

## Our Young Folks.

## Let Me Get a Start.

A little black-eyed girl once laid  
Her book upon my knee;  
And with a troubled look essayed  
To learn her A B C.

But all in vain—she did not call  
A letter right—not once;  
At length I harshly sat her down,  
And called her "little dunce."

Sad tears soon filled her merry eyes;  
I'd pained her little heart.  
"Aunt Fanny, do just wait," she cries,  
"Till I can get a start."

And soon the dear girl "Got a start!"  
Each letter learned to tell,  
And ere three months had passed away  
Could learn a lesson well.

Now, when you find some daller mind  
Discouraged, sick at heart,  
I say, be patient—chide them not,  
But help them "get a start."

## Armorial Bearings.

Mottos were first attached to coats-of-arms in the reign of King Edward, founder of the Order of the Garter, the king's bearing, "God and my right," and that of the Prince of Wales, "I serve." Many of these ancient inscriptions are full of instructive policy and wisdom. We make a few illustrative extracts from the collection of Mr. Dixon, to whom the Centennial Medal for fine engraving was awarded.—"We are not born for ourselves alone, but for the whole world." "He has given, and He will give better things." "God has not cast aside the memory of the lowly." "Resolve well, persevere." "Henceforth, I will ever hunt after heavenly things." "Confide in God." "Nought is to be despised of." "I make speed, but I am careful." "Who wishes the kernel, let him break the nut." "Mean, speak, and do well." "The best things remain in Heaven." "Mediocrity is stable," is the wholesome reminder of one. "Less alone, when alone," the verdict of another. "For king often, for country always," shows independence of thought and action. "I suffer that I may enjoy," is the consolation breathed forth on one standard. Others are, "Whenever it will please God." "With wishes, as well as with sails." "By force, or by mildness." "Weigh well." "The hope of eternal light." "Heart and hand." "Never cast down." "Enrage not lions." "Do not lie." "I heed blows as nothing." "No one is happy but by the cross." "Deserve." "We are to despair of nothing." "Neither by chance nor fate." "It is vain without the Lord." "Neither the affairs nor myself, but the public good." "Neither desire, nor fear." "Nothing dishonest is useful." "Virtue, not lineage, is the mark of nobility." "We will labor in hope." "Neither rashly nor timidly." Beautiful are the truths embodied in these last, "Shipwreck brought me into Haven," "Live, as if about to live again."

## Keep Your Temper.

"I never can keep any thing!" cried Emma, almost stamping with vexation. "Somebody always takes my things and loses them." She had mislaid some of her sewing implements.

"There is one thing," remarked mamma, "that I think you might keep, if you would try."

"I should like to keep even one thing," answered Emma.

"Well, then, my dear," resumed mamma, "keep your temper; if you will only do that, perhaps you will find it easy to keep other things. I dare say, if you had employed your time in searching for the missing articles, you might have found them before this time; but you have not even looked for them. You have only got into a passion—a bad way of spending time—and you have accused somebody, and unjustly too, of taking away your things and losing them. Keep your temper, my dear; when you have mislaid any article, keep your temper, and search for it. You had better keep your temper, if you lose all the little property you possess. So, my dear, I repeat, keep your temper."

Emma subdued her ill humor, searched for the articles she had lost, and found them in her work-bag.

"Why, mamma, here they are! I might have been sewing all this time, if I had kept my temper."

## Try Again.

Everybody makes mistakes. Things will not always come out just as we try to make them, because some little wrong thing is done, or something that needs to be done is overlooked.

Well, what then? Shall we get discouraged, and let things go as they will? Some people do; but such people have a hard life of it. They think themselves very unlucky, and complain of their hard fate.

The little fellow who is at work on his example in multiplication finds he has made a mistake. What does he do? Drop his slate, and go off fretting, and wishing there were no such things as old bothersome figures? No; he is puzzled; but he knows there is a mistake somewhere, and he means to find it.

"Try again," is his motto. He will begin again, and go slowly and carefully through all the work. If he does not find the mistake then, he will do the same again, running through the lines of the multiplication table in his mind, or making them by additions on his slate. He will hit upon the wrong and get the right, you may be sure.—*Early Dawn.*

Dr. CHRISTIAN will probably not accept the call to a professorship in the London College. We do not wonder that Germany is unwilling to part with him.

THOMAS HALL HUDSON, one of the oldest missionaries in China from England, died at Ningpo, Sept. 8, at the age of seventy-four.

"Uncle Tom," Rev. Josiah Henson, is now eighty-eight years old. He has recently been to England, and by lecturing, etc., collected \$7,000 for his home and school in Canada. He told the Archbishop of Canterbury that he graduated at the University of Adversity.

## Sabbath School Teacher.

## INTERNATIONAL LESSON.

## LESSON XX

May 29, 1877. JONAH AT NINEVEH. [Jonah iii. 1-10.]

COMMIT TO MEMORY, vs. 7-10.  
PARALLEL PASSAGES.—2 Kings xiv. 25; Matt. xii. 41.

SCRIPTURE READINGS.—With v. 1, read Jonah i. 1, 2; with v. 2, read Matt. xxviii. 20; with v. 3, read Gen. x. 8-11; with v. 4, compare Jer. xviii. 7, 8; with v. 5, read Luke xi. 32; with v. 6, read Job ii. 8; with v. 7, read 2 Chron. xx. 8; with v. 8, read Isa. lviii. 6, 7; with v. 9, compare 2 Sam. xii. 22; with v. 10, compare Rev. ii. 2, etc., "I know thy works."

PLACE TO BE IDENTIFIED: Nineveh.  
PERSON TO BE IDENTIFIED: Jonah.  
GOLDEN TEXT.—The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here.—Matt. xii. 41  
CENTRAL TRUTH.—Repentance stays judgment.

This book is entirely history: why placed among the prophets? Its history is prophetic of a Gospel for the Gentiles, and of the resurrection of the Saviour. (See Matt. xii. 40; xvi. 4).

And the history by itself is full of instruction. Who wishes to get rid of duty, any duty—self denial, giving, enduring, daring? He will be a loser thereby, or be driven with pain and loss to the doing of it. See Jonah's disastrous voyage. How many providences, which we call "mysteries"—losses of property, of health, of friends—may be the storms that God sends after His servants fleeing from duty! The most real thing in the world is the blessing of God, and the greatest loss, the loss of it. And in God's favour to penitent Nineveh we see how gladly God welcomes any returning sinner. "Is He the God of the Jews only? Is He not also of the Gentiles?" (Rom. iii. 29). This truth Jonah's career foreshadowed to Israel.

Jonah, son of Amittai (Jonah i. 1), had a mission, as we see from 2 Kings xiv. 25, to Israel. He was at least as early as Jeroboam II. He must have been known, therefore, in Israel. He was of Gath-hepher, or Githai-hepher (Josh. xix. 18), in Zebulun; so that like Christ, he "arose out of Galilee." (See John vii. 52). He sinfully fled; was supernaturally brought to repentance, and his commission was renewed, and this time obeyed. God spoke once, yes, twice (Ps. lxxii. 11). It is merciful in God to give a second call and commission. He calls to repentance as long as we live. There are many duties, however, which if not done at the right time, no other opportunity is given—friends we might have aided, cheered, dead! work we might have done with our energy or our money, and now one or both gone!

The renewed command (for which he waited—how could he know it would be renewed? What if he had forfeited the honour of being employed?) (v. 2) emphasizes the importance of the work, "that great city." It was as old as Nimrod; strongly fortified, and had a history of sixteen centuries. Layard, Rawlinson, and lately George Smith, have made it familiar, the last having found tablets with a legendary notice of Izdubar, whom he regards as Nimrod, in agreement with the record of Genesis. The city was on the Tigris; capital of Assyria; opposite the present Mosul (whence "muslin"). It fell B. C. 625, probably about two centuries after Jonah's time. The instruction to Jonah is good for ministers and all other teachers: "Preach the preaching that I bid thee." A messenger has no business to tamper with His message. He rose and obeyed (v. 8).

The size of Nineveh is enlarged upon (v. 3). Many eastern cities had fields, parks, gardens, enclosed within their bounds. Assuming the circumference three days' journey, then one day would carry one across it, as in v. 4. It had 120,000 children, which would imply 600,000 or 700,000 of a population. Layard and Bonomi agree with Diodorus, who describes it as sixty miles in circumference. It included practically four cities, as London or other great capitals include former separate towns; and as the city of London is one thing, and London is another, and far larger, so probably it was with Nineveh, which Keil regards as in the north-west of the region so called (v. 3).

Jonah's message was in the form of a divine threat, but no doubt included the reason of the threatened doom, and the way of escaping it. Of course the very announcement implied divine willingness to spare on conditions. So in John's preaching (Matt. iii. 7-12). (See Luke xiii. 7). He must have worn a plain foreign garb; spoken in an unfamiliar tongue, but his word was with power. Men learned tidings in those days by proclamation with the voice, and before his days' preaching was over, the whole city was moved. (See Acts xxi. 20). The people, unlike the Jews (See Ps. lxxviii. 22), "believed God." (See Gen. xv. 6). Jonah is of little account. If he tells God's message, it is with God men have to do in believing or disbelieving. "Ye did it unto me." Let teachers urge this question on the pupils: "Do you believe God?"

The effects are described in v. 5. A people believing in "gods many," and very superstitious, could easily enough realize a message from the God of Israel. As they heard it, they were terrified; ceased to work; took the position of suppliants with the sack-cloth, or coarse haircloth, as its sign, and proclaimed a fast. The tidings reached the king (so v. 6 reads properly, not as if he began it), and he fell in with it and gave it royal sanction. The form of mourning—"sack-cloth and ashes"—was early and widely spread. (See Gen. xxxvii. 84; Job xvi. 15; Jer. xlix. 3; Esther iv. 2). Like usages yet prevail in the East. (See our Lord's allusion to this in Matt. xi. 21).

Putting signs of mourning on the beasts (as now at funerals), is mentioned in Herodotus, Plutarch and Euripides, and showed the depth of feeling.

Their sin is confessed—"violence," lawlessness (See Nahum iii. 1) produced by a

long course of war. The hope of divine mercy is the motive. "Who can tell," etc., (See Joel ii. 14). It is ever so. Repentance comes from a true sense of sin and apprehension of divine mercy.

The repentance was so far good that it acknowledged the evil; it honored God; it was sincere as far as their knowledge went; and the merciful Jehovah, whose threat was meant to bring them to it, "repented of the evil," i. e., did not carry out the threat. He did not change his purpose, which was all along to show mercy if they repented. His course is described after the manner of men. He postponed the blow, as He deferred that on the Amorites. (See Gen. xv. 16). This is all we learn from the narrative. How long the change continued, how far it affected the national idolatry of individual character, we know not. Our experience shows how a people may be moved, and how soon all trace of the emotion may vanish, as men often pass in an hour from the gloom of the past into the wildest excesses.

In addition to general lessons pointed out at the beginning, we may learn—

(1) A lesson of courage to all God's servants. One man against a great capital! But God is with him.

(2) A lesson to all teachers. Deliver God's message—not your own. Never to be diverted from it by apparent hardships. God will take care of that. We do not hold the telegraph operator responsible for the message, but for correct reporting of it. This harsh word to Nineveh was real kindness.

(3) A lesson to all unsaved men. Except ye repent, ye shall perish. Think of Nineveh—the proud spoliing and despising the poor; the poor envying and circumventing the rich; the ambitious pushing their schemes; the sensual obeying their lusts;—all as if God did not see nor regard. And his anger just over them! Is it different now? The blow threatened to a city at once impresses the imagination. But how many times the population of Nineveh have gone down under sin in any great city of the world! Over how many in New York, Philadelphia, Chicago, does it not impend! Nineveh had forty days of a respite. No one of these offenders is sure of forty hours.

(4) The first duty of any man to whom God speaks is to believe Him. The greatest wrong and insult is to disbelieve Him. "You lie" is the last insult to man. How will God regard it? Our message includes far more than the prophet's; and it is all to be believed.

(5) True belief and true repentance go hand in hand. They cannot be parted. He who says he believes, without repenting, deceives himself.

(6) Works are the proof of faith and repentance. They do not enable God to know our feelings; but they vindicate his rule over us now and in the final judgment. (Read Matt. xxv. 31-40).

(7) There is encouragement to every sinner to believe and repent, in the fact that the Gospel comes to him. "Why will ye die?"

## SUGGESTIVE TOPICS.

The prophet's disobedience—chastisement—renewal of the commission—his obedience—preaching—size of Nineveh—population—effects of his preaching—why sack-cloth and ashes—the king's order—why the heasts in mourning—the hope of the penitents—the result—sense of God's repenting—the lesson of all this as to Gentiles—the prophecy in the history—the lessons to us as to service—courage—penitence—faith—work—and the encouragement to believe and turn to the Lord.

## The Earnest Teacher.

First, as to the earnest teacher's call to his work. He is an adventurer. Many are. He comes to his position called of God and of the Church. His work thrills him. A sense of its importance burdens him. A view of its responsibility quickens him. A glimpse of its reward inspires him. When the Master wanted disciples to engage in the great work of saving men, He walked by the seashore and called them. They responded with alacrity, and followed Him. Every "earnest teacher" has heard the Master's call, and answered, "I am ready." The earnest teacher feels that he is "called" to a work and labour which demands all his powers. He springs to the call, and works in the promise of the Spirit's power and help. My brother or sister teacher, have you been thus "called," and does it make no difference in your work in your class?

Second, as to the earnest teacher's preparation. What is the greatest wish of every earnest teacher? It comprises two things. First, to bring every one under him to Christ. Secondly, to build them up in Christian manhood. In order to do this, it is most essential of all that he should himself know Jesus. How can he call, how can he lead any to One of whom he knows nothing? If he have faith, as he must have, he will feel the solemnity of his position before his class, and he will prepare for its duties. He has God's word for his meat wherewith to feed souls. He must be well acquainted with it, so that he may know how to use it. This acquaintance he can only acquire by study and prayer. Do you say, "I have no time?" You have all the time there is. If you have the will, you will find the way. Your preparation must first be gotten from the Word itself. What does it teach? What does the Spirit mean to teach by this lesson? Then consult helps. Think, read, pray, and use, but don't rely on helps. The great thing is to find the Spirit's meaning. Don't think that you can teach without such a preparation, no matter who your scholars are. The great Dr. Chalmers, while occupying a professor's chair in the university, was accustomed to gather, once a week, all the ragged children of the neighbourhood; and he declared that he made as much preparation to meet them as he did to meet the students whom he taught daily.

Third, as to the earnest teacher's work. First, in his class. He will set an example of punctuality. He has a conscience in it, and he knows the power of example. He will be in time. He will have a pleasant countenance with which to greet his scholars, and thus bring cheerfulness to the

class. He is orderly himself, and he therefore secures order. He joins in the prayer, in the reading, in the singing. When he teaches, the truth comes warm and glowing from his heart. His scholars see it in his eye, in the quivering lip, and in every feature of his countenance. It was said of the devoted Charles Sumner, that he had in his study a portrait of the sainted Henry Martyn, and that whenever way he turned, the eyes seemed to follow him, and the lips to speak, saying, "BE EARNEST;" and Sumner would reply "I WILL." So, my dear fellow teachers, if you are in earnest you will feel as if the eye of the Master was on you in live, approval and encouragement. Secondly, out of the class. It is not enough to see your scholars only in the class on the Sabbath. You must visit them at their homes, and have something of the life there. So you will be looked upon as a friend, as well as a teacher. This intercourse will help you to know how to apply the truth to each scholar, and you will secure the home influence to help you. You will enter into the trials, sorrows, pains, and purposes of your scholars, and thus gain a wonderful vantage ground for your work.

Fourth, as to the earnest teacher's life—his life is affecting his work. It is a true statement that more truth is taught by what we are than by what we say. The teacher's life is the power by which he teaches. See the class of such an one. How they watch his life, his habits, in and out of his business, in the class, in the church, in the family, in the street. When he says with trembling lip and tearful eye, "I long to have you come to Christ," they know he means it, and it touches their hearts. A feeble lady teacher had a wayward lad in her class, for whom she had laboured and prayed for years without any signs of good results. He went to California, and for a while wrote to, and received letters from, this teacher. She kept on praying for him, her faith was so strong in the promises, and he was led to Christ. He started East, after having acquired a fortune, for the express purpose of seeing that teacher, and of dividing his fortune with her. But when he reached the place of her residence he was told that she was dead and buried. He sought out the grave in the country churchyard, and although a deep snow covered the ground, he took off his hat, knelt down by the grave, and wept, thanking God for the prayers and influence of this teacher by whom he had been led to Jesus.

My dear fellow-teachers BE IN EARNEST.—*Sunday School Times (American).*

## Intelligence of Female Missions.

## NOTES OF MISS BERNARD'S VISIT TO MADRAS.

I thank you very much for your kind letter received a few days before I left home. I am answering it from your own mission ground, Mrs. Drury's house. I came here for two days, en route for Calcutta, but I had an attack of illness as soon as I arrived. This has kept me here ten days. I am very glad to have been able to see something of the mission work here. It is very much in advance of us in the West, and a great encouragement to see how steady, sustained effort has been blessed in the end. The other night Mrs. Drury took me to a meeting, that I should very much have liked our friends at home to see—a juvenile missionary meeting. There were only native Christian children of the highest classes. No East Indian or English. Such sweet looking young girls and intelligent boys, all in strictly proper high-caste dress. The proceedings were all in Tamil,—so eyes were more interested than ears. Mrs. Drury has kindly taken me to some of her houses. I am very much interested in what I saw. I can hardly believe the work has been so long begun. The young Brahmin widow whom Mrs. Drury has been so good to, interested me very much. I was very much struck with Ruth's systematic teaching. In one house where the girls were only taught three months they answered questions promptly as far as the deluge, and know a good deal about the spiritual teachings of the Bible story. In that house the language was Telugu. I could understand it a little.

The girls' schools are a wonderful sight to me. We have nothing like them in the Bombay Presidency. In Blacktown school the room was crowded with just the kind of girls that I rejoice to get hold of, by ones and twos, in Poona. The Inspector was holding his examination; and I was astonished at the high standard he expected,—like an English national school. It would be a very happy work to teach the Bible and sewing in those schools—quite enough for one Englishwoman. These little girls get very much attached to one who loves them. I am quite sure that there will be a great encouragement and blessing on such work, in the way of trusting their teacher as their best friend.

I saw Parseewankum school, and was very much pleased with the teacher, Joshua. There is an infant class, which is a very unusual sight. Such dear little bits, looking so old-fashioned, in petticoats down to the ground, and hair done up exactly as their grandmothers do. Mrs. Drury showed me the "Bell garden," which Ruth seemed to be proud of. Green things are a great comfort among the glaring white walls.

The houses are quite differently built from ours in Poona; for the most part only one story—open verandas round a little court. It makes the work much hotter, and more fatiguing. Mrs. Drury is obliged to have a woman with a fan behind her chair. I have not seen Triplicane yet. To-day I had hoped to go, but I knocked up again, and had to stay at home. Mrs. Drury is such a bright, earnest worker, and she has very strong sympathy, and so wins every one's love. It is very nice to see the servants in this house, and the atmosphere there is of love and kindness, though she can be very severe on evildoers. I feel that I have learnt a great deal, and very much prefer her system and management to mine in Poona. She has a regular talent for organization. The smooth way her system goes, seems to me more like ten years' than one year's work. I covet her very much for Poona.

Dec. 15.—I have been paying visits to other missions since I wrote. Almost every

society is represented in Madras. The Free Church has a very good college, and, what is very happy, our English Church Mission Society gives it a grant of £300. They hope in time for it to be the missionary university. I went to a girls' school of the merchant caste, of which they told me. When it was first built, the merchants in anger pulled it down; but the sons of these very men had come to the mission-aries, asking to have it rebuilt.

I went yesterday to the school at Washermanpettah. It is a very long way off, almost too far to drive often in the sun in this climate. Here there was a very bright set of girls, and all looking to see Mrs. Drury. Miss Bourne examined them in Tamil in Scripture. I think they did well, though they failed in answering questions that needed some thought. The natives are content with parrot-teaching; this makes the schools need the constant supervision of missionaries.

There is a girls' school of the Church Missionary Society, conducted by a native pastor and his wife. They are most superior people. I have heard of them since I was a child, as useful and consistent Christians; and it was a great pleasure to find them just what I had expected. But there was the same want in this school—head knowledge of facts, but no exercising of heart in understanding about it.

With the great need, it is very hard not to do too much; I am afraid Mrs. Drury is overdoing it. It is not that we in this country willfully take up too much, but there are constantly unexpected calls. I think that there is fully three people's work here in this mission.

Madras, Dec. 12, 1876.

## MISSIONARY NOTES.

In 1866, there were only a few hundreds of Christians in Madagascar, and they were scattered, hunted and persecuted. Now, the queen and prime minister with more than two hundred thousand of the queen's subjects, are adherents of Christianity. What has God wrought?

A BRIEF but most significant despatch comes in the last news from China, that a decree in favor of religious toleration has been signed by the Emperor and published in Peking. There are signs that the world moves even in the conservative and stereotyped East, and this is by no means the least.

The great revival continues among the Teluguos of India. Mrs. Clough, the wife of a devoted missionary in that field, writing to the *Macedonian*, says: "Since July 18, four hundred and one have thrown off the fetters of heathenism, and entered the fold of Christ. The revival has been in progress some two or three years."

SINCE Christian missions have been established in Japan, the cause of education has advanced there greatly. In a population of 38,580,000, there have been organized 18,712 public schools, and 2,850 private schools, with 1,078,000 pupils. There are fifty-one normal institutes, with 5,022 pupils; twenty-one government colleges, with 3,072 students. Most of these schools are supplied to a greater or less extent with Christian teachers.

In view of the wonderful triumphs of the Gospel among the Kafirs of South Africa, it has been asked, "Can the Kafirs ever become a missionary race?" This question has been satisfactorily answered recently. Dr. Stewart, about to go to the Livingstonia mission, called upon the native converts at Lovedale to volunteer to go with him to that field, and thirteen responded at once, more than were needed, and all eager to engage in the undertaking. After careful examination, four were selected, who, no doubt, will prove themselves efficient and successful laborers in that new and promising field. Africa will be redeemed largely by her own sons and daughters.

In the May number of the *American Presbyterian Record* we find the following: Just as we are closing these notes, we have received the sad news of the death of the Rev. Joseph Warren, D.D., at Gwalior, India, on the 7th of March. Dr. Warren had been seriously ill for some time, and arrangements made for his going to the hills had to be deferred. He has finished his course. He was an able, devoted, and useful missionary. An extended sketch of our departed friend will no doubt be given. We can only quote now a single paragraph from a letter of Mr. Woodside, who had gone to Gwalior to be with him. This was written a few days before his death. Mr. Woodside, after giving particulars of his illness, and of there being no hope of his recovery, then adds: "His constant prayer is for 'more patience,' not that life may be unduly prolonged, but rather, 'Lord Jesus, come quickly.' He is very cheerful."

A PRIVATE letter from Cadix, dated the 9th inst., contains the following as showing how very differently members of the Church of England in Spain are treated to Roman Catholics in this country:—"This morning I went to service at a private house, and the lady said hers was the only house in which our service could be held, as all the rest of the English community were debarred by clauses of their leases, and her landlord said he much regretted that he had omitted to put such a clause in his, so as to stop an English service altogether." With regard to the question put the other day in the House of Commons respecting the closing of the Protestant chapel at Cadix, in reply to which Mr. Bourke stated that the Spanish Government had promised Mr. Layard to inquire into the conduct of the officials who interfered in the matter, it is announced that the Government had issued a circular to the local authorities prohibiting them from interfering in the affairs of dissenting creeds without consulting the Government.

RITUALISM is on the increase in London. Eucharistic vestments are now worn in forty churches in that city.

THERE is something rather startling in the idea of a Congregational Church (in New York), paying \$8,000 per annum to one woman to sing for them. It is manifest that that church does not believe in congregational singing.