

Missionary Intelligence.

THE CHURCH AT HAYTI.

ON Monday evening a lecture on the "Religious Wants of Hayti" was delivered at the chapel of St. John's Church, Brooklyn, by the Rev. Jas. Theodore Holly, a coloured clergyman of the Church. Mr. Holly intends delivering a series of lectures on this subject, with a view to preparing the way for a missionary enterprise among the Haytians. His object is in every way deserving of encouragement, though we were sorry to find the attendance very small on the occasion of his opening lecture.

The reverend gentleman took for his text the following words of Holy Scripture: "Surely the isles shall wait for me."—Isaiah lx. 9. In order to understand the religious wants of a people, he began, it is first necessary to know their religious condition. He would therefore take a cursory glance at the state of religion in Hayti, as a preliminary to his subject. Though the Haytian people are not by any means to be entirely classed among heathen idolaters, yet they possess but the dim light of Christian evangelization, received through the polluted stream of Romanism. And even the empire of religious supremacy among them is divided with this doubtful form of Christianity by educated scepticism on the one hand, and ignorant fetishism on the other. The fact is, that the Haytian people were once a vast community of slaves, torn from the bosom of Africa, their fatherland. Of course when they were brought to the island of Hispaniola they were at the very bottom of the scale of social, intellectual, and religious advancement. They brought with them the religious superstitions and practices of that ancient land of darkness. And as the religious prejudices of a people, no matter how abominable and absurd, are the very last inheritance that they surrender—holding them even above life, it is not surprising that they perpetuated them with an unyielding pertinacity, from generation to generation, until a remnant of the same is still found among their descendants, after a lapse of three hundred years from the time that they were first brought from the benighted shores of Africa. The religious practices of the masses of Hayti have become a compound of heathenism and corrupted Christianity. Hence, on the Sabbath, after participating in the ceremonial observances at Roman Catholic temples, in the forepart of that holy day, they assemble together in the afternoon and evening of the same day, in portable tents, and celebrate by dancing and singing the heathen mysteries of Africa. Such, he added, is a picture of the religious and moral culture that the Haytian people have derived from their contact with their French and Spanish masters. But the religious perversion of the Haytians does not stop here, he continued. About the time when the dreadful revolution of Hayti took place, which resulted in the annihilation of French sovereignty in the island, France was infidel—scorning and atheistical philosophers occupied her seats of learning and directed her public press. Under this baneful and pernicious influence, many of the men of colour of that colony were educated, and formed the leading and influential class of Hayti after her independence. And the venom they had imbibed had been perpetuated to the present day in Hayti. Thus, when Hayti had thrown off the oppressive political yoke of France, her people were still in thrall by the triple chain of Romanism and scepticism, mingled with fetishism. But of these three elements the tendency towards Christianity had been the greatest. The African character is decidedly religious; it is therefore impossible to make him an out and out atheist. The Roman priesthood had no influence whatever over the intelligent portion of the people, who entirely deserted the temples of religion—except on occasions of state, when the official dignitaries and influential portion of the populace go as a matter of form. On other occasions, none but simple-minded females and a few ignorant but well-meaning men frequent Mass, or cherish much reverence for the ministrations of the Church, even on the Sabbath, whilst the more intelligent amuse themselves at social parties, or, in true Voltairian style, they frequent and spend their time at their clubs and lodges on Sunday, in the excesses of mirthful conviviality. Truly might he exclaim, in similar language to the Scripture chosen for his text, Truly, O Lord, this isle waits for Thee! This isle has long awaited the advent of zealous and Apostolic missionaries from a Church fully awakened to the responsibilities of her Gospel commission; but they have awaited so long in vain. Amid the gloom of such a state there were yet gleams of hope. First, should be noticed the standing provision in the Constitution of Hayti, which accords free toleration of the

exercise of all religious worship within her territories, notwithstanding that Roman Catholicism is made the religion of the State. But it was not alone by passive provisions written on parchment, that these people had opened their doors for the heralds of a reformed faith. They manifested an active desire for a better state of things by the employment of Protestant teachers in their government schools. Added to these, was the already extensive circulation of the Holy Scriptures among the inhabitants. "Oh Christian," he urged, "shall these merciful provisions be longer neglected and contemned? I hope not; and, in the ardour of my hope, I trust that the day has at last dawned for the work of evangelization to be commenced in Hayti, with earnest and vigorous effort." The rev. gentleman adverted to another circumstance, which he considered as offering peculiar encouragement, viz., that the present Emperor was a very liberal man towards Protestants, and was even supposed to be secretly in favour of the success of Protestant missionary efforts in his dominions. The Protestant missionaries in Hayti enjoyed his special favour and protection, and were permitted to travel at will throughout the island; whilst, on the other hand, the ministers of the established religion were not permitted to leave their respective parishes without first obtaining a special permit from the proper government officials. Thus, that government which was essentially Roman Catholic, manifested more confidence in the integrity of Protestant ministers than in its own clergy. The missionary efforts of the sects had been active. There were no less than three distinct centres of Protestantism in the city of Port au Prince alone, viz., British Wesleyans, American Methodists, and American Baptists. Schools were connected with the British Wesleyan and the American Baptist Missions. In addition to the missionary establishments in Port au Prince, there were two or three country out-stations; there was also an independent missionary station in the small town of St. Marc's. But such efforts as these were totally inadequate to the evangelization of Hayti. "Oh say my Christian friends," he exclaimed, "do not the people who have emerged, by their own unaided efforts, from the lowest scale of social being into an independent people—do not they deserve a better fate than to be given over to a degraded superstition, or a still worse scepticism! Oh! American Christians—ye who will compass sea and land to go elsewhere and make one proselyte, stop and reflect if you are not neglecting an imperative duty to your black brethren and revolutionary co-peers who lay at your door? Has not Providence signaled to you, in an unmistakable manner, by placing yourselves (who are at the very top of the social scale) in contact with those descendants of Africa (who are at the bottom of the same scale), that he has imposed upon you the duty of civilizing and Christianizing your less fortunate brethren? God has admirably arranged," he continued, "that by the forcing of the black blood from the extremities of Africa into the expansive heart and lungs of America, it might thus be revived into Christian and civilized life." Contiguity of position, similarity of destiny, and historical coincidences, he went on to say, gave the Haytians a strong claim on American sympathy. Men of colour had not been backward in lending their aid to America during her own revolution. A legion from St. Domingo, under Count D'Estaing, had fought side by side with American revolutionary heroes at the battle of Savannah. The most effectual means for the furtherance of the holy cause he came to advocate would be, the making use of the coloured people of the United States as instruments in the work. In this way, a class of men would be prepared whose glory it would be to go and identify themselves with the destinies of their heroic brethren of that insular nation of the Carribean Sea. "And when," he concluded, "by these means, Hayti shall have risen to a high and lofty position among the civilized and Christian nations of the earth, posterity may witness, at some future and not far distant day, national emissaries issuing from that people—descendants of Africa—bearing in their hands the triple and thrice brilliant flambeaux of Religion, Education, and Industry, who will cross the trackless deep to their ancient fatherland and rekindle the beams of her ancient civilization and Christianity, and thus cause Africa again to rejoice in her hundred-gated cities and her six hundred Christian bishops."—*New York Churchman.*

A new planet was recently discovered by M. Goldsmidt, at Paris. On the same day M. Luther discovered another at Bilk, belonging to the same group, which now numbers thirty-seven. The former has received the name of Atalaptic, the latter of Fides.

Youth's Department.

A DAUGHTER OF ABRAHAM.

Leila Ada T— was a young English Jewess who died a few years ago, at the age of twenty, in the triumph of Christian faith. She was highly accomplished, having received such an education as a wealthy and doting father, would wish to give to a lovely and talented daughter. Called by divine grace to the knowledge of salvation by Jesus Christ, whose day her father Abraham rejoiced to see, she suffered shame and spitting (literally) for his name's sake. The following account of her last moments, extracted from her Memoir, published by the Board of Publication, cannot fail to be interesting to the readers of the Record. It was written by a Christian female friend.

The closing scene drew on apace; for it was evident to all that she must soon die; indeed she knew it herself; and, therefore, she began to give final directions respecting the disposal of certain matters. This was three days before her death. After sending some substantial mementoes of her love and regard to those families on her visiting list, she turned her attention to her family and personal friends. Having expressed most of her desires concerning these, she requested that her writing-desk might be placed near her. It was done. Unlocking it she took out a number of elegant Bibles. "Precious books!" she exclaimed, as she clasped them to her throbbing bosom. "O, precious books! would I had read you more! Presenting one to her maternal aunt, who was present, she said, 'Do accept this token of my love for you, and this letter, which some time ago I wrote for you; and, as you read it, may the Spirit of God lead your heart to those blissful fountains of repose which have made me so happy! You believe, my dear aunt, that I am quite happy—that I have no fear of death—that I am going to heaven?' 'I cannot doubt it.'

'Well, then, it is all through the merits of my Lord Jesus Christ. His death atoned for my sins. I shall soon be with him for ever. Then, my dear aunt, will you promise me that my dying request, that you will read these Scriptures of the Old and New Testament, shall be granted? Her aunt assented. 'Thank you, you make me very happy; and I pray that God whom I serve, will, of his mercy, enlighten your understanding, so that you may perceive the truth. I am tired now; I must rest a little.'

Reviving, she said, 'I can say but little more. Then putting aside several bibles for as many of her relatives, and a letter with each; 'Let these be given with my dying love, to those to whom they are directed. Say, too, I most earnestly beg of each to read them, and pray over them, and to obtain all possible help to a knowledge of the Christian religion. And tell them, that with my latest breath, I testified, Christ is precious; that he was with me, pre-eminently with me—while passing through the valley of the shadow of death, and that through faith in Christ, I was victorious over death and the grave, and died in full, perfect assurance of eternal bliss. But be sure of this, tell them plainly, that it was all through the death of my Lord and Saviour Jesus Christ! Now I must repose.' 'Tis almost finished! Her articulation of these precious sentences was painfully interrupted, so that to say them all, occupied her some minutes.

The following day she requested that pen and ink might be brought to her. Affectionately clasping her Bible, she looked once more upon those parts which she had marked as having given her special encouragement and enjoyment; then being supported, she took the pen in her lying hand, and tremulously and disjointedly traced upon the fly-leaf the last words she ever wrote—'Christ is heaven!'

On the morning of the day on which Leila died, she said, 'It will soon be finished. Tell my dear father to come here.' What a scene! Friends weeping—the youthful Christian, in heavenly composure, awaiting the solemn moment of a separation from the body. Surely it was the spontaneous outburst of every heart. 'Is this death? Can all this holy joy and peace be death? Oh! then, let me die the death of the righteous, and let my last end be like hers!' As I looked upon her placid countenance, I exclaimed exultingly, 'O death! where is thy sting? O grave? where is thy victory?' Gushing sobs broke upon the awful stillness.

Her father was weeping. 'Do not grieve for me, my dear papa,' she said, soothingly. 'If you are faithful to God you will soon be happy with me again in heaven.'

'Then, my precious treasure, you are not deceived! You feel that your religion fully supports you in death?'