

How's Department.

BIBLE LESSONS.

SUNDAY, SEPTEMBER 27TH, 1863.

Read—ACTS xvi. 1-18: Paul's call by a vision to Macedonia. JUDGES ix. 22-41: The destruction of Shechem.

Recite—ACTS xv. 30-32.

SUNDAY, OCTOBER 4TH, 1863.

Read—ACTS xvi. 19-40: Paul and Silas delivered from Prison. JUDGES ix. 42-57: The death of Abimelech.

Recite—ACTS xvi. 14-15.

"SEARCH THE SCRIPTURES."

Write down what you suppose to be the answer to the following question.

38. Give a fact from the history of Joseph which shews the mode of inflicting capital punishment among the Egyptians.

Answer to question given last week:—

37. It was miraculously kindled; Lev. ix. 24. God commanded that the fire on the altar when once kindled should never be allowed to go out: Lev. vi. 12, 13.

"With you always."

"What an even-tempered man Mr. Russell is," said Mrs. Osborn to her husband, as they were on their way home from an evening visit, in the course of which Mr. Russell's temper had been subjected to a severe trial by a coarse and insolent intruder.

"He has great command over his temper," said Mr. Osborn; "he had naturally a quick, irritable temper. When we were school boys together, he was regarded as the most passionate boy in school. He came to be regarded as a nuisance, and was shunned by most of the boys."

"It seems to me that you can never tell what kind of a man a boy will make. Your passionate boy has become one of the calmest of men."

"The grace of God can work wondrous transformations. He was hopefully converted when he was about seventeen years of age, and since then his path has been that of the just, which shineth more and more unto the perfect day."

"What a pity that similar transformations are not frequently witnessed! Why is it, that so few among those who are really Christians commend themselves to every man's conscience. I suppose there is not a person in all this region who has not perfect confidence in Mr. Russell."

"There is a very general confidence in him, still he is not without his detractors."

"They cannot find anything, but they hate his religion, and have something to say about that. His meekness does not save him from the reproach of the wicked."

"Slander and evil-speaking can do him no harm."

"It has done him good. I have heard him say that his enemies had been a means of grace to him."

"That is a new idea to me—a new theme—enemies a means of grace!"

"You can readily see how they can be so. Anything that drives a man to Christ, is a blessing to him."

"Certainly, Mr. Russell seems always to live near to Christ."

"He has, I have learned, made great use of the promise, 'Lo, I am with you always.' He claimed the constant presence of the Saviour."

Christians do not use that promise as they should. They leave it as belonging to the apostles and missionaries. They do not expect the constant presence of the Saviour. They do not ask it. If now and then they are conscious of an interview with Him, they feel as if they had experienced a great blessing. And so they have. But they might experience far greater blessings. They might have Christ with them always. He offers his constant presence to all his followers. "Lo, I am with you always even unto the end of the world."—New-York Evangelist.

Man-stealing in the Pacific.

We copy the following from the Sydney, New South Wales, Christian Pleader, June 20th, 1863:

UNDER this heading appeared a long letter from the Rev. A. W. Murray (Baptist Minister) to the editor of the Sydney Morning Herald, on Wednesday, 3rd inst., with regard to the late atrocious outrages among the islands in the Pacific. From the letters received, it appears that a system has been organized on a gigantic scale for traffic in human beings.

In the course of his letter, Mr. Murray says—"It is not unusual for British Christians, with commendable zeal, to bring an influence to bear on princes and governments in Europe in order to rescue individuals who have been the victims of religious intolerance and in some cases their efforts have been crowned with the happiest results. In all such efforts we rejoice. There are few more God-like deeds than espousing the cause, and labouring for the deliverance of the helpless and oppressed. Let, then, the case of the Polynesians, who are not numbered by ones and twos, but by hundreds excite the interest and evoke the sympathy which it so urgently claims. Soon, I trust, the British flag, everywhere hailed throughout the Pacific as the signal of peace and good will, will be unfurled to the assurance of the exposed, and to

the terror and confusion of the man-stealer!" The following extracts contain the information to which these remarks refer. The first letter from which I give an extract is from the Rev. H. Nisbet, and is dated Malua, Upolu, March, 12th, 1863—

Atahu presented a fine spectacle. A chapel, two teachers' houses. The people diligently attending to schools and the ordinances of religion. Many of both old and young able to read quite nicely, etc. But the sad sequel has to be told. You may have heard that there are a large number of vessels in these seas from South America, with the intention of taking 10,000 of our Polynesians to the mines of Peru. That, you see, is a new phase in this awful villainy. We had one of them off our coasts for some days. The man who professed to be supercargo offered foreigners ten dollars a-head for all the natives they could persuade to go on board. Well, they have visited Tokelau, and Maka (a Raratonga teacher) has just written to say that one vessel has taken away all the male adults of Atahu at a sweep. They enticed them on board under pretext of trading, and spread some attractive property out down between decks. Having got them down there they shut them in of course! The chief, who was on deck, and saw the suspicious movement, went to the hatch to call the people to come up, was tripped over among them, and so put among the captives. It seems another vessel came along and took away the remaining two men by force, so that now only women and children are left on that island. It is reported that they have been doing the same at Nukunono and Fakaofu, and all the low islands to the east—Pukapuka, Manahiki, etc., etc.

The next letter is from Rev. H. Gee, and is dated Apia, Upolu, April 1st, 1863—

We are exceedingly troubled by a number of slave ships about these islands. Our work at Tokelau, which was so promising a few weeks ago, is now almost destroyed; nearly all the men have been taken away by these slavers. The poor people of Fakaofu were assembled in front of the teachers' house, when upwards of forty were picked out and driven by the crew of one of these vessels to the seashore, and thence taken on board. The party who acted thus were armed with guns and swords: they frequently struck the natives as they drove them along with the flat side of their swords. The vessel that took these men called the other day at Tutuila (one of the Samoan group), for water. When the people there knew that it was a slave ship, they seized the casks; the captain, to conciliate them, sent six natives of Tokelau on shore. His tears, however, increased, and he stood out to sea, leaving the casks behind him. Three of the poor creatures who were sent ashore soon died; the other three are now at Apia.

We have the brother of the chief of Fakaofu and his son, and another native of that island here. These persons told me that there are only seven men left on Fakaofu, and they also state that there were three hundred natives of different island on board that one vessel, and that the captain wished to get a large number more. They had very little water to drink, and one popo (an old cocoa-nut) between two of them every other day.

Thus, you see, while we boast of the civilization of the nineteenth century, deeds are perpetrated which are enough to cause every Christian to blush; for these things are not done by those whom we consider heathens, but by men who call themselves Christians. Heathens would blush to practice the deeds these villains perpetrate. On board the vessel I have referred to, there were women far advanced in pregnancy, and others with little ones at the breast, and all crowded below decks.

I will not shock the feelings of your readers, nor pollute your pages with what follows. It makes one "hang one's head and blush to think oneself a man." Mr. G. goes on to ask "whether the Christians of New South Wales cannot be roused to do everything in their power towards putting down this horrid traffic."

In corroboration of the statements received by the Rev. A. W. Murray, Mr. Ella, long engaged in the printing establishment and other missionary work in Samoa, forwarded extracts from letters just received by the "Humboldt." The first from the Rev. Mr. Lawes, dated April 30th—"You will be grieved to hear that we have been so tried by these wretched slavers. We have had four here taking, in all about 160 men. We have lost one deacon, three assistance teachers, and about twenty-five church members, I cannot send you details now, but no African slave tragedies surpass these in cruelty and horror. Two have been shot—one recovered, but one was shot dead on the spot."

Samuela, the native teacher on Savage Island, in a letter to Mr. Murray and myself, after joyously describing the progress of the work of Christianity among them during the past year, turns from those happy scenes to the distressing events which have cast a gloom over the missionary work, and plunged the whole island in woe.

Nine (or Savage Island), March 31, 1863.

Mr. Ella and Mr. Murray—This is my account to you of the work of God on Nine, of what is being done by us, the teachers, and Mr. Lawes the missionary. Great is our love to you from whom we are now separated. Although we are so widely apart, and cannot see each other's faces, let us continue to meet and feel each other's presence in our united prayers to Jehovah our God. Pray for us, that our work may be blessed and progress in peace, for there are many evils springing up in the world to hinder the work of the Lord, by wicked men from strange lands.

But other things I have to tell you which

have produced many sorrows among this people. Foreign ships of man-stealers have brought distress to this land of Nine. On the 28th of January, a ship came off here, said to be a ship of Spain. I do not know whether this is true, or whether we were deceived also in this. The captain said they had come to purchase fowls and pigs. Then our people unsuspectingly went off with their things to sell. When the captain saw that there was a good number of men on board, he made sail, carrying off forty of the people, and moved out of sight of land. Then he fastened the people down in the hold, and went round to the other side of the island to steal more men. There other natives in their simplicity went off to the ship to sell. When the men who were fastened down below heard their people on deck, they called out to them to help them out of their confinement. Then seven managed to burst from their prison, and the canoes hastened to the shore with these seven men. They were fired upon from the ship. One man was wounded in the neck and nearly killed; he is still confined with his wound; another man was hacked by a hatchet; his hand is badly cut with one of the strokes. All the canoes reached the shore with these seven, but the ship went off, carrying away thirty-three; among them were twelve church members and six candidates. Great was the lamentation of the people here, because their friends were taken away; for the chiefs and rulers of the land are stolen in that man-stealing ship. To this day, their wives and children continue to weep and mourn; some have nine, some six, others five, and others four children, thus bereaved. This grief is not confined to this people; we all sympathise too with those of other lands who are also made slaves by these foreigners. I only tell you these things; for what means have we of ever getting these men? Alas for them! where are they?

After this event, another thing of the same kind took place. On the 9th of March, another vessel stood off this place. Mr. Lawes sent off a letter to the ship to inquire where she was bound; but he did not suspect that this also was a slave ship. A small four-seated canoe went off to the vessel to take Mr. Lawes' letter. Then the ship's boat came to shore; but the men who went off with the letter were kept bound on board—they and their canoe were hoisted on board. When the ship's boat came to the shore, only one of the foreigners landed; but the boat kept off at a distance at sea. This foreigner deceived us. He went up to Mr. Lawes, pretending to get medicine for the captain of the ship. The foreigners returned attended by a number of the people, who took him off to the boat. Some canoes also went out to get the men who had gone off to the ship. [The suspicions of the people had been aroused by the four men who took the letter not returning.] Behold, when the boat reached the ship, the ship fired into the nine canoes which went off for the men who were detained on board, and one man, a church member, was hit—the bullet entered his eye, and he fell dead. The ship continued firing upon them, and some of the canoes were broken up; and whilst the people were swimming, the boats pursued the men, seized them, and dragged them off to the ship. Then the vessel sailed away with nineteen of the people; one also was killed. There were among those taken by this slave ship—three teachers and a deacon of Mr. Lawes' church, and other church members, and some candidates. A great many children are thus bereaved. The wives and children cease not to weep for their husbands and fathers, not knowing whether they were killed, or where they are taken by these men-stealing ships. It is as if the work of God would be hated here; for some of the people think that these calamities come upon them, and foreigners have visited them, from having missionaries and teachers living among them; for such things never occurred in former days of heathenism. But these are only words which are uttered in the bitterness of their grief and astonishment on account of the cruelty of foreigners in these days. Their people have been killed and carried off, and they have done nothing to cause afflictions. Has any foreigner been killed on Nine? No, indeed. Lo, it is a day of mourning that these things have brought upon this people. They now weep and mourn for their husbands, their chiefs, and their young men, who are stolen by foreign ships. This is the difficulty with us; we do not know from what country the ships have come; we do not know the names of the ships, nor the names of the captains. But I just tell you these things which have occurred in this land.

The young men, Mose, and Sualo, and Noa, who came with Mr. Murray from Samoa, are all taken by these men-stealing ships of the foreigners. Their wives and parents do nothing but cry for them. Mose has left two children, the same also Sualo, but Noa had only one child. Great is my compassion for these young men, who were so earnest in the work of God, and who were such helps to me. I cannot finish this letter with more—the ship is going off. Peace to you all, I am,

SAMUELA.

Need I call your attention to any particular in this narrative? It is too painful—the heart sickens and faints in dwelling upon it. Whilst we sympathise with the poor sufferers and mourn with them, we are not less grieved on account of the wretches who have perpetrated these atrocious deeds. It is astounding and horrifying that men from civilized countries can go forth on such an expedition, and be guilty of such crimes. These revelations only make known to us a part of their doings. We have not heard what has been done in islands where there are none to reveal their deeds. What a dark chapter in the history of this year's events will be supplied by the diabolical proceedings of this expedition of twenty-five vessels fitted out to capture ten thousand slaves. May the God of mercy in His in-

finite might stay these atrocities, and turn the hearts of these bloody and cruel men.

The Herald gives some additional testimony on the above subject, from a letter just received by a mercantile house in this city, (Sydney), dated Tahiti, 29th April, 1863—

The Peruvian slave-trade is played out. By our last accounts from Callao, some 1500 or 2000 natives had reached there, but they are found not to answer, never having been accustomed to steady heavy work; many actually refuse to do anything, and flogging only makes them sulk, lie down, and die. Dysentery and other diseases, from change of living, is carrying them off rapidly. In one plantation seventy-five had died, The Peruvian Government begin to see that the game cannot go on, and are taking measures to stop it.

The trial of the affair of the Mercedes Uholy finished about a month ago. You will recollect this vessel was caught at one of the French Islands, with over 150 on board; she has been condemned and sold, and the Captain sentenced to five, and the supercargo to ten years' forced labour; they are now undergoing it, but little doubt exists that they will be allowed to escape, or get the sentence mitigated, should the Peruvian Government give the French the satisfaction they have demanded and will have. They demand every native who has been taken from any of the protected islands, and heavy damages for the missing.

One of the slavers left a few days ago, being allowed to return to Callao, having sold all her rice and other provisions, so as to break up her voyage. There are yet four here, one of which has been abandoned by the captain, who ran away; she is to be sold soon, the rest are merely detained.

On Monday, 8th instant, a meeting of ministers of various denominations was held to consider what steps could be taken in this matter; when it was resolved that a deputation should wait upon his Excellency the Governor, and represent the case to him. On Tuesday, 9th instant, the deputation, consisting of ministers of the Wesleyan, Congregational, Baptist, Presbyterian, and Primitive Methodist bodies, was introduced to his Excellency by the Rev. J. West. His Excellency showed a strong appreciation of the wrong suffered by the islanders, and stated that he had already communicated with the Home Government twice on the subject. Beyond doing that, he had no power to interfere. The commodore on the station had power to send a ship of war to cruise among the islands; but then the commodore was drowned, and the loss of the Orpheus had crippled the squadron. Captain Jenkins, who was now the senior officer on the station, had stated that he was unable to spare a ship, the war in New Zealand requiring all the force he had at his command. It was suggested that perhaps the Victoria might be available, but the difficulty there is that the vessel being only a colonial one was not regularly in commission as part of her Majesty's navy, and could not, therefore, be despatched in that capacity. The question was asked whether the slave-trade laws designed for Africa would apply to Polynesia. The Attorney-General thought they would. It was also pointed out that no interference would be satisfactory that did not restore to liberty those who have already been kidnapped.

A public meeting is advertised to be held on Thursday next, on this subject; and it is proposed to forward a petition through the Governor to the Home Government, so as, if possible, to compel some action.

The following circular has been addressed to the clergy of the city and neighbourhood—

Rev. Sir, I am instructed by a committee appointed to make arrangements for a public meeting, designed to protest against the slave-trade among the islands of the Pacific, to call your attention to the facts which have appeared in reference to the extent and cruelty of that trade, and to suggest that you will invite your congregation to offer prayer to Almighty God for his interposition on behalf of our oppressed fellow-creatures in those islands. I am further requested to invite your attendance at the proposed meeting on Thursday evening next, and to make announcement of it from your pulpit.

I am, reverend sir yours faithfully,

ADAM THOMSON, Hon. Sec.

The following is a copy of a petition to the British House of Lords and to the House of Commons.

"To the Lords spiritual and temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

"The petition of a public meeting of the inhabitants of the city of Sydney, New South Wales,

"Humbly sheweth,—

"That your petitioners have heard with indignation and dismay that a large fleet of slave-vessels has appeared in the Pacific and carried off many of the inhabitants from their islands, under circumstances of extraordinary teaehery, violence, and cruelty.

"That your petitioners feel that it is the duty of every civilized Government to repress and punish crimes so ruinous to commerce and fraught with such an outrage on humanity.

"That your petitioners are persuaded that the interposition of British power for the arresting of these enormities would only be in keeping with the traditional policy of Britain, and with her noble efforts and sacrifices for the suppression of the slave-trade, and would find its vindication in the heart of the nation.

"May it therefore please your Right Honourable House to take such measures as to your wisdom may seem fit for putting an end to these slave-trading expeditions in the Pacific, and for affording effectual protection to the defenceless islanders."