

FAITHFUL WITNESSES IN AFRICA.

WE are told in the "Life of Robert Moffat" of two native Africans named Isaiah Bara and Jonathan Apiase, who were important persons in their country before they embraced Christianity. From that moment, however, they were bitterly persecuted, and finally, for the crime of carrying the body of a poor Christian slave to burial, they were publicly impeached by the Juju priests. Offered meat sacrificed to idols, they preferred death to such dishonor to their Lord. Then they were bound with chains, and put in a shed in the bush to die of starvation. But in secret some of their brethren conveyed to them a little food at the risk of their own lives. When tempted first by offers of honorable and influential positions among the chiefs, and then by threats of horrible punishment, their replies are among the brave words of Christ's witnesses well worth recording: "I have made up my mind," said one of them, "God helping me, to be in chains, if it so please the Lord, till the coming of the judgment day," and said the other, fired with a like heroism, "You know I never refused to perform my duty; but as for turning back to heathen worship, that is out of my power, for Jesus has taken charge of my heart and padlocked it, and the key is with him." For twelve months these faithful ones endured this painful bondage, and were released at last by the urgent appeal of some English traders; and they looked, on emerging out of their captivity, more like wasted skeletons than men.

BABYLON was five times as large as the London of to-day. Its walls were as high as lofty church steeples—three hundred and forty feet from the ground. The palace of Nebuchadnezzar, the destroyer of Jerusalem, was seven miles in circumference. The bed of the Euphrates was paved with bricks. The palaces and temples were full of wonderful triumphs of painter and sculptor, and of libraries of history, science and letters. The Babylonians were astronomers of great proficiency, considering the age in which they lived, and they watched the movements of the heavenly bodies with intense interest, and recorded them with accuracy. The moon was the object of their especial regard, and all her changes were noted down in calendars. They called her the father of the sun.

SIR CHARLES BERNARD, the British ruler of Burmah, recently stated that the Christian Karens number 200,000, or fully one-third of the Karen people. About 500 congregations are practically self-supporting. They tithe the produce of their land for the support of their pastors. They also send missionaries to Siam, and support them. The seventh of our time and the tenth of our income belong to God.

OTTAWA AND ITS CHURCHES.

BY REV. RURAL DEAN POLLARD.

BEFORE 1826 the present capital of the Dominion of Canada was a wilderness. At that time Lord Dalhousie, Col. By and others, commissioned by the British Government, arrived at Hull on the north side of the river, for the purpose of constructing a canal from Kingston to the Ottawa River, and thus give a waterway from Lake Ontario to Montreal, for the conveyance of troops, etc., when necessary. Standing on a rock overlooking the Chaudiere Falls, the engineers decided first to bridge the river, as the easiest mode of reaching the proposed mouth of the canal. Hull was comparatively within civilization, and had fairly good roads: on the other side there were none, scarcely a bridle path. The whole property on which the most of Ottawa now stands is said to have been offered to a farm servant in payment of wages due, and he hesitated to take it, so little was its value then. Great difficulty was found in building the bridge, because neither engineering skill nor appliances were so available in those days. It is said one arch gave way as soon as the scaffolding was removed. The chains which held the temporary foot passage over the channel suddenly broke, and precipitated the workmen and tools into the raging river. When nearly completed the whole structure was turned over by a gale and moved "majestically down the stream." The next bridge held on for a few years and then followed its predecessor. Success at last crowned their efforts, and the canal was fairly commenced. This gave the first impetus to the settlement of Bytown, as it was called after the chief constructor of the canal, Col. By. The first Church services were held in 1828 by the Rev. Mr. Annesley, who had charge of the Mission of Hull. He came across every Sunday and used a wooden chapel in common with nearly all the Protestant denominations, on Sandy Hill, on the north side of Rideau street, which gave the name of Chapel to the street on which it stood.

On the resignation of Mr. Annesley in 1831, Bytown was raised to the dignity of a separate mission under the charge of the Rev. Adam Hood Burwell. Through his exertions the first church was built in 1832 and consecrated the following year by Bishop Stewart, of Quebec. Mr. Burwell was succeeded in 1837 by the Rev. S. S. Strong, D.D., father of the present Judge Strong, of the Supreme Court. Soon after his appointment the church was found too small for the growing population, and in 1841 was enlarged by the addition of north and south transepts and chancel, and consecrated by Dr. Strachan, Bishop of Toronto, on Sunday, Oct. 8th, 1843. For twenty years Dr. Strong remained Rector of Christ Church, Bytown, attending to the wants of the Church people in the neighborhood for many miles around, and laying the foundation of the Church in all the