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GENESEE EVANGELIST.—Whole No. 868

MEMORIAL CHURCHES IN MADAGASCAR.

fastened to the stake, they sang-

There is a blessed land.

Nor cause of sorrow come.'

Making most happy Never (thence) shall rest depart,

"Our companions, most of whom had been

pectators on that eventful day, and one of

tle distant, on which the relatives and asso-

ower of the love of Christ shed abroad in

and joy. Here the first Christian Church

most attentive congregation of about eight

hundred people occupy it every Lord's day. The people have almost as strong an attach-

stoned to death, it is also proposed to erect

Woetry.

Plato and Christ.

METHINKS, O Sage, a nobler lore than thine More steadfast comfort gives and holier And I am fed by wisdom more divine Than e'er inspired melodious tongues of

On other shores, beneath more eastern skies, Thy faith was once proclaimed from age to age Not scaled a treasure for the proudly wise, But spread a people's common heritage:

In saint and prophet burnt with keener flame
Than e'er illumed thy gracious soul's delight In children's words, in songs of ancient fame Was known, ennobled many a festal rite.

And all that Athens breathed of high and true With soaring thought and finely moulded speech, In our dear Lord to act and being grew, Whose life was more than words could ever

A heart that beat for every human woe, A choice in holiest purpose pure and strong, A truth, sole morning light of all below;
A love triumphant over deadliest wrong.

In Him thy God, O Plato, dwelt on earth, An open presence, clear of earthly ill The life which drew from him its heavenly bir In all who seek renews his perfect will.

So have we sufferings, so a trust like his, So large repentance, born with many a three, So real untired to better all that is, And peace of spirit even here below.

Then be it mine the cross with him to bear, And leave the flowery shades of Academe; With him go mourning through the infected air Of grief and sin, and drink his bitter stream.

So clearness, meekness, and unfaltering might, Ungained, though bravely sought, O Sage, by Shall be my starry chaplet in the night, And in the coming dawn my crown shall be.

Correspondence.

JOURNAL OF ASAAD.

The "Voluntary Helper" on Mt. Lebanon.

BHAMDUN, MT. LEBANON,

My Dear Mr. Mears:

You will recollect in one of my previous he is as fearless as his name implies. letters, we mentioned "The Voluntary Help- "Came on to Shuier. The teacher and er," and told who he was; it may interest his wife are exerting a good influence, but he you to learn that now he spends all his time | wants more instruction; and the people call going about as Bible-reader and colporteur, loudly for a missionary to come and live and that he receives now a salary of three there, that they may learn how to be good, pounds sterling a month, from an English as they say, follow the Gospel. merchant in Glasgow; thus, in his eloquent and simple language, he preaches Christ by priest, and his aged father and two sons are the wayside, and in the hedges and rough becoming more and more fixed in their deterpasses of the mountain. He has just return- mination to declare themselves Protestants. ed from some of his tours, and as I listened They fear the Bishop, and beg us to help to his simple journals, I thought a few con- them if the Bishop should get hold of them. densed extracts might not be uninteresting Came back to Bhamdun; conversed with a

evening with twelve persons in earnest con- rest in his mind, means to get away from the versation; read 2 Cor. 9 chap., and offered Maronites, and apply to teach in one of

"Sept. 3d. Went to Shrweifat; found a few serious inquirers, and more interest than ever before; spent some hours in searching

the Scriptures. "Sept, 4th-Bowarah. Spent the evening with seventeen persons; read Isaiah 53: Nearly all of them were Protestants: one or two had recently declared themselves followers of the Gospel. Called on a sick woman whom I had often visited, and read and rayed with; she had found her Saviour; id she was not afraid to die; begged me teach her children the Gospel that they hight meet her in heaven. Met a priest on he road, he asked me my religion; I told im I was a Christian. 'Ah, I know you,' said he; 'you are Asaad who goes about scattering English books and corrupting the Church.' After some kind words, we sat down on a stone by the way and we read many passages from the Testament, and talked, till he said 'if these are the doctrines and the religion of the English, surely the truth is with them, and I wish I could die a a Protestant.' Called at Buhstay, read and prayed with a sick woman, tried to point her to the great Physician. Visited the Dib's Press; spent the whole day in conversation with a dozen men at work, and my aged father, who formerly so bitterly oppressed me, was valiant for the truth.

" Sept. 22d and 23d. Visited the Gurb district, and went to Beirut; read the Gospel to little companies of from four to fifteen, in several shops and corners of the streets."

pel he is now, we trust, really a child of God, and asks for the communion. He goes all about the mountain with his pack of goods

and telling him of Jesus; almost every word and teach all nations." "When he ascendhe would sigh out, 'O Lord, have mercy on ed up on high, and received gifts for men, my soul! The priest came to confess him; he gave some apostles, and some prophets, he refused to confess; said he had confessed and some evangelists, and some pastors and to Christ, and cast his soul on Him; he died. teachers, for the perfecting of the saints; for Four priests came to bury him; asked and the work of the ministry; for the edifying of received money, and when they demanded the body of Christ." This order was conmore, I asked them if they knew what our tinued by the apostles who ordained over-Saviour said of those who devour widows' seers, bishops, elders, (pastors) in the churches houses, and for a pretence make long pray-ers. In the evening, after the burial, sixty persons collected, and I read to them. They to yourselves and to all the flock over which all wept; said I: Weep not for your departed friend, but weep for your own sins and ted friend, but weep for your own sins and ted friend, but weep for your own sins and ted friend, but weep for your own sins and ted friend, but weep for your own sins and ted friend, but weep for your own sins and to the enders at represent the flock over which shall combine the most elements, and make the best form of worship be used, that which shall combine the most elements, and give freest expression to the spirit; be imagined that what lor tinued illness. repent. The following Sabbath afternoon, of God who hath reconciled us to himself, but preaching is to hold the first place Mr. Benton came to this house of mourning, and hath given to us the ministry of reconciliation." When Paul received his commission Christ said to him from the midst of a glory above the brightness of the noon day to memory the whole of the little catechism, to memory the whole of the little catechism, will soon I hope.

"Visited the sick woman at Bhowarah;"

and hath given to us the ministry of reconciliation." When Paul received his commission Christ said to him from the midst of a glory above the brightness of the noon day greater than the "Oratory." The minister has a mission to preach, and the people are to thing that the page and from the which I will appear unto thee; delivering thee from the mere celebration of rites (which had become a species of magic) to science, the people and from the Gentiles unto whom to thought, to the word, to conflict." * It

she was enjoying great peace of mind, she said the sting of death was gone, and she was now ready to depart.
"Oct. 14th. Went to Zahleh. On the coad had much conversation with fellow-travellers; they thought the English all infi-dels; knew nothing of the Bible as it is. We stopped at a Khan to rest, and read several passages in Romans and Timothy, and they admitted the Bishops taught them to hate all Protestants, that they might keep them under their yoke, and extort money from them. "In the market-place of Zahleh read the Gospel to little companies in several shops; at one time to about twenty persons, one of them was very boisterous and bitter; said

the people of Zahleh were Christians, and did not want any one to teach them. "One said, at the Baptism, when the priest blows in the face of the child it receives the Holy Ghost. Said I: 'Let me ask a question and allow that old man to reply;—pointing to an aged bystander who had been listening very attentively. 'If one has the Holy Spirit in his heart will he curse, and swear, and lie?' 'No,' said the old man. 'Well, how many are there of the people and priests of Zahleh who do not do those things?' 'Very few,' said the old man; 'not one,' said another. At one time was sitting on a stone by the bridge, talking and reading with four men; a priest came up and asked what we were talking about; Sit down and hear, said one. He soon perceived it was a dangerous conversation, and was very angry. He said to me: 'If you don't get out of Zahleh soon, you'll get into trouble. We don't fear you, nor a thousand like you. One time there came here an English heretic and his wife. (meaning Mr. Benton and myself) and they were stoned and dragged out of Zahleh; and if you ain't gone quick, you'll get put out; begone, begone, you English dog.' We took no notice of his threats, and he walked off cursing; and a large company collected on the bridge, to whom we read and talked for

two hours. Spent Sabbath evening with Abdullah, the painter; he used to make pictures and images for the church; says he has made false gods enough to sink his soul in the deepest hell, if God should deal with him in justice.' He is now bold for the truth, and

pedlar before alluded to, does great good in this his native place. His name is Lion, and

"Next came to Sheibeiny, where Ithe young man who has been educated at the "Sept. 2d. Visited Suk el Gurb; spent the | Jesuit college of Ain Woraka. He is not at the Lebanon schools, and then he can read the Bible and understand it as he thinks it means, and not be bound by the priest's in-

terpretation of it." The above is but a small part of what might be written from the journal of this good native brother. You will recollect this is the man who threatened to kill his wife for reading the Bible. Now he seems to be improving as if he were a member of some college or seminary; he is being taught of God we-

Sabbath was our communion service; present twenty-one natives, three of our number were absent; two were admitted for the first. time, and we have several more we regard as

worthy candidates. The storms of another year have beaten about us, and Satan has tried all his arts to affright and discourage our afflicted hearts; but as well may he attempt to tear up Old Lebanon from its foundations, as to remove us from its summits, till the Lord permits. This band of believers are a handful of corn which shall yet shake like Lebanon.

L. G. BENTON.

PREACHING.

THE AUTHORITY AND SUBJECT MATTER.

BY REV. E. E. ADAMS.

The Christian ministry is a divine institution. It derives its existence, its authority and its character from God. Over every body of men there must be, in order to their harmo-"Oct. 1st. A pedlar spent the night at my | nious, efficient action, an authorized, a prehouse. About two years ago he was a bitter siding mind, a regulator of the combined opposer, he often spent the night at our thought and will. Hence, for the restraint house, and at a Protestant cousin's in Bham- of remaining depravity in the church, for the dun; and from being bitter against the Gos. enlightenment of ignorant members; for the regulating of individual zeal; and for the healthful stimulus of all to achievement,-Christ the invisible head ordained men who on his back, and when he sells calico he also should consecrate their thoughts and activireads from his Testament and good books, ties to the sacred ministry. They are to inwhich he always carries in a little bag in his struct, comfort, and admonish the church, and proclaim truth to the world; offering "A poor neighbor is very sick; spent spiritual life to men. The commission of the much time with him, in reading and prayer, Master was - "Go ye into all the world repent. The long line house of mourning, and hath given to us the ministry of recon- in the sanctuary. Protestants are right

promise and consolation; it edifies the church: it speaks to the world-by appointment from heaven. While therefore every kind of right religious instruction—in the family, in schools, by the press, and by personal conversation—is important, preaching is chiefly so. Its true position is in the van. of Christian agencies. And, that it may accomplish its work, it must occupy its place and be recognized therein. It is the point of concentration and diffusion for all means and be recognized therein. It is the point of concentration and diffusion for all means and agencies in the kingdom of Christ on earth. The religious press, the Sabbath-school, the Bible class, the prayer-meeting, are all subsidiary to it, and would be only deserving of condemnation did they detract from its power, or interfere with its prerogative. Mere human organizations, however

and accountable creature, owing fealty to been sometimes noticed his Maker; that he was made to love, serve, or terror having bathe he human body in lice teachers of religion are everywhere entire and bline and that allowation from

the holiness of God, his sovereign right, his den—have told upon law, and his salvation in the Mediator. Christianity lives by being preached. It is God's thought and it is fitted for man's thoughts; it becomes man's thought by utterance. Man has an inward ear for the thoughts of God, a want to be filled by them; a destiny to be attained by them. We learn the thoughts of God toward us, and feel a new life toward him. His will and love vitalize ours. Faith comes by hearing, and faith is Christian life; the life of the church. Then must there be preaching—the proclaiming of God—his sovereignty, his law, his providence, his instice, his mercy bis accommy of Christianity lives by being preached. It God—his sovereignty, his law, his provi- within the human body are death has been dence, his justice, his mercy, his economy of redemption, his righteousness. We preach preciate. Let me rem what has already been preached before. We disclose no new theme; but urge and enforce death (it could not ha

disclose no new theme; but urge and entorce the old. We worship; that is speaking to God. We preach; that is speaking of God. We preach; that is speaking of God. Worship may be rendered by the soul in solitude; preaching must be before men, that they may be taught to worship. Says Vinet, they may be taught to worship. Says Vinet, the side, and from the the side, and from the there flowed out blood a tater; so much there flowed out blood a tater; so much the side, and the water the distinguishable to the side of the said the water to distinguishable the side. Instead of saying that preaching of both, and the water distinguishable makes a part of worship, we might say that from the blood, as to a set the particular worship makes a part of preaching. The observation of John, we was standing a reason of this is that one cannot preach well little way off. We cannot ewrong in fixwithout the spirit of worship. The flock is ing our attention upon tet to which the fed by preaching, therefore also to be a good beloved Apostle so espec

pastor one must preach well." What we say here does not militate against the desire, often and justly expressed, for deeper devotion, for more full and spiritual worship in the sanctuary. Good oraying, and good praising help to secure good preaching; and deep, warm, spiritual eloquent discourse helps to promote good of inward grief, is prec prayers and praises.

It is a great thing to advocate justice, to comprehend and expound law; to sit in judgement over legal processes, to proclaim the judgement over legal processes, to proclaim the truths of science, to help the human mind in its a short time coagulates, study of Nature, to gather, and teach the facts and philosophy of history; to educate the young, in orderly complete views of the blood which that or secular truth in the discipline of their face into the pericardium, it ulties for the duties and achievements of the this change; and, as the future; to control trade, to lead armies, it flows is large enough to shine in senates, and to glow in song; ounces weight of figure. But the loftiest office among men is that of the Christian Ministry. It has the largest relations,—deals with highest verities. The water as the eye of John Christian minister is next to Jesus Christ; not as a man, but as a preacher of truth and has actually witnessed; I rous instances righteousness. He stands between Christ and existing in which the qualitysouls, officially, although in spirit Christ is next to souls. He is on the outer circle of have been carefully not and recorded. humanity, to take the words of God as they come from the "excellent glory," and herald from regarding it at first a them to his species. He is the "orator" of God to man, and the helper of man who would speak as in the highest degree plant to man. to God. He has to deal on the one hand, with weakness and want, with griefs, with But what shuts us up to unbelief, with fallen reason, with wrong that no other satisfacts. affections and base desires, or the spirit be given of the outflow of worship; on the other hand, with absolute holiness, supreme power and wis- sated—that is, when all dom, pure justice, and boundless mercy. main in the vascular syst While he leads the worship of others, his

chief work is to preach "in the great congregation." Let not worship fail; let it be blood and water, does more sincere, more profound, more full; let there be more praise in "the service of song," in the pulpit, in the responses of all hearts, and lips also, if you will. Let

. . † A. Barnes.

PHYSICAL CAUSE OF THE DEATH OF

serving of condemnation did they detract from its power, or interfere with its preregative. Mere human organizations, however good, may not have pre-eminence of the Divine. We are not at liberty to let down the sublime purpose of the Christian ministry. It is the most solemn, most honorable appointment of God for man. Ministers are indeed only human in their natural capacity and state, but in office they are more than men. They are messengers of God. Their work, their fitness, their authority is Divine. In the utterance of doctrine and precept, in the consolations they offer, and warnings they give from the Word, they are in the place of God,—"ambassadors for Christ," standing in the church and before the world; representing the Divine Master—pleading for his government, setting forth his claims, his figure to man. The gospel is the word sent. It must be proclaimed. To preach is to utter the gospel, to hold forth the Word, to offer God, as sovereign, law-giver, Father; to demand of men submission, repentance, faith, godliness; to bring the Divine will into hul man affairs, so that men shall fear and bow to it; so that they shall feel that God is with them, and that they must worship the submission, repentance, faith, godliness; to bring the Divine will into hul man affairs, so that they shall feel that God is with them, and that they must worship the submission, repentance, faith, godliness; to bring the Divine will into hul man affairs, so that men shall fear and bow to it; so that they shall feel that God is with them, and that they must worship the submission, repentance, faith, godliness; to bring the Divine will into hul man affairs, so that men shall fear and bow to it; so that they shall feel that God is solved the submission, repentance, faith, godliness; to bring the Divine will have been rent or the process of the Redeemer of the Redeemer of the Redeemer of the Redeemer of the

c extreme surprise

and fully to appreciate. Let me rem you, then, that within an hour or two ter our Saviour's een more), what

y summons it in his Gospel.

First, then, we have it w authenticated beyond reasonable doub hat what John noticed, the copious ou of blood and water, is precisely what w have happened on the supposition that t eart of our Redeemer had been rupture ler the pressure what has been noticed in other instance of this form of n blood within atery part sepker substance. ukes place, and contains passes ong undergoes sule into which contain many then it is full, tents escaping gled blood and ed as he gazed water as the eye of John upon the cross. This is to these facts, from regarding it at first an ingenious our Saviour died this 10 and of death.

conclusion is,

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be given of the outflow the human body rarely co it does, the coagulation, many hours after death. —of persons dying fron extreme debility—the et body has been found in a watery condi-

n its being told f his sons had ipian games.—

now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satar unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

The Christian ministry is evidently divine in its origin, its agency, and its purpose. It testifies, it instructs, it exhibits truth; it proves and enforces religious duty; it offers promise and consolation: it edifies the much, then, as all other attempted explanations of the recorded incidents of our Redeemer's death are found to be at fault, and inasmuch as it corresponds with and explains them all, we rest in the belief that such was them all, we rest in the belief that such was the bitter agony of the Redeemer's soul as he hung upon the cross, that unstrengthened now by any angel from heaven, as in the Garden, when but for that strengthening the same issue might have been realized the heart of our Redeemer was broken, and

man attairs, so that men shall fear and bow we look upon him as one of the brightest trophies of grace in Zahleh. He goes boldly into the churches, and tells the people to turn to God, and no longer bow down to the work of his hands.

"Monday.—Went up to Biskinta; there is a little circle of inquirers there, and the pedlar before alluded to, does great good in serious of the intermediate the best safeguards against the sorrow has broken out turn and hearts, why may not that sorrow, have broken his sorrow, have broken out turn to God, and no longer bow down to the efactor, Sovereign, Saviour, and Judge."

"The great object of the preacher," says it has a sorrow, have broken out turn to God, and no longer bow down to the efactor, Sovereign, Saviour, and Judge."

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"The great object of the preacher," says it has been down to the efactor, Sovereign the been down to the sorrow has broken out turn to God, and no longer bow down to the efactor, Sovereign the efactor, Sovereig is life and bliss, and that alienation from should not the agony of the Saviour's spirit sanctions. But we have very generally been on the cross—which we have every reason to regard as a renewal of that in the Garcouraged to apply the most solemn religious hysical frame in manner which not merely forbids the pulpit discussion of secular questions—but aims to

cal evil of our politics. There is no way to cure the bribery, and deception, and fraud, and falsehood, which so notoriously abound in political management, and so sorely try the faith of honest men in popular government, but by bringing the fear of God to bear upon men in their political action.

Morality can no more be maintained without religion, in politics, than in trade, and in society, and in the family.

The national calamity which is upon us has evidently done much already to make as feel our dependence on God, and the necessity of acknowledging and obeying Him. The public mind now seriously attends to religious admonitions concerning national duties, and dangers, and hopes. The serious discussion of moral principles, in their application to political questions, is now more common than ever before among politicians themselves. Devout acknowledgment of God, in orders, and proclamations, by our Generals and our President, is most acceptable to soldiers and citizens. The consistent exhibition of religious character by military and naval heroes increases their popularity. There are many indications of an increasing disposition in the popular mind to inquire what God demands of the nation; and by what course the nation can secure His favor and blessing.—Rev.

SOLOMON'S MARITIME EXPEDITION.

Dr. Nelson, St. Louis.

THE journal of the naturalist of this expedition would have been a most interesting and useful book to us; and no doubt King Solomon read it eagerly and found in it rich material for his own writings on animals and plants. . . . There is no mention of plants, and perhaps the skill was not possessed, in that age, of transporting living plants with safety from a great distance. Yet considering the King's love for botany, there can be no doubt that his naturalist had instructions to bring the seeds of any plants that appeared worthy of attention from their use or beauty; and we may probably, therefore, refer to this reign the introduction of various plants into Palestine, which had not been known there in former times. It is a curious fact, that hard by "the fountains of Solomon." near Bethlehem, which exhibit manifest traces of an ancient garden, and where the intimations of Josephus would lead us to expect that Solomon had a rural retreat, are still to be found a number of plants, selfsown from age to age, which do not exist in any other part of the Holy Land. This continued or is indeed in ecclesiastical tradition the Hortus Conclusus, the "Enclosed Garden," to which there is an allusion in the "Song of

SUPPOSE we put the question, "Who Physical Cause spends more in alms and charities, the poor 1847. the greatest of ng on its being letory had been to in which he its being told its from above, like the cruse of oil of the widow of Sarepta. - Tholuck.

In all labor there is profit.

PEW BLEMISHES.

THE missionary Ellis proposes, as our We refer not to the construction or adorning readers are aware, to erect capacious church- of the pews in our churches, although there es for the accommodation of the crowds who are many things about them that sadly interpress to hear the preached word in Mada-gascar, upon sites made memorable by the sufferings of the Christian martyrs put to death by the late heathen and bloody queen. He says: The Bishop of Mauritius accompanied me to these spots while he was here, work naturally, or the narrow seats from which and was forcibly struck with their remarka | you are continually sliding towards the centre ble appropriateness to the purpose for which it is proposed they should be occupied, providing admirably for the accommodation of are not the things we have in our mind's eye the inhabitants of the principal portions of now. Neither do we allude to those blemishes the inhabitants of the principal portions of the city."

He thus describes these interesting localities: "Ambohipotsy, (White village, so called from the colour of the rocky ground,) the place where the first martyrs suffered, comprises the remains of an old fortification, and is situated on the southern extremity of the crest of the hill on which Antananarivo stands. The foot of a cross, on which the Christians as well as ordinary malefactors of the neonle who occupy these

Christians, as well as ordinary malefactors are found in the people who occupy these were crucified, remains; and the transverse pews in our churches. And when we speak piece of wood, to which their hands were now of anything wrong in our pews, let it nailed, lies on the ground at a little distance; be understood as referring to their occu-

while around the spot on which the Christians knelt before the executioner's spear, I. The Sleepy Pew.—Some pews in our bones, blanched by the sun and rain, still churches appear to be rented or occupied for lie scattered. The King is building a house the same purpose as you would engage a room not far from the place; other dwellings are at a hotel, that you might take a sleep and not far from the place; other dwellings are rising in that quarter; and but for my early application, the site for the church would have been already occupied. The King informed me, the last time I spoke with him on the subject, that he would assist in building the church there, and he spoke in a manner from which I inferred that he would aftend it himself. awful issues that may hang on every service, "Arapimarinana (the place of hurling they would be so filled with trembling as to down or casting away), the granite precipice, 150 feet high, down which eighteen were thrown in the second great persecution is the second spot. It is situated on the western side of the hill, near the centre of the city, by the influences of the sanctuary, and thus falmost a mile from Ambebierter part for first would be so filled with trembling as to shut out all possibility of sleep. The misfortune is, many good people enter upon the services with a sort of melancholy emptiness of mind and heart waiting to be acted upon side of the hill, near the centre of the city, without any effort a mile from Ambebierter part for first would be so filled with trembling as to shut out all possibility of sleep. The misfortune is, many good people enter upon the services with a sort of melancholy emptiness of mind and heart waiting to be acted upon side of the hill, near the centre of the city, without any effort and the services with a sort of melancholy emptiness of mind and heart waiting to be acted upon side of the hill, near the centre of the city, without any effort and the services with a sort of melancholy emptiness of mind and heart waiting to be acted upon side of the hill, near the centre of the city, by the influences of the sanctuary, and thus almost a mile from Ambohipotsy, not far from without any effort or intention, fall asleep. the Palace and the residences of many of the Activity is the true antidote to sleep. In natives. The ground here is occupied, but place of coming to church to be acted upon, the King has taken measures for its being people should come to act themselves, to keep vacated whenever we require it, on our paying the price of the existing buildings, etc. "The next place, Faravohitra (the last tion to sleep during service, and thus blemish village), is a spot on the crest of the hill, the pew. near its northern extremity, in the midst of a

II. The Silent Pew.—This pew is just dense population, including a large number | behind the other. Its occupants do not sleep of Christians, and near an ancient burial place, or if they do, it is with their eyes open. But covered, with rude and massive memorials of they are silent. They take no part in the the departed. On this spot, in the sight of worship of God. They look coldly on, never whole city, the four nobles were burnt raise a note of praise to their Creator, and by alive, and the bodies of eighteen thrown from their expressionless faces disclose the fact the rock were also consumed. When I visited that no emotion or thought is every disturbed the place in company with the Bishop of or excited. No wonder the pulpit sometimes Mauritius, we stood and gazed on the prisons is dull, when so many pews are blank, when in the distance, in which the sufferers had there is no response of eye to eye, soul to soul, been confined, on the place where their sen- or tear to tear. We attended Rev. H. W. tences were read over to them, and where, as Beecher's church one evening last summer. they sat together on the ground, bound with When the hymn was announced (to which chains and encircled by soldiers, they sang was affixed an old familiar tune) the whole their hymn of praise to Christ. We passed congregation arose, and every tongue in that up the road along which, surrounded by an congregation of thousand appeared to be unexcited crowd, they raised their voices in loosed to sing a song of glory. As Mr. prayer that God would remember them. We Beecher sat there, with the multitude before, stood by the side of the spot—the place itself behind, above, around and beneath him, sendwe felt to be holy ground—on which, when ing up their voices like the sound of many waters, we could see the fire kindling in his soul and shining out of its windows as he gazed around on the throng, which soon ex-plained the secret of his power in uttering thoughts that breathed and words that burned No pulpit can be dead that faces a congregation of living pews.

111. The Critical Pew.—Not every person the brother of a martyr, pointed out where the soldiers and the heathen stood around who enters God's house, comes there to worand cried, Where is Jehovah now? Why ship, neither does every person that listens does He not come and take you away? To to its instructions, do so to be profited. which, from the midst of the flames, the mar- Many listen only to criticise. Something in tyrs answered, Jehovah is here; He is tak- the doctrine, language, or manner, &c., of ing us to a better place.' Our companions every sermon displeases them, and forms a also showed us to the part of the road, a lit. prolific theme for their terrible sarcasm. There are some pews in nearly every church ciates of the Christians stood, waving their that allow no Sunday to pass without dislast adieus to their rejoicing friends, who covering at least a mote in the pulpit, the smiled, and lifted up as far as they could choir, or their neighboring pews. Well, all their scorched hands, or burning fragments we can say now is, we pity them. Like the of dress, to return the salutation. In perfect orang-outang who thinks the hideousness of accordance with this account is the spirit and his countenance belongs to the brook. in feeling manifested by survivors when recount whose clear waters it is reflected, these miseing their sufferings. I have sometimes sat rable people imagine the faults with which as if enchained to the lips of the venerable they are too familiar belong to their neighwidow or sister of a martyr, as she has re- bors, in place of themselves. Ah! reader. if counted with simple pathos the suffering she has endured; and have been overcome with the "blemish" at once; but remember "it onder and admiration at the marvelous goeth out only by fasting and prayer." IV. The Worldly Pew.-In this pew you

heir hearts by the Holy Ghost given unto always see the height of the fashions prothem.' The Christians especially rejoice in minently and painfully displayed. Every the proposal to raise, as a perpetual memori- article of dress is carefully arranged to apal of these events, a church consecrated to pear to the best advantage. The lack of the worship of the martyr's God and Saviour. this pew in the beauty of holiness is sought "Ambalinakanga. The next place on to be supplied by an excess of the beauties of which the Christians propose to raise a tem- flowers and flounces, and the money that ple for the service of God, is situated midway should be appropriated to pay for the rent of between the last two. It has been the scene | the pew, is applied to pay for its ornaments. of much hope and disappointment, suffering But alas! these ornaments sadly befit the poverty of spirit that lies beneath them, and was formed, and the communion celebrated, therefore we number them with the blemishes in May 1831, when the natives of Madagas- of the pew. From this pew there often come car first united with the missionaries in com- up sounds of whisperings and titterings from memorating the dying love of Christ. After thoughtless or sacrilegious lips which never the persecution broke out in 1836, this house heed the injunction and let all the earth of prayer was turned into a prison, in which, keep silence before him," but unwilling to mingled with wretched criminals, the Chris- listen themselves, seem determined to prevent tians were confined. This chapel was a others from listening also. They "neither prison when I was here in 1856. King Ra- enter themselves, nor suffer them who are dama restored it to its original use, and a entering to go in."

V. The Empty Pew - Not always empty, but too frequently so. The least unpleasantness of weather, the least feeling of indispoment to this scene of their distress and sor-row, as the spots on which their companions actually died. The site is admirable; being Spirit and the bride say "come," oftentimes in the midst of a large population, on a sort of rocky terrace, with building materials at hand. Here, also, it is proposed to raise a ter stands ready for his duty in the pulpit, God sends His Spirit down to bless, the "At Fiaduana, the spot where, during the showers of grace descend, but alas! there last persecution, in 1857, twenty-one were are none in this pew to receive it.

O ye pews, lend me your ears! Repent a small village church, as a sort of appen- of your ways and put these and other and all dage to Ambohipotsy, from which it is not "blemishes" from you, and you will put new far distant Three at least of these build-life and power and joy in the pulpit that ings should be of stone, if all cannot be of stands before,—and new life and power and that material; they should not be ornament- joy in the church of which you are a part, ed or showy, but plain, solid, lasting fabrics and new life and power and joy in the souls corresponding in their style and character with the purpose for which they are raised,

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a thousand persons each. So far as I can judge, the cost of these buildings could not be less than £10,000." This is to be my heaven; to see Him who fainted under the cross for me!

부분들이 그 하늘은 생활하다는 이 물리로 한 시간에 된 것같다.