

and is diligently employed in availing himself of the opportunities presented to him in the providence of God. In a recent letter he writes as follows:—

I have had several Jewish callers, who seemed in earnest, and who were very desirous, at least, of knowing the contents of the New Testament. One said misfortune is, that they know so little of the Old Testament. The Gospel, as contained in the prophets and the psalms, the glorious declaration of pardon of sin and acceptance, of a new heart and a clean spirit, of acceptance with God by free grace—all, all is sealed up from the Jew. Very few feel the burden of sin, or the need of salvation; what troubles them, if they are occasionally concerned about sin, is not its detestable character, but the punishment which must necessarily follow. Some have bought New Testaments, some have begged, and some have borrowed, and are evidently reading with some attention.

Our Sunday-schools are prospering satisfactorily. In one sense, we are most unfortunate with our teachers; but it is much in the way that Dr. Chalmers complained of the children in his ragged schools, that somehow they always lost the rag when they had attended for some time. We picked up one young man, and made him a teacher; and he succeeded so well that he became a clergyman, gave up his business, and has lately been ordained. Another young man, a merchant's clerk, allowed himself to be overpersuaded to come to look at our schools; and he was so much pleased, that he expressed a wish to have a class to teach. He soon discovered how glorious was the message that he had to deliver to the children; and, having embraced it for himself, he longed to be able to give his whole time to publish the story of a Saviour's love. He leaves us next week to prepare for being a missionary to the heathen. Several others have become schoolmasters or town missionaries, and so many of our female teachers have obtained situations in schools, that our Sunday-school may be looked on as normal schools for training schoolmistresses. A Roman Catholic nobleman, residing in the neighbourhood, has appointed three of our young females to the charge of schools on his property. Still, the number of our labourers continues about the same, for a new generation comes forward to supply the place of those who leave us.

#### MISCELLANEOUS MISSIONARY INTELLIGENCE.

*From the Journal of Missions.*

CANTON.—The past year has been one of decided progress in publishing more extensively the message of the gospel, in securing for it a hearing, and in gaining the good will and the good opinion of the people. In a daily service in the chapel in the early part of the year, from one to two hundred tracts and portions of the Scriptures were distributed each day, and generally well received. The audience at the Sabbath service at the same place, though composed mostly of passers-by and strangers, has improved in the deportment and the number of apparently interested listeners. Dr. Hall has made repeated excursions into the country, of twenty miles or more, and "has been everywhere well received." The people recognize him as a teacher and not as a foreigner merely, and treat him with corresponding respect.—Mr. Bonney and Mr. Vrooman have visited several villages where the people said they had never seen a foreigner, and the farther they went into the interior the more cordial was their reception. The chief man of a town of ten thousand inhabitants, thirty-six miles from Canton, sent to the boat for books, after they had been freely distributed among the people.—In some villages farther up the river, never before visited by a missionary, the people,

young and old, gathered about them, appearing timid at first, and hesitating whether to receive the books, but when told that the distributors were teachers and desirous of making them better, all hesitation vanished, and more books were wanted than could reasonably be given. There is abundant evidence that seed thus sown is not lost.

*Church of Scotland.*—Four young men have recently been admitted to the church in Calcutta. One of them has been under religious impressions for two years. The others made application many months since to be taken on trial for baptism.

*Church Missionary Society.*—In the valley of the Ganges are about thirty congregations, numbering six or seven thousand native Christians. New stations are forming, and old ones are throwing out offshoots. There is a desire amongst the educated Hindoos in Calcutta and the vicinity, to possess the Scriptures. Itinerating missionaries meet with remarkable encouragement. Willing hearers are found where, a few years since, the missionary would have met with contempt, or even rudeness, while the work of individual conversion is progressing from the lower to the higher classes of native society.

*Baptist Missionary Society.*—Things are very encouraging in the neighborhood of Chitoura. In the fifty villages that are visited monthly, the gospel never excited more attention than it is now doing. In a single village there are about fifty who profess to be friendly to Christianity. A Brahmin was baptized in May, who goes daily from village to village preaching the gospel. In another village, a new Testament which a man received, has made such an impression on him, that his neighbors say he is mad. He too is a Brahmin, and goes about among the villages with his Testament, telling the people that Jesus is the Saviour.—The Brahmins of Puna received Mr. Hon "most cordially" in a tour which he made in that district, and were eager to hear of the Saviour. Some of them, says he, on one occasion ran six miles after us to receive a gospel. At another place, one of them said to him, "You must be a very happy man to be constantly preaching such good and pure words." Another gave up his idolatry at the first hearing of the way of life.

#### HINTS TO SABBATH-SCHOOL TEACHER.

MY WHOLE CLASS IN HEAVEN.—"O, if I saw only one in my class turn to the Lord; if but one were saved how happy I should be! what encouragement I should feel to go on with the work." Thus, fellow-teachers, we speak; thus perhaps we pray. Yet why but one? Why not all? "Oh," you say, "that would be presumption; I dare not ask so much." And why not ask so much? Surely it is because we have so little faith. We are not straitened in our God but in ourselves. "We have not because we ask not." One of Israel's sins of old was that they "limited the Holy One." Partake we not of their sin when we say, "I dare not ask so much!"

If the four who bore the palsied man to our Lord had returned for another and another, and brought each with equal faith, would the power of healing have been put forth on the one for their faith, and denied to the ten or twenty brought thither by them with like faith? Assuredly not. Or ought they, whose faith overcame every obstacle for the first, to have waxed weaker because others needed the same healing? Can the fountain which, though overflowing is ever full, be drawn from too largely? Would that we had faith to grasp all that is within our reach. "All things whatsoever ye shall ask in prayer believing ye shall receive." "We have this confidence in Him, that if we ask anything according to his will, He heareth us; and if we know that He

heareth us, whatsoever we ask we know that we have the petitions we desired of Him."

#### ONLY ONE LIFE.

'Tis not for man to trifle! life is brief,  
And sin is here.  
Our age is but the falling of a leaf  
A drooping tear.  
We have no time to sport away the hours  
All must be earnest in a world like ours.  
Not many lives, but only one have we,—  
One, only one;—  
How sacred should that one life ever be,—  
That narrow span!—  
Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil.

#### NOTES ON SABBATH-SCHOOL LESSONS.

##### First Quarter—Third Month.

No. 9. Gen. xxxvii. 23—36.—*Joseph sold by his Brethren.*—Sufferings of Joseph similar to those of Christ—Joseph stripped of coat, so Christ, Matt. xxvii. 28 and 35—Joseph cast into a pit, so Christ imprisoned, Matt. xxvii. 2—Joseph sold for price of slave, so Christ, Matt. xxvi. 15. Notice cruel indifference of Joseph's brethren sitting down to eat and drink, while brother in pit. So, many rejoice, while victims of their oppression or avarice, are in misery. Particular providence exemplified in removal of Joseph's brethren, and arrival of Ishmaelites at particular time and place. This first recorded instance of slave traffic—sad to think of its continuance still.—One curse leads to another, and hence cruelty to brother followed by base falsehood to father. Jacob's grief immoderate—sorrow allowable, but for the righteous we ought not to mourn without hope.

No. 10. Gen. xli. 37—49. *Joseph appointed Governor of Egypt.*—Joseph has interpreted Pharaoh's dreams. On account of his wisdom and piety appointed ruler. These qualities necessary in rulers. Similarity between exaltation of Joseph and Christ. As Pharaoh exalted Joseph, so God hath exalted Christ. Joseph exalted to be a prince and Saviour, so Christ, Acts, v. 31. Joseph provides food for body—Christ spiritual food, John vi. 51. Joseph gathered while there was abundance, let us improve our opportunities while they last. Death will terminate the means of grace, Ecc. ix. 10.

No. 11. Gen. xlv. 1—15.—*Joseph reveals himself to his Brethren.*—Review circumstances of former interviews. Previous disguise probably intended to test brethren's disposition towards their Father and Benjamin. Question respecting father shows ardent filial affection unchanged by time distance or rank—an example to children to honour and love parents. The words "I am Joseph, whom ye sold," fitted to humble—similar to those of Christ and Paul, Acts ix. 5. Recognition of particular providence—God carries out his own gracious designs—through actions for the sin of which men are responsible. Notice Joseph's forgiving disposition to brethren—this we ought to imitate. Joseph provides for brethren rich inheritance, so Christ has done for his people, John, xix. 13.

No. 12. Gen. i. 14.—*Death and Burial of Joseph.* After Father's death, brethren afraid.—This shows power of conscience, which torments sinner. Joseph promises security, so Christ bestows favour upon his enemies, who repent and believe. Long life and prosperity, illustrate promise of the Fifth Commandment, also Psalm 128. Wealth, rank, or piety cannot avert death. Notice faith of Joseph, he prefers Canaan to Egypt—confides in God's promise that this inheritance will be given to his posterity. Faith the best stay in prospect of death. Infidelity gives no comfort. Let us seek to die death of righteousness.