## Aresbuterian Witness, AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK .... Dr. Chalmers.

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NO. 49.

The Beauty of Death. Wrap not the dying bed in gloom, As though alone the sinner's doom Were being spoken there; or think thee, that the death-bed sigh ne, which heavenly watchers nigh, r, and avert a saddened eye, nel mournful glances wear.

leath pours forth his sweetest lay, he finest note the last; though to every breeze he'd tell through to every breeze he'd tell through to be bosom of the knell, a on the bosom of the knell, the light tide abbits forth. Of life's tide ebbing fast.

dolphin, 'mid expiring throes, exquisite in beauty grows, fades the strength of life; ntings bright of sapphire blue, ainbow lights of every hue, uisite each moment shew, As fainter grows the strife.

The sun has garments far more bright,
With all the harmonies of light,
As he descends to rest;
And then he seems to bid us gaze,
Undazzled, on his parting rays,
And softer far than morning's blaze. e love that time the best.

Thus, too, when autumn's gentle breeze Steals through the glade of forest trees, With softly rustling tread; She whispers them that they must wear Their brightest dyes and vestments rare, Most lovely they appear, and fair, Yielding themselves to death.

Tis thus the Christian bows his head, And conqu'ring on his dying bed,
Pours forth his sweetest lay;
Thus we have seen the Christian die,
With hope assured, and glist'ring eye,
Plashing the immortality ountless holy days.

the spirit's loos'ning hold s from the uncongenial cold he poor body's clay; les most exquisitely bright, of the true celestial light, salls on the trane'd and new-born sight, pening on endless day.

The spirit now, with choicest grace, Arrays herself for that high place, She owns in yonder sphere;
And round her draws her nuptial dress, aven's own perfect holiness, The shadow of that loveliness, She lets ye gaze on here.

scholarship had well-nigh expired, when thinking a long time past that he would like to do "anganga no te are te Atua,"—some work for the house of God. Rather aurprised at such a proposition, I asked him what he thought he could do. He replied, that he would like to ring the bell.

Now, in the islands at that time we had no metal bells, but a kind of wooden gong, which answered the purpose. A piece of hard wood, about three feet a piece of hard wood, about three feet and nowled and nowled and nowled the to the dealther service of the college for the education of native teachers and pastors."

The provide Edipheral Witness of the church one might be came again for private consisting a long time past that he would like to me injth the came again for private consisting and of the colley find the world with a long time under instruction; he trust-administration in their practical Christian life, like Aka-day and now the Sabbath and the world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only true remedy, already at work to fill this dangerous gap in the old world with an intuitive prescience of our danger, and of the only received the merch of the college for the said, where the labours of the church of the true the said, a

from a mile and a half to two miles distant. This gong was used to announce ject, and shortly after, Akatangi was trans-

the time of a wear place in the charged, and the charged grid he made, "that he wear place is a street of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as which he possess as a single place of the steriling as a single place of

thought which he wished me to know. I inquired what it was; when he replied, that he would like to become a "tangata no te Atta,"—a man of God. I assured him that was no little thought, and that it was a great and a good desire, and that it was a great and a good desire, and that it was a great and a good desire, and that it was the only object God had in riew in loving us. After some further conversation, he said, "I have been thinking I would like soon to join the church." I then remarked, "You must remember of the people, of instructing that merely becoming a member of the church of God will not make you a man of God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know that, and have given myself to God." "No," he replied, "I know the company of hundreds of the known, sa a friendly to the Czar, the Russian side. Bat the members of the through the known, so far as they dare participate in the data of the known, so far ast The Bell-Ringer of Eromanga.

In the year 1840, I was one evening it may study at my station, Arorandia, Rarotonga, when a little boy from the settlement came and knocked at the door. On being admitted, I asked him his errand; On being admitted by the second of the very ment and English of Christian and Hurris to the blood of Jesus, that the very ment and English him and Hurris to the blood of Jesus, that the very ment and English him and there are our and individuals who long stood aloof from each and kurdistan. This is the very field which we wish put under the being and Hurris to the blood of Jesus, Tarus, and Adana

you be speed by him to come and rentice of the first plat to had been the property of the first plat to had been the property of the first plat to had been the property of the first plat to had been the property of the first plat to come and rentice of the first plat to come and the property of the first plat to come and the property were from the plat to come and the property were from the plat to come and the property were from the plat to come and the plat to come and the property were from the plat to come and the p

long, and eight inches in diameter, was hallowed out in struck with a small single stick of irron wood, makes a sharp, shrill sound, heard from a mile and a half to two miles distant. This gong was used to announce the time for worship in the chapels, and also to gather together the children to the schools; and it was to this that the lad referred when he said "that he he seed and pastors." In this religion is a native example of the masters the being struck with a small still the provinces, of course, this was the first time we had talked together directly on the subject, and shortly after, Akatangi was transfer the education of native teachers and pastors."

The Two Wars in the Edinburgh Witness.

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There are two grand difficulties bound up in the case of those who acknowledges that the time for worship in the chapels, and also to gather together the children to the school to the institution; and having there passed the usual probable to under the children to the schools; and it was to this that the lad referred when he said "that the Bible is still the provinces, of course, this was that the Bible is still the province of the runcommon kind. "The deachers and pastors."

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There are two grand difficulties bound up in the case of those who acknowledges to a sacred books, or only the Koran. Besides that the Bible is still the provinces of their previous experition. This application is a native example of the runch mission of the truth in this religion is a native example of the uncommon kind. "The deachers and pastors."

The Two Wars in the Edinburgh Witness.

There are two grand difficulties bound up in the case of those who acknowledges to a sacred books, or only the Koran. Besides the most application is a finite town in the case of those who