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# THE GOSPEL TRIBUNE, -AND CHRISTIAN COMMUNIONIST

A  
Monthly Interdenominational Journal.

VOLUME III.]

JANUARY, 1857.

[NUMBER 9.

"ONE IS YOUR MASTER, even CHRIST: AND ALL YE ARE BRETHREN."

## Moral and Religious Miscellany.

### THE JUBILEE SERVICES OF THE REV. JOHN BROWN, D. D.

*Held in Edinburgh on Tuesday, April 8, 1856.*

Having perused with great pleasure a small volume received from the Rev. Dr. Taylor, of this City, containing all the addresses presented to the venerable Dr. Brown during these services, and his replies to them; together with the Jubilee Sermon as preached by the Rev. John Cairns, of Berwick, and the various speeches delivered by the eminent men who vied with each other, though of different denominations, in speaking honorable things of the devoted servant of God, in view of whose exalted attainments and highly useful ministry they had met together, at the close of its fiftieth year, in all the "gladness of Jubilee."

As specimens of the many good things enjoyed in these interesting services, two extracts follow:—

*In his Jubilee sermon Mr. Cairn says:*

"Meanwhile the charity of the gospel, all along actively engaged with faith and hope in the works of reformation and Christian enterprise, has, in her own more special department, fostered during the last half-century an unwonted growth of evangelic liberality and Christian union. Controversies, keen and sharp, have not been wanting, as it was impossible, with so many unsolved questions, and complicated ecclesiastical relations, that they could be avoided. But the growing faith and activity of the church have purified her blood, and made the wounds heal with comparative celerity. The contact of religious enterprise has long broken down the isolation and jealousy of Christian bodies in which this century began. There has been a gradual approximation of all parties to a common centre. Relations of amicable intercourse have once and again been followed by incorporation, and so thoroughly is the tone of ancient and eternal separation changed that the division and disruption of to-day only give rise to speculations on the unions of to-morrow. The floating elements of unity, unprepared to condense and crystallize in more definite shapes, seek temporary coalescence in Evangelical alliances and other centres of attraction; and everywhere living Christianity seems tending and struggling towards some larger basis and more permanent equilibrium than it has yet been able to find. Much of this appearance is no doubt a fashion, I had almost said, a profession; for bigotry and exclusiveness are hard of exorcism; and the one hand often grasps sectarian differences more closely under the man, while

the other is stretched forth in Christian brotherhood. Still the tendency of all earnest Christians to mutual recognition and to relations of federal, if not of incorporating, alliance, is happily undeniable; and the same great principle of universal communion, which on other fields decides the destiny of the world by its congresses and conferences, seems rapidly extending itself to the church of Christ, which, as the predestined restorer of the unity of mankind, ought to have been its true home. Many fertile questions of incorporation within more limited circles, and of world-wide confederation, are springing up, such as our fathers never dreamt of; and the task of meeting them, though novel and difficult, is inexpressibly cheering. The age demands the largest views and the most generous sympathies on the part of ecclesiastical leaders; and those who attempt to do its work—no matter with what gifts and graces—if they do not remember that the greatest of these is charity, will be left behind."

*The Rev. Alexander McEwen remarked:*

"My subject next declares the Missionary enterprise to be the means of promoting unity among Christians, and this statement seems to me equally undeniable. I do not say that, in working for Christ, differences between Christians are forgotten, for that would be saying too much. They are, however, deprived of that undue importance which they are only too apt to assume, and are also at times made to exert a salutary influence. My time does not permit me even to glance at the essential features of Christian Union. These must be taken for granted, both in their reality apart from any display of them whatsoever, and in those outward manifestations to which the very fact of this reality should lead. Now, it is plain, that the best demonstration of the oneness of all true Christians is that furnished by their zeal and assiduity in the service of the one Lord. With their eyes fixed on his triumphs, they lose sight themselves of any minor object! Labouring together in the best of bonds, they love all those who are partakers with them of the common salvation. Hence it is obvious, that the more people's hearts are in Christ's work, the more natural they feel it to be to agree with one another. The very disposition to fault-finding and mutual estrangement disappears from the breast of those who labour much in the Lord. Amidst those eventful scenes in the Crimea, I have been assured, not a few long-standing alienations between brother officers have been healed. Times of such vigilance and daring, in resisting the enemy, did not admit of lesser feuds amongst themselves. And so, in the spiritual warfare of Christ's people, the heartier it is against the common foe, the less scope is there, and the less inclination for the heart-burnings and jealousies of more easy and less trying times.

"Thus it is that we find how kindly the Missiona-

ries of different denominations feel towards one another. On the Mission field they are irresistibly nearer to each other than their friends at home are. And why? Because they are too intent on winning souls to become the victims of prejudice and party. Those always who do most for Christ have most of His love shed abroad in their hearts by the Holy Ghost given to them. And it is no wonder that it should be so. We exaggerate our differences when we brood over them. We need spiritually as well as bodily to take regular and bracing exercise, if we would have sound and vigorous health. Instead of sitting moping within our own little enclosures, carping at one another, let us walk forth into God's field, which is the world, and labouring there, we shall find ourselves united, as well as exhilarated, by our work. Hence the importance, too, of keeping up acquaintance with other Missionary labourers than our own. We learn in this way how much more the name of Christ is than that of any Christian denomination, and we see that when good men are at work in the good cause, there is a remarkable resemblance between them. Our own Missionaries in Jamaica and Calabar, the Missionaries of the Free Church at Calcutta and Constantinople, the Missionaries of the Independent churches in India and the South Seas, are not one and all of them less associated with our divisions than our unity—eloquent of the faith, and love, and hope of which they are the ambassadors, and heralds in fact of the times as not far off, when since 'there is but one Shepherd, there shall be but one sheep fold?'

"You may have noticed through your tears when standing by the bier of your departed friends, how strangely the family-features stand then out to view, so that you trace a likeness between the dead and the living which you could hardly see before. Is this not God's doing, who, before he changes the countenance of our beloved and sends them away, fixes in our memory the familiar lineaments, which we shall not behold again till they are transfigured in glory? He secures the same gracious end in the experience of His spiritual family, by letting them see one another, from time to time, under the clear and blessed light which falls on them as they are at work for their Lord. In those solemn moments, when they are labouring heart and soul in His cause, and when He, by His grace, deadens in them all which does not bear the impress of His Spirit, those outlines of character and expression fade away which perpetuate the divisions and mark off the separations between man and man, and we look only on the family features by which we know them to be the sons and daughters of the Lord God Almighty. Would that we saw one another oftener, in our seasons of devotion and at works of faith, less in our relation to the branches, and more in our common union to the Parent Vine! This wish was brought to me with peculiar power, by an incident which occurred to me last year when in Germany. I was travelling through the beautiful district of the Breisgau, on my way from Switzerland to the Rhine. Shortly after leaving Basle a couple of plain weather-beaten people entered the railway carriage. I took them at first for the better class of artisans, on a pleasure-trip. A remark I made led to a conversation, and almost the first question they put to me was, if I knew Hope Waddell. I then discovered that they were missionaries on the Gold Coast, that the husband's health had given way, and that he was trying his native air as the means of bracing him for returning to his devoted labours. They left us at Carlsruhe. Their names are unknown to me, as mine is to them, but the discovery of the common

interest we had in the Christian cause was enough,—enough to make us feel that we claimed to belong to the same family of redeemed men, and that our differences of nation and language, and upbringing, and even of opinion, were as nothing compared with the one Lord, one faith, one baptism, as to which we were agreed."

"And what is there to hinder us from holding all our fellow-labourers in the embrace of a sincere and warm affection? If we are up and doing, with the honest and devout endeavour to bring men to the Saviour, should not the love we bear to one another abound? A time of effort ought always to be a time of union. Those who have been busy in their hours of work, may well be happy in their hours of rest. And the happiness of the Christian workman is a happiness in which all may share, so that the happiness of each adds to the happiness of all. The truth is, that cordial co-operation in the cause of the Redeemer gives the strongest impulse to Christian fellowship, and the truest enjoyment when we engage in it. I remember when reading the memoirs of the late excellent Mr. Griffin of Portsea, being much impressed by a fact, strikingly confirmatory of these statements, which is recorded there. Some pious sailors, who were on board the *Victory*, Nelson's ship, just before that vessel went into the great engagement which took from our country her great naval hero, but decided her ascendancy as Mistress of the seas, found time to meet for a few moments to commend each other in prayer to the keeping of the God of battles. It so happened that they all survived that scene of blood, and when after a few weeks their ship came into Portsmouth, they all met, though of different religious persuasions, at the Lord's table in Mr. Griffin's church, to acknowledge God's goodness, and to renew their vows. How interesting a meeting must that have been! How well fitted to fan their brotherly love, as well as to attest their Christian brotherhood! Why should we not all meet at times in a similar spirit to commemorate the Divine mercies that are past, and to declare our common humble, but sure hope of a still more glorious Redemption yet to come?"

From News of the Churches.

#### THE "RIVULET" CONTROVERSY.

A series of resolutions were passed at a conference held in September, in relation to the controversy among members of the Congregational Union, at which sixty-eight gentlemen were present by invitation, has been published. The two following are the most important:—

"It was moved by Rev. J. A. James, of Birmingham; seconded by Edward Baines, Esq., of Leeds;—

"That this conference, composed of pastors and members of the Congregational churches from London and from various parts of the country, having had their attention directed to the grave and painful differences which have for some time past existed between some highly esteemed brethren connected with the Congregational Union, venture respectfully, but earnestly, to entreat that, by such mutual concession and agreement as may be necessary, this controversy may at once be brought to an end; being deeply convinced that its continuance cannot fail, in various ways, to be injurious to the cause of Christian truth and Charity, and disadvantageous to the welfare of the churches of our faith and order; and that these brethren be requested to submit the questions, if needed, in dispute, so far as they are

personal, to the arbitration of a select number of judicious friends, in whom they can exercise mutual confidence.'

"It was subsequently moved by Rev. S. M'All, of Nottingham; seconded by Rev. John Kennedy, of Stepney:—

"That various charges of unfaithfulness to the sacred principles of evangelical truth having recently been made against the body of Congregational ministers, this meeting deem it incumbent to express their deep and deliberate conviction that such imputations are unfounded and unjust; and they hereby record their assurance, that the ministers of our churches, as a body, maintain an unabated attachment to those great Christian principles on which they have been incorporated from the time of their formation; but, while the meeting would earnestly commend a faithful adherence to the essential truths of the gospel, and a prominent and unmistakable exhibition of them in the pulpit, they would earnestly desire that a charitable construction should be put upon the terms in which they are expressed, and that they should, on all occasions, be maintained and vindicated in a Christian spirit."

An address has been published by Mr. James, which he had intended to deliver at the autumnal meeting of the Congregational Union, which was to have been held at Cheltenham, entitled: "The Rivulet Controversy: A Tract for the Times; or, Speaking the Truth in Love." He attempts to reconcile the opposite parties, which he considers have allowed personal elements to enter too freely into the controversy.

The following are a few of the most important extracts from the address:—

"For years past, there has been gradually forming among reading, thoughtful, and devout men, both in the ministry and out of it, an undergrowth of conviction, impatient of, if not hostile to, many of those metaphysical forms in which the teachings of Christianity have been distorted and stereotyped by the dogmatism of theological schools.' I am afraid the meaning of this is but too obvious, and that, if followed out, it will lead to a new theology, not only in form, but in substance. I am happy, however, in the conviction, that the theological teaching of our colleges is the inculcation of a sound orthodoxy, and that, in the main, the doctrines held by our ancestors, the Puritans and the Nonconformists, are the divinity of our seats of learning. I believe the great body of our ministers still hold fast these momentous truths. But I will not conceal my apprehensions, and they are painful ones, that a few of our young ministers, in their anxiety to avoid a stereotyped phraseology, which, if the change be confined to this, would not be mischievous, are in some danger of giving up truths which were stereotyped nearly eighteen centuries ago upon the page of revelation, and were intended by the Author of inspiration to be stereotyped there for all ages and all generations. It is an age of liberalism and independent thinking, and this is finding its way into our ministry to such an extent, that, in the anxiety to get out of the old and deep ruts, some add the danger of getting off the rails. It is one melancholy symptom of the age, that orthodoxy, if by one party it has become almost a cant term, is by the other pronounced with a sneer, or

made the subject of ridicule and satire. In some cases, where a sound theology is retained, it appears to me to be held with too slight an idea of its vast importance as the means of all spiritual life. It is maintained as a creed, or a kind of religious science, which cannot be logically disproved; but it is kept sadly in the back-ground, as if we could carry on religion without it, and treated as a thing by itself, which has no vital connection with Christian experience. We hear, indeed, a great deal about 'spiritual life,' but it is a life apart from spiritual truth,—a kind of religious, poetic sentimentalism, or of merely a zealous activity,—a life and an activity that may be carried on upon almost any system of doctrine. A negative theology—I scarcely like to use a phrase so bandied about, yet it is a very oppressive one, and I can find no substitute for it,—is almost sure, if it be long maintained, to end in positive heresy. If the ground be not occupied with the plants of truth, the weeds of error will be sure to spring up. And I confess that, without being panic-stricken at all, I see many things, which way soever I look, that make me serious and sad. There is in some quarters, if not among us yet in other places, a mischievous operation going on, of chipping, and filing, and edging away Christian truths, until they square themselves to their places in modern philosophies. But all these attempts 'to render "Pauline notions" into the graceful equivalents of "modern thought," give us a philosophy which philosophers may well scoff at, and a theology which biblical theologians ought to denounce as little better than covert Atheism.' The whole evangelical church is coming into a crisis, and all the great verities of religious belief, which we thought had been settled, are going to be tried over again. May God carry us and all others safely through the crisis! I bear in recollection that our body a century and a-half ago, had one great lapse from truth. Most of the Unitarian congregations which now exist sprung out of those that were once Trinitarian. And it can neither be denied nor concealed, that some of the periodicals sustained by that body are already rejoicing in the hope of another defection. May their hopes never be realized; and, in order that they may not, may a spirit of enlightened and holy zeal for truth be poured out upon our ministers, and especially the younger portion of them; and may a spirit of earnestness and importunate supplication pervade our churches for the preservation of sound doctrine among us."

From Missionary Magazine.

## POLYNESIA.

### EXTENT OF NATIVE AGENCY.

All the missions in Polynesia have availed themselves largely of native assistance. The Episcopalians in New Zealand, the Wesleyans in Tonga, Feejee, and New Zealand, the Congregationalists in the New Hebrides, and the missionaries of the London Society, early adopted this agency. In New Zealand the Church Missionary Society employs 418 native agents; the Wesleyan Society has in its three missions just named, 75 catechists and 833 local preachers; the London Missionary Society has in Samoa alone nearly 200 natives, denominated teachers, each having the oversight of a village, conducting prayer meetings, and schools for its adults and children, and preaching two or three times a-week. The employment of natives was not altogether the result of previous design. The aid was offered. The

natives, without perhaps perceiving in the conduct of the Christians of apostolic days, who went everywhere preaching the Word, an example for their imitation, but influenced by the same principles and feelings as the early disciples, walked in their footsteps. They set themselves to work among their ignorant and perishing neighbours. The merit of the missionaries is that of having, instead of restraining or forbidding their movements, accepted, cherished, guided, and improved the offered assistance.

The nature of the employments of the teachers has varied with the views of the missionaries, the requirements of the missions, or the qualifications of the parties. Their designations have been even more varied than their offices and labours. They have been styled Sunday-school teachers, school-masters, catechists, teachers, preachers, class-leaders, deacons, and pastors. Some of them commence their public works of usefulness as teachers of classes of adults or children, others by praying at the meetings of the brethren. They then proceed to give occasional addresses at such assemblies. In a little time, if their gifts are deemed suitable, they are appointed as public preachers. As occasion requires, the more staid and discerning of the preachers are employed, each in his own village or locality, to watch over his fellow-members; to guide and instruct candidates, to bring into the fold those who still wander, and to report to the missionary on their character and conduct. It may be that heathen tribes still remain in different parts of the island or group of islands, and the best qualified of the native assistants are deputed, as home missionaries, either to travel or reside among them, as may be practicable and advantageous.

As the influence of the mission extends, persons residing in distant and very inaccessible situations become members of the church. It is difficult and undesirable for them to leave their, perhaps young, families to attend the table of the Lord. On account of the nature of the roads and the difficulty of keeping children in due order when away from home, it is equally inconvenient and improper to bring them with them. The numerous engagements of the missionary render it impossible for him to pay frequent visits to those places. In some cases, therefore, of this kind, the teacher in charge of the place has been authorised to administer the Lord's Supper to the members of the church in his neighbourhood. In connection with this privilege, it has been necessary to instruct the teachers and members to investigate any cases of doubtful conduct occurring amongst them, and to suspend from the ordinance offending parties; the final decision as to the restoration of such persons to church privileges, or their entire separation from the church, being reserved until it may be in the power of the missionary to attend the meeting of the members.

Some missionaries have intrusted their teachers in distant places to baptize, as well as dispense the ordinance of the Supper. Others, particularly those who regard adult baptism as admission to full standing in the church, considering that baptism can always be deferred to the seasons of their own visits, and, moreover, that it cannot be performed without their previous judgment of the Christian character of the candidates, have thought it unnecessary to commit the administration of that rite to teachers.

In some of the older missions of the Pacific,—that is, Tahiti and the Sandwich Islands,—natives have, within the last few years, been ordained as pastors of the churches. The right to manage their own

affairs has been fully accorded to these ministers and the churches over which they preside. This step, in completion of the spiritual edifice has, no doubt, been taken advisedly. Some individuals may be found qualified for this trust; but they are few as yet. Those who have received such appointments feel their insufficiency for the difficulties and responsibility of their position; and they and their people gladly avail themselves of the advice of any missionary who may be sufficiently near to be consulted by them, and eagerly listen to him while he further instructs them in the things of the kingdom of Heaven.

#### FOREIGN SERVICE.

There still remains to be noticed another very extensive and important department of native action and usefulness. Great numbers of the converts have become foreign missionaries to heathen islands and groups many hundreds of miles from their homes, and to people speaking dialects and languages different from their own. They have, indeed, pioneered the work of God among almost all the nations or tribes which, since the introduction of the gospel into this quarter of the world, have been turned from darkness unto light. In the prosecution of their holy enterprise they have been desolate, afflicted, and in many cases slain. In some instances, sickness, ill-treatment, discouragements, and deaths, have led to the abandonment of stations. In others, years of toil have met with little success. But the native churches have not failed to furnish men willing to re-occupy the deserted posts, and to strengthen the hands which were hanging down and the hearts which were ready to faint.

#### SUPPORT.

The practice in reference to the support of native agents has varied in different missions. Those labouring in their own countries need but little assistance from the foreign missionary societies. The people whom they serve generally aid them in getting up their houses, and make them presents of food, with which, and the produce of their own labours, their wants are well supplied. By feeding some poultry, and other contrivances, they can provide themselves with clothing. The Wesleyan and Church Societies appear to render some assistance to the native catechists. In the early years of the Samoan mission, an annual present of calico and clothing, to the value of about ten shillings, was made to each teacher, with the view of enabling him to appear in decent attire before the people. But of late years this gift has been discontinued, and the people of each village are recommended to make every year a voluntary offering to their teachers of such things as they have. This arrangement is attempted as being more just in itself than drawing on foreign funds, and as being more beneficial to the churches and the people, by initiating them in the scriptural mode of supporting education and religion among themselves. It has already been found to yield, upon the whole, a far better support to the teacher than the old plan.

#### TRAINING.

The nature of the assistance afforded in the education of native agents varies with the circumstances of the missions, and with the views of the missionaries and the means at their disposal. Efforts of individual missionaries are soon found inadequate to the growing wants of the missions. To insure, amid the increase of intelligence among the people, the respectability, acceptance, and efficiency of the teachers, an improved education must be provided

for them. Educational institutions must be organized, and persons must be selected who shall make the care of them their principal employment. Attempts to realise these objects are often met with many and great difficulties. They cannot be made too early in the history of a mission, provided they are adapted to its circumstances; and they must never be abandoned. The success of such attempts is identified with the prosperity and very life of the missions.

The principle of adapting our proceedings to the circumstances of the people applies not only to the educational departments of our seminaries for training native agents, but also to the regulations for lodging and maintaining the students. It is not right to tax the benevolence of foreign Christians in order to furnish what is quite within the means of the natives to provide. It is not only proper, but beneficial, to train the people, and particularly the teachers, to habits of self-reliance. To teach a man to improve his dwelling by the use of his own resources, will probably be a greater advantage to him, in the end, than to make him the absolute present of a much superior house. It is necessary to the health of our students that they labour with their hands a portion of their time. It is a great benefit to accustom them to combine habits of manual labour and of study. A man who, on taking a station, cannot or will not work as well as teach, may sometimes be in want of the necessities, and comforts, and conveniences of life, and will fail to secure a high place in the opinions and esteem of Polynesiens of this and probably some succeeding generations. It has been found that our students are both able and willing to provide their own dwellings and food; and, with assistance from their friends, or by a little management of their own, they can furnish themselves with almost everything that they and their families require. Tutors must be supported from abroad. To pay for their houses and class-rooms, ground for them and for the students to obtain their supplies from, and educational requisites, with, perhaps, a little aid in the way of clothing for the pupils, require foreign assistance.

It remains, in conclusion, to put the churches of Europe, America, and Australia, in mind of their responsibility, and of the nature of their duties in regard to native agents in Polynesia. In this connection we would include ourselves in the churches, as members and agents of them. The responsibility consists in the possession of a valuable talent, by the right employment of which the kingdom of God may be rapidly extended into lands still under the dominion of the devil. A large amount of native agency is already at work, a large amount is still but partially employed, and a large amount still lies wholly dormant in our mission churches. We are told that the means of the churches, both in men and money, are limited, and inadequate to meet the demands made upon them. Here are men,—and the pecuniary aid necessary to set them at work is trifling. To neglect such instruments involves injury to the men who might do much good, and to the churches to which they belong, whose spiritual life might be promoted by the healthful exercise of its members; it leaves the heathen to hopeless ruin; and it is fraught with danger to the church at large, which has been, and might continue to be, much benefited and much encouraged in its missionary labour for the salvation of the world, by reports of the Lord's doings, through feeble agents, in these islands of the sea.

From the *Times* Algerian Correspondent.

#### MAHOMETAN TRADITIONS IN ALGERIA.

The Arab is not more certain that Mahomet is the prophet of God than he is that the Moule-Saa shall come, in a moment which none can foretell, and shall change all things. Every Arab, whatever his position or his degree of intelligence, is in constant expectation of this Moule-Saa, or lord of the hour. A Christian will recognise in this tradition only one of those false suns which have in all ages dazzled the East,—vain images of those sacred prophecies which have already had sublime fulfilment; but a Mahometan believes that his Messiah will come as firmly as the Christian knows that he is come. The Moule-Saa is to have power over all things, even over the teaching of Mahomet and the words of the Koran. His coming is the theme of received prophecies which every Thaleb reads, which every Medbha recites, and which every Arab knows vaguely and believes implicitly. Some of their prophecies are very curious.

Sidi-il-Boukari is the most ancient of these prophets. He only says,—‘A man shall come after me whose name shall be like unto my name. The name of his father shall be like unto the name of my father, and the name of his mother shall be like unto the name of my mother. He shall resemble me in character, but not in person. He shall fill the earth with justice.’

This is the most convenient picture for an unknown adventurer. Of course, every candidate for the office of regenerator begins by dropping his own pedigree, and assuming the name of Mouhamed-Ben-Abd-Alla. Ben-el-Benna el Tlemcen is more explicit than his predecessor; he says:—

‘In the seventieth year of the thirteenth century a man named Mahamed-Ben-Abd-Alla shall come from the country of Sous-el-Akri. There will be with him 1600 tents. He shall enter the city of Maroc and go thence to Fez. He shall advance thence upon Tlemcen, and go thence to Oran, which he shall destroy. Thence he shall march upon Algiers. He shall encamp in the Meidja, and shall remain there four months. He shall destroy Algiers and go on to Tunis, where he shall remain for forty years, and shall then die.’

No one can sneer at this prophecy on the ground of ambiguity. El Bonna commits himself boldly to time and place, and even proceeds to describe the personal lineaments of the ‘coming man.’ Unfortunately the time is already past, for the seventieth year of the thirteenth century was 1254. But the Arabs say this is a mistake of the transcribers.

The third prophecy is that of Sidi Aissa-el-Lagrouati. It is as follows,—‘Cry aloud, O Crier! Publish to the people what I have seen, being in a vision:—

“The woe that is coming is a woe which shall surpass all former woes. Eyes have not seen what is like unto it. A man shall abandon his offspring (figuratively for, a ruler shall betray his people). A Bey shall come who shall be submissive to the Christians. His heart shall be hard. He shall rise up against my master (that is, the Moule-Saa), whose lineage is noble, whose heart is tender, who is beautiful and wise, and whose commandment is just.

“Crier, cry again; be not afraid. He who has come has dispersed the infidels. They are fled beyond the Salt Lake; they have climbed to the heights of Kahar. The Christians have abandoned Oran.

“The Sultan shall be just and equitable. He shall

govern the Arabs, and shall be the destruction of traitors. To them he shall be an exterminating sword."

The prophecies may be very like a mad rhapsody, but they have a marvellous tendency to fulfil themselves. That of Sidi Aissa was half-fulfilled by Bou Maza. Every one believes in them. Even those few Arab chiefs whose fortunes are bound up with those of the French, grow pale at the mention of the Moule-Saa. If a whisper vibrates through the tribes that a prophet has appeared, the most lax Mahometan sums up his acts of subserviency to the French as acts of treachery to his religion and his race, and he thinks with terror of 'the exterminating sword.'

"How can you who believe in the Moule-Saa, receive your power from us, and lean on us for support?" asked a French officer of a Caïd, who held his station by means of French bayonets. "Perhaps the Moule-Saa may not come in our time," was the answer. "If he should, we have confidence in your word that you will not forsake us. When you abandon the country you will take us with you. If the Moule-Saa comes we shall certainly see France."

When Bou Maza arose and proclaimed himself the Arab Messiah, Abd-el-Kadar sent secret messengers to compare the features of the pretender with the description of El Benna. If he had been satisfied of the identity, he was prepared to resign to him his command. Abd-el-Kadar believes in the Moule-Saa as implicitly as the meanest Arab. Abd-el-Kadar was the Moule-Druâ,—the representative of the principle of force. The Moule-Saa is the man of destiny, the agent of Almighty will. Every Arab goes to sleep with the conviction that he may awake to look upon the great deliverer.

From the American Spirit of Missions.

#### SUFFERINGS OF AN OREGON MISSIONARY.

PORTLAND, OREGON, June 17, 1856.

"REV. AND DEAR BROTHER,—I have the pleasure of again being able to take a pen in my hand, and write a few lines. While confined to my bed in the hospital in Panama, I dictated a short letter to be written to you, which I hope reached you.

"In the gracious providence of God, I have arrived at the place of my destination, but am not yet able to engage in the duties of my office. Considering, however, what I passed through in Panama, on the awful night of the 15th of April ult., it is wonderful that I am here in Portland, Oregon, and able, with my own hand, to write this letter to you. I arrived here on the 9th instant. My brother and his family arrived here in safety and in health some two weeks previous. We were all of us, from the oldest to the youngest, in imminent danger of our lives, but God has spared the life of every one of us; we, however, lost all our money, and various other things likewise, besides considerable missionary funds intrusted to my keeping, to pay our travelling expenses, &c., by friends of the mission in South Carolina.

"I received my wounds from the mob. I was in the railway depot when the police (it is said by order of the Governor of Panama), after firing volley after volley into it (not a shot having been fired from it, to the best of my knowledge and belief), broke into it, and commenced murdering and robbing as many of the passengers who were in it as they possibly could. In order to escape their hands, I fled from the building, when I fell into the hands of the mob, who quickly surrounded me and endeavoured to kill me. I received, in the first instance, two or three most severe blows with a weapon of wood, having

sharp edges. At the same instant a pistol was fired at me. The ball passed through my body, close to the heart. It passed so close to it, that one of my attending physicians at Panama said to me, the week I left the hospital, 'I look upon your escape as a miracle. The ball passed so near the heart, that it must have passed at the instant of its contraction; for had it passed at its expansion you must have been killed. Just the one-tenth of a second made all the difference in your case between life and death.'

"On receiving the pistol-shot, I fell to the ground as dead, when immediately those who surrounded me drew their long knives and cut up my clothing, and robbed me of all I had about my person. My right hand was likewise most severely burnt with powder, and my left grazed by a ball. The wounds I received have marked me most conspicuously for life, in my forehead, over my right eye, and the backs of both my hands. My right hand, besides the mark of the burn, shows a large quantity of powder remaining in the flesh. I cannot see as well with my left eye as I did before, and the bone of my nose, immediately between my eyes, is beaten in, which prevents me from breathing through my nostrils when I have a cold. For the first two weeks or more after the affair, I could only breath through my mouth.

"All my wounds are healed, with the exception of my pistol-shot one; and that will not be healed for some time. Although my forehead is healed externally, yet, internally, every thing is not in the state it was before I received the blows. In consequence of the feeble state of my body, and the injuries received in my head, I cannot yet engage in the active duties of the ministry. I require, for a season, rest instead of labour. Previous to leaving Panama, my attending physicians gave me the strictest injunctions to make no mental or bodily exertions for a season, after my arrival in Oregon, accompanied with the assurance, if I would do so I should afterwards be able to attend to the duties of my profession.

"The mental effort required to write only the above lines has been almost too much for me,—it has cost me very many hours of preparation, and has made me feel quite unwell in my head. I was compelled to stop in the midst of writing, and rest on my bed for a long season. My fingers are stiff for holding a pen; but I have not lost a finger on either hand,—they are only stiff.

"After I was robbed of all I had about me, I was left for dead on the ground. Here I lay for several hours; at length, with other wounded prisoners, I was carried to a place where my wounds were dressed. The doctor of the steam-ship—the *Illinois*—that I came over in from New York to Aspinwall was at Panama, and dressed my wounds. At first he had not the remotest expectation that I could recover, and he said to me,—'You are a dead man.' I liked his candour, and felt grateful to him for it. After he had dressed my wounds, however, he changed his mind, and considered that there was some prospect of my recovery, with care;—that care I had extended towards me; and, in the all-wise and gracious dispensation of Providence, I have already recovered in a wonderful degree, with the prospect, after an interval of rest, of being able again to engage in the delightful work of preaching the gospel of Christ.

"In reflecting on what happened to me at Panama, I have sometimes feared least the cause of missions in Oregon should be retarded by it. Such, however, ought not to be the case. Let no one who feels it his duty to devote himself to the missionary work

in Oregon be deterred from coming, is the testimony which I bear.

"I would state, that after I received my wounds, as I lay on the ground, fully expecting in a short period to die, I did not regret, for one instant, my having devoted myself to the missionary work in Oregon. The Lord supported and sustained me in that trying hour—my dying hour, as I thought—and gave me sweet peace and tranquility of mind, and enabled me to pray for my murderers. Relying solely on the Saviour, I enjoyed his presence,—I enjoyed a sweet and heavenly calm within my breast, amidst the awful storm that raged around me, the horrible outcries and noise made by the murderers and robbers on that dreadful night. When my last hour actually arrives, may the king of terrors be equally as divested of his gloomy aspect, and may I be enabled as calmly and steadily to repose my soul on the blood and righteousness of the Redeemer.

"While I lay on the ground, bleeding from my wounds, and constantly growing weaker, life apparently fast ebbing from me, I looked back upon my past ministerial life, and felt thankful to God that, during the whole of it, my grand object had been to endeavour to save souls,—that my preaching, from first to last, had ever been salvation by grace through faith,—that in my pulpit addresses I had steadily endeavoured to preach right home to the hearts and consciences of my hearers, making them feel that they were personally and deeply interested in the important truths announced. I had preached the preceding Sunday on board the *Illinois*, and, calling it to remembrance, it afforded me great pleasure to reflect, that my last sermon on earth was respecting Christ Jesus the Lord, and the way of salvation through faith in Him.

"The Lord, for wise and important purposes, saw fit for me, while journeying on his errand, to be smitten down and robbed of all. Yet I can sing of mercies as well as judgment, with respect to temporal matters. My prospects at first, with respect to the things of this life, were dark; but my Master, in his own good time and way, provided all things needful for me. He furnished me, while in the hospital, with all necessary medical attendance, nursing, food, and clothing; and, before I left, put it into the heart of a resident of the place to give me a little money. On board the steam-ship which carried me from Panama to San Francisco, several of the passengers gave me each a trifle; and when I arrived at San Francisco, through the kindness of Bishop Kip and Rev. Dr. Clark, I likewise received a small sum. The agents of the Pacific Mail Steamship Company likewise gave me a free passage from thence to this place, remarking, that I was as one risen from the dead, and they could not think of charging me one cent for my passage. Thus far, therefore, the Lord has provided for me; and, having preserved my life so wonderfully, I indulge the hope that He has got work for me to do for him in Oregon.—I remain, yours respectfully,

JOHN SELLWOOD.

Rev. Dr. Van Kleeck, N. Y.

#### THE PRAYER MEETING.

We have often thought that a picture of the prayer meeting, such as it sometimes attains to be—a panoramic view—might be one of the best testimonies for it as an appointment of God and the scene of his power, which can be furnished. True, one does not often see it at its highest point of interest and efficacy. The privilege of witnessing it—of being a part of it

when at this point, even a few times in a life, is worth living that life for; and we trust this privilege will grow in frequency, in time to come, as Christians advance in this species of fidelity, and as they "see the day approaching."

The prayer-meeting, in the obvious capabilities of it, as it sometimes is, and will be yet more and more—we may have seen it; if not, we can conceive of it; but how can we speak of it? How present it in language—so various, so multiform, so hidden even in the springs of interest and power. It is a still place, because God is felt to be there; awful, sometimes, through the hushed sacredness of that presence. It is a place of deep feeling; now, feeling quietly and equably pervading the assembly; and now in a more quickened mode or moment, it is emotion, leaping, as it were, in its rills or torrents, from heart to heart. It is a place from which the world for a little season is banished; invisible but impenetrable walls keep it out. The other world with its vaster concerns, comes down and fills the room, and draws in the one heavenward direction, and to the one benignant centre, all hearts. Hence it is a place of sweet and absolute accordance, so far as Christians are concerned—all according in the one ascendent purpose and desire of their souls, and yet it is a place of great variety of character and experience. Not only is the christian there; but the thoughtful convicted soul likewise; and the thoughtless soul perhaps, is swept there in the current and wake of others; and many have reverently come that they may not only witness, but gain a portion of the good and the blessing.

It is a place where all are priests; hence the liberty of service and of utterance; and safely so because the Spirit of Christ is there. Now God speaks from His word, and all receive and eat the living aliment of gracious strength and affection. One rises and utters his thoughts of counsel, of encouragement and exhortation. Another lays open the joy and peace of his own spirit. Another speaks of his conflict and his victory. Another of his faith—his undoubted assurance in the promise—yea, the fact, that God is graciously near. Another, to tell how God has come to him, in a way beyond his faith or his hope, compelling the heart to cry out, "Who is a God like unto Thee." Here, another, who has thoughts and desires, which he feels he cannot utter in the ear of man, rises up and speaks to God, with whom the unutterable has significance and power. Still another follows to relieve his struggling spirit of the pressure of its desire for the conversion of sinners; and all hearts with sympathetic quickness, join in to help him and pray with him. Thus goes up on high the strength and volume of holy incense. Then again, all affections sweetly blend and are wafted away on the wings of sacred song. All hearts heighten and swell the kindred joy, by joining in, and ascribing praise to Him to whom all praise is due.

All this makes no confusion. It is a heaven-born harmony—all done decently and in order. God smiles on the scene. The angels are present and would be glad to be a part. The aged disciple—the Christian of a tried and veteran faith, gets a fresh and large instalment of strength, and he feels that he is brought to the very vestibule of the better place. He who came with his long borne burden, drops it perhaps, he hardly knows how; and so light and salient is his heart within him, that he can hardly refrain from leaping forth with the sudden impulse of the strange joy. Some doubting Christian goes away stronger in faith; some gloomy one brightens in hope; some lingering one quickened in

the spiritual course; some unfaithful one with the recorded vow of a new fidelity; and all with the purpose, wherever they go, to remember the vow that is upon them, and the cause and interest which is supreme, over all others, and live and do for Him who died for us; and at the appointed time, all come back again, with one accord, and with earnest hearts—glad to get back to the "Prayer Meeting."—*N. Y. Evangelist.*

#### KEEP THE SABBATH, YOUNG MAN!—AND IT WILL KEEP YOU.

1. From all dangerous errors. These abound in the world, and dressed up in every kind of fascinating garb, and meet young men everywhere. But the spiritual keeper of the Sabbath has a moral coat of mail about him. These missiles cannot penetrate it.

2. From bad trains of thought. Many give the reins to their thoughts, and suffer their imagination to drive the car where they please, if it only be the car of pleasure. But the drive is through regions of temptation, and toward the frightful precipice of ruin. But faithful Sabbath keeping furnishes better, even the best trains of thought; it creates a distaste for any other, and is therefore a most powerful safeguard from evil thoughts.

3. It will keep you from bad books. You will have an appetite that will loathe them; and a discernment that will show you that though they may have their fair colors, they have the venom too, of the serpent. We have never seen a Sabbath keeping young man fond of bad books.

4. It will, of course keep you from bad company. Your love for the Sabbath will carry you, as a matter of course, into the society of those who have respect unto all the commandments of the Lord. You will lose all sympathy with evil doers. With the Sabbath in your heart, you cannot "walk in the course of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful."

5. It will keep you from bad habits. Bad trains of thought, and bad books, and bad company, are very certain to produce bad habits. But the sanctified Sabbath, like the angel that guarded Eden, wields a flaming two-edged sword against them all. Every hallowed Sabbath will help to confirm and fix the power of all good trains of thought, all good books, and all virtuous habits.

6. It will keep you in the path that all the true and faithful servants of God have trodden, which, being the just, shineth more and more to the perfect day.

Young men, are not these six reasons, enough to bind your heart to the Sabbath. You keep, and are kept. You honour it, and it honors you.—*Evangelist.*

#### THE "TIMES" ON THE ARMENIAN MISSIONS

"The great problem with respect to Turkey seems to be, the possession of some medium of influence upon it. Diplomacy cannot of itself regenerate a country; it can only do so by some machinery which it sets to work for that purpose. The natural engine which diplomacy sets in motion for that purpose is the government of the country, and this has been the aim of Lord Stratford's diplomacy. He has been now for years engaged in instructing, indoctrinating, threatening, and bullying the Turkish government, and the long battery has at last told upon this body. It has been made to move, and various edicts have been issued. But the misfortune is, that by moving the government of Turkey

you do not move Turkey, because the government does not possess the natural and proper powers of a government over the country. Its edicts are issued and not obeyed. The imbecile and straggling network of pashalics just vibrates with the sound of a hattı-sheriff, and reposes again. The centre wants the muscle and sinew to move the extremities. The Turkish government, then, fails you as a medium of influence upon Turkey.

"What is to be done, then, in the absence of a natural medium for moving Turkey, *i. e.*, when the government is almost ineffectual for that purpose? Is there any other medium which can be used for that purpose besides the government, and is there any other influence which can be exerted when diplomacy has failed? Dr. Hamlin, in his speech a day or two ago at a meeting of the Turkish Missions Aid Society, tells us that this is not a case for diplomacy and government communication, but for popular means of influence and methods of action. The Armenian body in European Turkey numbers about 3,000,000; it is a body susceptible of European influence, and of being raised above its present confined and antiquated basis. It has a hereditary bias on the side of education,—every Armenian church having, by a law of the community, a school attached to it; and it is at this moment the chief educator in Turkey. It has a large share in the trade of the empire. It has shown good-will to the Protestant missions, and now circulates the Bible in the vulgar tongue among its members. It receives freely and liberally the literature of a Protestant press, which, by means of the improved postal arrangements in Turkey, has a large and increasing circulation.

"We have, then," says Dr. Hamlin, 'a free press, free schools, and free churches, and we have a large community able and willing to avail itself of this free machinery.' The Armenian body, then, is in the opinion of this speaker, whose long acquaintance with the country gives him a right to speak, the natural medium for moving Turkey. It is not skillful diplomacy, it is popular indoctrination that is to do the work. There is a community favourable to your cause, and large enough to be first worked by popular means, and afterwards, when it is raised itself, to act upon the population of the empire. Indoctrinate, then, we are told, the Armenian body,—Europeanise it,—impregnate it with the ideas of modern civilization,—introduce modern literature and thought into it,—and gradually it will become a powerful and effective engine for the renovation of Turkey." •

#### TOUR IN THE CANTON DISTRICT.

BY MR. VROOMAN, AMERICAN MISSIONARY.

"I have made another excursion of about three hundred miles in circuit, nearly all of which was unexplored ground. My way is to hire a boat, get my books and other things,—cook, food, &c.,—all aboard, and then invite my brethren to go with me upon short notice. Their preparation seldom lasts more than an hour, and we are off. If they have books, we take them; the more the better. Rev. C. W. Gaillard and Rev. S. F. Smith were my companions in this last excursion, which we accomplished in nine days. We distributed over ten thousand copies of Gospels, tracts, and portions of the Old Testament, besides some hundreds of the entire New Testament, of Goddard's version. We travelled first north-west, then south, then south-east, east, north, and finally north-east, which brought us back 'to the place of beginning.' Our greatest distance from Canton may not have been more than seventy or

eighty miles, in an 'air line,' but for intersections and windings of water-courses, no other country can compare with that through which we travelled.

"We visited at least sixty villages and towns, never before visited by Protestant missionaries, and passed in sight of a much larger number which could not, under the circumstances, receive our attention. We sent packages of the Gospels and tracts, however, to many places too far from the river to be visited. Sometimes a ferry, and at others a market boat, full of men, could be hailed, and made the bearer of 'good tidings' to friends and neighbours sitting in darkness. We entered two walled cities, and in one instance walked directly into the city hall, and left books for the mayor and judges, who were at the time engaged in the trial of some criminals. Our reception by the people was, almost without exception, pleasant. Occasionally an individual would look sour, but there was not a single instance of opposition during the whole excursion. Several of the places visited contained over one hundred thousand souls, and very few of them less than one thousand. In one instance, standing upon the bank of the river, I counted twenty-four villages, of which only four or five were visited by us. We could not but feel that the harvest was plentiful, and the labourers few. A thousand able men would be required to gather in the harvest of souls now on this ground, and fast falling to perdition. I begin to have a *new desire* since making these excursions,—a desire to try and persuade men to enter and labour here. My views of Canton are much modified,—not of the city only, but of the province. From what I hear of other mission fields, and from what I see here, I do not think more flattering prospects of reward for labour are anywhere presented. We saw many places which would make a lovely residence for a missionary; may the Lord send men to occupy them! I spoke, in various places, from five to fifteen minutes, and found no difficulty in being understood in the Canton dialect. But details would require a book instead of a letter."

From the Canada Conference Wesleyan Missionary Notices.

#### PAGANISM IN HUDSON'S BAY.

Whatever excellence may have been seen in other communications from Mr. Woolsey, there is an interest about the following which is important at the present time, when we are desirous that our friends should be well-acquainted with the condition of Hudson's Bay Indian tribes, and the claims of those Pagan multitudes be promptly met at the Missionary Anniversaries now being held by all the Branch Societies. We greatly rejoice that the Wesleyan Missions there are doing much good; but what are they in number among hundreds of thousands destitute of Protestant Christianity!

*Extract of a Letter from the Rev. T. Woolsey, dated Edmonton, Dec. 14, 1855.*

I have brought my correspondence to a close for the present, yet certain promptings from within impel me onward. You remarked in one of your letters to me, relative to accepting this appointment, "If you have a missionary soul, now is your time to consent;" language somewhat similar to that employed by the venerable Asbury, in writing to England to Dr. Coke, concerning going to the United States, when he said, "If you are a man of a large mind, you will give up a few islands for a vast continent."

Territorially viewed, my parish is very extensive, especially if I visit *Rocky Mountain House, Fort Assiniboine, and Lesser Slave Lake*. Post places which, I perceive, were visited by Br. Rundie. This can be effected, probably, during next year and the year following, in conjunction with Bro. Steinhaur. Numerically considered, there are multitudes who know not the things belonging to their peace, whose minds are shrouded in the darkness of heathenism or trammelled by the fetters of popery. There are, indeed, portions of this immense territory comparatively unexplored by the heralds of the cross, where thousands are found without one ray of gospel light to cheer their dying hour with a well-grounded hope of eternal life. All these things considered, "the harvest truly is great, but the labourers are few." If I could only speak to them, in their own tongue, I would willingly

"Spend and be spent for those  
Who have not yet my Saviour known."

It was said in 1813, that "The Romish priests appear to have just risen from the dead in the land, and are making the most strenuous efforts to get before us in every quarter." Well, this appears to have been the case just now, there being one here, another at *St. Ann's Lake*, and a third at *Lac la Biche*. Converts are easily made, I admit, so long as beads and crosses can be had, as the Indians are very partial to trinkets &c. An Indian, from Fort Pitt, arrived here a short time ago, with a coloured visage, &c., certain indications of Paganism, but he, forsooth, applied to me for a cross, &c. Had I been a priest, I could easily have added to the ranks of papacy. If the contents of P. J. De Smet's book are to be belived, one would infer that all the Indians in the north-west had come under the power of the Romanists. In one place he observes that "All the Flat Heads, with very few exceptions, had, in the space of three months, complied with *everything* necessary to merit the glorious title of the true children of God." And, as a proof I suppose, of the effect produced, he says, "Just at this time, on Christmas eve, the blessed Virgin appeared to a little boy, in the hut of an aged and truly pious woman, which was deemed a special mark of heaven's favour." If conforming to the externalisms of the Romish church make persons "true children of God" no wonder that the Virgin Mary appeared. It was enough to move heaven and earth! But, as a certain writer says,

"There are more things in heaven and earth  
Than are dreamt of in our philosophy."

Conversions such as these are very properly commented on by Sir George Simpson, in his printed Journal of an overland route from Edmonton House to Fort Vancouver, where he observes—"Near my encampment there was a native cemetery, the neat little tombs being surrounded by pickets. We were surprised, however, to see a wooden cross placed at the head of each grave, the result of a recent visit of some Catholic priests; but, as a practical illustration of the value of such conversions, we found on a neighbouring tree a number of offerings to one of the departed spirits, and a basket of provisions for its voyage to the next world. If the Indians had any definite idea at all of the cross, they put it merely on the same footing as their other medicine charms." The above will, I think, tell more than aught I have written. These persons must have been Romanists in life; or if not, in being made such after death, the absurdity becomes the more palpable. What will half-hearted Protestants say to this?

The Crees, Blackfeet, and Stone Indians are those that frequent this static. With the two former I have as yet only had to do. The language of the

Blackfeet is different to the Cree. P. J. De Smet says, "The Blackfeet are the only Indians of whose salvation we would have reason to despair, if the ways of God were the same as those of man, for they are murderers, thieves, traitors, and all that is wicked." If they are as bad as those described in the 1st chapter of the Epistle to the Romans, we will, in the name of our God, set up our banners, and through our Joshua we will do valiantly, for,—

"The things impossible to men  
Are possible with God."

A company of Pagans (of the Black-foot tribe, although bearing another name) arrived at the Fort a short time ago. Two of their chiefs (one being a war chief) arrived first, to intimate their approach, as the Crees, with whom they are at war, were encamped near us. Due preparations were made for their arrival by the gentleman in charge, who expostulated with the Crees, &c. My feelings were of a mingled character as I saw them the next day wending their course through a defile of small poplars, now seen, now hidden from view for a moment, and then re-appearing as though rising from some deep cavern or subterraneous abode. They at length reached the river's edge, unburdened their horses, and prepared to come over, firing off their guns as a signal. The large boat then crossed for their men, women, children, and luggage, &c., the horses and dogs swimming over. Before all this could be effected, some time necessarily elapsed. Then commenced a regular march towards the Fort, the chief men occupying the fore rank. These were singularly attired, their faces and hands variously coloured; and, as they proceeded, the jingling of bells, and the singing of songs, produced a strange impression upon my mind. The moment they reached the Fort, two salutes were fired by a large piece of ordnance, when a discharge of musketry, on their part, took place; after which, they shook hands with the gentleman in charge, &c., and kissed all who would allow them. This latter act is said to be quite common with this tribe.

They then entered the Fort, leaving their wives to remove the robes, &c., from off the horses. The men were, in most cases, exceedingly muscular and well proportioned, and the women, as a general thing, somewhat prepossessing in their appearance.

During the day I was rather startled by seeing one of the men enter my apartment with a drawn sword in his hand. One of the officials accompanying him, somewhat calmed my perturbed spirit. Although I had escaped their carasses in the morning, I was now victimized, for the said Indian approached me at once, and, before I was aware of it, flung his arms around my neck and embraced me, asking for rum. I told him that I did not drink it, or keep it for others. He sat for some moments gazing at me most intensely, and upon being informed as to who I was, he said, "Give me medicine to make me wise!" Poor fellow! I was disposed to offer the Balm of Gilead; but, before I could speak to him, he arose, gave a second embrace, and departed. "O that they were wise!"

Before they left the Fort, they formed a treaty of peace with the Crees. For this purpose the different tribes assembled in the hall, when energetic addresses were delivered by the Blackfeet, which were made known to the Crees, through an interpreter, who made a suitable reply. Each tribe then placed the calumet (or sacred pipe) upon the table, forming an angle, after which the pipes were lighted and handed round by one of the Blackfeet to each of the Crees. Then followed another, giving to each Cree a piece of lump sugar, first touching his own lips with it,

and then applying it to the lips of the other. Then followed a third, who kissed each Cree; and then a fourth, who shook hands with them. This was followed by a recognition on the part of the Crees, three or four of whom presented several small parcels of tobacco to the Blackfeet chiefs, as presents for other chiefs of their tribe, with whom they expected to meet shortly. All these acts were preceded by a very expressive oration. The Blackfeet expressed themselves most enthusiastically and eloquently. Many of their tribes are said to possess acute and comprehensive minds. What a glorious work might be effected if some of their number were converted and sent among their countrymen, to proclaim the saving power of diving grace! With what brilliancy and pathos would they unfold the amazing scheme of Redeeming mercy; and, thus, under the Divine blessing, the fortitude and perseverance which they now display in warring upon each other, would then become subservient to the interests of the Redeemer's kingdom upon earth.

Whilst contemplating the character of these red men of the forest, my mind reverts to the period when my own country was sunk in the grossest superstition and ignorance; when the ancient Briton could boast no higher place in the scale of civilization than these; and when he hoped to propitiate by shedding the blood of human victims. Who, for centuries after, could have believed that a time would arrive when the descendants of the despised barbarians would become a great and powerful nation?—that their fleets would cover the seas, their enterprising industry leave no corner of the globe unexplored, and be made the honored instrument of improving the moral and spiritual condition of our fellow-men, and of diffusing the light of revelation throughout the world.

"Christians! behold the outcasts of your race;  
Behold their gods, and o'er the millions weep,  
Who, sunk in misery and in darkness, weep;  
Think of the Saviour's love that found out you;  
And if you love Him, give the bread of life  
To them, and bid them live."

## GENERAL PROSPERITY OF THE NESTORIAN MISSION.

FROM MR. PERKINS.

There is nothing of very striking interest in our work just now, though I think we have never had more interesting indications that the truth is rapidly progressing here than at this time. As a body, the pious Nestorians have never appeared to manifest a better state of religious feeling than during the past few months. There is still an unusually interesting state of things in Geog Tapa; and the labours of our helpers have, in several villages, been attended with more encouraging success the present year than any previous one. It is exceedingly hopeful, to be permitted to see precious revivals commence and progress, under the blessing of God on the labours of Nestorian preachers, without the direct agency of the missionary. There have been a number of such instances here during the past winter and spring; and we cannot doubt that souls have been born into the fold of Christ as the fruits of those glorious visitations.

For myself I never saw more to encourage us in our work than at this time; and I should do violence to my soberest convictions, as well as my most grateful hopes, were I to be greatly troubled by the opposition of our enemies, whether Mahometan rulers or evil-minded Nestorians, or allow them to excite in me serious concern or discouragement. I do not believe we have serious cause for fear on this sub-

ject; and must be permitted to reiterate my regret at the apprehensions that have spread among the churches on our account. Irregularities in the transmission of our letters, during the war, have also been much greater in apprehension and report than in fact.

SANDWICH ISLANDS.

FROM THE ANNUAL REPORT OF AMERICAN MISSIONARIES. SCHOOLS AND SEMINARIES.

The common schools in the Hawaiian tongue have been supported by the government for several years. We, as a body, have no official connection with them. Though not doing all that is desired, and though in some places they may be less efficient than they were in some former times, they are, nevertheless, doing a work of great value. In them, nearly all the youth of the land learn to read and write, and acquire some knowledge of the first rules of arithmetic; and may acquire, in some of the better class of them, what may be regarded as a respectable primary school education.

These schools furnish the only means of general education accessible to the masses throughout the kingdom. They exert an influence which could not be safely dispensed with; and the government wisely bestows upon them, what, considering the smallness of their revenues, should be considered as a liberal patronage.

STATE OF RELIGION.

In society, religion here appears much as it does in other lands. While it is to be regretted that it has not exhibited all that stability, and that progress in intelligence, energy, and benevolence that might entitle it to more respect, yet it need not fear inspection. In some localities it may seem to have retrograded, but it is only in appearance, occasioned by circumstances. It is to be attributed to poverty, reverses, want of light, or of proper stimulants to action, and proper agencies for drawing out action, all well understood by us, but not by strangers.

From News of the Churches.

PROPOSED CHRISTIAN UNION OF OFFICE-BEARERS AND MEMBERS IN THE ESTABLISHED CHURCH OF SCOTLAND.

The *Edinburgh Christian Magazine* devotes several articles to the desirableness of forming brotherly unions among office-bearers and members of the Church, or the purpose of considering in a friendly way many operations which cannot be discussed in the church courts. "The friends of the church," it says, "including her office-bearers and members, must have opportunities afforded them such as do not at present exist within our church,—although common in other churches, both in this country and on the continent,—of meeting together in private, in order to hold frank, free, earnest, yet methodical discussion upon every question which is connected with the well-being and practical usefulness of the church." The cause of Missions, both Home and Foreign, and many other matters which affect the welfare of the church, would be consulted about at such meetings, whilst the unions for prayer to which they would give rise would, it is considered, also excite to greater action. The suggestions made by the writer of the articles have been warmly received by a number of the ministers of the church.

BAPTIST COLLEGES IN ENGLAND.

PLACES.	Date of Formation	*No. of Students.	Income.	Exp'ture
Bradford . . . . .	1804	25	£ 1,110	£ 1,141
Bristol . . . . .	1770	18	1,817	1,262
Haverford West. . . . .	1841	17	427	426
Leicester (General Bap'ts)	1798	10	574	561
Pontypool . . . . .	1807	16	751	779
Stepney . . . . .	1810	27	1,539	1,922
6		113	£6,218	£5,790

THE COLLEGE, REGENT'S PARK.

(Late Stepney College.)

Some of our readers may have learned from a paragraph in Tuesday's *Times* headed "New Use of Holford House," that this splendid building is now become the property of the Baptists, having been purchased by the Stepney College Committee. Eight thousand pounds are required to complete the purchase, and some noble contributions towards that sum already appear in the subscription list. Sir Morton Peto's name appears for £1,000, Mr. Kemp's (the late treasurer), for £650, Mr. Joseph Gurney's, treasurer, for £500, besides several for a hundred, fifty, or twenty pounds, making £5,000 promised already. We hope the meeting to-morrow (see advertisement) will be well attended; for the house has but to be seen to induce all persons to do their utmost to free it from debt. The situation is one of the best possible so near London, and the accommodation such as could not have been provided by a new erection at several times the cost now incurred. The internal decorations are princely; some may think too magnificent; that, however, is easily enough remedied if wished. We can but congratulate our denomination on the acquisition of such a place. Let us all pray that "the beauty of the Lord our God may rest upon it," and that His Spirit may be its Shechina., making the place of his rest glorious.—*The Freeman*.

PROTESTANTISM IN THE UNITED STATES.

According to DR. BAIRD, Congregationalists and Presbyterians being classed under the head of Presbyterians:

	Churches	Ministers.	Members.	Population.
Episcopalian . . . . .	1323	1,742	108,850	1,012,000
Presbyterian . . . . .	10,566	8,472	926,318	5,500,000
Baptist . . . . .	14,070	9,476	1,322,469	5,900,000
Methodist . . . . .	14,000	8,740	1,593,794	5,500,000
Lutheran . . . . .	1,900	1,000	225,000	750,000

UNION PRAYER MEETINGS.—Last Monday evening we had the pleasure of attending a prayer meeting in the Congregational Chapel, composed of four denominations of the place, and were much pleased with the whole of the exercises. Next Monday the meeting is to be held in the Bible Christian Chapel at half-past seven o'clock, and we hope to see the place filled, Christ prayed that his people might be one, that the world might believe. Let, then, every thing be lost sight of that would divert the attention of the earnest wish that God would pour out his Holy Spirit on this place perfectly irrespective of sect. Let not any mind be hindered by those who may hold back; let there not be any conversation about them. Let us look right on, and up to Him who will give the blessing, and the blessing will come, such as never yet came on Bowmanville.—*Statesman*.

## Deeds and Doings of Individuals.

*For the Gospel Tribune.*

### PRAY AND PERSEVERE.

BY THE FOREST BARD.

Though thy day be dark and dreary  
And thy heart be lone and chill,  
Though thy spirit groweth weary,  
From its ever-boding ill ;  
Still there are songs of gladness,  
That thy troubled soul may'st hear,  
If through all this life of sadness  
You still pray and persevere.

Though life's tempest rudely breaketh,  
With a wild and dreadful roar,  
And the boisterous billow wreatheth  
All its rage upon the shore ;  
Yet thy bark will find a haven,  
Though she tempest-toss'd appear,  
If upon her bows are graven,  
Ever pray and persevere.

What though specious vice ensues thee,  
To join her luring train,  
Or though pleasure's throng pursues thee  
With a witching wild refrain,  
Fear not the trying hour  
When temptation's voice you hear,  
God will give resisting power,  
If you pray and persevere.

"But watch you well when gladness"  
Is beaming on thy path,  
Joy oft may herald sadness,  
And may feel the tempter's wrath :  
Watch well thy joyous hour,  
Lest too late to thee appear,  
A thorn beneath the flower,  
Ever pray and persevere.

'Tis in mercy that God asks thee,  
(In his holy book divine,)  
When the world's temptations tusk thee,  
To approach the pray'ful shrine.  
He saith, "I will be near thee,"  
All thy heart's complaints to hear,  
And with heavenly comfort cheer thee,  
If you pray and persevere.

But when life's warfare's ended,  
And the toilsome strife is o'er,  
(If 'tis faithfully contended),  
Thou shalt taste of death no more :  
He that never could deceive thee  
Then will dry thine every tear,  
And a crown of glory give thee,  
If you pray and persevere.

BARRIE, Co. S., January, 1857.

*For the Gospel Tribune.*

### THE ANGEL OF MERCY.

BY D. J. WALLACE.

Is there no kind angel hovering o'er  
The path where the weary roam,  
To comfort the wanderer on the shore  
Where sorrow hath made her home ?  
Oh life is a weary path to tread,  
And some are fainting every day :  
Is there no kind angel to lift them up,  
And help them on their way ?

O yes, the angel of mercy is nigh,  
On her brow a radiant smile,  
And she stoopeth low, where the weary lie,  
And her words their pains beguile.  
She looks upon the child of care,  
With a look that stills his fears ;  
And she takes him kindly by the hand,  
And wipes away his tears.

She stands by the couch of the dying one,  
As he breathes away his life ;  
She speaks, and the music of her voice,  
Has calmed the spirit's strife.  
She presses his hot and burning brow,  
And calms his feverish brain ;  
And she tells him of a glorious home,  
Where all are free from pain.

Where Famine and Want have set their feet,  
The Angel of Mercy is seen ;  
She stops not to enter the meanest hut,  
Or bend to the saddest scene.  
The Angel of Mercy is ever nigh,  
To comfort the comfortless ;  
She wanders forth with a healing balm,  
Midst sorrow and distress.

IONA, Elgin Co., C. W.

*For the Gospel Tribune.*

### DEATH OF THE JUST.

What a glorious scene presents itself! a scene over which angels delight to hover. As the loving husband, the affectionate father, the kind brother, or the dear friend, nears the gates of death in the holy triumphs of that love which "casteth out all fear." With his latest breath he implores those who are yet of this world, to forsake their sins, setting before them on the one hand, with earnestness, the awful consequences which will result from their continuing in the course which they are pursuing; and on the other, the glory that awaits all who follow Jesus. Thus warning the careless and exhorting his fellow christians to continue steadfast unto the end, that they may receive a crown of life, the pious man ends his days, endeavouring in his last hours to promote the glory of God. He may have been subject to many temptations through life—may have passed through the fire of affliction, and endured many days of darkness and sorrow: but now angels await his departure, that with joy they may bear him to the mansions of glory prepared for him; amid the sound of music and notes of praise wherewith they honour the King of Kings. Welcomed on heaven, see him presented with a harp, upon which to praise the Lord, and with a crown to adorn his brow: see the joy that lights up his countenance at finding himself among "the blood-washed throng"; while, with manifestations of unutterable gratitude he falls down in lowly adoration before his Saviour, the Holy One of Israel, his Redeemer. O that all would not enter in at the strait gate, and continue in the narrow way, that none need pray in vain—"Let me die the death of the righteous and let my last end be like his."

RAMSAY, Dec. 1856.

C.

## THE NIAGARA CHURCH CASE.

It is well known that as far back as authentic history extends, men have always existed, so thoroughly debased in moral character, as not to shrink from "stealing the livery of heaven to serve the devil in." And when such oily serpents, adepts in dissimulation, succeed in palming themselves off as being really angels of light, why should it be thought a marvellous feat in them to maintain the deception for years; SO FAR, at least, as to prevent the POSITIVE detection of their impious fraud?—Why should any individual, community, or Church, view it as any special disgrace to be grossly imposed upon by the cunning craftiness of such artful, designing knaves? Should such an adroit impostor, while shining in all the graceful attire of an angel, actually succeed in planting himself firmly in the church, as a true minister of God, what sensible man would ever charge the sacrilegious villany to the church as a crime, or offence even? None—certainly none—provided the church flings the reprobate from its bosom, the moment his true character is discovered, and manifests true *gratitude* to all who aided in detecting the culprit. But, if instead of this, the church shows every possible lenity to the wicked impostor, and exercises its ingenuity in discovering faults in the method of his detection; and actually finds them where the common sense of mankind sees nothing amiss,—and thus finding them makes them the cause of placing the detectors of the impostor under its heavy displeasure,—to the extent of imposing upon them crushing and disgraceful disabilities, pains, and penalties; then, indeed, the church—thus proving its complicity with the most atrocious of vagabonds—is justly frowned upon and shunned by every upright, honest man. And it would tend greatly to the improvement of every such church, could it be made to feel the weight of public indignation. To this end attention is called to the treatment which the Rev., the God-fearing Mr. Reynolds has received at the hands of the Anglican Bishop of Toronto, his secretary, and the Niagara Commissioners. Most mercilessly has Mr. Reynolds been assailed,—they have imputed his motives—maligned his character—and suspended his ministry in Niagara, while measures are coolly taken to banish him from the town! But whence this severity? "Why, what evil has he done?" An outraged people, deprived of his valuable ministry, importune for an answer; and they learn that he has been found guilty—without a trial—of having committed the enormous crime of violating Episcopal etiquette! That he had not used ceremony enough, nor prudence enough, in tearing the mask of ministerial sanctity from a vile seducer! That he had somewhat rashly exposed his gross depravity! That he had rudely exhibited his revolting hypocrisy, making it manifest to all that he was not a minister of God, but a corrupt, polluted, drunken debauchee. Alas! that for doing these

things, in a style however *non-Episcopal*, the Rev. Mr. Reynolds should fall under the displeasure of the Magnates of his church! Who could have anticipated such a result? Who is so dull as not to perceive the analogy that exists between the conduct of the Rev. Mr. Reynolds in the Niagara retribution, and that of Phinehas in the matter of Baal-Peor? Making every allowance that can be demanded for altered times and circumstances, who can say that the zeal of Mr. Reynolds, in defence of moral purity, impelled him further than the son of Eleazar was carried, in arresting the adulterous Zimri in his career of pollution? If the conduct of the Rev. Mr. Reynolds, towards a brutal wolf found in the sheep-fold, was rude, rash, and unceremonious, and in violation of the nice distinctions of etiquette, what must be said of the course of Phinehas? Phinehas seems to have been profoundly ignorant that the wicked, lawless, adulterous Zimri,—Prince though he was,—had any claim on his respect, courtesy, politeness, or consideration in any form. Nor does he seem to have been aware that the Israelitish Church could be scandalized by the immediate proclamation of his gross criminality. He seems to have acted as though he had the assurance of heaven, that the vile impurity of the Prince, and not the thorough exposure of it, was culpable. In short, his conduct absolutely and most thoroughly ignores every principle on which the Rev. Mr. Reynolds is censured, condemned, silenced, and disgraced by the Lord Bishop of Toronto. How crushing is the rebuke administered to his Lordship by the single fact that Moses did not censure Phinehas for pointing out the lewdness of Zimri before he revealed the matter to him! And how overwhelming the condemnation of *Bishop, Commission, and Secretary*, embodied in the following proclamation of the King of Kings, the God of spotless purity and holiness, touching the case:—

"And the Lord spake unto Moses, saying,

"Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my jealousy.

"Wherefore say, Behold, I give unto him my covenant of peace:

"And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Let the Rev. Mr. Reynolds lift up his head and rejoice. Well may he exclaim, let Bishop, Secretary and Commission, condemn me if they will. The Lord is on my side—I will not fear what man can do unto me. And if *prints*, lost to all sense of moral decency, join the iniquitous cry against the man, who, in Niagara tore the fangs from the serpent—because he did it too suddenly—because he did not first tell the monster that he was prepared to do it—because he did not give him a chance to swallow his fangs before

he seized them, nor time to enable him to send away and hush up the evidence of his having used them,—if corrupt, demoralized *prints* will thus join in the cry of *Secretary, Commission and Bishop*, against the Niagara friend of virtue, then it is high time that every journal of an opposite character should be heard lifting up its voice clearly and distinctly in favour of the Rev. Mr. Reynolds. Let him be cheered in the midst of the wrongs which he suffers, by knowing that a virtuous press will not allow him to be cried down, no matter who attempts it. Let him know that his efforts to rid the church and the pulpit of vile men, meets with the hearty approbation of all virtuous people. Fervently is it to be hoped that he will not allow himself to be silenced by the injunctions of any worm of the dust. Let him remember the great Commission, and knowing that he has done nothing to wrest it from his hands, let him continue to preach the Gospel, and let the people of Niagara uphold him therein. If they need material aid, pure minded Churchmen are every where ready to furnish it, and so also are their fellow Christians of other names. If necessary, let them appoint a suitable agent and they will obtain the requisite assistance. It will doubtless afford pleasure to thousands in Canada thus to manifest their approbation of the praiseworthy conduct of the Rev. Mr. Reynolds, and of those Christian friends who have co-operated with him.

It does not seem proper to dismiss this subject without adverting to the boisterous mirth of which it has been the cause in too many instances. Does it not occur to those who become merry in the contemplation of such iniquity, that they thereby proclaim their own inherent depravity? Do they not perceive that the votary of pollution over whom they triumph, as affording proof that church members and ministers are worse than they themselves ever were; and that church membership is nothing more than a cloak for deeper villany than common sinners can tolerate; and that the pulpit furnishes the best possible facilities for perpetrating crimes of the vilest description:—do they not perceive that the case over which they exult has resulted in turning back into their own ranks one who should never have left them? and that, however much certain dignitaries were disposed to befriend him, there was still found sufficient moral energy in the Church to spurn him from his place, and consign him to merited obloquy for the hateful imposition which he had so long successfully practised upon them? These things being so, their triumph is obviously shortsighted and utterly groundless. Surely it is befitting that their laughter should be turned into mourning, and their joy into heaviness. Let them mourn over their own sins and the sins of others, and thus prove that their ardent aspirations are after purity and virtue, that righteousness and true holiness may be established for ever. Especially let the churches of every denomination humble themselves; remembering that all are liable to be imposed upon—that all

churches have been, and probably will again be made the dupes of such men as the Niagara Zimri. The church, must be a synagogue of Satan, that is capable of exulting over another in such calamities. Indignation is not sought to be awakened against the Church of England because of what it suffers in this case, but because of what its rulers have made the Rev. Mr. Reynolds to suffer, for the simple performance of a plain and necessary duty.

Adulterers have so long escaped with impunity in Canada, that their conduct, during the past year, in Port Hope, Port Sarina, and Niagara, is really no matter of surprise. To this day there is no law against the crime; and it is well known that, whoever attempts to expose any one of the criminals, is sure to be abused and maligned in the grossest manner imaginable. It really seems that he who touches one of them, touches the tender spot of thousands, who are immediately in arms for mutual defence; so that nothing appears to be left to the injured but, Brogden-like, to seize the *revolver* and make the author of his wrongs expiate his guilt in blood. The necessity for legislation here is so apparent, that if more blood is shed it must be charged to the legislators of Canada, if they allow another session to pass without providing for the suitable punishment of lewdness in all its forms of assault on the peace and welfare of society.

From the Union Baptist.

#### SERVING OUR GENERATION BY THE WILL OF GOD.

BY THE REV. JOHN GILMOUR.

In the spiritual amelioration of the human race much yet remains to be done. How much of the world is still Pagan!—how much still Mahometan!—and of the small portion snatched from their dominion, and called Christian, how much is incrustated in superstition! while the spiritual life which has broken away from the incrustation wastes much of its force in divisive courses. How little is even the best portion imbued with Apostolic Christianity! There is no wisdom in lessening our difficulties in order to encourage action, lest when measured, we be overwhelmed with despair of success. Count the cost, and say, what then? He that is for us is more than all that is against us. Never shall we labour more assiduously than when we feel ourselves reduced to the insignificance of a cipher, yet able to do all things through Christ who strengthens us. In the largest sense, cherish the conviction,—“*The treasure is in earthen vessels that the excellency of the power may be of God.*”

The large company of labourers, even in our day, may resemble a few men engaged in the northern extremity of the range of mountains which stretch along the western border of our continent; and whose task is to reduce, by successive efforts, the whole unto a plain. Each may say, “how little can I

do in my brief day—it is vain to make the attempt. It is the work of Omnipotence, and it is wisdom to leave it entirely in His hands." O yes! rejoice that it is in His hands, and pray to be honoured with being even one of the most insignificant of the instrumentalities He will employ in this great work. Is it not written, "the zeal of the Lord of Hosts will perform this?" And is it not also written, "the worm Jacob shall thrash the mountains?" And has not the defiant challenge been long ago made, Who art thou, O great mountain? Before Zerubbabel,—a plain. Find your place, then, my brother; baptize your energy in the will of God, and serve your generation until the Master signal you away to less obstructed operations in the skies.

Our generation shall soon pass away, having left, to some extent, its impress on that which is to follow. How desirable that the portion on which you leave your likeness, be assimilated to the will of God. Now, on the principle that like produces like, we need not doubt that we most efficiently serve our generation by a thorough conformity to the will of God. "David served his generation by the will of God, and fell asleep."

Every man is called to serve, to escape the thralldom of self, to move nobly, generously, yet humbly among his fellow men. Those who rule in this world derive advantage from the service of those whom they rule; but the great in the kingdom of Christ serve those whom they rule. "Love seeketh not her own." Mind not your own things. We must not stumble at the idea of rendering service. It is the law of our nature,—it is an imitation of angelic action "They are all ministering spirits." It is a resemblance of the blessed Jesus in the highest act of His high acts. It was in the form of a servant he became obedient unto death, achieved human redemption, earned a name above every other name, and laid the foundation for the eternal union of all holy intelligences. "That he might reconcile all things unto Himself—things in Heaven and things on earth."

Many do not serve their generation by the will of God. That is their crime and guilt. Were it not for this very general delinquency, all would enjoy the service of all; each would be concerned for the welfare of each, and each feel safe in the conviction that all cared for him, and were ready to yield loving service. "In love serving one another." Then, I suppose, we should have the Millennium; at least its spirit.

The omission of another does not exempt me from duty. Should all forget to serve me, it still remains my happy privilege to serve my generation according to the will of God. What momentum should it give to this service to know that it is His work; no longer the sport of caprice in the thing itself, nor in the mode of rendering it. The object of that service may assume a multifarious aspect, but this will only afford

it opportunity of reflecting the fifteen beauties of Paul—1st Cor. xiii. 4. And say, can we better serve our generation than in the vigorous, constant, and persevering operations of these graces? We owe our generation much, and in no other way can liquidate the debt. Nothing less refined will meet the demand,—“Owe no man any thing but to love one another, for he that loveth another hath fulfilled the law.” All besides are delinquents.

Many accumulate funds, and hope thereby to render service to future generations. These funds may accomplish good, whatever be the motives of the donor, but will furnish no plea for having neglected to serve his own generation; for after all, the best method of benefiting future generations, is to serve *our own* by the will of God, and hand it over to its successors with more effective influences. Funds may be diverted to a purpose wide of that intended; a living, spiritual, devoted energy, produced by efforts made in conformity to the will of God, will operate not only in the right direction, and with greater efficiency, but with interminable protraction. The force of a right action, or a series of right actions, is not exhausted on the object it first influenced, but the widening circle may expand until it throw its last ripple on the shore of eternity. Through the night and storm of many generations, has the record of the noble deed of Abel both shone and surged amid innumerable impediments; and engraven, as it is, on the imperishable page of inspiration, when will it cease to operate? "The glory of man withereth like the flower of the grass; but the word of the Lord endureth for ever."

The monuments of Babylon, Nineveh, and Egypt, have been long consigned to the cell of oblivion, and were as though they were not; and now that they are disinterred from the ruin of ages, and fill the shelves of our museums, what moral power do their deciphered records exert on us? and how little on the generations that beheld them first and fresh from the cunning workman's chisel? But who can tell the light, and life, and vigor which the conduct of the first martyr to the will of God has imparted to the generations that have intervened,—even on us so far remote. "By faith Abel offered unto God a more excellent sacrifice, by which he obtained witness that he was righteous, God testifying of his gifts, and by it though dead yet speaketh."

Brother, take your station, and serve your generation by the will of God. When? Always,—when every season smiles, when every season frowns,—under clear skies, and in cloudy days,—alone, and in combination,—when success seems to attend every stroke, or when nothing but resistance meets your blows. Art thou weary, brother, with the battle of life? Do sorrows crowd around thy heart? Art thou obscure and covered with ignominy—poor, friendless, and almost alone? *Serve*, notwithstand-

ing, thy generation by the will of God. Angels are thy companions; the Captain of Salvation thy elder brother; and thy Father the Lord of Hosts. *Serve.* Rest and glory will come—up yonder—and for ever. Amen.

### REPLY TO G. W.

ON THE COMMUNION WINE QUESTION.

To the Editor of the Gospel Tribune.

MY DEAR SIR,—I rejoice that a shrill-querulous voice is at length heard issuing from the sepulchre, because the superstitious sleep of ages has been disturbed by a somewhat rude thrust at one of the Devil's strong-holds—the traditional but unscriptural use of intoxicating wine at the Lord's table. You judge correctly when you assure your impassioned correspondent, G. W., that his admonitory address will be honestly weighed by me. It is true I have been, as you say, a traveller, and that of no mean extent, but I cannot say much of my knowledge of chemistry. The little I have, however, is at the service of your friend G. W.

I might comment at some length upon "the ideal wine" of your correspondent—his apprehended headlong worship of that new wine by the masses, instead of the old divinity of the Catholics—"the refined sentimentality of the first broachers of the doctrine"—and his call to them "to consider a little how they play with the allowed symbols of a sacred institution, and with the judgment and faith of the Church of Christ for many hundreds of years;" but I shall pass

over all these points with profound silence at present, except the last, only remarking with regard to it, that I do not hold the Church to be infallible in its doctrines, decrees, or customs, but feel it to be my duty, according to divine injunction, to refer to the "law and the testimony," to see "whether those things were so;" and if I find that the Church (by which I mean the body of professing Christians) says and practices one thing, and the Bible forbids it, and commands another thing very different, I do not hesitate to reject "the tradition of men" as unworthy, and to cleave to the word of God as deserving of implicit confidence.

1. I ask your correspondent to make a strong effort to rid his mind of the false notion that the Jews, in our Saviour's time, could have attached no other meaning to the term "wine," but that of an intoxicating liquor.

2. I ask him to let his mind, unswayed by prejudice, dispassionately weigh the evidence adduced by me in "The Cup of the Lord not the Cup of Devils," and in my letters to E. C. Delavan, Esq., in the July and September numbers of the *Tribune* for 1856, to show that two kinds of wine, one consisting of the juice of the grape *unfermented* and *unintoxicating*, and the other of the juice of the grape *fermented*, and *intoxicating*, must have been familiar to the Jews in the time of our Saviour, and prior thereto; the former uniformly represented as a good thing, and the other except in sickness, as an evil thing; otherwise the Bible would be justly chargeable with numerous contradictions, and the volumes of inspiration and of nature would conflict with each other—a state of affairs incompatible with the belief of every Christian, that they are both the works of the same Master-mind. Hoping that he will thus prepare himself to follow me, I shall now endeavour to remove the practical difficulties which seem to rear their heads against the reception of this Scriptural doctrine, at the same time warning him that his unbelief, should

it be persisted in, cannot "make the faith of God without effect."

My remarks will be arranged under the following heads, and I pray for Divine guidance, that I may speak the truth in simplicity to the glory of Immanuel.

I. Ancient and modern modes of preparing and preserving "wine" or "fruit of the vine" *unfermented*.

II. Agreement of these modes with the teachings of God in nature and science.

I. Ancient and modern modes of preparing and preserving "wine," or "fruit of the vine" *unfermented*.

It is not to be expected that I should go over the wide field of critical inquiry embraced in this subject. I refer your correspondent with much confidence to the writings of Dr. Moses Stewart, Dr. Lees, and especially to the prize-essays, "Bacchus" and "Anti-Bacchus," for much interesting matter upon the disputed points of this learned controversy. That alcoholic wine was not the sole, or most esteemed wine amongst the Jews, will appear abundantly evident from the following brief observations:—

There is a book to which reference can be made upon this subject with unwavering confidence. It is the Bible, and within its sacred pages are contained plain and unmistakable descriptions of the wine which God approves of as a fit beverage for man in his normal state of health, and of that which He disapproves of for the use of man, except in cases of disease—descriptions so full and precise "that he may run that readeth."

The wine which God approves of as a drink for man is thus particularized in Isaiah xlv. 8: "Thus saith the Lord, as the new wine is found in the cluster (*unfermented, unintoxicating*) and one snith destroy it not, for a blessing is in it: so will I do for my servants sakes that I may not destroy them all." This is essentially the same wine which Jesus used at the Passover-feast, and at the institution of His own Supper, that is to say, *unfermented* wine, as you will find distinctly proved at page 69, of the *Gospel Tribune* for July 1856. The other wine stigmatized and denounced in Scripture, is wine, *fermented*, and *intoxicating*; and if there were no other passage in the Bible, than that in which Solomon describes this wine with such inimitable force, accuracy and beauty, it ought to be sufficient forever to set at rest the question as to the duty of christians to abstain from such wine except for *bonâ fidè* medicinal purposes;—It is as follows: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder" (Prov. xxiii. 31, 32). Thus it is proved from Scripture (I do not deem it necessary to multiply quotations here) that there are two kinds of wine and ever have been, one of which it is lawful to use, as an ordinary beverage in man's normal state of health,—which may be called "unfermented or unintoxicating wine;" the other, which it is unlawful and contrary to God's revealed will to use in man's normal state of health, and which may be termed "fermented or intoxicating wine." This is the Bible's standard of right and wrong with respect to wines, to which all men must yield obedience. Human opinions are nothing worth, and it will save your correspondent E. G. and others a vast deal of perplexity and trouble, if without cavilling, they will subscribe to the following rule of interpretation deduced from the Bible:—Whenever wine is forbidden in Scripture as a drink for man, it is fermented, intoxicating wine (as described by Solomon) which is referred to: whenever wine is commended as a drink for man (in his normal state of health) unfermented, unintoxicating wine is referred to—the

drink which Jesus gave His disciples to be used till His second coming in remembrance of His blood-shedding for them.

1. *Simple expressed juice of the grape.* Wine squeezed out of the grape, by the hand, into a cup ready to be quaffed, is the simplest form of *unfermented* wine, with the exception of the wine in the cluster itself, or as Cato called it "*vinum pendens*." It is the wine spoken of in the history of Joseph, which Pharaoh's butler prepared for him. (Gen. xl. 11.) Unfermented wine in ancient times was *mixed* in various forms either with milk or water: we have reference to the former in Isaiah lv. 1, "Come buy *wine* and *milk* without money and without price." The following passage also occurs in Solomon's Song:—"I have eaten my honey-comb: I have drunk my *wine* with my milk." The practice of *mingling* pure wine, or the unfermented juice of the grape with water, obtained from an early period. The luscious nature of grape juice indeed, when used as a common beverage, renders this practice not only agreeable, but in some degree necessary. It was thus used by Pharaoh, the Egyptian monarch. The juice of the grape was pressed into a cup which contained water. A signification of *Sachal*, one of the words used in this passage (Gen. xl.) or according to the Hebrew pronunciation *Schachat*, is to mix or dilute wine with water. Virgil makes distinct allusion to this practice; *Poculaque inventis Achelonia miscuit visis*: And mingled draughts of Achelous with the discovered juice of the grape.—*Georgics*, l. 9. In modern times the practice is quite common. The Mahometans in Arabia, press the juice of the grapes through a linen cloth, pour it into a cup, and drink it (under the name of Sherbet), exactly as Pharaoh did.—*Bacchus*, by R. B. Grindrod, pp. 424-5.

2. *Boiled wine*—*vino cotto* of the Italians—*vin cuit* of the French. The juice of the grape was boiled down to one half or one third by the ancient Romans, and received the name of *Sapa* or *Defrutum*. Such wine could possess no intoxicating qualities, as all alcohol must have been expelled by the heat to which it was exposed. It was used by the Roman females, who were strictly forbidden the use of intoxicating wine. In the time of Romulus, Mecenius was held guiltless for slaying his wife when she was in a state of intoxication (Tertullian in *Apolog*: c. vi.); and Cicero *De Republica*, lib. ix., says,—"*Ita magnam habet vim disciplina verecundie carent tunc omnes mulieres*." "So great effect has the discipline of shame upon the women that they all dispense with intoxicating wine." It was the custom for near relatives to kiss their female friends to discover by their breath if they had broken the law against the use of fermented wine (Tertullian.) This boiled wine is extensively manufactured and used in the East. Paxton says, "The juice that was extracted when I visited the press was not made into wine, but what is called *Dibs*: it resembles molasses. They take the juice from the troughs, put it into large boilers, reduce it to one half, possibly one third of the original quantity."—*The Pictorial History of Palestine* by John Kitto, Vol. II., p. 334.

"We have already mentioned after Paxton the mode of preparing the inspissated juice of the grape into *dibs*. This matter has much the appearance of coarse honey, but is of firmer consistence."—*Id.* p. 336. "The disciples of Mahomet are allowed to use this unfermented wine, (called by them 'the rob of grapes,' and in some places *dibs*, and similar to the *defrutum* of the ancients,) while by the law of the prophet they are strictly forbidden the use of intoxicating liquors. Learned Mohammedan writers ac-

knowledge that fermented wine had been interdicted in that country previous to the appearance of their prophet. The Arabs, from whom the Mohammedans in general sprang, were the posterity of Abraham through Ishmael, and, consequently, may be supposed to have derived this, among many other of their customs, from their primitive connexion with the Children of Israel, who were also the offspring of Abraham through Isaac. It appears to be a reasonable supposition that the practice of inspissating the juice of the grape had a similar origin."—*Bacchus*, by R. B. Grindrod, pp. 415-16.

It is evident from these accounts that this inspissated or boiled wine nearly resembles the vegetable jellies or preserves with which all are familiar, and which afford so delicious and refreshing a drink when mingled with a due proportion of water.

3. *Unfermented wine, from submersion of pitched vessels in cold water.* Another method devised by the ancients for preserving wine unfermented was that of pouring the must into amphora or vessels capable of containing nine gallons, coating them over with pitch, and sinking them in a pool for 30 days. This is the prescription of M. Cato in his *Dissertation, De Re Rustica*; and he concludes it with the remark,—"*Totum annum mustum erit*." "It will continue must (or unfermented wine) for one year."

Columella is more explicit in his directions. "Thus treat your must that it may continue always sweet, as when fresh. Before the refuse of the grapes is added to the wine-press, put the must in its most recent state into a new vessel, and coat it carefully with pitch, so that not a drop of water may get admission, then sink the whole vessel in a pool of cold and sweet water, so that no part of it may protrude. Take it out after forty days; thus it will continue sweet for a whole year."

4. *Unfermented wine—from the action of sulphurous acid, &c.* To the simple method of preserving wine unfermented, referred to above, and which may be easily practised by the most inexperienced person, may be added the method adopted in modern times for depriving must of its fermenting power by the action of sulphurous acid, or sulphite of lime.

There are sundry other processes by which the same result may be brought about. "The action of yeast and all other ferments is destroyed by the temperature at which water boils, by alcohol, by acids, salts of mercury, sulphurous acid, chlorine, iodine, bromine, by aromatic substances, volatile oils, and particularly empyreumatic oils, smoke, and a decoction of coffee, these bodies in some cases combining with the ferments or otherwise effecting their decomposition."—*Graham's Elements of Chemistry*, pp. 725-6.

4. Last of all I direct attention to the infusion of the raisin or dried fruit of the grape, upon which I need not say one word, as this mode of preparing wine for the communion table has been so ably handled by you in your Number for Nov., 1856.

Gerit Smith writes me:—"It must be more than twenty-five years since the little Church with which I am connected refused to use intoxicating wine at the Lord's table. During all this time we have used un-intoxicating and pure wine. It is obtained from the dried grape or raisin."—*Letter to General John H. Cocke, of Virginia, from E. C. Delavan*, p. 6.

II. *Agreement of these modes with the teachings of God in nature and science.* Man has followed the teachings of God, in nature and science, so far as he has taken pains to prevent the vinous fermentation, which is the sole process by which that fearful poison 'alcohol' is generated. Jehovah has most bountifully ordered and arranged his organised

beings in the animal and vegetable kingdom, so that it cannot be the product of any of them till they become deprived of life.

There is a class of diseases called *Zymotic*, consisting of Plague, Scarlet Fever, Small Pox, &c., each of which is supposed to be the result of some specific fermentation of the fluids of the human body. Do you not thank God that there is no such disease, as the alcoholic ferment permitted to take place in the frail frame of man, which might be propagated as these Zymotic diseases by the breath and exhalations proceeding from the corrupting mass within? God has annexed two most appalling penalties to spirit drinking, spontaneous combustion, and delirium-tremens, both dread pictures—nay more than pictures, vivid embodiments of the torments of the damned. Could it be wondered at, if, consistent with the laws by which He rules over all, He were in anger, to inflict a new disease, upon those who love strong drink to such a pitch, that no laws, human or divine, can restrain them from the use of it—a disease in which alcohol should be generated in the living body, and become the source of universal contagion, so that what is now brought on themselves by moral depravity, and at such vast expense, contrary to all laws both of health and of disease, should be a judicial infliction of the wrath of God upon the unrepentant, the outpouring of the wine of the fierceness of His anger upon their guilty heads! I have read somewhere of a plan devised in Germany for the cure of drunkenness in the army:—it consisted of the compulsory use of every article of food and drink, saturated with alcoholic liquor: so that the filthy wretch, became loathsome to himself, and all about him; the abhorred of all abhorers!

Fabroni, a celebrated Italian naturalist and philosopher, first took notice of the particular structure of the grape by which the alcoholic fermentation is prevented from taking place within it. "Fabroni, to whose inquiries we owe the theory of vinification, stated that sugar and gluten existed in the grape separately and occupying distinct organs, so that the spontaneous fermentation of this fruit is impossible; but that as soon as by any solution of continuity, they are mixed, fermentation must commence. Accordingly an alcoholic odour may be perceived in those grapes that have been lacerated. Berzelius thought that this opinion of Fabroni was disproved by the fact of the necessity for the presence of oxygen in order to the production of fermentation, whence he concluded that the manifestation of this action is due to the influence of the oxygen, and not to the mixture of the fermentable substance in the grape. I would observe on this point that the grape contains a sufficient quantity of atmospheric air in its texture to render that which it might receive being torn unnecessary: so that if the two substances were mixed in its interior, it is certain that they would meet with the conditions necessary to fermentation. The opinion of Fabroni must therefore be admitted. Moreover it is completely confirmed by anatomico-chemical observations: for on subjecting the pulp of the grape, to the action of sulphuric acid, under the microscope, I ascertained that the sugar is contained in the vessels which form the skeleton, and its network, and that the acid glutinous pulp does not contain a particle of it."—*Raspail's Organic Chemistry*, translated by W. Henderson, M.D. pp. 336-7.

Drinking then, the pure blood of the grape, before fermentation has properly commenced, as Melchizedec and Pharaoh and many of 'wisdom's children' did in the days of old, and as Eastern nations do still, is according to the lesson taught by the All

Wise Creator and Governor of the Universe in the structure of the grape, and in the structure and laws of the human body.

The same may be said with regard to the liquid derived from the infusion of the raisin. I relish both these drinks. They are grateful and nutritious—nor do I fear their producing colic, or any other disease, if used in moderation and properly prepared. It is alcohol that I dread—that I repudiate, except for the purposes for which the Lord assigned it, of which I am confident to be the symbol of His precious blood was not one. The other modes of preparing unfermented wine pointed out above are likewise in accordance with the teachings of modern chemistry: Thus it is said by Boerhaave, and his words eminently apply to inspissated or boiled wine: (the 2nd in order,) "calor nimius qui nonaginta gradus excedit dissipat potius actuosa principia fermentabilium, quam ut eadem excitet et promoveat: unde ipsa fortis exhalatio majore caloris gradu peracta, inspissat fluida in densitatem fermentationi prorsus ineptam. Coctio autem id celerius efficit, ita ut succus uvarum optimus celeri coctione amittit omnem ad fermentationem aptitudinem,—maneat que demceps massa per annos quietissima, ne mutata." Boerhaav, Hist. Fermentation: Tom. 1. p. 187.

The third mode of preparing unfermented wine noticed above was that of grape juice received into vessels secured against the admission of air and water by coatings of pitch, and submerged in cold water. Youmans says:—"It (the vinous fermentation,) proceeds only within a certain range of temperature from 60° to 80° of the common thermometer. Below this range no action takes place; above it, another fermentation sets in, called the *viscous*, in which gummy and mucilaginous substances instead of alcohol are produced from the sugar." These scientific facts explain how the grape juice in the pitched amphoræ did not ferment, being in a temperature less than that which is a condition of the vinous fermentation for a period of thirty or forty days, during which the glutinous matter (essential to that process under all circumstances) had time to subside. The same limited range of temperature essential to the generation of alcohol accounts for the impossibility of its being self-produced in the human body, the temperature of which, according to Dr. John Davy's experiments has not been observed to be less in any instance than 96.5, 16.5, above the temperature necessary for the vinous fermentation: 'Bless the Lord O my soul, and all that is within me bless His holy name!'—I shall add no remarks upon the strictly chemical manipulations by which fermentation is prevented or arrested.

I have in this letter and my preceding communications, I trust, clearly shown by conclusive evidence from holy-writ, that there are two kinds of wine referred to in Scripture, *one unfermented and unintoxicating*, which God recommends to be used as an article of diet by man; the other *fermented and intoxicating* which God forbids the use of to man, except for medicinal and *extra vital* purposes. I have, moreover, in this letter, attempted to show, (I hope successfully,) that the ancient nations of the East, made use of various processes for the preservation of grape-juice unfermented for dietetic purposes. Your correspondent may be dissatisfied, and urge that these preparations were not wine in the sense attached to that term as it is applied to the intoxicating liquor now extensively manufactured, sold and swallowed in Christendom. Upon this point we are agreed. This is the very point upon which the argument hinges. The good, wholesome, nutritious, refreshing wine

of good men of old, was in all respects different from that disgusting, poisonous compound of sloe-leaf, or logwood infusion,—juice of the apple or pear, or some other fermented fruit, with 25 per cent of alcohol and a sprinkling of sugar of lead, &c., the boasted wine of modern civilization!

All I ask of your correspondent, is, his assent to the proposition, that, preparations of the grape, (if not precisely the same,) similar to those which I have described, were made use of by the Jews, anterior to, and at the time of our Lord's abode upon earth, for supplying them with wholesome vinous liquids at all seasons, free from alcoholic taint; and that the wise and good both of the Jewish and early Christian church, made use of such drinks upon ordinary occasions, and especially at the Lord's Supper—according to Christ's appointment. If we agree upon these fundamental facts, I can afford to let him use what term he pleases to designate the wine of the gospel, "A rose by any other name would smell as sweet." To me 'the fruit of the vine,' will always be a precious form of speech, because used by my Lord, when he was about to offer himself a sacrifice for my sins—to signify his sin-atonement blood. Your correspondent will now see that I have not been speaking of fictitious or "ideal wine" not of subjective notions floating in my own imagination, but of objective existences, things which can be seen, tasted and handled,—real products of the vine, which have been made use of by mankind in past ages, and which, I believe, are destined to be used more extensively in the renovated church when she shall have put on her beautiful garments. I seek the glory of Immanuel in this matter not the praise of men. I love the Lord's Day because it is 'the Lord's Day. I love the Lord's Supper because it is the Lord's Supper. I love the Lord's Cup because it is the Lord's Cup. I hate every human substitute for the Lord's Day because it is not the Lord's Day. I hate every human substitute for the Lord's Supper because it is not the Lord's Supper. I hate every human substitute for the "Cup of the Lord," because it is not the "Cup of the Lord."

I venture to remind the church, that Christ is the Head of ordinances, and that no ecclesiastical or civil power has a right to set aside any of these ordinances or change them in any essential particular. "For the same principle that gives a right to make or to annul one law of Christ, gives a right to make and annul another *ad infinitum*." The church then in banishing the *unfermented* and *unintoxicating* wine, which Jesus has appointed to be the sole and perpetual symbol of His blood at His table, and substituting for it *fermented* and *intoxicating* wine has greatly dishonoured Immanuel, and introduced a poisonous germ into her constitution, which, if not promptly extinguished may swell out into a huge usurpation of infallible authority, and universal dominion over the consciences of men—like "the man of sin"—"the mystery of iniquity!" The Rev. W. White well observes,— "There are two kinds of differences, *qualitative* and *quantitative* differences,—the one consisting of difference in magnitude, visible to all eyes, the other consisting in vital differences, which are invisible. And differences in the nature and qualities of things, though invisible, are always the greatest. The sting of the *cobra di capello* produces no visible change in the quantity of the circulating fluid, but it produces a change in the quality which speedily destroys life. In like manner the introduction of the anti-christian element into the church, is a *qualitative* change;—a change of its inward nature,—the greatness of which is to be measured, not by outward

appearance, but by 'the importance of the part affected.'" I am grieved at the heart that they have "taken away my Lord" out of the temperance movement, and thus deprived it of all genuine, vital force. Moral suasion is talked of at times, but where will you hear of gospel arguments being wielded against the use of intoxicating liquors? Alas, they cannot be used because the Church does not understand—does not feel them. There is nothing more saddening to me than to behold philanthropists all agog about liquor prohibition, while, if it were granted, the church would become the sole consecrated asylum of man's direst foe—outlawed alcohol, the seething pot of unheard of cruelties—the mother of greater abominations than any which have as yet kept mankind in misery and bondage!

O! that God would open the eyes of blind christians and cause them to drive this "accursed thing" from the sanctuary, that infidels might no longer exclaim: "That man (because drunk) has left Mahomet and gone over to Jesus."

I remain, my dear Sir,  
Yours, fraternally,

JOHN MAIR.

Sebastopol Terrace,  
Kingston, Jan. 10, 1857. }

#### CONVENTION OF SABBATH SCHOOL TEACHERS.

The Committee appointed to arrange for the holding of this meeting at Kingston, on the 11th of February next, have issued two circulars respecting it: one, addressed to Ministers, Superintendents and Teachers, and signed by about sixty Ministers and Superintendents, representing the various evangelical denominations, invites every Sabbath school in the Province to send delegates to the Convention, and alludes to some of its anticipated benefits. The other, signed by the Secretaries of the Committees, contains needful information to delegates, and explains the arrangements which have been made to reduce travelling and other expenses. Accompanying these there are blank railroad certificates, which, when filled up in the manner designated in one of the circulars, will entitle delegates to a passage over the roads at the very low rate of one cent per mile. Only one of the eight working railroads in Canada is not mentioned as having made this liberal concession.

It is expected that the meeting will be one of great interest. The Committees, without interfering with the privilege of delegates to introduce subjects for discussion, have suggested several, which are of great importance to the success of Sabbath schools, and the invigoration of the cause; but quite free from sectional or other objectionable bearings. The moral obligation of bringing uncaired for children under the influence of religious instruction; the best means of making the Sabbath school attractive to children, and of interesting them in missions are among the topics suggested. In addition to the interest which such subjects will afford, much may be expected to arise from the presence of gentlemen experienced in Sunday schools, of whom a few have been invited from the United States.

Parties, who have not received circulars, may have them by applying by letter, either to Mr. J. Joseph Woodhouse of Toronto, or James W. Taylor, of Montreal. To the above notice, special attention is called.

## Movements of Organizations.

From the Globe.

### NATAL—SOUTH AFRICA.

A meeting was held on Tuesday evening in the U. Presbyterian Church, Richmond Street, (Rev. Mr. Jennings'), to receive from the Rev. Mr. Campbell, a Presbyterian clergyman from Natal, a statement in regard to the present condition of South Africa, and particularly the progress of the Natal settlement.

Rev. Mr. Marshall, of Cooke's Presbyterian Church, opened the proceedings with prayer and praise, and introduced Mr. Campbell to the meeting.

Rev. Mr. CAMPBELL commenced by referring to the name of the settlement, Natal, which was given it by the Portuguese, because they discovered it on Christmas day, 1478. It was on the south-east coast of Africa, 900 miles by sea from the Cape of Good Hope, in the direction of the Mozambique channel, lay 170 miles along the sea coast, and extended into the interior a depth of some 150 or 200 miles. Natal is separated from the interior by the Quathlambas, a high range of mountains, which, it is supposed, have an important effect on its climate, making it greatly superior to that of the Cape and Natal. Callrarias lies between the Cape and Natal. Settlers, on first landing at Natal, having heard of the wild animals of South Africa, were afraid that at every step they would meet a lion or an elephant. The settlement had not been visited by above two or three elephants. Lions come occasionally, and then there was a lion-hunt. Panthers are numerous. Crocodiles abound in the rivers, and sometimes attack travellers when crossing. The hippopotami or sea-cows, are also numerous in the rivers, and especially in the lakes. When Natal was visited in 1822 and 1823 by some British adventurers from Cape Town it was almost desolate and without inhabitants. There were merely vestiges of Caffre kraals, the inhabitants having been subdued by the Zoolu King, and mostly killed or driven out. Captain Gardiner and Mr. Johnstone, an English Missionary, visited the Zoolu king, and were favourably received. Mr. Johnstone remained with the Zoolu king, Charka, for some time, but it did not appear that his labours were crowned with much success. In 1837 and 1838 there was a good deal of excitement at the Cape, discontent having sprung up among the Dutch Boors, on account of the oppression of some tyrannical Governors. There was also discontent connected with the abolition of slavery. This was a noble act on the part of Britain, but the local authorities treated the slaveholding Boors unjustly by paying them in bills, instead of current money. This, with other causes, produced dissatisfaction, and a number of them departed from the colony in a large body, proceeded across the Orange river, and through the Quathlamba mountains, by the only pass yet discovered into the inviting territory of Natal. The Zoolu king, a younger brother of Charka, looked upon Natal as his own and the emigrant Boors appointed a delegation to wait upon him. King Dingan professed to be friendly and willing to sign a treaty, making over to them the territory. He entertained the leader of the emigrants and sixty or seventy chosen men, who were with him, for three days, and then at a war dance the Zoolus fell upon them, not suspecting any mischief, and butchered nearly the whole of them, a few succeeding in making their escape. Shortly afterwards the Zoolus attacked the settlement, and killed 400 of the Boors. The Boors then made common cause with a brother of Dingan, and assisted him in dethroning the cruel tyrant and making himself king, and from

this new king they obtained a grant of the settlement. They now considered themselves free from any subjection to England, and a party of 200 soldiers, under Captain Smith, were sent to enforce submission. The Boors refused to submit, making light of the small force sent against them, and the result of an unsuccessful attack by the troops was, that half of them fell under the fire of the settlers. A message was despatched to Williamstown, and in five months a complete regiment came to the assistance of the half-finished remnants of the two companies under Captain Smith. A portion of the Boors then submitted, to the number of 2000, but a large number retired into the interior and proclaimed an independent Republic. At that time the number of Caffres in the settlement was not great, but they had gradually flocked in to escape the cruelties of the Zoolu king, and other native monarchs. In 1843, the Caffres in Natal numbered 100, they now number 120,000. The number of Dutch Boors is about 3000, and of British settlers about 4,000. This disproportion of Europeans, and their being scattered over a large territory, gave a feeling of insecurity to the settlement. Mr. Campbell then narrated the circumstances which had led himself to Natal. Some years ago a gentleman travelled through Britain painting the prospects of the colony in glowing colours, and induced many to proceed to Natal. Being at the time in weakly health, and having received favorable representations of the colony as a field of labour, and of its climate as likely to be advantageous to his health, he was persuaded to go out as a minister, with his wife and family. He was sorry to say that the emigrants had been deceived by the representations of the agents. They found the lands did not suit them, and nine-tenths of them did not take up the lands assigned them. On his arrival he found them living in tents. He then proceeded to the seat of government of the settlement, where for three years he had the use of the Dutch Reformed Church, many of the members of which, who could understand his language, attending his sermons, and uniting with his people at the communion. He found that in Natal there were but few Presbyterians altogether, and that they had belonged to all the various branches of Presbyterianism. He proposed that they should unite on a common platform, and form a united Church on the basis of the Westminster confession in its original non-sectarian acceptation. This proposal was agreed to, a union was cordially formed, and an invitation extended to him to become their pastor, which he accepted. At the first communion 30 members sat down to the Lord's Supper, besides others from the Dutch Church. Now they had 80 communicants on their roll, with an average attendance of 150, including 25 soldiers of the 45th Regiment. It soon became evident that they ought to have a church of their own, a work to which the congregation heartily set themselves, raising £500, with about £70 from friends in Scotland. They entered their new church on the 1st October, 1854. A considerable debt, however, remained on their place of worship, for which they had to pay 10 or 12 per cent interest. They required also about £300 to complete the building, that it may be a standing memorial to the generations yet to come of the faith and perseverance and success of a few Scottish settlers, in a distant heathen land. A house was also necessary for the minister. But had it not been for a mysterious visitation on the cattle of the colony, which for a time had brought trade to a stand still, the people would not have found it necessary to appeal to others for aid. Mr. Campbell then pointed out the peculiar importance of Natal as an inlet to the vast inte-

rior lying behind. At Port Natal one of the finest harbours in the world could be constructed, and the territory offered peculiar attractions to commercial, as well as christian enterprise. It was capable of producing to a vast extent, sugar, coffee, indigo, ginger, arrowroot, &c. To the Christian the 120,000 Caffres in Natal should be an object of interest, and a deep responsibility rested on Christians at home to send the Gospel to those heathen, as well as to aid in providing for the spiritual interests of their own kinsmen in that distant region. He hoped, if spared to visit his native land, that his Christian friends at home would provide one or two Ministers, to proceed with him to Natal, which he trusted would yet become a garden which the Lord hath blessed.

A collection was then taken up, after which,

Rev. Dr. Burns offered a few remarks, pressing upon the Christians of Toronto the propriety of assisting the object brought before them by Mr. Campbell, whom, he said, he had known and esteemed in Scotland, and whose labours he knew had been greatly honoured in Scotland, in Ireland, and in Natal. He intimated that Mr. Campbell would remain two days longer in Toronto, and he hoped that some Christian friends would offer their services to accompany him in making private calls.

After prayer and praise, conducted by Rev. Burns, the meeting separated.

From the London Free-Press.

#### WESLEYAN MISSIONARY SOCIETY.

The Annual Report of the London Branch of the Wesleyan Missionary Society was presented on Monday evening, and was read before a very numerous and attentive audience, assembled in the North-street Chapel.

As the document is altogether too lengthy for publication, we are compelled to content our readers with an abstract of its leading features.

From this, the annual report, we learn that a growing interest in the Society, testified by an increased liberality, has this year become observable: and that in the receipts of aid from the colonies to the parent society at home, Canada occupies the highest place, and that her contributions steadily increase each year.

The income of the parent society amounted this year to £119,122 4s. 9d. sterling, showing an increase of upwards of \$40,000 over last year. Canada West contributed to the same fund, in 1855, £9,000; in 1856, £10,000. Of this sum the City of London Branch gave, 1856, £210 4s. against £206 16s. 5d. in 1855. Of these subscriptions one is for £10, a second for £25, a third for £30. The expenditure of the parent society for the past year is £109,795 15s. 3d., leaving a balance of £9,326 9s. 6d. towards the reduction of a previous debt of £15,723 19s. 7d. The following is a general summary of the whole of the Society's labours and agency:—

Principal stations occupied by the Society in all parts of the world, 425; places of worship in connection with the above, about 3,283; ministers and assistant missionaries, 588; other paid agents, as catechists, interpreters, day-school teachers, &c., 858; unpaid ditto, 9,534; church members, 113,470; on trial for membership, 3,695; scholars, 93,906; printing establishments, 8. As regards the foreign labors of the society, 11 additional local preachers have been appointed this year in Germany; in Ceylon, a converted native had been recommended to the ministry, and 442 persons had been received there on

trial. From Continental India there came a report of a remarkable conversion of a heathen priest, who had given up all for Christ's sake; and through whose exertions out of fifty-four girls in one school, no fewer than fifty-one had been converted from heathenism. In South Africa the cause of missions had been very successful, but they had to deplore the martyrdom of a missionary. Western Africa offered the most abundant encouragement. The West India missions were going on well, but they were much thwarted by the efforts of the Roman-Catholic priesthood. The same might be said of the Friendly Islands. In the Feejee Islands no less than seventy towns had within the last few months renounced heathenism and become converts to Christianity.

The Auxiliary Society of Canada has, besides the contingent expenses of management, outfits, traveling, printing and publication, this year, sustained in the Province, and the distant Hudson's-Bay Territory, 71 domestic missions, 20 Indian missions, and, in addition to many Sabbath schools, 18 day schools, and two large and expensive Industrial Institutions; and has employed 68 missionaries to the whites, 24 missionaries to the Indians, 20 teachers, and ten interpreters—being an increase of 14 missionaries, 5 schools, and 30 labourers; making a total of 152 salaried agents. There are 11,062 white, and 1,289 Indian members of the Wesleyan Church on the missions, and, as the result of numerous revivals chiefly, and the recent transfer of members from the Parent Society, and from different circuits, there has been an accession of 1,727 members on the missions, and a proportionate increase of hearers, making, it is believed, the whole number of persons, adults and youth, participating in the ministerial and educational benefits of the Society, sixty or seventy thousand.

#### AMERICAN BOARD OF FOREIGN MISSIONS.

##### RESOLUTIONS ADOPTED AT THE OCTOBER MEETING.

“Resolved, That the oral utterance of the gospel, in public and private, is the chief instrumentality for the conversion of the world.

“Resolved, That education and the press are to be employed as auxiliary agencies, in forms and methods, and in a relative proportion to the chief instrumentality, to be determined by the circumstances of each particular mission.

“Resolved, That this Board are glad to know that the Batticotta Seminary has been only temporarily closed, and that they trust that it may be soon reopened on such a plan as may accord with the views of the mission, and with the principles of the preceding resolutions.

“Whereas the American Board of Commissioners for Foreign Missions is not an ecclesiastical body,

“Resolved that it can neither exercise nor confer any ecclesiastical power.

“Resolved, That the appropriate sphere of a mission established by this Board, and regarded simply as such (whether composed wholly of ordained ministers, or of ministers and laymen), is to decide upon the places where labour shall be performed, the persons and instrumentalities to be employed, and to distribute funds.

“Resolved, That on the whole subject of ecclesiastical relations and organizations, the principle of the Board is that of entire non-intervention, on the part of the Board and its officers; that missionaries are free to connect themselves with such ecclesiastical bodies or churches as they may choose, either on

missionary ground or in this country; and that in organising churches, provided the principles held in common by the constituencies of this Board be not violated, the persons to be thus organised are free to adopt such forms of organization as they may prefer.

"Resolved, That for the purpose of carrying out in the Prudential Committee the just and salutary principle of representation, with respect to the denominations by which the Board is mainly sustained, two members of the committee be annually elected from the Presbyterian Church, and one from the Reformed Dutch Church; it being understood that a quorum for the transaction of business be, as heretofore, a majority of the members resident in Boston and vicinity.

"Resolved, That this Board deem it inexpedient to receive grants in aid from government by the missions, when such appropriations are accompanied by certain conditions which may lead to embarrassment in the practical working of the system.

"Resolved, That in the judgment of this committee it is proper, and may be desirable, to send deputations to the various missionary stations, for the purpose of obtaining information in regard to them; but that it would be inexpedient for such deputations to have power to originate or make important changes in mission policy, without the express authority of the Prudential Committee, and only in such cases as do not oppose or militate with the principles which have been adopted by this Board.

"Resolved, That in regard to the late visit of the deputation to the Eastern missions, this Board believe they have performed a great and needful work: that they have discharged their high trust as faithful, devoted men; that they receive the cordial thanks of this Board; and that we may confidently hope that a new spirit may pervade and animate our missions abroad, and a strong missionary impulse be given to our churches, by this labour of love."

From Anderson's Africa.

#### THE OSTRICH.

The cry of the ostrich so greatly resembles that of a lion, as occasionally to deceive even the natives. It is usually heard early in the morning, and at times also at night. The strength of the ostrich is enormous. A single blow from its gigantic foot (it always strikes forward) is sufficient to prostrate, nay, to kill, many beasts of prey, such as the hyæna, the panther, the wild dog, the jackal, and others. The ostrich is exceedingly swift of foot—under ordinary circumstances outrunning a fleet horse. "What time she lifteth up herself on high, she scorneth the horse and his rider." On special occasions, and for a short distance, its speed is truly marvellous, perhaps not much less than a mile in half a minute. Its feet appear hardly to touch the ground, and the length between each stride is not unfrequently twelve or fourteen feet. Indeed if we are to credit the testimony of Mr. Adamson, who says he witnessed the fact in Senegal, such is the rapidity and muscular power of the ostrich, that, even with two men mounted on his back, he will outstrip an English horse in speed! The ostrich, moreover, is long-winded, if I may use the expression; so that it is a work of time to exhaust the bird. The food of the ostrich, in its wild state, consists of seeds, and tops of various shrubs and other plants; but it is often difficult to conceive how it can manage to live at all, for one not unfrequently meets with it in regions apparently destitute of vegetation of any kind.

## Political and General Miscellany.

### DR. LIVINGSTON'S RECEPTION.—STATEMENT TO THE GEOGRAPHICAL SOCIETY.

(From the London Times, Dec. 16.)

The members of the George Geographical Society held a special meeting last night to present the society's gold medal to the Rev. Dr. Livingston for his discoveries in Central Africa. The society's rooms were crowded to excess. Among the members and visitors present were Count Lavradio, the Portuguese Minister; the Earl of Shaftesbury; the Right Hon. H. Labouchere, M. P., Secretary of State for the Colonies; Major General Fox; Mr. D. Seymour, M. P.; Mr. A. Kinnaird, M. P.; Major General Sir G. Pollock; Mr. Tite, M. P.; Professor Owen; Dr. Rae, the Arctic Voyager; Sir H. Rawlinson, Colonel Steele, Mr. Oswald, Mr. Gordon Cumming, Captain Vardon, and other Arctic Travellers.

The proceedings excited unusual interest, and Dr. Livingston, on entering the room, was warmly greeted by the distinguished assemblage. The chair was taken at half-past eight o'clock by Sir Roderick Murchison, President of the Society.

The President, in opening the proceedings, said they were met to welcome Dr. Livingston on his return from South Africa to his native country after an absence of sixteen years, during which, while endeavouring to spread the blessings of Christianity through lands never before trodden by the foot of a British subject, he had made geographical discoveries of incalculable importance, which had justly won for him the Victoria or Patron's gold medal of that society. [Cheers.] When the honour was conferred in May, 1855, for traversing South Africa, from the Cape of Good Hope by the Lake Ngami to Linyanti, and thence to the west coast, in 10 S. lat., Lord Ellesmere, their then President, spoke of the scientific precision with which the unarmed and unassisted English missionary had left his mark on so many important stations of regions hitherto blank. [Hear, hear.] If for that wonderful journey Dr. Livingston was justly recompensed with the highest distinction their society could bestow, what must now be their estimate of his powers when they knew that he had traversed the vast regions which he first opened out to their knowledge; nay, more, that after reaching his old starting point at Linyanti, in the interior, he had followed the Zambesi, or continuation of the Leambye river, to its mouth on the shores of the Indian Ocean, passing through the eastern Portuguese settlement of Tete, and thus completing the entire journey across South Africa? In short, it had been calculated that, putting together all his various journeys, Dr. Livingston had not travelled over less than 11,000 miles of African territory; and had come back as the pioneer of sound knowledge, having by his astronomical observations, determined the sites of numerous places, hills, rivers and lakes, nearly all hitherto unknown, while he had seized upon every opportunity of describing the physical features, climatology, and even the geological structure of the country he had explored, and pointed out many new sources of commerce as yet unknown to the scope and enterprise of the British merchant. [Cheers.] The President expatiated at some greater length on the importance of Dr. Livingston's discoveries, and then, turning to the distinguished traveller, said, it was now his duty and his pleasure to present to him their founder's medal, as a testimony of their regard and admiration. He rejoiced to see on that occasion such a numerous

assomblage of geographers and distinguished persons, including several of the representatives of foreign nations; and, above all, he rejoiced to see there the representatives of that nation (the Portuguese) whose governors and subjects in a distant region of Africa treated him (Dr. Livingston) as a brother, and without whose aid many of his most important results could not have been achieved. [Cheers.] Gladdened must all the hearts be of geographers present when they saw him attended at that meeting by several of their own associates—men who aided him in his earlier years; he (the chairman) alluded particularly to Colonel Steele, Mr. Oswald, and Capt. Vardon, who participated in his labours; and he could not conclude without congratulating Dr. Livingston most sincerely on being surrounded by men who were certainly the best judges of his merits; and when he saw in that assembly many distinguished African travellers, including that English envoy who alone had been to Timbuctoo, and returned (Dr. Barth), might not, he would ask, the Geographical Society be proud of such achievements? [Cheers.] With such agreeable feelings as these he had now to present him (Dr. Livingston) with the society's medal as a testimony of the esteem and high admiration with which they regarded his labours. [Cheers.]

Dr. Livingston was received with much cheering. He said:—Mr. President and gentlemen—I have spoken very little of my own language for the last sixteen or seventeen years, and I hope you will kindly bear with my imperfections in speech making. I beg to return my warmest thanks for the distinguished honour you have now conferred upon me, and also for the kind and encouraging expressions with which the gift of the gold medal of the Royal Geographical Society has been accompanied. As a Christian missionary I only did my duty in attempting to open up part of Southern intertropical Africa to the sympathy of Christendom, and I am very much gratified by finding, in the interest which you and many other express, a pledge that the true negro family whose country I have traversed, will yet become a part of the general community of nations. [Cheers.] The English people and government have done more for Central Africa than any other in the way of suppressing that traffic which proves a blight to both commerce and friendly intercourse. [Cheers.] May I hope that the path which I have opened into the interior will never be shut, and that in addition to repression of the slave trade, there will be fresh efforts made for the development of the internal resources of the country. [Hear, hear.] Success in this, and the spread of Christianity alone, will render the present success of our cruisers in repression permanent. [Hear, hear.] I cannot pretend to a single note of triumph. A man may boast when he is putting off his armor, but I am just putting mine on; and while feeling deeply grateful for the high opinion you have formed of me, I feel also that you have rated me above my deserts, and that my future may not come up to the expectations of the present. Some of the members of your society, Colonel Steele, Capt. Vardon, and Mr. Oswald, for instance, could, either of them, have effected all I have done. You are not in want of capable agents. I am, nevertheless, only too thankful now that they left it for me to do. I again thank you for the medal, and hope it will go down in my family as an heir-loom worth keeping. [Loud cheers.]

Mr. Labouchere said that the meeting had heard of the valuable, cordial and friendly co-operation which the distinguished traveller had received from the governors of the Portuguese establishments on

the African coast. No country could boast of having more greatly contributed to geographical knowledge than Portugal. The suppression of the traffic in slaves was an object of great solicitude to the people of this country and it was our duty to repay to Africa the debt we owed her by promoting the interests of civilization and commerce. He had great pleasure in moving that "the grateful thanks of the Royal Geographical Society be tendered through his Excellency Count Lavradio to the Governors of the Portuguese settlements in Africa, who had so kindly received and entertained Dr. Livingston. [Cheers.]

Sir H. Rawlinson seconded the motion, which was carried unanimously.

Count Lavradio, who asked permission to address the meeting in the French language, expressed the pleasure he should have in discharging the agreeable duty imposed on him. Dr. Livingston had braved the greatest dangers, and had exposed himself to the greatest privations in the endeavour to render services to science, and to spread the blessings of religion, morality and civilization in a country hitherto unknown and unvisited by Europeans. [Cheers.]

Dr. Livingston, being called upon by the President, said that south of the 20th degree of South latitude the country was arid and contained very few rivers, but to the north of that line the country was well watered, and very unlike what the centre of Africa was popularly represented to be. The country which he had traversed, indeed, was covered with a network of waters, many of which were large and deep, and never dried up. The natives belonged to the true negro family, having a deal of very woolly hair, and being darker than the Bechuanas. They held their women in high estimation, and many of them became chiefs. If a man were asked to go any where or to agree to any arrangement, he said, I must go home and ask my wife; if she said "No," there was no possibility of getting him to move. V. Omar sat in their councils, and while a Bechuana swore by his father, these negroes swore by their mother. Dr. Livingston related several amusing instances to show the high estimation in which these tribes held their women. He believed they deserved it, and he and his men had always been kindly treated by the "fair" sex. The country in most parts abounded with elephants, buffaloes, zebras, giraffes, and other game, and he had shot three new antelopes not yet known in England. He had found it unnecessary to burden himself with provisions in travelling, for the animals did not seem to know a gun, and would stand within bow-shot of his weapon. In the interior the people were very kind to him, but he could not say they improved as he approached the confines of civilization. The English name had penetrated a long way into the interior, and the English were known as "the tribe that likes the black man." Domestic slavery existed, but the exportation of slaves was very effectually repressed. Ngami was not a deep lake, but was what was left of a large lake which existed before the fissure was made near the Lakai falls, which allowed a free course to the Zambesi.

The President asked what articles of commerce not hitherto known to British merchants were likely to be opened up to the British trader.

Dr. Livingston said the new articles he had found in the course of his travels, were chiefly fibrous substances, some of them excessively strong, and resembling flax, which were found in large quantities on the north bank of the Zambesi. The sugar cane also grew abundantly, though the natives had no idea of the use of sugar, and indigo grew wild all over the

country. There were acres of it near the village of Tete; it was in fact quite a weed. Wax and honey, quinine, senna, were found also among the natural products of the country. Then there were different metals, including very fine iron ore and malachite from which copper was extracted. There were also coal fields, in working which gold was occasionally found. The people, indeed, had been washing for gold from time immemorial, and were doing so still. Near to Tete there were no fewer than eleven seams of coal, one of which was fifty-seven inches thick. The country was so fertile, that in the gardens cultivated by the natives, a continual process of sowing and reaping went on all the year round. It likewise grew immense quantities of grain.

Mr. Galton, Mr. McQueen, Colonel Steele, Captain Vardon, Mr. Brande, and Mr. Gordon Cumming—all of them travellers in Africa—bore testimony to the value of Dr. Livingston's discoveries, and to the tact, courage, and unwearied ardour with which he had pursued them.

The meeting, which was one of great interest, did not terminate until near midnight.

At a subsequent reception given him by the London Missionary Society, Dr. Livingston said: that the kind expressions with which he had been greeted had quite oppressed him. While he was trying to receive them with proper gratitude, he could not help feeling that he did not deserve them. Having scarcely spoken his native language for sixteen years, he had forgotten many of its phrases, and he felt more inclined to speak to them in the tongue of the natives, among whom he had lived than in English. (A laugh and cheer.) The meeting had but a faint idea of what missionary life was. There was very little of that excitement in it. (Cheers and laughter.) It required enthusiasm, but it also required hard work, and it was also necessary to go through a great deal of work to keep up the enthusiasm. The missionary cause suffered because its friends expected more than could be given. (Hear, hear.) They expected that the natives would listen to the gospel, and either believe it or reject it. But the natives at first judged a missionary by their own motives. They suspected that there was something behind, and that he had some other object in view beside his preaching. He must first labour and do good to their bodies, and endeavour to obtain for them temporal advantages, in order to procure a good name, and convince them that he was anxious to promote their welfare. [Cheers.] The African race were very slow in the motions of their minds, and were in this respect very unlike the South Sea Islanders. You could not meet a single tribe in Africa which half embraced the gospel at once, as had been the case in the South Sea Islands. An African chief asked him whether he believed his tribe would ever believe without beating them, and entreated his permission to let him beat the gospel into them. I replied that beating them was not the way to make them believe, but the chief rejoined, "Oh, you don't know them so well as I do. I am sure we could beat belief into them if we tried." [A laugh.] They had great confidence in Englishmen; and one chief, Secheli, told him he was going to Queen Victoria. He endeavoured to dissuade him from going, telling him he would have no one to interpret for him. But Secheli would not listen to him, and went to the Cape—a distance of 1,000 miles from his own town. He was obliged to return, because he could not find the means of getting to England, but he had great confidence in Queen Victoria's wish to see justice done to him. North of the Mako-

lolo country were the Bechuanas, who opened the path into the interior, and in whose footsteps he followed. The Boors at the outskirts of civilization were desirous that the trade with the interior should remain in their hands, and they were determined that no Europeans should open up a communication with the natives. He, on the other hand, was determined that the country should be opened up, and he had accordingly opened up two paths into the interior. [Cheers.] The directors of the London Missionary Society had given him a free commission to open up those paths, and he wished to acknowledge the great kindness with which they had always treated him, so that for sixteen years he had never had a word of difference with them. [Cheers.] We used to speak of Africa's burning sands, and that was true of the country south of 20 degrees of latitude. In this dry country the population was small, but further north a very different country and people were found. The traveller here came upon the true negro family. This was the country from which we used to derive our slaves in bygone years, and from which Cuba and the Brazils drew what slaves were landed upon their shores. In the centre the tribes were civil and kind to him, but hitherto there had always been a fringe of population about them which had prevented commerce from entering into the interior. They were now delighted to have a path to the sea by which they could trade with the white man. They looked upon a missionary as "a thing not to be killed." [A laugh.] He was respected, not because they loved the gospel, for that came afterwards, but because they saw he laboured for their welfare. He took some natives from the interior to Loanda, and persuaded them, not without some misgivings, to go and see the British ships of war there. They had been told by the villagers as they came along that the white men on board would fatten and eat them; but when they went on board the ship they were treated most kindly by the sailors, who gave them bread and meat. Afterwards they almost worshipped, and used to fall at his knees when he spoke to them, until he made them desist. This arose from having seen these proofs of the power of England, and the idea in their unlettered minds seemed to be that if the English were so wise as to make these ships their religion must be true. [Hear, hear.] He had found a river, called by different names, which ran through the centre of the continent, from north to south, until it came within a short distance of Lake Ngami, when it turned to the east, until it emptied itself into the Mozambique channel. The country about Maskololo was so well watered that it was impossible to have a waggon path at one season of the year. As to the dangers he had undergone, he should say nothing about them until he became garrulous and reached his dotage. At present he became quite oppressed when he thought of what had yet to be done in these countries. [Cheers.] It was not by fine speeches, by great excitement and grand meetings, that the missionary worked, but by labouring patiently, with a sense of God's presence in his bosom, and without the expectation of seeing the fruits of his labours. [Cheers.] Some of the districts of the interior were perfect sanatoria, and among the pure negro family many diseases that affected the people of Europe were unknown. Small pox and measles had not been known for twenty years, and consumption, scrofula, cancer and hydrophobia were seldom heard of. Notwithstanding all the wars and kidnappings, the negroes "dwelt in the presence of all their brethren," and they appeared to be preserved for the purpose of Divine mercy as much as the Jews. He had adverted last night to

the respect in which women were held by the negroes of the interior. In case of divorce it was the women who took the children. If a young man married a woman of a neighbouring village, he left his own village and went to live with his mother-in-law. It was his duty to pay her the greatest respect, and to supply her with firewood. Near the Zambese the young men had to make long journeys into the country in order to procure firewood for their mothers-in-law. [A laugh.] He had been told that to undertake such an expedition was tempting Providence, but at such assertions he only laughed, and he regarded those who made them as his weaker brethren. [Cheers.]

#### THE STORY OF A MASTER MECHANIC.

Our acquaintance with the subject of the following narrative was only of recent date. He is now a distinguished Master Mechanic on one of the most important roads of this country. We took pleasure in hearing, from his own lips, the details of his career, and we were so strongly impressed with the perseverance and self-reliance which he had displayed, that we resolved to throw together the substance of his history for the benefit of some of our younger readers. There are many engineers and mechanics, now of extensive reputation, who have been associated, at different times, with this person, and who will recognize him in the remembrance of one or another of the incidents now given. We employ nearly his own words:

'I lived at home until I was fifteen years old, and worked steadily on the farm. At this time, I made up my mind to hire out, and to do this, I resolved to go "down below," where farming was carried on to better advantage, and where higher wages were paid. I left home one morning early in April, starting before sunrise, and I walked that day, 38 miles, I dined on the way with people with whom my father was acquainted. At night I reached the house of an old miller, and put up with him. I told him what I had started for, and asked him what chance I had in that neighborhood. He told me he could send me to just such a place as I wanted, and charged me to be up early in the morning, and go there at once. I lost no time the next day in following his direction, and in due time was on the spot. I made a bargain with the man for seven dollars a month, worked every working day for seven months, and at the end of that time received my pay and started for home. I had left home with seventy-five cents in my pocket, and with my clothes tied up in a small bundle. I carried back with me my full pay, the seventy-five cents, and twenty-nine cents pocket-money besides, which the old farmer had given me. My outlays, in the time I was with him, amounted to twelve cents. I was not stingy with money, but I had no necessity nor especial temptation to spend money, while I was at work. All I thought of was to give satisfaction, and to get home again.

I had written once to my mother that I was at work, but did not tell her what I was doing. I walked all the way home. A stage line had been started that summer, and I might have ridden home for a dollar, but I chose to earn that dollar easier than in any other way, by walking. I got home late in the evening, and after a hearty welcome, and some supper, I gave my father my money. He was pleased,—and to tell the truth, he did not often see so much.

It was then decided that I should have some new clothes and go to school. My father said that my brother and I should thresh out oats enough to buy

a suit of clothes, and save my money, we threshed three weeks, and covered the barn floor with oats. They were sold, I had my clothes, and commenced going to school. After three weeks' schooling, I concluded to put forth again to work. I left home, and from that time till I was nineteen years old, I hired out for most of the time.

'When about nineteen, I felt anxious to 'go below,' and to work in some mill, shop, or mechanical business. Several young men of my acquaintance had done well below, and I had made up my mind that I should not follow farming any longer. I started for Lowell. For three days I went around to the mills, but could not even get admitted inside the yard. It was late in the fall, and a bad time to get work, as they were all full. I tried at the old Locks and Canal shops, and had the same ill-luck there,—as I could not even get admitted inside the gate. I well nigh abandoned the idea of getting work in Lowell, and seriously thought about returning home.

One day, walking near the canal, opposite the Appleton Corporation, I saw an old fellow who cleaned castings at the big shop, and who was then going in at a little back gate near the foundry. I stopped him and offered to him half a dollar if he would let me go in with him. He told me he would take no half dollar, but I might go into the yard, and he told me to mind and get into the shop at once, as if the watchman saw me loafing about the yard, they would drive me out. I did as I was told. In the shop I got to talking with a young man whose father was one of the job-hands. The young fellow told me that perhaps his father might give a job, and so he brought me up to him. The old man, after some talk with me struck a trade, agreeing to give me, besides my board, nine dollars the first month, eleven the second, thirteen the third, fifteen the fourth, and continue my pay at fifteen dollars a month, and board, for the rest of the year.

To me, that was a good offer, then. If I should come into the possession of fifty thousand dollars now, I should not be any more pleased than I was then.

I went out that evening, and bought me some stuff for two aprons, and I got me two towels and some soap. I had the aprons made up by the daughter of the woman with whom I was boarding, and the next morning, at the first stroke of the bell, I was in the shop. I never shall forget my first job. My boss showed me a keg of five-eighths bits, for card cylinders, and laying out some nuts on a string, he set me to work cutting these bolts by hand. What I had given me, I should now call enough for two days' work. I took hold, and by four o'clock I had them all done. I went to the old gentleman and told him I had finished my job. 'What,' says he, 'they are not well done, then.' He went with me and turned all the bolts on the floor. He tried a good many of them, and they were all cut alike. The nuts were all tapered so as to just go on with the fingers, and at the same time not to be too loose. 'Well,' says he, 'they are all right, sure enough. I gave you as I supposed, enough to keep you at work two days. Now, you needn't do any more to-day; and you can look around the shop and see what the other boys are doing. But mind you must never use oil to wash up with.—I remembered that, and I have had occasion to give the same directions, since to some of my young hands.

I worked there for nearly a year. My boss was a deacon in the church, and was a fine old gentleman. He was elected to the Massachusetts Legislature before I came away, and gave up his job, which was the cause of my leaving.

I then took hold of locomotive works, as the Locks and Canals Co. had commenced building engines. When the lot of engines on which we were working, was finished, about sixty hands were to be discharged.

My foreman gave me notice about two weeks beforehand. I knew that if I waited until the day came around, many of my associates would be looking for work at the same time, so I went at once, or as soon as they would let me off, to North Chalmersford, and saw Silver. He had had difficulty in getting some roller-saddles finished for some spinning frames, and said I might try my hand at them, and afterwards make up my mind what I would do them for by the piece. I did so, and a day or two after, put in a bid. He agreed to it, and I went at it. The job was a little difficult to do well, and as the saddles had to be ground on an emery-wheel, it was unpleasant. I worked hard, and as our old water-wheel leaked enough to keep turning, and to run the machinery when the gate was shut, I stole in and worked every evening until eleven o'clock. I got enough done to give me three dollars a day for five weeks. Silver said he could not pay that any longer as it would make trouble with the other hands. He said I must do the rest for half what he had been paying me. I felt angry, but I did not show it, as I might want to come back there sometimes. I told him that grinding on the emery-wheel hurt me, and that I would not try to do any more.

I went to Boston. I had been there only once before, but did not then go into any of the shops. This time I strayed around among a lot of old shops, and I went to Ashcroft's and to Adams'—all without getting work; I had never heard of Hinkley & Drury; but I got over into their neighborhood, and went over into their works. Drury was in the shop; and came up to me. He asked me if I wanted work. I told him I did. He asked me what I could do. I named the kind of work at Lowell. He said he had never been able to do anything with Lowell hands, that his work was heavier and harder than they had been used to, and that it 'buckled them right up.' He showed me how a walking beam of a steam engine had to be bored, on the floor. I thought I could try, and he finally said I might come for a week. He would give me eight dollars, and if I didn't suit, he would tell me so at the end of the week.

During the week I found I could do the work set me, as well as other men who had ten and eleven dollars a week, and that I could get a dollar and three quarters a day at Tufts', and at one or two other places. On Saturday, the men went in to be paid off. Mr. Drury stood at the door to rectify any mistakes, and to answer any appeals. I stepped up to him, and told him that I had concluded to get employment elsewhere. 'Isn't our money as good as anybody's else?' he said. 'What I get of it, is, said I. He asked me if I could get any more elsewhere. I told him I could, and where, and what wages were offered. 'Well,' said he, 'we will pay you ten dollars and a half a week.' I drew only enough for my board, and kept regularly at work.

I roomed with Henry Rice, at 672 Washington street. After I had been working four months in the shop, I was sent to Waltham, to put up an engine, and Rice was sent to Newton, on a similar job. I ran my engine one year.

I then went back to the Locks and Canal shop at Lowell, and worked on the four 'big engines,' three of which went on the Western road, and one the 'King Phillip,' on the Boston and Providence road. I had some of the best jobs of work, done on these engines.

I afterwards worked a few months in a print works,

changing about as I did, in the hope of falling in with some chance on a railroad. While at the print works I went to William Jackson, then a director in the Boston and Worcester road. I told him that I was young, tough, and capable, and that I must have a chance on a road. Woodsworth promised an engine to run in three weeks. I had a little doubt of my capability to run an engine—the most that I had expected being a job at firing. I dared not say, however, that I could not run as well as anybody.

I resolved to hire some engineer to teach me during the three weeks I was to wait.—Mentioning my plan to Mr. Jackson, said he, 'You must not be out of a job three weeks. I will give you a letter to Major Whistler, on the Western road, and he will set you to work at once.' He did as he promised, and I went to Springfield. Whistler gave me a note to Grey, and Grey gave me a note to Eddy. I had known Wilson Eddy at Lowell and when I found it was the same one I was all right. Eddy set me to work in the shop, where I worked eight months. I then went out on the road, where I was running for seven years and four months, making eight years in all on the Western road.

'When I was running, I did all the repairs that could be done by one man, on my engine. I habited all my boxes, fitted the dies in my eccentric books, keyed up and packed my engine, and did all the living that was done. I always helped to clean my engine, worked as hard as my fireman, and our engine was thoroughly cleaned every day.

'During my work on the Western road, my wife had died, and I removed my children to New Hampshire. I went often to visit them. Once, on my return from such a visit, as I got in the cars at Worcester, I saw Addison Gilmore.

'At Springfield, Mr. Gilmore asked me if I knew any of the railroad men about there. I told him many of them, and he asked me if I knew Dolliver Johnson. I told him that man was there employed in the machine shop.

'In the afternoon, while I was at work with Johnson—who then took out engines for Hickey—the stranger came in, and introduced himself as Mr. Edwards, president of the Cheshire Road, in New Hampshire. He had a letter from Hickey, and wished to get Johnson to take up his first engine and to start and run it. 'I don't want it,' said Johnson, in his bluff way. Johnson was afterwards Master Mechanic of the Fitchburg road. 'But here is a man,' said Johnson, pointing to me, 'who is just the man you want.' Mr. Edwards then told me he had come on to choose an engine from a lot of twelve on the Western railroad, either of which had been offered him for four thousand dollars. He was to make his choice there, that day. Said I, 'Mr. Edwards, I must not talk with you here in the shop, but I will call on you this evening. In the meantime tell Mr. Gilmore that you will name your choice to-morrow, after you have gone to Pittsfield.'

'I went that evening to Mr. Edwards' room, at the Massasoit House. He seemed impatient to see me. I told him we must first make a bargain and then I would tell him about selecting his engine. He asked what pay I expected. I told him sixty dollars a month, and he agreed to give it. The engine 'Hampshire' had not long been put in good order. I told Mr. Edwards to go to Pittsfield, and, after looking at all the engines, to select that one. He noted the name of the engine, and I bid him good evening.

On his return from Pittsfield, he told me I must leave with his engine, next Monday. I told him I could not leave without giving a regular notice, as I might have to come back again. And even if I were

not to return, I must leave with good papers, so that if there ever should be occasion to question my capability, I could refer to my old place, and that he could refer to these also, to justify himself for having engaged me. In the meantime, the 'Hampshire' required some little overhauling, which I could make when he should have consented to have me so employed.

Before my notice was up, the engine was ready to go, and I was ready to accompany her, with the consent of my employers, and a good letter of recommendation in my pocket.

The road was quite ready for the engine, so I ran it for three weeks on the Fitchburg road. I then took it to Ashburnham junction. The Cheshire road was not then laid—two miles and a half from Ashburnham was unfinished. I got a yoke of oxen, and a rope tackle, and drew the engine part of the way on the common road, where the ground was hard, and part of the way I laid down skids, and in some few places I had to lay down railroad iron. I had what help I wanted, and in five days had the engine on the rails. There was no tank for filling, and I had to fill the engine the first time through the safety-valve, and with a water-pail.

There was never such a scared set of men as the laborers in the cut. I could not get a man to couple my cars; even the one who ventured to hold up the shackle, with a long stick, would drop the stick and run when I backed up the engine. At last I had to back and push up the cars, one by one, and couple them myself. Then I could get nobody to go as fireman, they would skulk away whenever the engine blew off steam, or blew off the boiler. Trying a gauge cock would drive off half a dozen gaping fellows. I talked to one big-fisted chap about getting upon the foot-board, and made up my mind to hold him if he attempted to jump off. I told him that he must not be scared—that he would not be hurt, and that I should make a railroad man of him right off. He staid with me while I ran on the gravel train.

The road was finished, and, one by one, the new passenger and freight engines came on. George W. Perry, the present Master Mechanic of the Cheshire road, ran one of the passenger engines.

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We cannot tell the remainder of our friend's story, in his own words, without speaking so plainly that almost every one would know him at once. There are many who will have recognized him already.

Our friend became the Master Mechanic of an important road, where he sustained an excellent reputation for his faithful and able management. He worked under many disadvantages for want of shop-room and tools, as well as of spare engines, and has thereby been compelled to do many jobs in a way and with a despatch that would astonish some men.

After remaining four years in the engagement just mentioned, he was called upon to take charge of the machinery of a western road. This road had some of the smartest engines, and has made some of the quickest time on record, and has always been a favorite with the passengers who have taken it.

At a later day, it united with another road, and the subject of our sketch was placed at the head of one of the very largest engine stations in the country. Here he has charge of 500 men, and of a very large and excellent stock of machinery and tools. He occupies an important and lucrative post. Possessing all the qualities which constitute a good manager of operations and of men—a first class executive talent—he will yet be heard of as a superintendent, if we are not much mistaken. We judge only from the

man, and from no knowledge of his immediate prospects.

The simple moral of this sketch is, that confident and untiring industry, devotion and common sense, will raise the young machinist and engineer to a post of honor and fortune.

## WORKING UNDER THE SEA.

(From the N. Y. Tribune.)

On Tuesday we went to Glen Cove to witness the operations of the Nautilus—not the famous little navigator of Southern seas, of whose pearly bark and purple sails so much has been said and sung, but a great iron diving machine, used for exploring the beds of rivers, laying the foundations of huge sea walls and breakwaters, and for a variety of other submarine operations, which has been very happily named after the little shell fish. This wonderful machine, like the Nautilus, is so constructed that it may be raised to the surface or lowered to the bottom of the water at the will of the operator within. Unlike the antiquated diving bell it may be held in suspension in mid-water, by its own specific gravity, and moved to and fro, from right to left, forward or backward, according to the requirements of the work in progress. Expensive hoisting tackle, and the labor of lifting the bell out of the water, are entirely dispensed with; it quietly does its own work, lifting and lowering immense masses under water, with no other assistance from the outward world than a plentiful supply of compressed air to keep its lungs in play. Such are a few of the capabilities of this wonderful machine, as stated last winter before the New York Geographical Society.

The Nautilus is entirely independent of suspension, thus obviating the difficulty inherent in all submarine machines which have heretofore attained to any practical value. It may, therefore, be used in the current or sea-way without danger. It is entirely under the control of the operator within. The preponderance of air or water within certain chambers in the machine, which is controlled by the operator inside, causes it to rise or sink to any point at pleasure. The preponderance of air, and consequent expulsion of water while below, will cause it to exert a lifting force equal to the amount of water thrown out. By this means stones or other weights may be lifted clear off the bottom, and either brought to the surface or carried to any point which may be desired, and there deposited. The operators walking on the bottom move the machine and suspended mass, or in the current-way cables, placed for the purpose, afford every facility of movement, the time required to lift a weight of five tons is about one minute. Going down on a rock drills worked by compressed air perform the same operations as in the quarry. By an arrangement in the side, eyebolts may be placed in the sides of sunken vessels, to which camels being applied the vessel may be returned at once to the surface, the air-pumps connected with the machine throwing air sufficient to lift a 2,000 ton ship in two hours, or 100,000 cubic feet of air per hour. The Nautilus by its power of locomotion on the bottom is admirably adapted to pearl and coral as well as sponge fishing. For, being in contact with the objects below, as fast as they are gathered, they may be sent off through the bottom of the machine attached to buoys charged with air to the surface, where they are taken on board the attending vessel. With this machine the beds of auriferous rivers may be thoroughly explored, as digging can be performed, and the sand washed either below or on the surface. The

The Nautilus can descend to sunken vessels containing treasure, and by blasting with light charges or by cutting, remove the decks until the position of the object sought for has been ascertained. If the vessel should have become filled with sand, it may be removed with ease. Work for engineering may be carried on under water during the whole twenty-four hours, as, by an arrangement for illuminating the water, operations by night are more efficient than by day. But its greatest value consists in its adaptability for cutting off piles, laying the foundations of piers, sea-walls for fortifications, and all kinds of submarine masonry. Under the present system, the cost of submarine masonry averages 16½ cents a cubic foot these machines can perform ten times the amount of work possible with the old diving bell, in a given time, and at a cost of from one to two cents a cubic foot.

After the inventor had made a descent, a company of gentlemen, detailed by the Navy Department at Washington, to inspect the operations of the Nautilus, descended. After hooking on a stone five tons at the bottom of the cove, the machine returned to the surface with its burden in four minutes and a-half, blowing and spouting like a veritable sea monster. Then, by the agency of the cables which were drove through blocks on the outside of the machine, and passed through holes in the bottom, the operators within moved it along some twenty or thirty feet through the water, and then descended and deposited the stone on the bottom, occupying altogether, for the operation, from the time of the first descent to the second ascent, but 9 minutes and 30 seconds.

The machine is supplied with compressed air from a large metal reservoir on a vessel in attendance. This reservoir is kept constantly full by means of a small steam forcing-pump, and connects with the machine by a tube of india-rubber lined with coiled wire, and cased in Russian duck. Passengers to the realms of Neptune step from the boat upon a small iron platform which extends around the top of the machine, and then through a hole in the top, down a ladder, into the interior of the kettle. It is rather oppressive at first. As a dozen persons crowd into the little chamber, vague ideas of suffocation will present themselves, and long before the cover is let down you experience a sensation of oppression on the lungs. The cover is let down and screwed securely, the operator opens a valve and admits the condensed air, which rushes in with a noise like the blowing off of steam, and forthwith the tympanum of the ears seem caving in under the pressure. This sensation may be overcome by making efforts to swallow. By admitting a little water into the side chambers, we descend to the bottom in a second—a distance of twenty-two feet—without being conscious of the fact. It is almost as light there as in the world above; and the pressure on the ears having subsided, all begin to feel rather jolly. The engineer opens the bottom of the machine and steps out upon the sand; shells are gathered and distributed, the bottom closed again, a little more air and a good deal of pressure on the ears, and, presto! we are in the upper world once more.

#### COMPOSITION.

"There are six boys," said Miss R., "whom I think are old enough to begin to write composition every week. Henry, Horace, Eugene, John Frank and Willie, all take your slates, and come and stand in a class." The boys took their places as desired; but one or two looked dissatisfied.

"Oh, Miss R.," said Horace, "I never can write composition, for I have seen my brother try, and it is such hard work—he teases mother to help him, and she does tell him a great deal."

"What is it to write composition, Miss R.?" said John: "I do not know what you mean."

"I know what it means," said Willie; "but I am sure I can never think of anything to say."

"Well," said Mr. R., "if you will all be attentive, I will soon teach you how to write very easily. We will take for our subject to-day, Water. Write Water on the top of your slates, and begin with a capital letter, because it is the subject. Now, each one think for a few minutes, and then tell me something about water—you need not say a great deal, but let it be something sensible."

After a pause of a few minutes, the teacher said:

"Now, Harry, begin."

Henry,—No animal could live without water.

Horace,—Men sail round the world on water. It is water that connects the continents together.

Eugene.—Father says the Croton water is a great blessing to our city.

John.—It is better to drink water than liquor or any thing else.

Frank.—We could not be kept clean without water.

Willie.—I love to swim and bathe in the water.

"You have all done very well," said the teacher. Now, each repeat his sentence again, and then each boy write down his own sentence, and as many as he remembers of the other boys' sentences."

The sentences were again repeated down the class, and in a short time the writing was accomplished.

"I cannot remember but one or two of them," said John.

"Nor I either, Miss R.," said Willie.

"I cannot remember any but my own," said Frank.

"I have remembered them all, Miss R.," said Henry, bringing up his slate neatly written, and looking quite satisfied and pleased.

The teacher examined the slates, and then said:

"You have all done very well for the first time.

Henry has done the best—perhaps he has the best memory, and perhaps he was the most attentive. I will read his aloud, for he has arranged his remarkably well for the first time."

The teacher then read:

"No animal can live without water. We swim and bathe in the water, and it is very useful in keeping us clean. Men sail round the world on water, and without it we could not go from one continent to another. The Croton water is a great blessing to New York—it is better to drink water than any kind of liquor."

"Now Henry's is quite a good specimen of composition," said Miss R. "Each take his slate home and copy what he has written neatly on a piece of paper, and bring it to me to-morrow; and if he can think of any thing else to write, he can write it; but do not ask any one to assist you."

"I can think of more, Miss R.," said Henry. "I should like to write more."

"I think I can write more," said Willie, "now I have heard how Henry has written his."

"I will tell you one thing more to say, boys," said the teacher. "Tell me, is water a good gift, a blessing to us?"

"Oh, yes, yes," said the boys; "and God gives it to us."

"Yes," said Miss R., "that is what I want you to say. It comes from God, and that all our good gifts come from him. He is the bountiful and all-wise Dispenser of every good and perfect gift."—*Well Spring.*