

and forbid them not; for of such is the kingdom of God."

And pray daily that the Holy Spirit may savingly impress the truth upon their hearts. Who can tell, but in this way, they may become your joy and crown in the presence of the Lord Jesus at his coming.

Or are you Sabbath scholars? Then you have much in your power. Even by your example in the school, you might prove very helpful. Were it seen, for instance, that instead of being restless and trifling, as many are, you were always quietly seated, ready with your lessons, seriously attentive, having your eyes ever fixed upon your teacher—were this the case, the propriety of your conduct would of itself reprove those inclined to trifle, and be a check to them, while it would encourage all those scholars who were anxious to learn.

But you might be more useful still, were you never to go home on a Sabbath evening, without trying to tell your parents and friends some of the precious truths you have learned from your teacher's lips.

A father once rose up in a meeting, and addressing the teacher said, "I am very thankful to God and to you for your Sabbath school. My son who now sits beside me is my spiritual father. He heard me cursing while in a state of drunkenness, and said, 'O father! my teacher said to-day at the Sabbath school, that neither drunkards nor swearers could enter into heaven.' This so affected my mind, that from that time I was enabled, by the grace of God, to leave off those wicked practices." He then laid his hand on his son's head, and repeated, "My son is my spiritual father."

Still further, are there any children living near you, who never go either to church or school on the Lord's day? Then you might be useful, if, besides pitying them and praying for them, you went to their very door, saying to each of them, "Come thou with us, and we will do thee good." A kind and earnest pleading like this would not be in vain. Some at least would certainly come; and thus not only would your teacher be cheered, but, what is better, these once outcast children might be won and saved.

We have known some youthful scholars who have acted like little missionaries in this manner. Why might not you go and do likewise? Would it not be most blessed, were you thus made in some degree the means of saving souls from death?

Once more, have you ever any little sums of money at your disposal, a penny for instance, or a sixpence or a shilling, which some kind friend may have given? Then you might be useful, if, instead of expending all this in getting some selfish pleasures for yourselves, as is often done, you drop less or more of it into the missionary-box. Do not say, "Anything we can give is so little, it would scarcely be worth putting in the box." The good which

may follow does not depend on the largeness of the sum given by you, but on the largeness of the blessing promised by God. One stray leaf from a Bible, even one single verse of that leaf, has often been the means of the conversion of a soul.

### Field White to Harvest.

*Extracts from the Journal of Bipu Mazda, Native Catechist, Bombay.*

Just as we had travelled about five miles we met two Thugs. They were very deceiving robbers. They stopped our carriages, and spoke very kindly to us, saying that they were also travellers like ourselves. They offered us some bread for our bullocks. I recollected the warnings I had received at Agra, and I refused to accept of their kindness, and ordered them off. In the bread these men offered, there was probably *poison*; they intended to kill our bullocks, which would have prevented us from travelling.

At Allahabad, we saw a place under ground, built by the emperor, which is so large that it can contain more than 2000 men. It contains more than 2000 images of gods. I saw what they call the eternal banian tree, the roots of which they say hold the four quarters of the earth. I took hold of the tree and shook it, and found that I could almost knock it down; it was dry and withered. I found it to be all an imposture, and they confessed that they did it to gain a livelihood. At the same place I saw the Trevani, or three sacred rivers, where many persons from all parts of India bathe themselves, thinking that by doing so they will wash away their sins.

On arriving at Benares, I found extensive missionary operations. The converts received us very kindly. There is a village here called Segra, where there is a very large church, with more than 200 souls joined together on the Lord's day. Benares contains about 500,000 inhabitants. It is the chief seat of Hindu learning, called sometimes the Athens of India. I asked a Brahmin how many idols there were in Benares; and he said he could not tell, but he was sure there were more idols in it than inhabitants.

The worship of an idol is as follows:—They first bathe in the Ganges, and then take away some water in a brass vessel. When they enter the temple, they bow towards the idol. They walk round the temple several times muttering prayers in the Sanscrit tongue, which they do not understand. They then advance to the idol, present their offering, and pour the water on the idol and on the offering. The priest then strikes the bell, and the poor worshipper departs, thinking that his prayers are heard.

There was once a wild jungle at Benares, the resort of thieves and Thugs, where many a poor traveller met with an untimely end; and, O happy change! the premises of the