

Good Tidings from the Pacific.

We have received letters and copies of "The Friend," from our chaplain at Honolulu, to as late a date as November last. The captain of a whale ship thus writes the Rev. Mr. Damon: "We are all well on board the —, and are, by the blessing of God's infinite mercy, still progressing in the cause of our infinite Master. We have had evening meetings constantly since leaving Honolulu—never missing but twice, and then I was absent from the ship. There are many on board who are very attentive to the meeting, and I have reason to think, that there are six who have obtained the 'one thing needful.'"

Captain Brown of the whale ship *Peruvian*, of New London, addressed the following letter to the Rev. Mr. Forbes, while seamen's chaplain at Lahaina. It will be remembered that Capt. B. has embraced the gospel which he now so zealously disseminates during the present voyage. The reading of a book led him to see himself and to seek a Savior. Of the 2d officer of the same ship, and we trust more of the seamen, it may now be said, as well as of their captain, "Behold he prayeth."

Stewart's Island, Feb. 20th, 1847.

"We are now lying at an island where there are some forty white men living, but not all in one settlement, not over ten in a place, but they have nearly all been on board at our religious meetings, although they live over ten miles from the ship. Last Sabbath we had an English schooner lying close by us, and a great number of the crew attended divine service on board of us. We have had nearly all the natives, thirty or forty in number, attend our meeting every evening, they are nearly all missionaries, as they call themselves. They have no white missionary on Stewart's Island, but there is one that lives on Rolukar, which is an island in the middle of Poveaux's Straits, but the weather is always so bad that there is no chance scarcely of having communication with Stewart's Island. The natives of New Zealand who reside on Stewart's Island are fast becoming christianized, they are very strict in their observance of the Sabbath, they will not even go in their gardens to get a potato to boil on the Sabbath, but always prepare enough on Saturday to last until Monday, and if they fall short they go without. All the white residents here were formerly sailors, who either were seamen or whalers. There are no rum shops, nor do they ever have much, unless some vessels sell it to them. I must acknowledge, that many of them in behaviour, are far superior to the majority of people in any other place I ever visited, nor is there any lack of the cause of Christ; they seemed to be much pleased with our religious meetings, always attended whenever the weather would permit, coming sometimes ten miles. Being on shore one evening, and it blowing so hard, that I could not get on board, they requested me to hold a prayer meeting in one of their houses, which I readily agreed to, and they all attended. They all said they wished there was somebody to read and pray to them living with them, they would cheerfully attend. I distributed all the religious books I had among them, which they all seemed to be eager for; four Bibles, Seamen's Hymn books, Baxter's Call, Doddridge's Rise and Progress, Alleyn's Alarm, Persuasive to Early Piety, Religion and Eternal Life, and a large number of tracts. They felt very much the want of Bibles, and I was very sorry we had no more to part with."

How much good such a ship-master can do! And how characteristic his missionary zeal! When the fishermen sailors, Andrew and Philip, found Jesus, they went immediately in pursuit of their brethren, Simon and Nathaniel.—*Sailor's Magazine.*

The "Shaking of the Nations."

The state of Europe is adapted to excite very solemn thoughts in religious minds. Day by day, Kingdoms are overturned, and powerful potentates are either submissive in the hands of their subjects, or fugitives from their own realms. The common observer sees in these things only the operation of human causes; and the political philosopher prides himself in being able to trace, link by link, the chain of circumstances that have led to the result. But the Christian, without fanatically shutting his eyes to the instructive study of the secondary and subordinate agencies that have been at work, rises higher in his estimate of these stupendous changes and refers them ultimately to the overruling Providence of God. "The nations raged, the kingdoms were moved: he uttered his voice, and the earth melted." "Verily there is a God that judgeth in the earth." And while other men are at their wits' end, wondering to what all this will lead, and either indulging in extravagant hopes, or nurturing unreasonable alarms, it is the consolation of the Christian, that as this shaking of the nations has not come to pass

without the Divine Will, so, it will be controlled by Divine Power and conducted by Divine Wisdom to issues promotive of His own glory, and of truth and righteousness. The fury of the human tempest may be terrible, and even protracted; but the "wrath of man shall praise Him, and the remainder of wrath he will restrain."

Surveying the field of Europe on principles like those, we may preserve our equanimity even in the midst of so huge and fierce a tornado. The complexity and hubbub of the machinery might, indeed, fill us with doubt and bewilderment; but we come to the view of its hissing and confused revolutions with a prior confidence in the unerring skill of the Great Machinist. In all these mighty movements we recognize the fulfillment of inspired prophecy.—Not that we assume in every case the ability to pair particular events with particular predictions,—a species of presumptuousness that has, perhaps, rarely been exercised without rebuke; but we discern a general correspondence of the character of events to the strain of prophetic intimations: and knowing as we do, that the divinely instructed seers point to the universal reign of Christ as to the common end of their predictions, we confidently regard all great movements among the nations as preparing the way for that glorious consummation.

Every new change is of necessity an advance towards the final order of things; but the most hopeful sign of the present convulsions is, the absence, among the triumphant nations, of those retaliatory cruelties and of the blasphemous Atheism which disfigured the analogous overturnings of a former century. They wage a war of principle, and not of passion; and there is, therefore, the less ground for fearing a reaction. Not only are their demands moderate and reasonable, but the things which they demand have a moral tendency to secure for them that "progress" to which they nobly aspire. A free Press, publicity of justice, trial by jury, representative legislation, Ministerial responsibility, and though last not least, religious equality, are the main principles sought to be established; and it will be the fault of the kingly rulers themselves, if they be not established on the basis of a constitutional monarchy like our own, instead of the comparatively untried form of a Republic.

We must not magnify beyond due bounds the regard for religion which is perceptible, and which honorably and hopefully distinguishes this great movement in comparison with all previous shakings of the nations. Still how far soever the majority of the European populations may be from appreciating Christianity in the personal application of its salutary doctrines, yet, when we reflect upon the awful scenes of other days, we cannot but accept it as a homage to Truth, that in France the Revolution assumes the ethical system of the Christian revelation as the corner stone of its proposed Republic, while Germany, with its solemn songs of praise and thanksgiving, evinces somewhat of that earnest piety which consecrated even the less pacific triumphs of Cromwell and his Puritan armies. It should be our constant prayer, that none of the neighboring nations may be permitted to lose the ground they have gained, either by any rash abuse of their success, or by neglecting the golden opportunities now within their reach, for allowing vital Christianity to confer upon them that satisfying happiness and lasting prosperity which no mere forms of political freedom however extensive, can of themselves bestow.—*London Patriot.*

"How Can I Come to Christ."

To an awakened sinner, this question is often involved for a time in the most profound and inscrutable mystery. A young man of strong mental powers and amiable deportment, was led, under an awakened conscience, to make the great inquiry, *What must I do to be saved?* Pressing on successfully in the path to honorable distinction, he had before thought little about the subject of his soul's salvation, under the vague idea that he needed no other preparation for Heaven than he already possessed. But now he looked into his own heart, and in the light of God's holy law, he saw the pollution that was there,—forgetfulness of God, deadness, insensibility to his love. He now discovered his lost condition, and earnestly sought instruction. He conversed with his pastor, who, after setting before him his real state by nature and by practice, insisted upon that Gospel direction to "Come to Christ." This was explained and enforced in repeated interviews, with the greatest possible simplicity and earnestness. But his distressed conscience found no peace. He was satisfied that the advice was good, but what did it mean to come to the Saviour: this he did not understand. Philosophy, which had been his favorite study, failed entirely to cast any light upon the great practical question which engrossed his mind. The conviction of his guilt and danger became more deep and distressing; and most

gladly would he repair to Jesus, he thought, if he only knew how. This problem must be solved.—And with fixed and solemn purpose he set himself to search out the mystery, resolved to perform the indispensable work, as soon as he should understand how it was to be done.

Several days passed away in this fruitless search; the hope of success expired within him. And one day, his burdened, sinking spirit, came reluctantly to the conclusion, that it was in vain for him to attempt to study out the process of a sinner's coming to Christ for pardon and peace; that he could not learn it from the Bible—he could not obtain the knowledge of it from his minister and Christian friends, and he could not comprehend it by his own reasonings. That he was a guilty, justly condemned sinner, he still deeply felt. That his help was in Christ alone, he knew. One thing appeared to be all that remained in his power to do, and that was to leave it to Christ to deal with him as he pleased, and to place himself in his hands for time and eternity.

This one act was the commencement of a new era in the life of that young man. That mysterious problem, which he had so vainly tried to solve, was now seen written out in his happy consciousness.—The first impulse of his joyful heart was, after pouring forth his gratitude to his Redeemer, a desire to go and tell his friends how simple and plain a thing it is for a sinner to come to Jesus. Since that time he has gone far away to teach the benighted heathen the knowledge of the blessed Saviour, whom he thus found precious to his soul.

Christ says, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Reader, have you heard him invite you? Has your heart accepted his gracious call? Have you fled for refuge to lay hold on the hope set before you in the Gospel? Do not expect to understand the process of coming to Christ perfectly, till you make it a matter of consciousness by your own experience. 1 Cor. 2: 14.—The way of life is a plain way. Isa. 35: 8, and John 14: 6.

Look to Christ to satisfy all the wants of your soul. See Ez. 36: 25—31. Observe the order. Sprinkling clean water, that is, washing in the blood of Christ; then, "a new heart also"—then a penitent, piercing remembrance of past sins, as in the 35th verse. Come to Christ for all. "Behold the Lamb of God which taketh away the sin of the world."—[N. Y. Recorder.]

Conscience Foretells Judgment.

We do not see how he who will observe the workings of the human conscience, or who has ever felt the pangs of remorse, can well call in question the reality or the terribleness of a future punishment for sin. Why should future retribution for guilt be considered unjust or improbable, when the elements of every man's own being may execute upon himself a retribution more terrible than all the energies, the sagacities, the contrivances of the material universe could summon? There is a retribution of conscience men often experience, compared with which, if it could be removed, and if conscience could be silenced and lulled, all the tortures that men or devils could inflict, would be quite tolerable; if there be no injustice or revenge in this, how can the future punishment of the guilty be unjust or revengeful!

To see men reasoning against retribution, when retribution is working within them!—Reasoning against the government of God and eternal justice, when doing upon themselves the very work of divine government, and the sorest part of retributive vengeance! They may reason against a judgment to come, but it is like reasoning against the fact of their own existence. It is a necessity as inexorable as the memory of sin.—[N. Y. Evangelist.]

CHEAP.—"Give me freedom in every thing," said a man to us a few days since. "I have been a member of a church for forty years, and up to this time it has not cost me a penny.—That's what I call a free gospel."

This reminds us of an anecdote of Rev. Mr. S., a distinguished Methodist preacher, well known in the West, who was remarkable for his piety and eloquence, as well as for his occasional eccentricities. He went to his rest a few years since, after having labored long and faithfully in his Master's service.

On one occasion he was preaching with great fervor on the freeness of the gospel, and around him was an attentive congregation, with eager eyes turned to the preacher, and drinking every word into their souls. Among the rest was an individual who had been more remarkable for opening his mouth to say amen, than for open-

ing his purse. Though he never gave money for the support of the gospel, yet he might be said to support the pulpit, for he always stood by it. He had, on this occasion, taken his usual place near the preacher's stand, and was making his responses with more than usual animation. After a burst of burning eloquence from the preacher, he clasped his hands, and cried out in a kind of ecstasy, "Yes, thank God! I have been a Methodist for twenty-five years, and it has'nt cost me twenty-five cents!" "God bless your stingy soul!" was the preacher's emphatic reply.—*Louisville Examiner.*

Lessons of Experience.

"I have known," says an aged man to a young friend, "what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual powers can bestow; and with the experience that more than threescore years can give, I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction) that health is a great blessing; competence, obtained by honorable industry, a great blessing; and a great blessing it is to have kind, faithful, and loving friends and relatives. But it is the greatest of all blessings as it is the most ennobling of all privileges, is to be indeed a Christian. But I have been likewise through a large portion of my later life, a sufferer sorely afflicted with bodily pains, languor, and manifold infirmities; and for the last three or four years have, with few and brief intervals, been confined to a sick room, and at this moment in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without the prospect of a speedy removal. And I thus on the brink of the grave, solemnly bear witness to you that the Almighty Redeemer, most gracious in his promises to them that daily seek him, is faithful to perform what he has promised; and has reserved, under all my pains and infirmities, the inward peace that passeth all understanding with the supporting assurance of a reconciled God, who will not withdraw his Spirit from me in the conflict, in his own time will deliver me from the evil one. Eminently blessed are they who begin early to seek, fear, and love their God, trusting wholly in the righteousness and meditation of their Lord, Redeemer, Saviour, and everlasting High-Priest, Jesus Christ."

FRANCE.—After the late revolution influence the walls of Paris were pasted with bills headed "THE WISHES OF THE PEOPLE," and to the honour of the Parisians, were—*Absolute freedom of Religion—Absolute independence of Conscience—The Church to be independent of the State—Equality of Right—The Liberty of the Press and of Speech—Freedom of Election—Remuneration of Deputies—Property to be respected—Abolition of War—Peace and holy alliance among all nations.* These augur well for the future welfare of France.

IMPORTANT DECREE OF THE PROVISIONAL GOVERNMENT OF FRANCE.—The *Moniteur* of the 1st March contains, among certain decrees issued by the new Government, the following—"4th —the Provisional Government firmly resolved "to maintain the free exercise of religious worship, and wishing to associate the consecration "of religious feeling with the great act of liberty acquired, invites the ministers of all persuasions who are in the territory to call down "the Divine blessing on the work of the people, and to invoke on it the spirit of firmness "and rule which is at the basis of all permanent institutions."

MONS. CREMIEUX—the Minister of Justice, is by birth a Jew, by profession a Lawyer—one of the most celebrated Advocates in Paris—and is a man of great wealth and substance. He has through life been a distinguished philanthropist. From 1816 to 1825 he nobly defended the Protestants of the Guard from the persecutions of the fanatical Catholics. In 1840 he was one of two Delegates from France to the Anti-slavery Convention in London; and subsequently was appointed to go to Damascus in Syria to plead the cause of his oppressed brethren with the Turkish authorities. During the debate in the Chamber of Deputies about three months ago, he severely attacked the late Minister of Justice for the cruelties exercised to the Baptists of D'Aisne, when they were fined and imprisoned for meeting to engage in religious worship, and claimed for them and all his countrymen the right of worshipping God according to their religious convictions.