

Health's Department.

BIBLE LESSONS.

SUNDAY, AUGUST 16TH, 1863.

Read—ACTS xiii. 13-37: Paul preaching at Antioch. JUDGES vi. 25-40: Gideon's zeal and signs.

Recite—ACTS xii. 21-23.

SUNDAY, AUGUST 23RD, 1863.

Read—ACTS xiii. 38-52: Paul's popularity and persecution. JUDGES vii.: Gideon's army and victory.

Recite—ACTS xiii. 26-30.

"SEARCH THE SCRIPTURES."

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

32. Name four Jewish monarchs who came to violent deaths.

Answer to question given last week:—

*31. The tribe of Simeon. Deut. xxviii.

NEED FEMALES BE COMBUSTIBLE?—A lecture on this trying question is being given at the Polytechnic (London) to large audiences, by Professor Pepper. He illustrates in a manner most satisfactory to those who wish to wear crinoline, and yet not be burned to death, after showing how useless the many recommended preventives are, such as borax, alum, &c. But the grand effect, or sensation scene, is when a lady-figure is produced, dressed like a fashionable lady, and placed over a plate of iron. A light is applied to the skirt, and in a moment the figure is lost in a pyramid of flame. The spectators shriek, wet blankets are brought, and then the ruin of the once beautiful dummy lady is exhibited. The second sensation sight is a real woman, attired in the same way, but with prepared garments, with the patent incombustible starch. She takes her place on the same stage, and walks up and down between two rows of flames unscathed, bravely tempting them to do their worst. It is needless to say that Professor Pepper calls forth deafening applause.

A TOAD'S TOILET.—Audubon relates that he once saw a toad undress himself. He commenced by pressing his elbows hard against his sides and rubbing downward. After a few smart rubs his sides began to burst open along his back. He kept on rubbing until he had worked all his skin into folds on his sides and hips; then grasping one hind leg with both his hands, he hauled off one leg of his pants the same way. He then took his cast off cuticle forward between his fore-legs into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped all the skin underneath until it came to his fore-legs, and then grasping one of those with the opposite hand, by considerable pulling stripped the other, and by a single motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole.

For the information of those curious in such matters, we subjoin a translation of the titles of the King of Burmah: "His most glorious and excellent Majesty the Lord of the Tshaddon, King of Elephants, Master of many white Elephants, and Proprietor of Mines of Gold, Silver, Rubies, Amber, and the noble Serpentine, Sovereign of the Empires of Thunaparanta and other great Empires and Countries, and of all the Embrella-wearing Chiefs; the supporter of Religion, the Sun-descended Monarch, Arbitrator of Life and great King of Righteousness, who bears the honorary name of the Illustrious in the three Worlds, the King of Kings, possessor of boundless dominion and supreme wisdom, and great King of Righteousness."

A WOODEN LIBRARY.—An odd work is being carried on for exhibition at the Permanent Industrial Exposition of Vienna. It is a wooden library, that is a hundred octavo volumes, the covers which are formed of wood; the backs of bark, inscribed with the names of the trees they are made from; and the interiors of specimens of the leaves, flowers, fruits, etc., of the trees.

AN OLD SOLDIER'S EXPERIENCE.—"I had no cap but an old one, the better one I had pledged for liquor. I had pledged my wife's dresses also, and, in fact, everything but my credit. That I could not pledge for I had none: and at last I thought I would pledge myself. I did pledge to total abstinence, and ever since I have been a happy man."

The following is a literal copy of a letter of excuse forwarded by a jurymen to the Court of Queen's Bench:—Sir,—As I am a Fauriner and my lengwich Danich I am not etal compitint of the English lengwich to be a jewry man and my contions du not allow me to geive my openian en wot I do not endearsan.—An answer vel oblight."

Our work must be intentionally good, or it is not the work of the Lord. Your coin must not only be good metal, but it must have the right stamp on it, or it is no current money.

The hour of midday is now struck on the bells of several churches in Montreal, by means of the Fire-alarm Telegraph.

The Chinese agree to pay the doctor an annual stipend so long as they are in good health; but the moment they fall ill the pay ceases.

The Revolution in Madagascar.

Letters from different parties have been published concerning the recent changes in Madagascar. They all confirm each other in reference to the proceedings which brought about the revolution, and the probable results. The following is from Mr. C. H. Stagg, who was sent out by the London Missionary Society last year. It contains a lively description of many of the scenes of the revolution:—

"Antananarivo, May 14, 1863.

"Dear —,—I feel sure whenever you read the following, you will be almost thunderstruck. The having to write it surprises me as much as the perusal of it will you.

"A disease called *rumajenana*, which means stiffness, has been affecting the poorer classes of the people for some time, and rumours have been afloat that it was politically brought about, and that the end would be disastrous to some of the rulers and people. Some have asserted that the idol party were making use of it to serve their own particular purposes, and others have thought that some few are really ill, but a still larger number thought themselves ill, or were pretending to be so, in order that they might get new clothing (which it is customary to give to the sick) and cessation for a time from labour. Then again, but a few days back a rumour startled us of a new law, which was to permit all parties holding different views, either political, social, moral, or religious, to fight without fear of fine or punishment.

"Last Thursday (May 7) it was known that the King intended to issue publicly the new and mischievous law; he and his advisors were expostulated with, but it was of no avail. Another day comes, Friday, the principal market-day of the week, when, owing to a large number of people being collected together from all quarters, the opportunity is generally taken of having any new law promulgated or proclaimed by beat of drum in the market-place of the city.—Early in the morning, the prime minister, the commander-in-chief, and several high officers waited upon the King, praying him to rescind the law; indeed, the prime minister went on his knees entreating him, but he would not be reasoned with; therefore he left, declaring he must arm himself and followers for the protection of his property. Before leaving, they endeavoured to show the King it would be destructive alike to property and life; but he was obstinate, and therefore they parted. The King kept his word, and so did the prime minister. It may be asked, Why was the King so obstinate? The only reply we can give is that the *Mena maso* had an awful design in view, even the murder of the prime minister, the commander-in-chief, several other high officers, the heads of the Christians, and even Mr. Ellis, and we can only surmise as to what might have followed. For several days before the introduction of the law, Mr. Ellis has had laid at his door death-stones, and other things indicative that his end was approaching; it was thought these were placed by the idol party, but the greater probability is, they were placed there under the direction of some of the *Mena maso*. A few days passed without his feeling any fear on that account, till at last the prime minister and friends advised him to sleep at some other house, as evil-disposed people might attempt to set fire to his, and in the confusion he might be injured. The law was proclaimed in the afternoon of Friday, and within an hour afterwards the prime minister was surrounded by many of his influential friends, his principal aides-de-camp, and a large number of his adherents; others were sent off to different parts of the town and surrounding villages, to bring in the soldiers; all through the night there was continually passing group after group of people, and by very early on the morning of Saturday, thousands had been collected together. Everybody looked anxious, and began to ask each other, What is the matter? what is happening? and what will happen? Nearly every man that passed had either gun, spear, sword, or heavy stick in his hand. We all went up early to Dr. Davidson's, as he lived near the prime minister. We were thus near the soldiers, upon whom we relied for safety, and also near our friends, and were furthermore better enabled to see what was going on and how affairs were turning. At once men were sent off to seek and to kill any of *Mena maso* with whom they might meet, and very soon we saw one being dragged along to the common place of execution, who the day before was courted and honoured as the friend of the King. News also came that others had been caught and killed, in all about eleven; one was discovered near where we were staying; whilst being dragged along, he tried to escape, and almost before our own eyes twenty spears entered his body, his clothes were torn off him, and he was left a bleeding corpse till after the sun had set, for no man dared move him. His house, which we could well see, was instantly destroyed by the rabble, and not a particle left. It is the law of the country when a man is thus put to death, his houses, his land, and all his property become the property of the rabble; the wife, children, and slaves are spared, and I suppose any thing they can take away with them is theirs. It was an awful day; the excitement of the people was most intense. The Christians were in great fear, and we all felt we were beholding the beginning; but we knew not when and how it would end. All day long soldiers came pouring in. Negotiations were attempted to be made with the King who was still at the Stone House, and with him thirteen of the accused persons whom he would not give up; he had also his guard of fifty soldiers. The prime minister demanded in the name of the people that the men should be given up to be killed. Towards

the evening the King, the thirteen *Mena maso*, and his lady and guard, were allowed to leave the Stone House, and come down to the large palace. As soon as they were in, thousands of armed soldiers were sent up to protect the King and his officers, or, in other words, to keep them close prisoners. One cannot help wondering how in the midst of so much excitement other deeds of horror were not committed; but, no; thousands must have left their houses to the mercy of any one, but we do not hear of any robberies having taken place, or of any crimes being committed by the rabble. Women and children were walking about without any fear of assault from the rabble; all persons and property were respected except those who had incurred the wrath of the leading powers. This could not be told of any revolution which has taken place elsewhere, however highly civilized the people may have been.

"We have spent many Sabbaths here; but how different the picture of this one to many I have had pleasure of portraying! True, as on other Sabbaths, people were passing rapidly along—group after group passed by—but they all went in one direction, none to the house of prayer. In the plain below, *kabars* or public meetings were constantly being held. I was surprised with the power of some of the speakers; Spurgeon would have listened with pleasure. Some of these *kabars* were called to give the people an opportunity to express their opinion on passing events, and also to hear what the Government was doing for the good of the people. In the afternoon, the excitement increasing, very reluctantly we all went to the British Consulate, not that we felt any immediate danger, but we understood fighting would probably soon commence, and we knew it was wiser under those circumstances to be under the protection of the British flag. We gentlemen by turns guarded the house and inmates by keeping strict watch.

"Monday morning opened very gloomily; the sun refused to shine, and it was quite cool. Early in the morning the King consented to all that was asked; the prisoners were condemned to be put into heavy chains. About midday we concluded upon returning to the Doctor's residence. During the afternoon all was excitement, for the prisoners were to be brought through the city previously to being guarded. At last they passed; I was glad we were not near enough to distinguish them, but we were told they were nearly naked, and had their hands tied behind them. What a great fall to men, who a few days before, were courted for the honours and favours they were able to obtain and bestow! They were guarded by a large body of soldiers; and, as they passed, the yells of the rabble were painful to hear. Night comes on, and we ask ourselves, will to-morrow be darker than to-day?

"Tuesday.—Very early we were startled with the news, which had not been told to the people, that the King had died from grief during the night. We could see by the expression of the countenance of the messenger, and the language he used, that it was not so, but that he had been killed. It is against their laws to stab or shed the blood of royalty, therefore he must have been suffocated. I have heard since that the Queen was taken from him, and he was left quite alone; he must have known then his end was drawing nigh. I cannot justify the deed, but I believe the Government felt that, whilst he lived, they and the state and country would be in danger. I think if he had not been so obstinate in refusing to give up the prisoners, his life would have been spared. We shall never know who killed the King; he is not supposed to have been killed, but they say he is gone. We must remember we are in a country, which is only a few steps above barbarism. Nations are often shaken in a day, but it takes centuries to make a great nation. In some things they have been taking strides here, when it would have been wiser to have taken steps. But I will not attempt to philosophise, but rather to give facts. Soon after the King's death, the thirteen *Mena maso* who passed the day before were spared. Events succeed events so rapidly, that we know not what to look for next. Another great *kabar* is held, when the announcement is made that the King has gone, and a new sovereign is proclaimed. The King's wife, whose name was Rabodo, was changed into Rasoaery, which means good and powerful. All of course cheered, and guns were fired to announce the event. When I tell you the King and Queen had not lived as husband and wife for years, it will account for some things which may otherwise appear strange. I don't know the Queen's age but I should think she is full forty.

"Wednesday.—Rose early. The first thing I noticed was two large houses being destroyed by the rabble, which had belonged to some of the *Mena maso*. About eleven we were asked to assemble together to hear some new laws read, which the Queen had agreed to upon accepting the throne; you shall have a copy of them at some future time, but now I can only give you the substance, or rather a part of it. They were somewhat as follows:—Perfect liberty was given to the Christians and all other religious bodies—they were not to interfere with each other; the Christians might build churches on any part except Ambohizanga, which means Blue Village, it being a sacred city, and the burial-place of the late Queen; no Christian places of worship will be allowed to be built there, but in the immediate neighbourhood they may be built, and also Christians may reside at Ambohizanga and worship outside the town. It is a large place, and contains, I should think, from 5,000 to 10,000 inhabitants. In other respects the new law gives us perfect liberty, which is all that could be desired. People are to live at peace with each other; the good will be protected, the evil-doers will be punished. We returned thanks to the Queen and her advisors for these new laws, and above all for giving us, as Christian missionaries, protection and permission.

Dr. Davidson in a letter has mentioned the following incidents which are not noticed elsewhere, and which, if true, throw great light upon the temper of the King and the cause of the assassination:—

"His second wife,—the one who was regarded as his rightful one,—had been long attached to Christianity, and began to associate herself with the Christians. He demanded of her to give up praying—said he had no enemies but the Christians, and even struck her because she had dared to say that she loved Christ Jesus above Radama. For the same offence he also, and on the same day, struck Ramiketaba [one of the *Mena maso*.] Mary, for such is the name of his second wife, remained firm, and replied,—I was once a poor slave girl and carried fire-wood. I would rather become a slave again—nay, I will rather die, than give up praying. I wish to live with God after my body is dead. This affair between him and his favourite—Mary—soon got abroad, every one interpreting it as he liked."

"On Sunday Ramiketaba, who had formerly been a Christian, said to the King, 'When this matter is at an end, and the kingdom again in your hands, then let the preachers and deacons of the churches be killed. Tell the English to go home, and if they will not do so kill them, and let all the Christians pay, if they are rich, fifty dollars, but if poor and beautiful, we will take them to be our slaves.' The King was glad at this saying, and danced with joy. It was also proposed to the King that if this happened, the prime minister and all his companions should be degraded, with which the King agreed. But the prime minister and the nobles had these sayings reported to them, and they were very angry and ordered the soldiers to surround the palace which they did; and Rainivoninahitrinory and the nobles took up their place in the house of Ranemadravo, close beside the palace gate.—On Monday morning he sent to the King and said, 'We have only cut down the branches, but the trunk remaineth unhurt. If you do not deliver up Ramiketaba and his companions, then he will come and destroy the gate of your palace, and take them by force.' As he parted from his *Mena maso*, Ramiketaba was observed to weep; but the King said to him, 'Do not be sorrowful; perhaps if I am again strong as a king I will help you.' This parting saying of Radama to his *Mena maso* was told to the nobles, who feared that, if Radama remained king, they would not be safe. Two officers, therefore, accompanied by several soldiers, having gained admission to the palace, while the rest of the soldiers, now entered the palace yard, said to the Queen, Rabodo, 'Go out'; and she was compelled to leave with all her servants, and was taken to the house called the Silver Palace.—The King was thus left alone on Monday evening. Every weapon in the palace was also removed. He knew and waited for his fate.—Two officers entered the palace on Tuesday, attended by several soldiers. One of them knocked the king down by tripping him; then they strangled him with a cord, while he cried to his ministers to save him. Some affirm that this took place immediately after the Queen was removed, and that no sooner was she dragged away than the King was killed."

Baptist Foreign Missions.

In our last issue we referred to the celebration of the fiftieth year of the American Baptist Missionary Union. The *Macedonian* (August) contains an address to the churches on the subject, as follows:

"THE YEAR OF JUBILEE IS COME."

"To the Baptist Church in—, with the Pastor and Deacons.

BELOVED BRETHREN:—The AMERICAN BAPTIST MISSIONARY UNION has reached the fiftieth year of its labors in behalf of the heathen, and, at the recent meeting in Cleveland, adopted measures to commemorate, by suitable services at the next anniversary, the labors and successes of half a century. The Union resolved, without a dissenting voice, to hold the jubilee meeting in Philadelphia, the place of its birth, and towards that spot and that occasion all eyes and all hearts will be directed with devout expectation. Every church in the land will be there by its sympathies and prayers, and all such churches will desire to be represented by their delegates. Moreover, many churches and individuals will be prompted to make a special offering to God this year, for the riches of his grace on them bestowed, and for the displays of his mercy among the nations. Already such offerings are beginning to come into the treasury; and everything indicates that the list of contributions will be large.

All these thoughts were present in the minds of the brethren assembled at Cleveland and they adopted measures to have them carried out.

The Executive Committee, acting in behalf of the Union and the Board of Managers, and anxious to consummate the noble plans they have devised, hereby invite you, as a church, to contribute this year, through the Union, a generous sum to the cause of Foreign Missions. They desire you to act in your church capacity, so that your contribution may be credited to you as a church; and if you have not before done so, enter now on a course of missionary effort that shall not be interrupted so long as you have a place among "the thousands of Israel." The larger the sum you contribute, the better; but any amount will entitle you to one delegate at an annual meeting of the Union.

The Committee also take pleasure in calling on churches and individuals to make special offerings, as God hath prospered them, over and above their usual contributions to this great and