

tain; but we believe that, even in an earthly point of view, the children will be no losers in the long run. In the hour of sad foreboding, let the anxious parent take comfort from these words of the Psalmist:—"I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread."

SABBATH SCHOOLS.

WE do not believe that any Church acts up to the obligations arising out of the very fact of its existence as a Church, so long as it is negligent or half hearted with reference to the training of the children of its own members, particularly of its poorer members, who obviously require especial counsel and aid in the matter. The infant so soon as he is baptized becomes in a certain sense the child—the property—of that Church into whose bosom he is thus received, and acquires a right to have the dawns of reason watched over and improved, and the seeds of saving truth planted at the earliest period within his mind. While a primary obligation to train him in the nurture and admonition of the Lord, unquestionably rest upon his parents, as certainly does an obligation also devolve upon the ministers and members of the Church to take care that where parental effort exists it shall be encouraged and aided, and that where it is neglected, the deficiency shall, as far as practicable, be supplied. The interval between the administration of Baptism and the period at which a young person is ordinarily likely to be influenced by the preaching of the Gospel and the general exercises of public worship, is of the most vital importance to the future character; and when suitable moral culture is not diligently attended to within the interval, a weighty responsibility is incurred by those who have neglected an obvious and pressing duty, and difficulties of great magnitude are cast in the way of the individual's moral and religious progress. The establishment of Sunday Schools was an attempt—a noble and incalculably beneficial attempt—to meet the requirements of Christian principle in relation to the rising generation; and, amidst our warmest advocacy of week day schools, we would never forget the amount of blessing to the country which has resulted from the patience, self-denial, and diligence exhibited by those engaged in the unobtrusive labours of Sabbath School officers and teachers. But, this instrumentality, though most valuable so far as it goes, does not go far enough. Instruction for two or three hours on one day out of seven—and that, in the case of the junior classes, instruction in the art of spelling and reading rather than in the truths of the Gospel—is demonstrably inadequate, whether viewed as a supply of the moral necessities of the child, or as a performance of the duty of the Church. Doubtless there have been and still are places in which this effort is all that can be made, and we have to do with a Gracious Judge who will not call us to account for any greater number of talents than that which He has actually and fully confided to our stewardship. But wherever circumstances admit, it is, in our belief, the indispensable duty of the Church to provide opportunities for the daily instruction of Youth in the most important of all knowledge, by the incorporation of evangelical teaching with all the steps and stages of secular education.—*London. Watchman.*

Eloquent Plea for Education.—Let those whose wealth is lost or jeopardized by fraud or misgovernment; let those who quake with apprehensions for the fate of all they hold dear; let those who lament and behold the desecration of all that is holy; let rulers whose counsels are perplexed, whose laws are defied or evaded; let

them all know, that whatever ills they feel or fear, are but just retributions of a righteous heaven for a neglected childhood. Remember, then, the child whose voice first lisps to day, before that voice shall whisper sedition in secret, or thunder treason at the head of an armed band. Remember the child whose hands to-day first lift the tiny bauble, before that hand shall scatter fire brands, arrows and death.—Remember those sportive groups of youth in whose halcyon hours there sleep oceans, as yet scarcely ruffled by the passions, which soon shall heave it as with the tempest's strength. Remember that whatever station in life you fill, these immortals are your care. Devote, expend, consecrate yourselves to the holy work of their improvement. Pour out light and truth, as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it among all as the bread of life. Learn only how the ignorant may be preserved, the victim reclaimed.

NATURAL HISTORY.

THE HIPPOPOTAMUS.

HIPPOPOTAMUS AMPHIBIUS.

[Concluded.]

"As soon as the animal is fairly struck, the huntsmen in their small canoes cautiously approach the floating wood, and after fastening a strong rope to it, they hasten with the other end towards the large boat which contains their companions. The huntsmen now pull the rope, when the monster, irritated by the pain, seizes the boat with his teeth, and sometimes succeeds in crushing or overturning it. In the mean time his assailants are not idle; four or five more harpoons are plunged into him, and every effort is made to drag the beast close up to the boat, so as to give him less room to plunge about in. Then they try to divide the *ligamentum nucha* with a sharp weapon, or to pierce his skull. Since the body of a full grown hippopotamus is too bulky to be pulled out of the water without a great number of hands, they generally cut him up in the water and bring the pieces to land. In the province of Dongola not more than one or two of these animals are killed in the year. From 1821 to 1823, inclusive, nine were killed; out of which number we dispatched four. The flesh of a young hippopotamus is very good, but the full grown ones are generally too fat. They weigh as much as four or five oxen. The hide is made into excellent whips, and will furnish from 350 to 500. No use is made of the teeth.

"One of the hippopotami which we killed was a very old fellow, and of an enormous size, measuring 13½ French feet from the nose to the extremity of the tail. His incisive teeth were 26 French inches long, measured from the root to the point, along the outer bending. We fought with him for four good hours by night, and were very near losing our large boat, and probably our lives too, owing to the fury of the animal. As soon as he spied the huntsmen in the small canoe, whose business it was to fasten the long rope to the float, he dashed at them with all his might, dragged the canoe with him under the water, and smashed it to pieces. The two huntsmen with difficulty escaped. Of twenty-five emuskel-balls aimed at the head from a distance of about five feet, only one pierced the skin and the bones of the nose; at each snorting the animal spouted out large streams of blood on the boat. The rest of the balls stuck in the thick side. At last we availed ourselves of a swivel; but it was not till we had discharged five balls from it at the distance of a few feet, and had done most terrible damage to the head & body that the colossus gave up the ghost. The darkness of the night increased the danger of the contest, for this gigantic animal tossed our boat about in the stream at his pleasure; and it was at a fortunate moment indeed for us that he gave up the struggle, as he had carried us into a complete labyrinth of rocks, which, in the midst of the confusion, none of our crew had observed.

"For want of proper weapons the natives cannot kill an hippopotamus of this size; all they can do to drive him from their fields is to make a little noise in the night, and to keep up fires at different spots. These animals from their voracity, are a curse to a whole district; and in some places they are so bold that they will not quit the fields, which they are laying waste, till a great

number of men come out with poles and loud cries to attempt to drive them away.

"The hippopotamus was observed in great numbers in the Niger, by Richard and John Lander, and that not without some apprehensions from their boldness and power.

"They rose, observe the narrators of the expedition, in incredible numbers very near us, and came plashing, snorting, and plunging all round the canoe, and placed us in imminent danger.—Thinking to frighten them off, we fired a shot or two at them; but the noise only called up from the water and out of the fens about as many more of their unwieldy companions, and we were more closely beset than before. Our people, who had never in all their lives been exposed in a canoe to such huge and formidable beasts, trembled with fear and apprehension, and absolutely wept aloud. Our people tell us that these formidable animals frequently upset canoes in the river, when every one of them is sure to perish. These came so close to us that we could reach them with the butt end of a gun. When I fired at the first, which I must have hit, every one of them came to the surface of the water, and pursued us so fast over to the north bank, that it was with the greatest difficulty imaginable we could keep before them. Having fired a second time, the report of my gun was followed by a loud roaring noise, and we seemed to increase our distance from them.—There were two Bornou men among our crew, who were not so frightened as the rest, having seen some of these creatures before on lake Tchad, where, they say, they abound.

"However the terrible hippopotami did us no kind of mischief whatever. No doubt at first, when we interrupted them, they were only sporting and wallowing in the river for their own amusement; but, had they upset our canoe, we should have paid dearly for it."

RELIGIOUS INTELLIGENCE.

JEWISH MISSION.

EXTRACT FROM MR. GRAHAM'S LETTER.

"I wish to lay before the brethren a matter of great importance, concerning which I had many conversations with Dr. Wilson,—I mean a good library for the Mission; he is now with you, and you could not give the selection into better hands.

"I believe I had not mentioned, dear brother, that we had kept up an English service regularly in my house. Mr. Allan and I preach alternately, and the Frank population in Beyrout have frequently come up to the mountains to be present. I have preached to an audience of 18 in the goodly mountain, and on last Sabbath I dispensed the elements of the Lord's Supper. We all felt very much humbled and refreshed. There were a wanting, indeed, many of the exciting and encouraging circumstances of a communion at home; instead of the crowded audience, and full tables, we had only three families; but we were on Lebanon, and in the midst of idolaters and heathens, and we were enjoying the liberty of sitting under our own vine and fig-tree, none making us afraid. This "freedom to worship God" arises, no doubt, in this part of Lebanon, from the existence of different parties,—Maronites, Greeks, (viz. Greek church,) and Druses, nearly equally powerful. In the large and populous district called Caserawan, where the Maronites greatly preponderate, there is no such liberty, and the Protestant preacher might speedily prepare either for his death or his departure. The people of this mountain are, if left to themselves, a quiet and inoffensive race, abounding with many of the minor and personal vices, but neither cruel nor sanguinary. You feel annoyed, but not afraid among them. They will cheat and pilfer, and prevaricate without end. Positive rigid adherence to the truth is unknown in the land. They are in general very poor. Their houses are wretched, filthy, full of vermin, and without furniture, except a mat, and a coffee-pot, and a jar for water. The house in which I live (the best habitable house in the village) was indescribably noxious. The walls are loose stones, covered with mud or cow-dung, if the proprietor be able to afford it; the floors of soft yielding clay, requiring continual sweeping, but never swept; the roof composed of ribs and rafters laid from wall to wall, and covered with earth, which at all times supplies you with a sprinkling of dust, and, after a shower, with an