

former, and brings salvation to man. Think ye that attendant angels were absent from this scene? Would not the woes of their loved One draw them, and fix them in thrilling, deep and silent sympathy around that cross? Would they not wing themselves away from the most luminous worlds, and though reposing in the vales of Paradise itself, quit the bliss to be present with their Lord, when with "dyed garments he came from Bozrah, was glorious in his apparel, travelled in the greatness of his strength; and thus became mighty to save?" We cannot suppose that any of these elect angels would retire from this scene of conflict and blood, in which the whole strength of the Saviour was put in requisition, until he lifted up his dying and triumphant cry, saying, "It is finished." And after this his body, as it lay pale in death, was to them an object of interest; it was under their guardianship, their watchful care. For as soon as the appointed hour arrived that that body was to be re-animated, and was to come forth in freshness and power from the dark prison of the tomb, an angel rolled away the stone, a large fragment of rock, laid at the mouth of the sepulchre, and at the sight of him, the Roman guard trembled and became as dead men. And though unseen by mortals an innumerable company of these holy beings graced his ascension, and mingled in his triumph. For we thus read, "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them."

But we learn from the Sacred Word, that their ministrations were not confined to the Saviour. They are sent forth to minister to them who shall be heirs of salvation. By this we understand Christians—the children of God, those that he will also confirm unto the end, that they may be blameless in the day of our Lord Jesus Christ. This truth may be turned to important practical uses.

1. It may be employed for purposes of comfort and refreshment.

These exalted beings encamp round about them that fear God. They have charge over them. The weakest, the most timid believer has this privilege. They feel a special interest in all that relates to him. Hence Christ when mentioning the "Little Ones," that composed his Church, says, "In heaven their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10. The influence they exert is friendly to progress.—Are you weak? they are strong. Are you sinful? they are pure. Have you feelings of loneliness? they encamp around you though unseen. Do you fear the assaults of dark and malignant spirits? They are ever vigilant to protect and bless. How glorious is the administration of our God! These pure and benevolent spirits hover over the paths of trial and of conflict, and are both willing and able to aid, sustain and bless. This they do by communicating helpful and holy impressions; by giving strength and activity to holy principles; by co-operating with the direct influences of the Holy Spirit, for the accomplishment of those benevolent designs that involve their glory, honour, immortality and eternal life.

"See Mercy from her golden urn
Pours a rich stream to them that mourn;
Behold she binds with tender love,
The bleeding bosom of despair."

2. It may be employed to deepen our seriousness and devotion in the exercises of public worship.

Here, not only does the eye of God glance upon us, but those of unseen spirits. Here are celestial visitants. Perhaps this might be intimated by the fact, that in the ancient tabernacle a Cherubim was placed at each end of the mercy seat. And there is that remarkable passage in which Paul puts the old and new dispensations in contrast. "But ye are come unto mount Zion, and unto the city of the living God, and the heavenly Jerusalem, and to an innumerable company of angels." They are jealous for the honour of God, and he may impart to them the power to look into the mind: Let the possibility of this check the wandering desire, the vain thought, and banish from the exercise all irreverence and lightness. Let it deepen repentance, kindle devotion, strengthen holy resolution, and lift up the spirit in adoring love and calm trust to its God. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. O come let us worship and bow down; Let us kneel before the

Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

3. Also to do good to others.

These good angels, in their ministrations are conformed to Jesus, who came not to be ministered unto but to minister, and to give his life a ransom for many. The precept is, "To do good, and to communicate forget not, for with such sacrifices God is well pleased. Visit the sick; relieve the poor; instruct the ignorant; strengthen the weak; comfort those that mourn; do good unto all, but especially to the household of faith."

2. Let it act as a deterrent from sin.

Those are the elect angels; they are the friends of God, and if they can feel sorrow, they would weep to see him sinned against who has so strong a claim to be loved and obeyed. Watch against ingratitude, irreverence, selfishness. Nor let the weaker passions dare consent to sin. Angels are there. Thy word have I hid in my heart, that I might not sin against thee.

5. Let it increase our admiring love of Christ.

He is Lord of angels and of men. He has received their benevolent ministrations. For the good of his chosen he has put the invisible world under contribution. How ought we to think and speak of him, to live to his praise, and adorn in all things the doctrine of God our Saviour.

6. Let it cast a softened solemnity over the Future.

Amid such ministrations to die is gain.—Angels carried the emancipated spirit of Lazarus to Abraham's bosom. How truly may it be said, the chamber where the good man meets his fate, is privileged beyond the common walks of virtuous life, quite on the verge of Heaven. Heaven's glory is present to the sight; Heaven's harmony falls upon the ear; and Heaven's love goes forth to bid the newborn spirit welcome to the innumerable company of angels.

"Then stay thy fears: the blest above
Have hailed a spirit's heavenly birth,
Sung a new song of joy and love;
And why should anguish reign on earth?"
J. D. C.

Missionary Intelligence.

Latest Intelligence.

DEATH OF DR. JUDSON.—Just after going to press, the Cambria arrived at this port, bringing Maulmain dates to the 21st of August. By a letter from Mr. Stevens, we learn that Mr. Ranney arrived at Maulmain on the 17th of August, bringing the first intelligence of the death of Dr. Judson. Mrs. Judson feels deeply her desolate state, but exhibits a spirit of Christian resignation. She will probably take an early opportunity to return to this country. The following letter fitly expresses her sorrow and her resignation.

MAULMAIN, Aug. 21, 1850.

MY DEAR MR. PECK,—I am sure that you will acquit me of disrespectful neglect, if in the midst of sickness, and crushing sorrow, I do not write you, as I otherwise might.—"Stricken, smitten of God, and afflicted," my only refuge is the cross of Christ, and I have at present no hope, no feeling, no thought for anything else. It is right to mourn, though not to murmur, and while I say, "It is the Lord; let him do what seemeth to him good," my heart must needs be aching with its heavy anguish. And yet, my sorrow is all selfish, for I can, and do rejoice, when I think of his having won his crown at last,—entered into his rest,—a co-heir with Christ in glory, where "the Lamb that is in the midst of the throne shall feed him, and shall lead him unto living fountains of pure waters, and God shall wipe away all tears from his eyes."

I beg an interest in your prayers, that God may direct my future course, leading me through the black shadows that have settled on my pathway, in a manner that will best conduce to his own glory, and the good of those, among whom he may see fit to place me. With best wishes for your health, and prosperity, believe me, my dear Mr. Peck,

Your sincere, but sorely afflicted friend,
EMILY C. JUDSON.

CIVILIZATION IN NEW ZEALAND.—Mr. Clarke, on the conclusion of a tour through the Eastern district of New Zealand, gives a most interesting picture of the rapid progress of Christianity and civilization there during the last nine years.

It will be remembered that a little more than nine years ago the whole of this popula-

tion, consisting of not fewer than 6,000 or 7,000 Natives, were entirely heathen; and I doubt whether at that time, including Native Teachers, twenty could read and write. Now, the District is professedly Christian, as much so as our own country, and at least one-third of the whole can read and write. There are more than twenty native Churches, built by Natives, with an average attendance of 4,000, of whom 1,900 have been baptized, and 800 are Communicants.

But, leaving the subject of the many that have been turned from darkness to light, and from the power of Satan to God, I proceed to notice the temporal benefits that have grown out of the labors of the Missionaries.

Nine years ago, there was not, that I am aware of, a grain of wheat grown in this District: now, upon a moderate calculation, there cannot be less than 3,000 acres grown by natives. Nine years ago, there was not a steel mill in the whole range of my journey: now, the Natives have more than 200 mills among them. Nine years ago, there was not a ship belonging to a Native: now they have more than thirty vessels, of from ten to thirty tons burden, which they have purchased at a cost little less than £8,000. Nine years ago, they had neither a horse nor a cow amongst them: now, they have a number of both, and it must be borne in mind that this property has been procured by their own industry.

Amidst these encouraging indications of outward improvement, we trust the Gospel is going forward on its glorious mission of winning souls to Christ.—Journal of Missions.

NOBLE RESPONSE OF HAWAIIAN CHURCHES

—In the autumn of 1848, a letter was circulated in the United States, headed "Appeal of the French Protestant Foreign Missionary Society to their Brethren in America." It was addressed to the Secretaries of the American Board, and represented the French Protestant missions in South Africa as suffering for want of funds, the resources of the Society having been seriously curtailed by the revolution in France. Copies reached the Sandwich Islands, about the time the French made their ruthless assault on Honolulu. The results of this appeal have been as follows:

From the United States,	\$371 00
From Canada,	15 00
From Native Churches at the Sandwich Islands,	529 83

Total, \$915 83

Little need be said by way of comment. The figures speak for themselves. The American and the Sandwich Islands churches stand side by side. The latter, just now gathered, as it were, from among heathen idolaters, and decimated by pestilence, respond more generously to the appeal than the luxurious and wealthy Christians of the United States. How beautifully are here illustrated the words of Paul, "In a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality." And when we remember that the appeal came from France, whose ships of war were at that very time robbing them of their dearest rights, we feel that they have acted out the full spirit of the command, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head."

Be not overcome of evil, but overcome evil with good."

SICKNESS OF MISSIONARIES.

Mr. and Mrs. Knapp, were still at Maulmain. Mr. Knapp writes that his health was nearly restored, and he was able to study a considerable part of the day. Mrs. Knapp has been sick nearly two weeks, suffering the physician said, from congestion of the heart. She was then gaining as rapidly as could be expected, but was, as yet, confined to her bed. There were good grounds to hope that she would be restored to her usual health.

Rev. C. C. Moore, had been obliged to leave Akyab, on account of a severe attack of rheumatic fever. The physician decided that he had no obstacle to his recovery, but the over-taxing of his energies, and prescribed a voyage to Calcutta, from which place Mr. M. writes, Sept. 3, that he was improving, and looking to a return in another month.

CHRISTIAN WEAVERS.—The London Missionary Magazine contains an account of the conversion of one hundred and sixty heathen, of the Weaver Caste, at Neyoor. Their ancestors emigrated from Timnevelly about

five hundred years since. Rev. C. Mead, a missionary, says:—

About a year ago, some of the more intelligent persons among them began to see the folly of their idolatrous customs, and the inability of their god and goddess to do them either good or evil. They invited the missionary and native teachers to visit their village. A service was held in the verandah of the pagoda. A temporary school room was afterwards erected in the East street, and about one hundred and seventy persons now regularly attend the means of instruction. Those among them who had been accustomed to read the stories of the heathen-gods, in verse, such as the Ramayanam, &c., see their error, and are disgusted with the tales. They now take much pleasure and delight in reading and learning the Scriptures, believing they reveal a knowledge of eternal salvation. On embracing Christianity, they gave up working their looms on Sundays.

Several weavers in the West-street, seeing the renunciation of idolatry by the East-street people, and their diligence and firmness, have also forsaken the idols they have been serving. The men, women, and children commit the catechisms and Scriptural passages to memory.

The idols and temples of the former have been fully given up, but there are still five families who remain heathen in the latter; and though their temple is forsaken, and their worship has ceased, the building cannot be made over to us without the consent of the heathen proprietors. At present the school room is used as a place of worship. The East-street devil-house may be enlarged for a chapel: it stands in a good situation, at the top of the street.

This renunciation of idolatry (as is usual in Travancore) has been followed by persecution on the part of the heathen in authority; but complaints have been preferred to the Dewan, or Prime Minister of the country, who promises the people redress and protection from being seized on the Lord's day."

American Baptist Missionary Union.

OUTRAGE IN ZANTE.—It will be remembered that Zante is one of the Greek Ionian Islands, which are under the protection of the British Crown. Mr. Buel furnishes a thrilling account of a dreadful and disgraceful persecution which has lately occurred there. The victims of it are Kynegos and Pelecassi, two Greeks, whose only fault is that they reject the superstitions of their church, and look to Jesus Christ alone for salvation.

About noon, the seventeenth of July, a rabble assembled around the house of Kynegos, which increased in numbers and in violence, till they burst through the doors and windows, breaking his furniture, tearing in pieces his books and carrying off his manuscripts. The door of his bed-room, whither he had retreated, was then burst open, and Kynegos severely beaten. His mother, who was lying dangerously ill, was also much injured by the mob. For two hours the cry was, "Away with the Protestant," "Death to the Infidel dog." The director of the police having arrived, hurried away Kynegos from the place, covered with blood and pelted with eggs and other missiles. He was lodged in the common prison, in a room assigned to prisoners of the worst grade, and in the neighborhood of prisoners, whose insulting language and incessant noises gave him no rest night or day.—After eleven days' confinement he escaped from prison, and, flying for his life, found his way to Mr. Buel at Athens.

TRIALS OF PELEPASSI.—At the time Kynegos was receiving this treatment from the mob, another company sought out the house of Pelecassi. The scene can be best described in his own language:

While my house was surrounded by a sea of red caps, and the multitude with outstretched hands were calling me "down to exile," I knelt with my family in silent prayer to the Almighty, silently waiting the end. I tried to impress on my wife and children the great truth, often repeated, that we have no refuge but in God. I tried to keep every one in that position for a long time; when Mrs. P. looking out, could no longer contain herself, but burst into loud crying, and with her all the children. It was an awful scene,—neither friend, relative, nor servant was near us. Even our waterman left us. It was a long time before I could see every one composed. We passed the whole afternoon in great distress, and continual alarm; for, although the great crowd

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