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THE

JUVENILE PRESBYTERIAN,

OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



CHURCH OF CANADA,
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. I.

February, 1857.

No. 11.

OUR JUVENILE MISSION.

We can assure our kind friends and readers, that we have great pleasure in inserting in this issue of our little paper, most gratifying accounts of the success, of what we may now call "our Juvenile Mission to India." This work has made the most satisfactory progress already, for as will be seen elsewhere, no less than 17 orphans in distant India, otherwise helpless, neglected female children, have in the providence of God been cast upon the care of our Canadian children. Look at the list and be thankful that the work has prospered. In assuming their support, we trust that our children have counted the cost, and that it is no fitful zeal, that animates them, but that the children feel the responsibility that devolves upon them, and are determined, should God spare them, to maintain the children to whom they have given Christian names, till relieved of their charge. We hope in our next issue, to have to mention responses to our appeal for "a New Year's Thank Offering," to the Libraries at Calcutta and Bombay. We have already been promised some, and look for a very general support. A few shillings from each school will enable us to accomplish our purpose. Shall they not be given? Reader do what you can.

ORPHANS IN INDIA.

In consequence of changes lately made at the orphanage in Calcutta, the usual half yearly reports have not been so regularly received as could have been wished. Steps are now being taken to remedy the omission, but in the meantime we now give a copy of the report received some weeks since, as to Ruth Iona, whose interesting little letter appeared in our last number.

REPORT.

Ruth Iona, aged 13; supported at the Calcutta Orphanage by St. Andrew's Church Sabbath school at Portsmouth near Kingston.

STUDIES.—Third Bengali classbook, Mother and Daughter's Catechism, Scripture texts, is also instructed in writing and sewing.

Ruth is backward in learning, but is hard-working, cheerful and willing.

We trust that Sabbath Schools who have not yet received their reports will wait a little longer, bearing in mind that Calcutta is many thousand miles distant, and also that the orphanage is now under another Superintendent

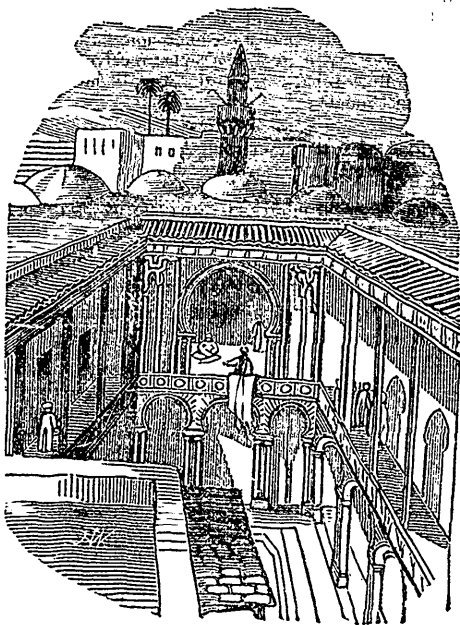
"THY KINGDOM COME.

At Damascus, at one gate of the *Great Mosque*, is a spacious ancient doorway. Over the door is a cross, with the following verse in good Greek letters:—

*"Thy Kingdom, O Christ, is an everlasting Kingdom,
And thy dominion endureth throughout all generations."*

In the very heart of a city, wholly given to Mohammedanism, there is thus a testimony, and has been for twelve hundred years, ever since the Mahomedans seized the city, aye, over the portal of a mosque within which no foot of Christian dare enter.

Well may the Christian traveller who discovered this inscription ask, "Is it intended to humble the Christian now? or is it intended to inspire him with hope?" For there is a day approaching when "the burden of the word of the Lord shall rest on Damascus," and at the time "the eyes of man, as of all the tribes of Israel, shall be towards the Lord." (Zech. ix. 1.) Christ, who arrested a soul so near that place, shall arrest his tens of thousands; and not only one Eliezer of Damascus, but thousands such, shall be blessed in Abraham's seed.



HOUSES IN THE EAST.

HERE is a peep (in the picture) down from the roof of a house in the East. The roof is flat, and has a battlement or low wall round it, just as God in his care and kindness commanded the Jews to make, to keep people from falling over.

The roof is flat; and there, during the heat of summer, the inhabitants often sleep. Often we read in the Bible of people working on the house-top. There, you remember, Peter, at Joppa, went up to pray.

There is generally an open court in the middle, with covered galleries, on the upper story; from which you enter the sleeping chambers. In the East, the people do not sit on chairs as we do, but on the floor, on carpets, or cushions, as you see a person doing, through the door of a room in the picture. The high tower is the *minaret* of a mosque; this, like the steeple of a church, is generally the first thing you see when approaching a town from a distance.

THE JUVENILE RECORD OF THE CHURCH OF SCOTLAND.

A change has occurred in the management of this excellent Juvenile. The Valedictory of the editors is touching and faithful. They seem to feel the sundering of the tie between them and their readers, which was formed—they state, “nearly twenty years ago.” Our young readers may with profit peruse the ensuing extract from the farewell of the Editors :

Our readers will easily understand, therefore, how we should feel the reflections which crowd upon us, in the review of these years during which we have been privileged to hold monthly communication with them, to be reflections of a very solemn kind. We will not trust ourselves to enlarge in expressing them. We would only in a single farewell sentence remind them, that, the two great designs we have all along tried to keep steadily in view, are first, to win our dear young readers to the faith and love of Christ for *their own* soul's salvation, and *then* to bring to maturity in them, as the fruits of love to Christ, tender compassion for the souls of others, and self-denying efforts for their conversion. In now parting with them, we would only farther inquire, in one or two solemn questions, as to these fruits of love to Christ.

Say, dear young friends, are your hearts in any degree more touched with the cry of misery than they were? Do you feel more deeply, do you pray more heartily, do you give more largely and more willingly for the cause of Christ, than you did? We have told you of sad spiritual darkness and distress in our own and in foreign lands;—we have tried to interest you in what is doing to relieve all this terrible woe. Do you feel your heart sorrowing, as did the heart of the Lord Jesus, over the woes of others, and does your yearning spirit send forth an outstretched arm to help the helpless? Perhaps. Well

then, soon will the time for helping be all over! This month will not seal up the passing year before the opportunities of multitudes, and perhaps of some who read these lines, will be for ever gone! And, oh! how sad to awake suddenly from the dream,—the solemn, the momentous day-dream of life,—and find you had all the while been trifling away your opportunities—living just for self, *self, SELF!* Then comes the account at the dread tribunal! and the sentence: "Depart! I was an hungered and ye gave Me no meat; I was thirsty, and ye gave Me no drink!" You lived for SELF, you cared not for Me or My poor ones on the earth. Depart!"

Dear readers, shall we not hope better things of many of you? Oh! learn to reckon it your highest privilege and honour to sorrow and to suffer with Christ; to labour for Him; and, in your sphere, and according to your ability, out of a really deeply earnest heart, to make known throughout the wide world the glories and the riches of His highly exalted name!

And now, our fervent prayer for you all will ever be, that you may receive abundantly and abidingly of the riches of God's pardoning and sanctifying grace, and that you may know the things that are freely given to you of God, believing, as we do, that all who have thus freely received, will feel inwardly constrained freely to give.

SABBATH EXERCISES

For February 22nd.

Prove the excellency and obligations of truth.

By this we understand a truthful spirit, the character in which is found the sincere, strict, severe love of truth. The human being in whom this sterling and undeviating regard is established has been regenerated by the Spirit of God, and has the basis of all moral advancement.

PROOF 1st—PSALM LI, 6. 2nd—PROVERBS III, 3, 4. 3rd—PROVERBS XII, 19. 4th—PROVERBS XXIII, 23. 5th—EPHESIANS VI, 14. 6th—1st JOHN III, 18.

For March 1st.

Prove the same by examples.

EXAMPLE 1st—SAMUEL III, 17, 18. 2nd—CHRONICLES XVIII, 15, 16. 3rd—2ND CHRONICLES XXXI, 20. 4th—PROVERBS VIII, 6, 7. 5th—MARK V, 33. 6th—ACTS XXVI, 25. 7th—1st PETER I, 22.

THE EVANGELISTIC WORK IN THE SARDINIAN ARMY WHEN IN THE EAST.

The following extracts are from a letter, from Mr. Duncan Matheson, addressed to Major Gibb, published in the *Morning Advertiser*:—

CONSTANTINOPLE, July 16, 1855.

"Immediately after reaching this I went to Yenikoi, on the Bosphorus, where the large Sardinian hospital has been for the last eighteen months. On my arrival being known, many of the Sardinian officers and soldiers visited me, asking for Bibles, and each evincing a deeper interest than another who should be first served. Night after night the Locanda where I had my residence was crowded, and as I had to return often for supplies, I had generally a crowd waiting the steamer's arrival. I cannot picture to you the many heart-thrilling scenes I witnessed. Again and again have I seen men scarce able to walk coming and asking for the living Word. Again and again have I seen officers of rank, side by side with their poor though noble soldiers, asking for the same treasure, and greatly helping me in my work; and night after night has the same pressure continued. Again and again have I seen soldiers that for months had been sick, and had been removed from place to place, holding up the Testaments given last summer, and now eagerly asking for the whole volume of inspiration.

"A stock of the best books had also reached me, and as eagerly were they looked for, and carefully studied. The greatest favourites were the 'Assembly of Westminster's Shorter Catechism,' the 'Pilgrim's Progress,' and 'Paleiro on the Benefit of Christ's death.' All being supplied at Yenikoi, I hastened to the Crimea to meet them ere they left.

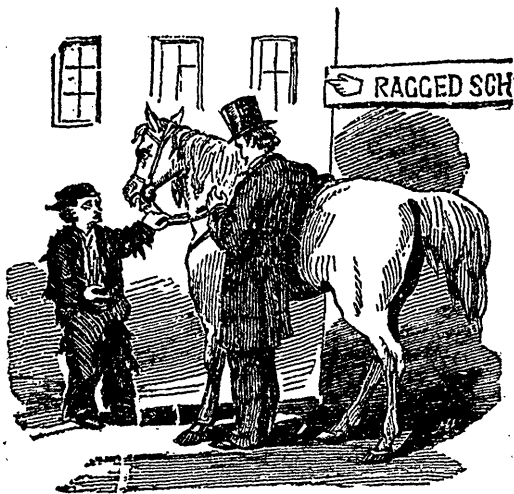
"My arrival soon became known, and the first day 700 soldiers and officers visited me. I did not offer one copy. I never left the house. I told only one or two at first, and like wildfire it spread through the camp. Day after day the house was besieged. Soon the supply failed, and it was painful to have to send hundreds away emptyhanded. Often in the act of embarking they had come to offer all they had for a copy, that they might carry it to their homes, as a gift to the parents they loved. In some cases it was gladdening to see the results of last year's distribution. All prejudice had given way, all opposition been silenced, all ranks had been pervaded by the same spirit; and in some cases living conversions to God had been the result. One especially is striking: A soldier of the name of Paolo, having a desire for reading, called in August 1855, and had a Testament given him.

He began to read it; he was interested: he had never seen it before; he was awakened, and, unable to contain the intensity of his feelings, he came to Balaklava, asking for one who had left; he was directed to one well able to instruct him, and who has done much, very much, in carrying on this work. Soon the state of his mind was revealed, and time after time did he come for instruction. At length it pleased the Lord to lead him by his Spirit to behold the Lamb of God, and his soul was set at liberty. High hopes were entertained of his being raised up to preach the glorious gospel to others. The Lord saw otherwise and he was laid on a bed of suffering and death. In his last hours he was urged to confess and get extreme unction, but his reply was, 'I have confessed to Christ; he and he only can save, all my hope is in him.' Shortly after he fell asleep. . . .

"In the Crimea and Yenikoi I had the pleasure of giving, since the 1st April—Italian Bibles, 2147; Testaments, 1230; French Bibles to Savoyards, 300, besides 4000 books and tracts. Above 250 Bibles have been given to officers of all grades; and instead of in any case hindering the work, they have forwarded it. It would be wrong to say much of the desire has been spiritual to possess the Word, yet it has been given, in no case forced; and surely it is matter of deepest gratitude, to think of 18,000 copies of the Scriptures having gone to Piedmont from the Crimea, a place they were the most unlikely to receive it in, and in circumstances the most adverse to its taking root.

"Who, oh who, can tell the results that may yet follow? Piedmont, the exile's home—the only spot where a man can breathe—where he can express his convictions, and worship free of danger, where all around is a dark despotism, and under the withering blight of Rome's dark sway, may soon be gained to Christ. Nobly, in the struggle now closed, has she done her part—nobly have her soldiers fought—nobly sustained the name of Italy. The eyes of the world look on with interest. Excommunicated by Rome, she seeks the light; and though Romanism still holds sway, and infidelity, the fruit of it, greatly increases, yet the path, we believe, is onward; and the prayer of all who fear the Lord ought to be in her behalf. Statesmen stand aghast at the state of Italy, and how to solve the problem of her wrongs and miseries they cannot tell. The truth, and the truth alone, shall make her free. A nation free without the truth is impossible. We may be called to see many struggles, we may be called to exercise much patience, and often have our hopes sadly disappointed—but it will come. How it cheers in anticipation—how it stirs to prayer—how it excites to effort,—the thought of the truth prevailing in that land, around which our affections cling!

that land long down-trodden and oppressed—fair and lovely, yet cursed by the deadly poison of the man of sin, and groaning under the heel of the oppressor. From thee the Word has long been withheld, and, for daring to read it, thy sons and daughters have languished in thy gloomy prisons; but the truth shall and will ultimately triumph. Oh, my Father, hasten it in thy time. It is time for thee to work, for men have made void thy law.' Had I time, I might tell you of the distribution of the Word amongst the Russians and French; (D.V.) at another time I may. Suffice it to say, since 1st April, the Russian soldiers in the Crimea have had 480."—*Juvenile Record of Church of Scotland*



RAGGED JOHNNY.

RAGGED JOHNNY, an orphan of about nine years of age, finding himself within a few miles of the capital, thought that once in the grand city of which he had heard so much, he should have no difficulty in getting an honest livelihood. He soon found out his mistake; a novice in eluding the policeman's vigilant eye, he was soon arrested for giving

expression to the cravings of hunger, and imploring "one ha'penny for God's sake, to get a ha'porth of bread," and was lodged in jail for twenty-four hours, when he did get as much bread as satisfied his hunger for that day, as well as having his hair closely clipped, which had got rather disordered since last his poor mother's kindly hand had lopped off the few locks she thought interfered with his usual tidy appearance.

But external were not the only changes in poor Johnny; he made some acquaintances in jail, to whom he was glad to tell his forlorn condition; they were not, like him, in for a first offence; they were old hands, and felt quite repaid for the slight inconvenience they experienced by having made an addition to their gang, and promised he should lead a gay and merry life, if he became their pupil. At first he felt this was not exactly the line of life he had planned for himself, but none other having offered, he consented to cast in his lot with the young thieves, most of them as homeless and friendless as himself. He did not prove so apt a scholar as they anticipated, and in a few days was again lodged in jail for some trifling theft. On being discharged the second time, he resolved not to join his former associates, but whither should he bend his steps? The clipped head too plainly told from whence he came, and was sufficient to prevent any feeling of tenderness or compassion for his forlorn condition. A few tattered garments were all that remained to screen him from the chill blasts of December. He wandered about some hours, when, in an obscure street, a gentleman looked round for some one to hold his horse as he alighted to make an inquiry. Johnny was now at hand, and for this slight office the stranger handed him two pence, saying at the same time to the shivering child, "Why do you not go to the Ragged School, my boy?" This awakened a new inquiry in the lad; he had never heard of such a place, though at home he had been accustomed to attend school regularly, and he knew that if he could but find such another he might get on; he accordingly ventured to inquire where was the Ragged School, and a kind hand pointed it out in an adjoining street. What was the poor boy's amazement to see nearly two hundred as miserable creatures as himself seated at their tasks! The teacher welcomed the wanderer, heard his sad tale, placed him in a class, and when a good lady who daily visits the school came in, he repeated it to her; she felt there was so much honesty in the recital of his sorrows, and no concealment of his crime, that she requested the master to procure him a

lodging for a week where he might be protected from falling in with his former companions, and still be able to attend the school, where one meal a-day at least could be secured to him. He soon gave so much satisfaction, that, as he was able to read his Testament, he was promoted to be a Broomer, in which capacity he would *have the opportunity of earning his bread*. These boys are lodged in a dormitory under the charge of a resident master. They are not allowed to receive pay, but carry a book in which their services are regularly entered, and according to a fixed scale of charges, the collector goes round to the different houses where they are employed, and collects the various amounts, which are placed to the credit of the boys.

By strict diligence and attention to his business, Johnny had in a few months a small sum laid by, and now began to think he would like some more fixed mode of life. One of the Committee had remarked him from the day he entered the school, and, having agreed to take him into his house as a page, I am happy to say he has had no reason to regret this step, as John continues to give satisfaction, and is likely to prove a useful servant.

And now, dear reader, have I succeeded in interesting you for these poor homeless creatures? If so, I hope your interest will extend beyond a mere expression of sympathy as you lay down this paper, and that you will try to help the hands of those who are labouring so unceasingly for the souls, as well as the bodies of the thousands who are living and dying around you. If you cannot offer yourself as a teacher, you may ask others to do so. If you cannot send them money, you might collect clothes, which are most acceptable; and, above all, you can ask God to send down His blessing on the labours and liberality of those who are thus spending themselves in His service.

In conclusion, I would say, who can be associated in a work like this without being reminded of what God has told us in His Word is the state of each by nature? Loathsome and repulsive as the term may be, has not Jehovah declared that our best righteousness is but as filthy rags in His sight, till clothed upon with His everlasting righteousness, which is the fine linen of the saints?—*Ragged School Union Magazine.*

GOD'S INTENT TO HIS OWN.

Be it perplexity of circumstances or other trial God has in all, but one intent: Deliverance not death in his aim.—*Graves.*

THE WONDROUS STORY.

God forbid that I should glory,
 Save in Jesus and his cross!
 Oh! it is a wo. drous story,
 How he came to seek for us;
 How he left his Father's side,
 Toil'd and sorrow'd, wept and died.

'Tis a story past conceiving;
 'Tis the height, the depth of love;
 'Tis a story worth believing
 By the hosts in heaven above,—
 By poor children here below,—
 By a world of sin and woe.

'Tis a story, oh! how charming
 To the pilgrim in the vale!
 Of its sting cold death disarming,—
 Death, that "king of terrors" pale.
 Hell's strong bars are all in vain;
 Jesus died and rose again.

Come, then, sing the wondrous story,
 Children rich by Jesu's loss;
 God forbid that we should glory,
 Save in Jesus and his cross;
 This shall ever be our theme,
 We will sing of none but him.

MADRAS.

The Rev. J. M. Lechler, of Salem, who has laboured in the Presidency of Madras for two-and-twenty years, in a brief review of a recent visit to the capital, thus gives expression to his devout pleasure;—

"Formerly in Madras, on a Sunday, you could see but a few stragglers going to a place of worship, or a private house, to hear the Word of God: now we see families, with boys and girls schools walking in crowds to hear the preaching of the Gospel in various place of worship and in all parts of the city. In Pursewaukum, where I had the privilege of addressing the Tamil congregation of my friend and brother, Mr. Drew, on several successive Lord's days, and where twenty years ago there was no Tamil preaching at all, I found 300, and one time more than 400 individuals assembled

to-hear the Word of God in their own language, and with more than eighty out of this number I had the unspeakable pleasure of sitting down at the Lord's table.

"What surprised and cheered me particularly was an assembly of more than 170 heathen in a Zayat, or preaching place, near Mr Drew's house in Vepery. When we went into the place, I expected to hear, as I did on former occasions at Madras, much of arguing, disputing, and objecting on the part of our heathen audience. But there was nothing of this kind. Some thirty or forty men, who had come from a distant village, and who, I was told, are stated hearers, seated themselves in front, and as many as could find seats followed them; the rest stood listening with deepest attention to a regular discourse from Mr. Drew; and, after hearing him for nearly an hour, they remained as quiet and orderly to hear a few words from the white stranger that had come down from Salem. Not a sign of impatience or disagreement was observed throughout; and, if I had not been told before that I was in an assembly of heathen, and had seen some of the marks in their foreheads, I might have imagined that I was in a congregation of Chistians. These wonderful changes are observed not only at Madras, but all over the country. Are we really aware of what God is doing in India.

"I was also not a little astonished to find that in Madras there are now five native girls' schools *set on foot, and entirely conducted by natives*. At the examination of one of these I was present. If such an event as this, had been foretold fifteen or twenty years ago, I do not think that even a missionary would have believed it; but here is the fact before our eyes. The very people who used to tell us so gravely that they could not think of having their girls educated—such practices being contrary to the Shasters, custom, and the well-being of their families—send now their girls to school to have them taught reading, writing, ciphering, needlework, geography, history, and Christian morals. At the examination, the fathers and relations of these girls were present, crowding the place, and watching most intensely the progress their daughters had made."

NO REFUGE BUT CHRIST.

If the change be only from self-indulgence to self-righteousness, an alarmed conscience taking refuge in a formal devotion, the convert is no safer than he was before.—
Caroline Fry.

DEPARTURE OF THE MISSIONARY SHIP 'JOHN WILLIAMS.'

We have told our young readers about the Morning Star, the Missionary ship of the American children, and have before now referred to the British children's ship, the John Williams. This fine vessel was built with the pence of the children of Britain, and last year returned for repairs, when at the call of the London Missicnary Society, the British children again collected the noble sum of £3,673 sterling for that purpose. The good ship was again refitted and sent on her mission of peace and good will to men. The following particulars about her are interesting. May not our children learn from such noble efforts as these in Britain and America, a good example. We hope they will not forget our little effort the Orphanage Libraries.

The 'John Williams' has again left London for the islands of the Pacific. This is her fourth voyage thither; and, as on former occasions, she is expected to be absent from this country four years. The young people connected with the Congregational churches have done nobly in again subscribing and collecting more than enough money for her repairs and outfit. An interesting farewell meeting for prayer and exhortation was held in the boardroom of the Mission House. Among those present were the Rev. John Barf, who for some years has labored in the Tahitian group, and after, recruiting his health, and that of his wife, has again gone out; and the Rev. Wilberforce Philip, (third son of the well-known African missionary,) who is just entering upon ministerial work, and who is to labor in Africa. The missionary ship, after calling at the Cape of Good Hope, will sail to Melbourne, will thence proceed to Hobart Town, and next to Sydney, and, on leaving Australia, will go to the Tahitian isles. Having visited the different islands of this group, the ship will proceed to Mangaia, Rarotonga, and Aitutaki, which are between 600 and 700 miles from Tahiti. The Rev. W. Wyatt Gill will there embark and proceed from Mangaia to Rarotonga, to reinforce that station; and the six islands of the Hervey group will continue to have the labors of Mr. Buzacott, who has already given thirty years' service; Mr. George Gill, twelve years' service; and Mr. Wyatt Gill, who has been

there five years. The landing of Isaiah on Rarotonga, from his visit to England, will be an occasion of no small interest to the people of the island. The ship also takes out 5,000 copies of the Bible, and a large supply of other books, in the native language, which have been printed in this country. Sailing from the Hervey Islands, the ship will proceed to the Samoa group, which lie about 900 miles westward of Rarotonga; and amidst their joy, disappointment will arise in the hearts of the brethren there, as they go on board, expecting to receive young missionaries from England, but finding none. From this group in Central Polynesia, a noble company of Rarotonga and Samoan teachers will embark on board the ship for the Islands of Western Polynesia. These will be accompanied by one young missionary, to enter on the inviting field of Janna, Lifu, and Erromango. About this time next year the ship will have reached our extreme stations on these Western Islands, and then it will return through all the groups eastward, visiting every island occupied by missionaries or native teachers, and thence back again through the groups, doing entirely missionary work, on its way to Sydney. Thus, during the ship's four years' absence from England it makes about two visits a-year to each island, and an annual voyage to Sydney for repairs and supplies, which, besides the outward and homeward voyages, gives a working distance of many thousands of miles every year.

I CANNOT PRAY FOR FATHER ANY MORE!

A child knelt, at the accustomed hour, to thank God for the mercies of the day: and pray for care through the coming night; then, as usual, came the earnest "God bless dear mother and" but the prayer was stilled! the little hands unclasped, and a look of agony and wonder met the mother's eye as the words of hopeless sorrow burst from the lips of the kneeling child, "I cannot pray for *father any more!*" Since her little lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after *mother's* name, for *he* had said that must come first; and now to say the familiar prayer, and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive. I waited for some moments that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and, in a voice that faltered too much almost for utterance, she said, "O mother I cannot leave him *all out*. Let me say, thank God that I *had* a dear father *once!*" so I can

still go on and keep him in my prayers." And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.

HYMN.

And have we heard the joyful sound?
Have we the only Saviour found?
And shall we not to all proclaim
His boundless grace, His mighty name?

Hath God to us His glory shown,—
Oh, not for merits of our own!
And shall not love constrain our heart
This blessed knowledge to impart?

O Saviour, who for all hast died!
Be thou our Teacher, Help and Guide.
Inflame our hearts with Christian love,
And bless our labours from above.

Send forth Thy light: display Thy power;
Let us confess, let all adore.
In every land Thy Word be sown;
By every soul Thy truth be known!

FUND FOR THE SUPPORT OF ORPHANS IN INDIA.

Received from the Rev. James Bain, Scarborough, on account of his Sabbath School, for the support of Mary Thomson Scarborough.....	£4	0	0
From the same for Margaret Bain,.....	4	0	0
“ “ to purchase books for them,...	1	0	0
Received from St. Andrew's Church Sabbath school Toronto, for the support of "Ruth Toronto,"....	4	0	0
To purchase a Bible for her,.....	0	10	0
Received from St. Andrew's Church Sabbath school Kingston, for the support of Esther Munno,....	4	0	0
Hannah Tooney,.....	4	0	0
Received from school at Portsmouth, for Ruth Iona	4	0	0
Received from St. John's Church Sabbath school at Brockville, for the support of an orphan,.....	4	0	0

JOHN PATON, £29 10 0

Treasurer to the Synod, for the Scheme.

Kingston, 16th Jan., 1857.

LIST OF ORPHANS IN INDIA SUPPORTED BY CANADIAN SUBSCRIPTIONS,
AT THE EDINBURGH LADIES ASSOCIATION ORPHANAGES.

No.	NAME.	WHERE.	BY WHOM SUPPORTED.
1	Esther Munno,	Calcutta,	St. Andrew's Church Sabbath Sch., Kingston.
2	Hannah Tooney,	do	do do
3	Ruth Iona,	do	do (Portsmouth) do
4	Mary Hamilton,	do	do Hamilton.
5	Ruth Toronto,	Madras,	do Toronto.
6	Elizabeth Fergus,	do	The Sabbath School at Fergus.
7	Catherine Mathieson, ..	Calcutta,	St. Andrew's Church Sabbath Sch., Montreal.
8	Jessie Mowat, .....	.....	The Sabbath School at Niagara,
9	Mary Quebec, .....	.....	St. Andrew's Sabbath School, Quebec.
10	Lydia Burnet, .....	.....	do do Hamilton.
11	Elizabeth Strathern Dow	.....	A Lady in Pickering Township.
12	Sarah Christina Bain, ..	.....	St. Andrew's Church Sabbath School, Perth.
13	Robina McGill, .....	.....	St Paul's Church Sabbath School, Montreal.
14	Alma Macdonald, ....	.....	The Sabbath School at Lochiel.
15	Mary Thomson Scarborough	.....	do do Scarborough.
16	Margaret Bain, .....	.....	do do
17	Name not given, .....	.....	St. John's Church Sabbath School, Brockville.

JOHN PATON,

Treasurer for the Scheme, to the Synod.

Kingston, C. W., 16th Jan., 1857.

If you feel your heart cold towards God, and your soul almost ready to perish, try to do something which may help another soul to life, and make his heart glad; and you will often find it the best way to warm, and restore, and gladden your own.—*Messenger.*