

Missionary Record.

CLERGY RESERVES.—We do not propose, on the present occasion, to reopen the whole question, but we desire to call the attention of all honest and just men to the following points.

I. That the Bill of 1810 was proposed, and the Act passed, as a final settlement.

Lord John Russell in a King's speech to bring in the Bill (May 28, 1810), said, of course if these propositions should be adopted, "the whole matter might be considered as finally settled." (Hansard, vol. liv. p. 706.) Again, on the second reading, his lordship said, "It was thought desirable to settle the question in such a manner as to promote the religious instruction of the people, and promise the permanent settlement of the dispute." (Hansard, vol. liv. p. 1038.)

II. The question was settled by an authority which had not only the power but the equitable right to dispose of it, before the concession of almost unlimited powers to the local government.

III. The new Bill, it is alleged, is only permissive. The ministers who propose it resign the control of the Reserves to the Colonial Legislature, with the expression, however, of a hope, that the property will still be held sacred for religious uses. But it is known that every member of the Canadian Cabinet is pledged to secularize the revenues which George III. designed for the support of a Protestant Clergy.

IV. Should the Bill pass, the Roman Church will be the only endowed Church in the Colony.

V. Queen Victoria has already been advised to withdraw the charter of the University of Toronto; which was granted by her royal uncle, George IV.; and should the present Bill pass, she will be advised to surrender the property which her royal grandfather, George III. granted for maintenance of the Clergy, to any purpose which a majority in the House of Assembly shall determine.

VI. The British inhabitants of many a poor scattered settlement will be deprived of the ministrations of religion.

JERUSALEM.

LETTERS FROM THE REV. J. C. REICHARDT.—We extract the following from Mr. Reichardt's letter, of October 28th:—

A Jewish Girl's Choice.

I have in former letters referred to the case of David Kichman, the first native proselyte of Jerusalem, whose wife had left him, and taken also their two daughters. The eldest returned to the father, and he was most anxious that his wife also should return and live with him, promising that he would not interfere with her religion contrary to her will, and that he would partake of the food she would prepare. Sometimes she appeared not unwilling, but the dread of the Jews kept her from consenting at once. When the case was to come on for decision, and by the Pasha's decree made to depend on the girl's own choice, the mother was anxious to influence her daughter's mind, and went the day before to Mrs. Cooper's house, where the girl was kept for safety, and cry aloud; "Satan! say, My mother, my mother!" The girl ran to the widow, and said: "No, I shall say: Abui, Abui! (my father), for then you also will come back to my father." And the girl kept her word. Though the mother screamed in the court: "Say Immi, Immi?" (my mother): she cried lustily: "Abui, Abui!" and was ordered to be handed over to the father as his property. Upon this David also claimed his wife and second girl, and it was decreed that notwithstanding his having become a Christian, he had a right to claim his wife and child.

This is an important decision, when it is remembered that many secret Inquirers are deterred from declaring themselves on account of the dreaded loss of wife and children.

Applicants for Baptism.

I baptized last Sunday the infant daughter of a Proselyte family. I was also in hopes that very soon I should be permitted to receive a whole family, the head of which I have instructed for a considerable time; but the baptism has been deferred for the present.

Another family wishes to place themselves under Christian instruction, and I have had several conversations in Hebrew with the father, who is very well acquainted with the New Testament, and gave me very clear answers on the nature of salvation by Christ.

A respectable Jew, a shopkeeper, has also called on my nephew, and avowed himself a believer in Christ, and wishing to become a Christian.

The Climate of Palestine.

There has been a great deal of sickness of late in Jerusalem, sometimes turning into ague, or the Syrian

fever, but chiefly partaking of the nature of influenza. It is quite an epidemic, under which Mrs. R. and myself suffer severely at this moment. It prostrates one's strength so entirely that one hardly feels fit for any thing. I can attend to all the necessary duties, but after a little labour and exertion rest is again necessary to recruit my strength. Syria and Palestine have a peculiar climate, and you may observe here a great many changes, so that all the fine breezes at times will not make up for the occasional strokes, when it is all sultry, and not a breath of air is felt.

SWEDISH MISSION TO CHINA.—Three years since we gave some account of the first direct Mission of the Swedish Church to any heathen land. It was commenced by Messrs. Fast and Elqvist, who were sent to Hong-Kong in the year 1850. They were maintained by a Society established at Lund, South Sweden, by the R. v. Peter Fjellstedt, a native of Sweden, and formerly an enterprising agent of the Church Missionary Society. Since that date we have to record the violent death of Mr. Fast, at the hand of Chinese pirates. His fellow missionary, Mr. Elqvist, who was in the same boat, escaped, but has ever since been subject to deep depression of spirits. Lately he has given way to a strain of most unfounded and bitter complaint against his Society, in Sweden, which his friends have been at a loss to comprehend. The mystery has, however, been cleared up by a medical certificate, that his mind is seriously affected, and that the only hope for him is in a return to his fatherland. He is, accordingly, now on his way home. Thus, this first and promising effort of the Protestant Church of Sweden is, for the present, brought to an end; but we rejoice to learn, that two other Swedish missionaries, Messrs. Lundgren and Ouchterlony, are now in London, preparing to embark for China, to recommence operations. With a man of Mr. Fjellstedt's experience at its head, the Society will not be left to feel that these trials are a "new thing" in the annals of missionary enterprise, and it is hoped they will not be discouraged. That one of its first missionaries should be a martyr in the cause is, indeed, no slight honor. We are informed that the Bishop of Victoria takes a lively interest in the Mission, and has lately written to the Society at Lund on its affairs.

We extract from an article in the *Evangelical Catholic*, the following summary of the Missions of the Church of England, under the charge of the venerable Society for the Propagation of the Gospel in Foreign Parts:—

In America the field of labor extends on the north, from Newfoundland through Canada East and Canada West, to Prince Rupert's Land; and on the south, including the Bermudas and the West Indies, to British Guiana in South America. In Asia, the greatest scene of her efforts is in the East Indies, particularly Hindostan; from Calcutta, along the south-east, to Madras: down to the Cape and then round to Bombay and the mouth of the Indus. Other centres of influence are established on the east of the continent; at Hong-Kong; on the south and south-west, at Ceylon, Borneo, Australia, Van Diemen's Land, and New Zealand. In Africa, missions, including adjacent islands, are in successful prosecution; at Natal and the Cape, on the south, and at Sierra Leone on the west. Such is in brief outline the extent of the missionary field. There are various Societies occupied in applying the means of Christianizing it, but at present I will consider the agency of but one society—that for the Propagation of the Gospel in Foreign Parts. The number of bishops and clergy under her jurisdiction is as follows. I copy from the last Annual Report of the Society:—

In North America, 7 bishops and 333 clergy.
In the East Indies and islands adjacent, 3 bishops and 50 clergy.

In West Indies and parts adjacent, 4 bishops and 34 clergy.
Making in all—14 bishops and 417 clergy.

These, we have said, are the employees of one Society. But even such a table furnishes us with a very inadequate idea either of the agencies enlisted or the work in progress. A few items are added to show what an extensive system has been devised, and, in some instances, what great success has been the result. In Madras (the south-eastern part of Hindostan) there are twenty-five missionaries engaged, with one hundred and fifty catechists and one hundred and thirty-five school-masters—quite an array. There are also three seminaries in active operation; that at Tanjore has fifty-three students, and that at Tinnevely one hundred. The Vepery Missionary Seminary (the third) has eleven young men preparing for orders, and its grammar school numbers one hundred and forty scholars. The numerous relations connected with this diocese and under this Society

amount to 19,000. Five hundred children are under instruction. Within the last six years, 65 churches and chapels have been built, besides school-rooms and mission houses; and 3,258 persons adults and children, have been baptized.

In the island of Seychelles (towards the African continent) the Bishop of Colombo (Ceylon) found 1,200 persons baptized, though but one clergyman and a schoolmaster were laboring in the noble cause.

YOUTH'S DEPARTMENT.

THE FARMER.

O, none is the farmer's lot—
That idler of glaucous fate;
His big heart knows no world's spot—
No voices dim his fate.

His brow, it wears no bloody hairs,
Nor springs his frame from Death;
But quickening Nature bears his praise
Upon her balmy breath.

His hand, it is an honest hand,
And brown it is with toil;
Then let the harper take his stand,
The sovereign of the soil.

The forests have to meet their Lord—
The waving fields rejoice;
By countless herds he is adored—
The ruler of their choice.

Then let the farmer take his stand,
The sovereign of the soil,
And every lip in every land
Shall bless the farmer's toil.

TEACH YOUR CHILDREN TO PRAY.—Parents, if you love your children, do all that lies in your power to train them up to a habit of prayer. Show them how to begin. Tell them what to say. Encourage them to persevere. Remind them if they become careless and slack about it. Let it not be your fault, at any rate, if they never call on the name of the Lord.

This, remember, is the first step in religion which a child is able to take. Long before he can read, you can teach him to kneel by his mother's side, and repeat the simple words of prayer and praise, which she puts in his mouth. And as the first steps in any undertaking are always the most important, so in a manner in which your children's prayers are prayed, a point which deserves your closest attention. Few seem to know how much depends on this. You must beware, lest they get into a way of saying them in a hasty, careless, and irreverent manner. You must beware of giving up the oversight of this matter to servants and nurses, or of trusting to your children doing it when left to themselves. I cannot praise that mother who never looks after this most important part of her child's daily life herself. Surely, if there be any habit which your own hand and eye help in forming, it is the habit of prayer. Believe me, if you never hear your children pray yourself, you are much to blame. You are little wiser than the bird described in Job, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers; her labor is in vain without fear."

Prayer, of all habits, the one which we recollect the longest. Many a gray-headed man could tell you how his mother used to wake him pray in the days of his childhood. Other things have passed away from his mind perhaps. The church where he was taken to worship, the minister whom he heard preach, the companions who used to play with him—all these, it may be, have passed from his memory, and left no mark behind. But you will often find it far different with his first prayers. He will often be able to tell you, where he knelt, and what he was taught to say; and how his mother looked all the while. It will come up as fresh before his mind's eye as if it was but yesterday.

Reader, if you love your children, I charge you do not let the seed-time of a prayerful habit pass away unimproved. If you train your children to anything, train them, at least, to a habit of prayer.—J. C. RYAN.

OCCUPATIONS OF THE ROYAL CHILDREN.—The following details of the manner in which the day is filled up by the children of Queen Victoria are given by *The Field*, a new sporting paper, on reliable authority; "They rise early, breakfast at eight, and dine at two—Their various occupations are allotted out with almost military exactness. One hour finds them engaged in the study of the ancient, another of the modern authors; their acquaintance with languages being first founded on thorough knowledge of their grammatical