country, should be the last to disobey those laws. This charge he refutes in the following terms:—

"It is true, sir: I am a foreigner. I first saw the light among the rugged but free hills of Scotland; a land, sir, that never was conquered, and where a slave never breathed. Let a slave set foot on that shore, and his chains fall off for ever, and he becomes what God made him—a man. In that far off land I heard of your free institutions, your prairie-lands, your projected canals, and your growing towns. Twenty-two years ago I landed in this city. I immediately engaged on the public works, on the canal then building that connects this city with the great river of the West. In the process of time the State failed to procure money to carry on the public works. I then opened a prairie farm to get bread for my family, and I am one of the men that made Chicago what it is to-day, having shipped some of the first grain that was exported from this city. I am, sir, one of the pioneers of Illinois, who have gone through the many hardships of the settlement of a new country. I have spent my best days, the strength of my manhood. I have eleven children, who are natives of this my adopted country. No living man, sir, has greater interest in its welfare; and it is because I am opposed to carrying out wicked and ungodly laws, and love the freedom of my country, that I stand before you to-day.

The next charge brought against him was that he was an Abolitionist. For this he said he had no apologies to make. When he came to this country he was a Democrat. There was a charm in the name, but he soon found in order to know anything of the principles of a party he had to go beyond a name. He soon found that however much the parties of his adopted country differed in other things, "they all agreed in trying who could stoop the lowest to gain the favor of the most cursed system of slavery that ever swayed an iron rod over any nation, the Moloch to which they offered as a human sacrifice millions of the children of toil:"—

"As a man who had fled from the crushing aristocracy of my native land, how can I support a worse aristocracy in this land! I was compelled to give my humble name and influence to a party who proposed at least to embrace in its sympathies all classes of men, from all quarters of the globe. In this I found myself in the company of Clarkson and Wilberforce in my native land, and Washington and Franklin, and many such, in this boasted land of the free; and more than all these, the Redeemer in whom I humbly trust for acceptance with my God, who came to heal the broken-hearted, to preach deliverance to the captives, to set at liberty those who were bruised, yes, this very religion binds me to these in bonds as bound with them! Tell me, sir, with their views, can I be anything but an Abolitionist? Surely for this I ought not to be sentenced.

"Again, sir, I ought not to be sentenced, because the Fugitive Slave Law under which I am torn from my family and business by the subtle tools of the slave breeder and the slave hunter—is at variance with both the spirit and letter of the Constitution. Sir, I place myself upon the Constitution in the presence of a nation who have the Declaration of Independence read to them every 4th of July, and profess to believe it. Yes, in the presence of civilized man, I hold up the Constitution of my adopted country as clear from the blood of men and from a tyranny that would make crowned heads blush. The