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DOCTRINAL SKETCHES. No. 10.
REDEMPTION—ITS NATURE.

Whatever be the facts respecting human sin and misery, to which either the conscience or the reason of man bears witness, the subject of divine interposition on his behalf must of necessity be one purely of revelation. "Salvation is of the Lord," and to Him therefore belongs the declaration both of its purpose and method. We may remember how sacredly He hath guarded this principle. "For who hath known the mind of the Lord? Or who hath guessed His counsel? Or who hath first given to Him, and it shall be recompensed unto him again?"

The design of the Holy Scriptures is to unfold the saving plan. In them, the origin and the end, the provision and the conditions of the covenant of grace are fully set forth. Hence the spirit which is proper in studying the sacred record. It would not become us to decide what ought, or ought not to be done for our deliverance from sin and its terrible consequences, and then to carry out theory to the inspiration of confirmation. It would be still more preposterous for us to bring that volume itself to the bar of reason, or of conscience, and judge it unauthorized or untrue because the scheme of its mercy rose higher or went farther than our limited capacities could comprehend; or because its claims rested too heavily on our pride or passion!

We ought to remember that we are learners, and not disputants. Let us be assured of the truth of the Bible, and we must bow to its authority as supreme. The evidences of its divinity are numerous and conclusive, and when that is accepted nothing is so reasonable or so right as to hear, believe, and obey.

Among those who profess a belief in the historic truth of Christianity there are two, and but two ways of explaining the mode in which salvation has been provided for us. Both recognize the love of God as the source of mercy. Both ascribe to Christ the office of Saviour. And we will add, both look upon His incarnation, life, and death, as the grand means of man's restoration to peace and purity. But here their identity, or rather apparent identity, ends; for notwithstanding their seeming agreement in the use of the distinctive phraseology of the Old and New Testaments, their views are really wide as the poles asunder.

The word which we have placed at the head of this paper illustrates our meaning. No one denies its appropriateness to the subject in hand. It and its cognates occur repeatedly in the word of God. To some it conveys most naturally a purchasing notion, and to others a sacrificial notion. Both views are equally correct, and both are equally true. And it is the latter view which we here attempt to set forth, and to show that it is not only a more rational view, but a more glorious one. The exceeding riches of the divine wisdom, in causing justice and mercy to harmonize perfectly together—in sustaining the authority of law, while administering pardon to the offender. But to others this word is made to sound very differently. They ignore the payment of any price. The death of Christ was but exemplary. Wicked men see in it the purest love, the most perfect obedience; yet deny the most sacrificial, with heretics, who, while maintaining the sufferings of the cross, with unfeeling pity and forgiveness towards those who had fixed the sufferer thereupon; and seeing they may cease to sin, may emulate His spirit, may follow His example, and thus, practically be redeemed from all iniquity!

However, that we take it, both of these meanings cannot be true; and one of them, involving as each does the perfections of Jehovah and the principles of His government, must, in the matter of our personal salvation, be eminently misleading. But we cannot suppose that in this we shall be left to grope in obscurity. If inspiration has really condescended to shall certify its own meaning. With confidence therefore do we turn to the word of truth itself, assured that

"God is His own interpreter, and He will make it plain."

Our Saviour's own testimony demands our first attention. Hear His words, "I am the good shepherd, the good shepherd giveth His life for the sheep." "No man taketh it from me, but I lay it down of myself." This He said publicly, can we honestly believe that he meant to teach that He would simply die a Martyr's death? Or that He would "lay down" His life in no other way for mankind than to induce them to become His disciples? Surely if words can convey the idea of substitution—of one dying in the stead of another—these words convey this idea. What else can be gathered from that other saying, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many?" Finally, at the institution of that ordinance which was to perpetuate the remembrance of His death till His coming again, He said, "This is my blood of the New Testament which is shed for many for the remission of sins." Does not the whole force of these words, many, of that ordinance depend upon the design of His death? That this design was not merely to affect men with the sight of the malignity of sin, that it was not merely to stimulate them to the love of God and of their fellow-men is obvious, because these are not the ends specified in all but, the remission of sin, or, in other words, the law of moral effect, is to be produced except as the propitiatory one is secured. Let mercy be imparted for the sake of Christ's sufferings and death, and love to the Redeemer will command the heart and life of the recipient; but of what service in reforming a sinful man, would be the exhibition of unnumbered wrath upon a pure and holy being?

But what say the Apostles of our Lord who were, after the Holy Ghost came upon them, to settle for the instruction of all succeeding generations, the doctrines of Christianity? St. Paul declares that "the man Christ Jesus gave Himself a ransom for all," "in whom," again says he, "we have redemption through His blood, the for-

giveness of sins." How grossly perverted must that exposition of these words be, which treats them as if they proclaimed no merit in the Saviour's death! One other quotation from this inspired writer must be given. He is treating formally of the blessing of pardon, and shewing that however it might come, it could not be obtained by continued, much less by a merely commenced life of obedience, for "by the deeds of the law there shall no flesh be justified in His sight." Yet man may be freely justified by the grace of God "through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." That He might be just and the justifier of him which believeth in Jesus? "Forgiveness then is "through redemption;" this redemption means a sacrifice unto death in the person of man's substitute, for its condition is "faith;" trust, reliance upon the "blood," the poured out life of the Redeemer is not for that which sacrifice is made to harmonize and glorify the divine attributes, that God might still be inflexibly "just," while, for the sake of His justice on our behalf, He might also be "the justifier" of the believer in Jesus.

From many testimonies of St. Peter, we select but one. "For Christ hath once suffered for sin, the just for the unjust, that He might bring us to God!" The two "fares" in this text represent two perfectly distinct words in the original. Had the first been repeated in the second instance the idea of a true atonement for sin might, so far as this text is concerned, have been questioned; but another is used which properly signifies "over, for, in behalf of, for the sake of, as if bending over a person or thing, and thus warding off what might fall upon and harm it."

"And if any man sin," says the beloved disciple, "we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Here there is no division of sentiment, none of faith, in reference to the ground of a sinner's justification before God; but with a manifoldness of expression a perfect identity of doctrine.

But the theme is exhausted. The Old Testament, ancient, historical, Jewish, as it is, when read in the light of the Epistle to the Hebrews, is full of it. "Christ crucified," not as a grand philosophical inducement to virtue, but as a fact demonstrative at once of the infinite holiness and the infinite love of God, was the constant subject of Apostolic preaching and writing. Hence appeared the evil of sin and the nature of repentance. Faith is "no longer a bare belief, but an unreserved and cordial trust in the merits of the Lord Jesus; and practical Christianity is but love, truth, full, pure, self-sacrificing, and everlasting to Him that hath loved us, and washed us from our sin in His own blood."

THE LOT OF LIFE.

BY DEAN ALFORD.

I know not if the dark or bright
Shall be my lot;
If that wherein my hope delight
Be best or not.
It may be mine to drag for years
Till my heavy chain;
Or day and night my meat be tears
On bed of pain.
Dear faces may surround my berth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.
My bark is wafted to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board;
Above the raging of the gale
I hear my Lord.
He holds me where the billows smite,
I shall not fall;
If sharp, 'tis short; if long, 'tis light;
He tempests all.

Safe to the land, safe to the land,
The end is this;
And then with him go hand in hand,
Far into bliss.

THE SYSTEM OF CHRISTIANITY.

[The following is extracted from a sermon preached by Dr. E. O. Haven, at the dedication of the Central Church, St. Louis, and published in the Central Christian Advocate.]
It is the logic of facts that enables us to pronounce the religion of Christ the greatest boon we have had, and perhaps the greatest boon that God could give to man. It was the practical results of Christianity that first led me to its study. It being then foolishly in opposition to it, and it is the practical results of Christianity that led me to cling to it. If I were on the wide ocean, a plank the only thing between me and death, and a huge steam-ship should have in sight, though I never heard of one before, and as I came near the captain should throw out a rope, and ask me to be drawn in, how foolish it would be for me to say, "Why can I ask a thousand questions about that great craft, no living man can answer. I do not know where it came from, or where it can go. I do not know how to convert water into steam, and then bring the steam back into water, or how to make the huge monster from the water; and as I came near the captain's questions, I think long as I cannot answer them." How much better will I remain on my plank, and have the questions investigated afterward! And if the boat moves under the direction of the captain, perhaps your confidence will rise, you will be landed where you wanted to go.

Here comes the rope. Here comes the offer of life and Christianity, and the only way to test the Gospel of the Lord Jesus Christ is to do as Christ said: "If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." Show me a praying man that doubts the power of the

Gospel. Apply the Bible and the Gospel, and it will not be long before your testimony will be joined to that of the great multitude whom no man can number.

All human beings need sanctification. Travelers tell us that in Egypt and other countries where there are monuments of an extinct civilization, the present miserable inhabitants are sometimes found in very incongruous circumstances; for instance, a man living in the court of a temple, and using it as a place of ordinary occupation. A man may be seen using part of an ancient statue as a cooking utensil, for some other ignoble purpose. When this is seen it offends the cultivated taste. A man instructed by our modern civilization, harnessed merely to the care and occupation of his life without any regard to immortality, is just as offensive to the taste of a highly cultivated intelligence, especially of angels and of God. It is something like the great Webster teaching children the alphabet or how to read.

See a man spending all his time in acquiring property. Now I do not censure him for that, yet he is doing it wrong. But I do censure this man who does not look beyond the gratification of the present life, and the gratification of the present hour, when the true aim is to glorify God with that talent, and lay up treasure in heaven. And this will apply to every part of life.

The time will yet come when this glorious Gospel will be understood in all its glory and power as it never was understood, when this world shall be sanctified, and our courts shall be sanctified, our halls, exchanges, shops and stores be sanctified, and when holiness shall be written upon our common utterances. I believe there are resources in this Bible that have not yet been brought to light. I believe the Church we now see, compared with the Church of the future and the Church that yet to be seen, is but as the first streaks of light in the morning compared with the full blaze of the meridian day. The Christianity of the past and the Christianity of the present are but feeble forerunners of the Christianity that will yet be seen in the world. It is because of this that we preach, it is because of this that we build churches, it is because of this faith that the Church is called on to work.

I have only time to hint at the great facts developing that seem to indicate a great design in the Almighty Mind. Christianity is exhibiting itself in its purity and power in this Western continent. A century or two since, when all the Christian world, so called, had come into such a condition that it seemed that genuine Christianity would be driven out of the world, God whispered to the Pilgrims, Go to America; there will be no one to disturb you there, and these, with the Huguenots and their friends from other nations, came to this continent. And though they have been called upon to meet great difficulties, yet, under the influence of the Gospel of Christ, the foundations of an empire have been laid that shall be a model empire for the nations of the earth. It is because of our Christianity that we are a free people. Talk of a republic in Mexico, talk of a republic in France or in Spain! I will believe in those republics when I see the people keep the Sabbath holy, when they respect a vital Christianity, when they come into possession of that Christianity that shall make them strong and give them a noble object in life. And if we as a people are to prosper, if we would take this immense field of emigration and assimilate these characteristics with our own, and present to the world a prosperous and happy nation, it will be because of our Christianity. And by genuine Christianity I mean not a Christianity of form, not a Christianity of gentilities and making of crosses, but a Christianity that builds up the soul, that builds up the image of God in every being that receives it. It is the religion of Christianity that is not only to conquer this continent but to conquer the world, and make this world a pleasant place to look upon, an antechamber of heaven, a paradise regained. And let us all from this hour, be consecrated to the service of God. Amen.

EARLY METHODIST PREACHERS.

[From the Methodist Recorder.]

Among the ministers labouring in London who have become popular as lecturers, perhaps none are more widely or more favorably known than the Rev. W. O. Simpson. His reminiscences of India have done more than many a ponderous volume to make known the distinguishing features of Hindu life and character. But on Monday evening he addressed himself to a new subject, and delighted his friends at Dalston, by giving in the Wesleyan Chapel there, a lecture on "The Early Methodist Preachers." He began with some excellent remarks on the growth of Methodism—showing it to have been a providential growth rather than a work of art and man's device. One of the great incidents in this development was then briefly dwelt upon—the result of the advice given to Wesley by his mother when Thomas Maxfield, left in charge of the London Societies, began to preach—"Take care what you do; and hear him yourself; he is as surely called of God to preach the Gospel as you are." Wesley did so, and though up to that time nothing had been further from his mind than the employment of laymen in preaching, he accepted the guidance of God; and from the mother's advice and the son's allegiance to Divine Providence there sprang the race of the Early Methodist Preachers. The lecturer then proceeded to give a few illustrations of the kind of men thus secured to Methodism, beginning with one who was not only a brother Yorkshireman, but a fellow-townsman of the late Wesleyan minister, Mr. Maxfield. A vivid picture of the surroundings of the large manufacturing village of Birstal was drawn, notably of a quarry by the roadside and of a worker in it—John Nelson, the stonemason; and beautiful reference was made to the Hunsen Artificer "who works with no sound of hammer and no clink of chisel," and who, while the rough man in the quarry was at work with the chisel, was at work upon his heart, fitting it to be a pillar in the Church of God. The conversion of Nelson was then narrated, the lecturer remarking on the absence of hero-worship on the part of Wesley's converts, and helpers, as evidenced in the case of Nelson, who stated with childlike simplicity

that he only spoke to Wesley once before he left London. "Quench not the Spirit" was the advice given to Nelson by Wesley, who seemed to have some presentiment as to the future of the stonemason; and with these words he let him go. "Though it was ten pounds out of my pocket," wrote Nelson (a Yorkshireman, every inch of him, remarked Mr. Simpson)—"I felt I must go back to Birstal and tell them what God had done for my soul." The subsequent labours of Nelson, and his experiences when journeying with Wesley in Cornwall, were of course listened to with deep interest. The graduate of Cambridge went to rough Cornwall side by side to travel, sleep, read, write, preach, and pray—and with hand and heart with heart, with the rough-handed artisan preacher, John Nelson. The lecturer expressed a hope that in these days of modern Methodism we might never forget that lesson. The picking of blackberries on the Cornish moors, and Wesley's remark "Brother Nelson, Cornwall is the finest part of the world to get an apple, but the worst in the world for getting it satisfied," gave an opportunity for the speaker to draw the county was different now. Perhaps Wesley himself did not go through so much in the way of violence as did Nelson. After completing his lifeline sketch of "the artisan preacher," the lecturer went on to discuss the life and character of Thomas Owers, "the Methodist 'Cobbler,'" and the author of the hymn, "The God of Abraham praise." The next example selected by the lecturer was "the itinerant preacher," Thomas Walsh, who was described by Wesley as a "walking Concordance." Referring to the gloom which had overtaken a portion of the later hours of Walsh's life and the return of light and peace, the lecturer said, "Just as I have seen a great bank of clouds piled up in the west, as the splendour of the day began to wane, and as I have seen all suddenly that bank of clouds break up, and the great red sun gleam through the crevice and gild all else with splendour, so for him the clouds suddenly broke, there was one more outshining of the light, and he went to that place where there is neither cloud nor night—where there is no need of the sun nor the moon, but where the Lord God and the Lamb are the light of it forevermore." The pioneer preacher, Francis Asbury, was the next character drawn. His arduous labours were graphically portrayed, and the results which had followed from the efforts of Asbury, Coke, and their successors were described as the rearing of an edifice wider, greater and stronger than any other Christian Church throughout the world. In 1786 these two preachers, Asbury and Coke, died with Washington, the first President of the Republic; and after dinner—all honour to those two Methodist preachers—they brought out a petition, and asked the President to sign it. He asked what it was, and they read it: It was a request that the Congress would lay a duty upon the importation of slaves for rendering illegal and criminal the holding of men in involuntary slavery. He (the speaker) had often thought if Washington had been the advice of these two Methodist preachers, there was many a home in fair America that would not have had its sad legacy of woe—that one great chapter of history that was printed in blood-red letters would have been spared from the book of human life. The life-work of Dr. Coke, "the missionary preacher," was sketched with the zeal of a true missionary successor. Dr. Coke's many voyages across the Atlantic, and his labours in America, his intense desire to go to India, his death and funeral at sea were touched upon. The lecturer then proceeded to gather up the lessons taught by the lives of the early Methodist Preachers. He would not so much emphasize the labours of those men, however incessant, their circumstances, nor their talents, but their simple personal godliness—the revelation of God to their own souls. Another lesson to be learned from the lives of these early preachers was that they were men of habit. And the habit which they were most given to was the habit of prayer. The same forces which made these men masters for Christians of the present day. As a last lesson the lecturer enforced upon his hearers the fact that men who lived like the early Methodist preachers would have power over death. Mr. Wesley said, "Our people die well." So they did; and the record of the last hours of the early Methodist Preachers was almost invariably written of letters bright with the light which came down out of heaven from God. And the power that we should have over that last enemy would be derived, not from the convulsive gasp of a dying hour, but from living lives such as they lived—lives of full consecration to God. We inherited a noble name. Were we to rest in it—rot in it, or were we to keep it to make it nobler, so that in a hundred and fifty years hence men should speak of the Methodist and the Methodists of the present day as we speak of the Methodism of a century ago, and the men who had to do with that?

of debt, as many daily mortifications—meeting, perhaps, some old acquaintance, whom he dare not ask to his table lest his more prudent wife should frown upon his extravagance—in harassing fears of what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have told their sorrows, concealing under their cloak the fox that gnaws at their vitals.

HEAVEN.

Heaven is that part of space in which Jehovah affords more sensible manifestations of His unending glory. It is the habitation of God, and the residence of angels and justified spirits.

Heaven is a place. The same predications in any given place—to, of, from, as made of any given place—made, as from, Jesus says, "I go to prepare a place for you, that where I live ye may be also." "In my Father's house are many mansions." We are not to regard heaven as a mere abstraction—the home of abstract spirits only—because in that blessed abode the inhabitants are spoken of as walking, talking, singing and praising. The bodies of those who were taken from earth, caught up in a moment, stolen as gems from sight, must be somewhere. Our blessed Redeemer's body is somewhere. After the resurrection the bodies of the saints will be somewhere. They will occupy space. Heaven is the Christian's eternal home, his abiding place, his house not made with hands; a better country, even a heavenly one.

Heaven is a state. There saints are glorified, both soul and body. There shall we know as we are known, and see as we are seen. There shall be no more death neither sorrow nor crying.

Heaven is a state of stainless purity.—Nothing unclean can enter there. Our souls must be washed in the abundant Fountain opened in the house of King David, and our bodies must lie in the grave until Jesus raises and purifies them, ere they can enter that realm of absolute purity. There shall be no sin in heaven,—no thing that loveth and maketh a lie.—"God commands us to be holy, righteous, and perfect as he is. None can approach into His august presence without holiness of heart. And yet how regardless of this are the multitude! Sinners unwittingly and without consideration rush onward in their career into the very arms of death.

Heaven is a state of unpeakable joy. This is a consoling thought. There shall meet with loved ones from whom we have been mysteriously separated. Our heart-wounds will then be healed, and causes for disappointment removed. Though here like Lazarus, we may be poor, our portion with Him above will be infinite riches. There we shall recognize our honored loved ones—behold them face to face; and hold sweet conversation with them. This will be a meeting which will have no parting. There will be no extremes of heat and cold in that lovely land.—There shall be no night there, for the Lord God giveth them light; hence there will be no need of the sun, or of the succession of night and day. There no dark night-shades will close in upon the face of those lovely plains. There shall be no "course." Disease and pain shall not prey upon the inhabitants of that country, nor shall the King of Terrors reign there. There we shall live forever—who hath redeemed us with His own precious blood." Then shall we join in the song of the angels and justified spirits in every benighted temple of God. Brethren, this should encourage us to press onward to the mark of the prize.—Evangelical Messenger.

OFF HE GOES.

Why "he goes" is stated by Dr. T. O. Summers in the following epicy paragraph:
A Methodist preacher can no longer preach eternal punishment—off he goes to the "Episcopal" Church. Why is this? Does not that Church hold the doctrine? Yes, as clearly as the Methodist. You cannot read the Burial service or the Litany without encountering "No." Their authorities denounce it as we do.
One of our friends wanted the privilege of dancing—off he went to the "Episcopal" Church. Why? Has not that Church denounced dancing? Yes. We have a book before us, written against it, by an "Episcopal" minister, and having in the corner, a late venerable Bishop of that Church, stating when it was written with being "a damned Church."
Baptizing Methodists, Presbyterians and Baptists want to visit the theater—off they go to the "Episcopal" Church. Why? Have not the divines of that Church denounced the stage? Yes, as earnestly as any "fanatical Dissenter."
A Methodist preacher wants to take his glass—off he goes to the "Episcopal" Church. Why? Is there anything in the standards of that Church which favors tipping? No. Their authorities denounce it as we do.
You have heard Methodist talk about their being no more harm to go to horse-races, play cards, etc., than to do something else. You know what that meant. Off they went to the "Episcopal" Church. Why? Do not the authorities of that Church disapprove of these practices? They do—and denounce them as inconsistent with the baptismal vow.
A Methodist preacher thinks he is not well treated in the way of appointments—not duly appreciated, etc.—off he goes to the "Episcopal" Church. Why? Is there no episcopal authority there? Some have thought that there is. Some may have jumped out of the frying pan thence into the fire.
The most judicious of our Protestant Episcopal friends are the least disposed to brag over accusations from other "societies"; and this for two reasons.
First, the proselyting business is not much to the credit of a church.
Second, an eminent minister of that communion said he was rather shy of proselytes, as so

MINISTERIAL POVERTY.

BY DR. GUTHRIE.

The calamity which I stand in dread of, and which, next to the withdrawal of the Divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the Gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another, equally true: "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Gentled poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family a good education, bring them up in what is called genteel life, and deny them the means of doing so, is enough, but for the hope of heaven, to embitter existence. In the

many of them left their respective churches for the good of those churches, and not for the good of the church to which they went.

BEHOLD THE BRIDEGROOM COMETH.

Behold, the Bridgroom cometh in the middle of the night,
And least he whose loins are girt whose lamp is burning bright;
But see that thou be sober, with watchful eyes,
With lamp untrimmed, unburning, and with slumber in his eyes!
Do thou, my soul, beware, lest thou in sleep sink down,
Lest thou be given over to death, and lose the golden crown;
But see that thou be sober, with watchful eyes,
And thus
Cry, "Holy, holy, holy God, have mercy upon us!"
That day, the day of fear shall come; my soul slink not thy toil,
But light thy lamp, and feed it well, and make it bright with oil.
Who knowest not how soon may sound the cry at eventide,
"Behold, the Bridgroom comes! Arise! Go forth to meet the Bride."
Beware, my soul; beware, beware, lest thou in slumber lie,
And like the five remain without [and knock and wait and cry].
But watch, and keep thy lamp untrimmed, and Christ shall gird thee on.
His own bright wedding robe of light,—the glory of the Son.

[From Scribner's Monthly.]

THE MARTYR CHURCH OF MADAGASCAR.

During the past two or three years Christendom has been thrilled by accounts of the marvellous successes of Christianity in Madagascar, and who now seem to give good evidence that they understood the nature, extent and claims of the Gospel, and had experienced its transforming power upon their own hearts by receiving the ordinance of baptism, publicly and forever renounced their paganism, and avowed themselves Christians. Two were husband and wife, and afterwards became very distinguished among the Madagascar saints. The former had been celebrated among his countrymen as a divine. He publicly destroyed all his emblems of superstitions and instructed a multitude of natives, and taking not only a Christian, but an apostolic name, became known thenceforth not as a divine, but as "Paul, the divine."

The example of these baptisms stimulated inquiry among others, and now much of the time of the missionaries was occupied in the welcome and delightful employment of answering questions and giving religious instruction to those who were becoming personally interested in the new religion. Congregations were multiplying; conversions were becoming every day more frequent. The more barbarous customs of the country, moreover were beginning to yield to the influence of Christian teaching. Infanticide was disappearing. The ordinance of Tanga was being abolished. A plant of that name, as a test of guilt or innocence—began to be abolished; while some four thousand officers employed by the Government were now transacting their business in writing, although at the time of the arrival of the missionaries in the country such things as pen and ink were unknown. In short, everything indicated a rapid change from barbarism, with its cruel superstitions and dark idolatries, to Christianity and civilization.

In the meantime, however, King Radama, who, though never professing to have become a Christian, proved himself an earnest and faithful friend of Christianity, died; and an entirely different policy was adopted by his successor, Ratraerou, unscrupulous, and cruel to the last degree, and offering her succession to the throne only by means of violence, fraud, and wholesale murder, "Queen" Ranavalona—one of the interior wives of the late King—soon inaugurated a bitter and relentless crusade against the Christians. The latter were required to close their schools, shut up their houses of worship, to labor upon the Sabbath, and finally to abandon their Christian profession altogether; and all this upon the utterly groundless charge that the missionaries and all those associated with them were hostile to and were endeavoring to destroy her government.

In consequence of repeated orders from the Government, four of the missionaries left the island in June, 1855. One year later, the remainder, consisting of Messrs. Johns and Baker, with great sorrow, also took leave of the island. From this time until 1861 the cause of missions in Madagascar was, so far as European aid was concerned, abandoned to its fate. Notwithstanding all these sore and unaccountable trials, however, and the prospect of yet severer ones, the young converts continued in secret to worship God. In the forest and on the mountains, under the cover of night and with abated breath, they held their meetings for prayer and mutual consolation. Unable any longer with safety to use their Testaments and hymn-books, they dug a large hole in the mountain side, lined it with long dry grass and leaves, and there buried all the books they had.

Although, throughout the twenty-six years during which the missionaries were absent from the island, this persecution reigned with unbroken power, so that seldom, if ever, did one year pass without some of the Christians suffering, yet there were seasons when this malignant spirit raged with especial violence. The first real storm burst forth just as the missionaries were leaving, in 1836. The first longer seriously to suffer in consequence was a woman belonging to a family of rank and position, that had been remarkable for its zealous devotion to the idols and the superstitions of the country. Her name was Rafaravy. Awakened to a sense of concern for her soul's salvation, and fully committed to the Christian religion previous to the latter hav-

was the abolition of the slave trade in the island in 1817.

Two years later a still more important commission visited the island. At the instance of Sir Robert Farquhar, then Governor of Mauritius, a mission, under the auspices of the London Missionary Society, an unsectarian yet evangelized body, supported by the Dissenting churches of England, was sent out to Madagascar in 1820. The first mission consisted of Messrs. Jones and Bevan, and their respective families, and was received with certain flattering demonstrations of favor. Reaching their destination, however, in the rainy season, the sultriest and most fatal portion of the year, the whole party, Mr. Jones excepted, were swept off in a few days by fever. Two years passed away before Mr. Jones, assisted by the missionaries, was enabled, in 1822, to recommence the mission. Established now with the express sanction of Radama, and fixing its seat of operations at Saunavarina, the capital, and within the healthiest and most populous part of the island, the mission entered upon its arduous task under the most auspicious circumstances. Schools were formed in the capital, and in various towns throughout the island, in which not only the English language, but the principles of the Christian religion were carefully inculcated.

For fifteen years the mission proceeded almost altogether without molestation or interruption. In this time the Bible had been translated into the native tongue, which at the outset was without even an alphabet. Tracts and catechisms by the thousands had been printed and scattered. One hundred schools had been established, with four thousand scholars, and at least fifteen thousand persons in all had received instruction at the hands of the missionaries; while multitudes, enlightened by the preaching of the Gospel, were beginning to throw off the bondage of superstition, and to turn their faces towards the rising day.

The first converts to Christ in Madagascar were baptized on the 29th of May, 1831. On that day twenty, who for some time had been earnest seekers after truth, had received special attention and instruction by the missionaries, and who now seemed to give good evidence that they understood the nature, extent and claims of the Gospel, and had experienced its transforming power upon their own hearts by receiving the ordinance of baptism, publicly and forever renounced their paganism, and avowed themselves Christians. Two were husband and wife, and afterwards became very distinguished among the Madagascar saints. The former had been celebrated among his countrymen as a divine. He publicly destroyed all his emblems of superstitions and instructed a multitude of natives, and taking not only a Christian, but an apostolic name, became known thenceforth not as a divine, but as "Paul, the divine."

The example of these baptisms stimulated inquiry among others, and now much of the time of the missionaries was occupied in the welcome and delightful employment of answering questions and giving religious instruction to those who were becoming personally interested in the new religion. Congregations were multiplying; conversions were becoming every day more frequent. The more barbarous customs of the country, moreover were beginning to yield to the influence of Christian teaching. Infanticide was disappearing. The ordinance of Tanga was being abolished. A plant of that name, as a test of guilt or innocence—began to be abolished; while some four thousand officers employed by the Government were now transacting their business in writing, although at the time of the arrival of the missionaries in the country such things as pen and ink were unknown. In short, everything indicated a rapid change from barbarism, with its cruel superstitions and dark idolatries, to Christianity and civilization.

In the meantime, however, King Radama, who, though never professing to have become a Christian, proved himself an earnest and faithful friend of Christianity, died; and an entirely different policy was adopted by his successor, Ratraerou, unscrupulous, and cruel to the last degree, and offering her succession to the throne only by means of violence, fraud, and wholesale murder, "Queen" Ranavalona—one of the interior wives of the late King—soon inaugurated a bitter and relentless crusade against the Christians. The latter were required to close their schools, shut up their houses of worship, to labor upon the Sabbath, and finally to abandon their Christian profession altogether; and all this upon the utterly groundless charge that the missionaries and all those associated with them were hostile to and were endeavoring to destroy her government.

In consequence of repeated orders from the Government, four of the missionaries left the island in June, 1855. One year later, the remainder, consisting of Messrs. Johns and Baker, with great sorrow, also took leave of the island. From this time until 1861 the cause of missions in Madagascar was, so far as European aid was concerned, abandoned to its fate. Notwithstanding all these sore and unaccountable trials, however, and the prospect of yet severer ones, the young converts continued in secret to worship God. In the forest and on the mountains, under the cover of night and with abated breath, they held their meetings for prayer and mutual consolation. Unable any longer with safety to use their Testaments and hymn-books, they dug a large hole in the mountain side, lined it with long dry grass and leaves, and there buried all the books they had.

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