

garden. It was just like this, Madam; we could see the trees in the garden out of the windows of the drawing-room, as you can here; the chimney was on the right like that, and the door was opposite to it; and my mother was like you, only that she was more beautiful, and was not dressed in black as you are."

These words overcame Lady Belville, a shudder ran through her, her hands trembled, she could scarcely keep herself from falling; she sank upon a sofa, and taking the child by one hand drew him towards her and continued the conversation.

"The good God has never answered you, my child?"

"Not yet, Madam; but he will answer me some day, I am sure."

"Sure, and why?"

"Because he has said so in his Word."

"You trust, then, in prayer?"

"Yes, Madam, because I have already been answered."

"In what?"

"I have asked God to make me better, and I think I am not so wicked as I used to be. When I can, I read a little New Testament, that a kind gentleman gave me, and I pray every day with pleasure, especially when I repeat the prayer that my mother taught me by heart."

"And what is that prayer?"

The child knelt down, joined his hands, and, while tears ran down his cheeks, he repeated, in a trembling voice, "O Lord convert me; change my heart, and teach me to love thee, and to love all mankind, as Christ hath loved us. Amen."

"My son! my son!" cried the countess, pressing the child to her heart, "you are my son Charles!"

"My mother," said the child, "where is she? she used to call me by that name."

"Charles! I am your mother," said Lady Belville.

Tears stopped the voices of the mother and the child. Both wept, but wept for happiness. The mother knelt by the side of her child, and cried, in the fulness of her heart, "Oh, my God, pardon me for having offended thee by my unbelief; pardon me for having doubted thy promises; pardon me for my impatience! I asked thee for his conversion; I did not know how to wait, and thou hast answered me. Oh teach me, Lord, to trust in thee; teach me to believe that thou hearest always; that if thou deferest, it is for the best; that if thou dost not choose the path that we wish; it is because thy ways are not as our ways, and because thou knowest best what is good for us. Yes, Lord, henceforth I will pray that not my will but thine be done."

At this moment the master sweep came into the room, and was much surprised to see his attendant and this great lady on their knees by one another. When he was asked how he had obtained the child, he replied, that a man, calling himself his father, had given him to him for a sum of money; and that this man some time since had been taken ill and sent to the hospital, where he might now be dead. Lady Belville ran to the hospital and found there a man who confessed that he had stolen a child about three years before, by climbing over the wall of a garden, and that he had been driven to this crime by the desire of obtaining some money, by selling him as a chimney-sweeper, to one of his fellow-tradesmen.

Lady Belville, too happy to reproach him, and thinking besides that God had allowed this estrangement to place Charles in circumstances more favourable to the good of his soul, willingly pardoned the unfortunate man, and she saw him die with the hope that God would pardon him also.

From this time Charles was the comfort of his mother, and she, wishing to perpetuate the remembrance of this history, gave a feast every year on the day on which she had found her son, to all the little chimney-sweepers of his age, when she related to them the adventures of Charles, and thus taught them that God answers prayer, very often at another time, and in another way than we wish.

A Black Cloud.

A black cloud makes the traveller mend his pace, and mind his home; whereas a fair day and a pleasant way wastes his time, and that stealth away his affections in the prospect of the country. However others may think of it, yet I take it as a mercy, that now and then some clouds come between me and my sun, and many times some troubles do conceal my comforts; for I perceive, if I should find too much friendship in my inn, in my pilgrimage, I should soon forget my father's house, and my heritage.—Lucas.

Christian Messenger.

HALIFAX, OCTOBER 8, 1856.

The visit of the Rev. Mr. Cyr, the Editor of the *Semur Canadien*, a Religious weekly Paper in the French language, published in Montreal, to solicit aid for the Grande Ligne Mission, and for sustaining the preaching of the Gospel among the French population of Lower Canada, affords us an opportunity, which we cheerfully embrace, of saying a few words in reference to that excellent Institution, and the general state of religion among a very numerous class of our fellow subjects in that important portion of the British Dominions. The origin and progress of the Mission commenced by Mr. Roussy and Madame Feller of Switzerland some twenty years ago, must be pretty generally known to our readers from what has appeared from time to time in our pages. The evident tokens of Divine favor in the success which has so largely attended this Mission in the conversion of many French Canadians and the general spirit of enquiry that has been awakened, as also the willingness with which Christians of every Protestant Denomination, both in the British Provinces and the United States, have contributed to its wants, have yearly encouraged its supporters to go on enlarging the sphere of their preaching stations and the most useful and efficient Seminaries connected with the Mission. In addition to their excellent Missionary Institution for Males at Grande Ligne, they last year established a Female Seminary at Longueuil a few miles distant, conducted upon strictly Domestic principles, and under the Superintendance of a gentleman and his wife of sound Christian character, and possessing every needful acquirement for the instruction of the youth committed to their care. As however the Mission and its Educational Institutions are wholly dependant upon the favor and voluntary support of the public, its friends have often had to meet and cope with difficulties which at the time might seem to human effort or foresight wholly insurmountable. These obstacles have from time to time, as they have arisen, called forth the prayers and energies of the friends of the Mission, and through their persevering efforts been overcome. There is nevertheless at present a heavy debt incurred by the establishment and support of a new Branch of the Enterprise. To provide for the discharge of those debts and for the general purposes of the Mission, Mr. Cyr, notwithstanding his onerous duties as the Editor of the *Semur*, has been induced to make a tour through these Lower Provinces, and purposes on leaving Halifax to visit as much of Nova Scotia as his limited time will admit; intending in the first place to proceed through the Western Counties as far as Yarmouth. The character and position which Mr. Cyr sustains in the important post of labor which Providence has assigned him, in devoting his time and acquirements to the diffusion of the pure Gospel among his countrymen who yet remain enveloped in the errors of Romanism, deserve the most cordial sympathy and assistance of the Christians of Nova Scotia, not only of our own but of every other Evangelical Denomination, in contributing liberally to the object of his Mission. We trust Mr. C. will not deem it any want of delicacy in us to say a word in respect to himself personally. Some of his ancestry, as we understand, were among the expatriated Acadians driven by political events from this Province to Canada, then in possession of the French Crown, and who afterwards settled (at L'Acadie, Grande Ligne). He was as a youth converted to God, as well as from the Romish Church, several years since, and after prosecuting his studies for some time under the Missionaries at Grande Ligne, proceeded to Geneva in Switzerland and was for a number of years studying Theology and general learning at the Protestant Seminary there, under that eminent Minister of Christ and Church Historian, Dr. Merle d'Aubigne. He is now an ordained minister. Thus much we have thought it right to say as an introduction to Mr. Cyr and the important and deeply interesting objects of his Mission. The warm interest felt by our Churches for the spiritual welfare of our Acadian French, and the efforts they have made to administer the one great remedy to their wants, assures us that our friend and brother will find a welcome in the hearts of our people, which his own cordial and unaffected sincerity cannot fail to enhance. We commend him to their kind consideration with all our hearts.

We have received the Annual Report of the Colonial Church and School Society. This Association is an auxiliary to the parent Society in England which has several of the British Colonies for the field of its operations, and as far as its Agents are engaged in spreading Education and circulating the Sacred Scriptures is accomplishing a vast amount of good. It has four ordained Clergymen, eight Male and eight Female Teachers engaged in different parts of the Province. £1070 4s. 4d. has been expended in stipends to 18 Missionaries, Catechists and School Teachers. The amount received for their support at the Stations is £325. The balance is given in the form of Missionary contributions from the Halifax Association and from home. It has 22 Sunday Schools with 758 pupils and 11 Day Schools, besides the Training and Model Schools in Halifax, which, together have 520 pupils. The latter institution received from the Legislature grants amounting to £95 per annum.

We perceive by the report of the Missionary at Chester that he has charge of the District Grammar School, and out of 24 pupils he rejoices in having "children of Roman Catholics and a child of Baptist parents under his charge." This circumstance will doubtless afford satisfaction to the friends of the Society. In the community where the Apostolic Joseph Dimock laboured so many years diffusing the blessings of the gospel, one Baptist ventures to send his son (or daughter) to receive instruction from an Episcopal Clergyman.

Although no annual report is published of the Common School and Missionary operations of the Baptists in Nova Scotia. Yet we believe they take an active interest in promoting the cause of Christian Education throughout the country. No effort should be omitted in this important work, as the Common School is the foundation of all the other steps in the spread of intelligence and general improvement.

A copy of the Minutes of the Eastern New Brunswick Baptist Association is received. It is a respectable pamphlet of twenty-four pages; with it is stitched the Report of the New Brunswick Baptist Home Missionary Society, containing thirty-two pages of closely printed matter; twelve of which are filled by the report itself, six with the names of churches and individuals who have contributed to its funds, and the remainder, with the names of pupils in the Fredrick Seminary, and the report of the Education Society.

Together they give a full account of the Eastern Baptist Churches and the Missionary operations of the Denomination in that province.

There are in this section of N. Brunswick fifty-four Churches with 3502 members averaging about 65 members to a church. The Cash accounts show £59 5s. received for Domestic Missions, and £13 6s. 0d. for printing of Minutes.

A list of 31 ordained Ministers is given, similar to the one inserted with our Western Minutes. The names of 12 Licentiates and 9 Missionaries are added.

The Cash accounts of the Home Missionary Society show the sum of £519 1s. 11d. received which with a balance from last year, makes a total of £551 1s. 8d. The expenditure in the operations of the Society during the year, including the French Mission, has been £466 10s. 6d., leaving a balance in hand of £48 10s. 9d.

Further details might be given by collecting from the reports of the Missionaries the number of miles travelled, the pages of tracts distributed, sermons preached, families visited, persons baptized, subscribers to the *Visitor* obtained, &c. &c., but we must content ourselves by merely stating that the Report shews that a great work is being done, that the machinery is well adapted to carry forward the work of spreading the gospel, establishing churches, and saving souls.

A short paragraph in the communication of "Amicus" last week, informs us that Rev. Isaiah Wallace was accepted by the Convention at Portland, N. B., as their Missionary to proceed to Australia. The majority of the Delegates present, no doubt, saw the propriety of the undertaking, and it will now be brought before the churches for their support and sympathy. We are unable to speak on the subject fully, as we have not the minutes in detail. It is matter of regret that one who is so well qualified to occupy an extensive field of usefulness in these provinces should be removed so far away. If, however, there is reason to believe that the movement is of God, we can only say, "God speed" to it. With respect to brother Wallace, when we say we believe there are few who are

better calculated by their piety and active zeal for usefulness at home, it will be understood that we are of opinion that he will be useful wherever he is located, and if he is spared to reach that far-off land, we trust we shall hear of souls saved and of great good being done by his instrumentality.

We are informed by the Christian Visitor that Brother Wallace "will probably spend a few months in visiting the churches in New Brunswick and Nova Scotia, for the purpose of making them acquainted with the nature and design of his Mission before he takes his final leave. This arrangement will occasion a delay which we cannot but regret; but it, nevertheless, seems, in present circumstances, indispensable."

Acadia College.

The report we gave last week of doings at the Convention will have prepared our readers for the consideration of the interests of Acadia College. The statements made in the Report of the Board of Governors do not appear to have injuriously interfered with their prospects concerning it. It appears to be a stern reality that £500 will be required in addition to the special income to meet the current expenses of the year. There seems but little prospect of the funds invested in the West Columbia Mining Association yielding any return at present, whatever they may do in future years, so that it would be idle to think of waiting with the expectation of what they might realize. The policy of the Convention appears to be that no good would come from any action being taken with the sum already invested, neither are they disposed to accept the invitation of that Association to increase the investment. A unanimous vote was taken to raise the endowment to £15,000. Whatever differences existed on other minor points, this Institution commands the undivided and hearty concern of the whole body. After the unanimous decision of the Convention, the Governors met for the purpose of making arrangements to carry out the resolution, and appointed the Rev. John Chase to the Agency. Mr. Chase's general acquaintance with the Denomination and connection with the College render him highly qualified to this post of labour.

The internal state of the College, with regard to students, must afford its friends much satisfaction, and will doubtless be an inducement to many to do their utmost in providing the necessary funds. The interests of the Churches and education generally are not to be estimated by a money-value, and, although it must be made a matter of pounds, shillings and pence, yet no comparison should be allowed between securing the efficiency of the Institution and the funds necessary to accomplish that object. The experience of the past will, doubtless, prevent any future investment which will not be perfectly free from objection, and the appeal of the agent will, we trust, realize all that is required with but little delay.

In explanation of the interesting letter which appears on our first page, addressed by a French Canadian to his Parish Priest, it may be well to state, that by the terms of the Treaty by which Canada was ceded to Great Britain, the Roman Catholic religion is recognised as the religion established by law. Under such authority, therefore, and according to the law of the land, every Parish Priest is entitled to receive every twenty-sixth bushel of all wheat, and we believe all other grain raised within the Parish, besides various other fees and emoluments enjoyed by the Clergy and sanctioned by law or custom. It is therefore necessary when a Parishoner has made up his mind to quit the Communion of the established (R. C.) Church, to give a formal notice to his Priest of such intention, otherwise he will still continue liable to all the responsibilities of a Roman Catholic Parishoner. The intelligent writer of the article referred to, very properly made this notice an occasion of stating plainly and affectionately to his former Pastor the momentous reasons which had induced him to secede from the Church of Rome.

H. Oldright, Esq., has favoured us with a copy of the capital "Lectures on Syria and the Holy Land" delivered by Gregory M. Wortabet, Esq., a native of Syria, in Temperance Hall, on the 8th 9th and 10th Sept. last.

They were taken by Mr. Oldright in Phonographic short-hand, as they were delivered, and are now published in pamphlet form—price 7½d. The notice we gave of the first lecture when it was delivered will sufficiently indicate our opinion of them and of the lecturer. We venture to affirm that the same amount of valuable information is seldom given in smaller compass or for so small a price.

The possession of one so competent to seize from the lips of a lecturer and present it so complete as these lectures, is no small advantage to Halifax and the Province at large. Those who heard the lectures cannot read them over without pleasure and profit, and those who did not have that privilege may, by reading them, get all the interest of extemporaneous discourses at their own firesides.

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