

any purposes, and let those deposits be appropriations from their own peculiar treasures. Encourage them to ply their little fingers upon articles useful for the needy,—to deny themselves that which they really value, so that they may be instrumental in relieving the temporal and the spiritual destitution of others,—to have some benevolent plan on foot which shall occupy their thoughts and employ their hands. Let them feel that what they give is their own, and what they do is done voluntarily, then they will learn to love and to revere our holy religion, and soon, voluntarily and with spirit, they will seek to advance its interests.

Parents, in such approaches to your children walk in the footsteps of the uncivilized. In this respect take the heathen for your exemplar. In imagination listen to those shouts of joy and to those screams of agony; listen to the shrill voice of the aged and to the full rounded voices of the youths. What means it? Turn your eyes in the direction from which the sounds proceed. You see a huge unchapel mass. This is the ear juggernaut. This is the god of the blinded heathen. They prostrate themselves before it and permit its murderous wheels to crush the life from their bodies. This deluded people, who thus embrace death, consists not merely of the aged and infirm, of those in maturity and tender youth, but here also are infants who are taught that by their being put to death with such torture, the terrible god will be propitious. Being drawn by human hands this inanimate mass moves onward. Who draws it? The feeble old man lends a helping hand to the young man, rejoicing in the strength of maturity, for this is their religion. We see likewise the tiny hands of children seizing those ropes and doing what they can, for their parents have trained them to act thus in the service of idolatry.

Again, see that devoted, yet deluded father, carrying his votive offering to his idol god. His offering may consist of a hog or a fowl. But he is not alone. He trains his children to follow him in the paths of his honored religion, to learn betimes to appease the wrath of a capricious god.

Accompanying him is his son, it may be over whose head but a few years have passed. That son likewise brings an offering of yams or sweet potatoes. His daughter, yet in childhood, carries a cocoa nut, it may be, while the mother follows with her offering a plate of rice, leading her infant of months, who bears in its tiny hands a plantain to offer to the god of its father. In like manner let christian parents early train their children to act for Christ, to early understand "ye are not your own." Then like the Saviour they will esteem it their meat and their drink to do the will of God.

Then there will be hopes that when the temptations of time assail them they may come off victorious, their Christ assisting them. That when the powers contrary to the spirit strive for the mastery over them, those powers upon every occasion, will be rebuffed by the question, "Wist ye not that I must be about my Father's business?"

D. W. C.

Home Mission Work.

REPORT OF HOME MISSION BOARD, 1865.

The number of probationers at the disposal of the Board has varied, as usual, from time to time, throughout the year. There were twelve at the date of last report. Six of these have been settled in charges, as well as another who was not added to our roll till some time after the synod rose. There are now seven in regular employment, viz., Wm. Sinclair, Wm. Campbell, E. McNab, Rev. D. Sutherland, Ed. McCurdy, Sam. Bernard, and D. W. Cameron. To these may be added A. McBean, who receives occasional employment, but is not always available.

The fields in which they are employed are widely scattered, in some instances extending to such a distance that a preacher designated to them must feel that he is going abroad, rather than labouring at home. One of these fields is in Bermuda—a mission possessing, among other points of interest, this special feature to commend it, that it is no charge upon our funds—the