

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

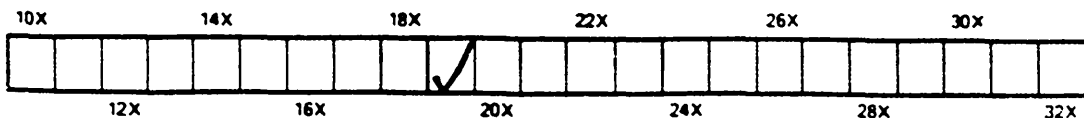
- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

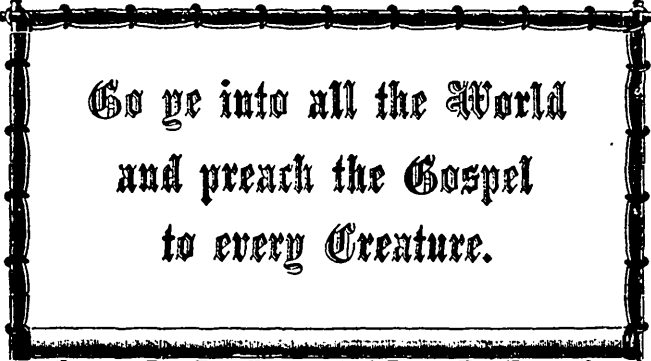




THE

CHILDREN'S

RECORD



Go ye into all the World
and preach the Gospel
to every Creature.

Vol. 5. February, 1890. No. 2.

The Children's Record.

A MONTHLY MISSIONARY MAGAZINE
FOR THE CHILDREN OF THE

Presbyterian Church in Canada.

Price, in advance 15 cents per year in parcels of 5 and upwards, to one address. Single copies 30 cents.

Subscriptions at a proportional rate may begin at any time, but must end with December.

All receipts, after paying expenses, are for Missions. Paid to date, \$300.00.

All communications to be addressed to

REV. E. SCOTT, New Glasgow, Nova Scotia.

The China Mission.

MR. GOFORTH'S JOURNAL.

For the Children's Record.

LAI CHING, Sept. 19, 1889.

Dear Children:

In company with Dr. McClure, I start to-day on my second visit to Honan. We go by boat. This mode of travel though not so speedy is more profitable both for person and pocket and I may also add for mind, as we can keep on with our studies.

Sept. 20.

At *Kuntan Hsein*, 70 li from *Liu Ching*, we found a cable stretched across the river. By this means the official stops all boats passing up and down and levies a tax on the goods. The transporter of goods must run this gauntlet and get effectually "squeezed" as he passes these barriers wherever it pleases the official to place them.

We had to shew our passports before the way could be opened. We were politely received at the official's office. All were very curious to see the foreigners but they were very friendly. As soon as they looked at the passports, orders were given to let down the barriers for us to pass. They loaded us down with roasted dates, and gave besides as a special treat some preserved fruit. As the office was some distance from the river two of the officials walked with me to the boat. He asked what was my business in their country. This

gave me a good opportunity to explain Christ's command to go to all nations to preach the gospel.

Sept. 21.

This morning we stopped at a town to buy provision. The town folk soon lined the bank. We spoke, dispensed medicine, and sold books for half an hour.

About three o'clock in the afternoon we passed a company of men standing around where the river had burst its banks and flooded a large track of country. They would not listen to the gospel and invited us to pass on. The Romanists have been working in this region many years, and have repelled the people. They are the only Chinamen we have met who are unwilling to hear. We reached *Sung Wang Miao* late in the evening.

Sept. 22, Sabbath.

This town is so called from its temple to the dragon king. The temple has eleven great idols and many of less note. It is 20 li from *Tai Ming ju*, a large city in Southern *Chihili*. As this part of *Chihili* runs down like a wedge between Honan in the west and the Yellow river in the east it will most properly fall to us and will thus greatly add to the extent of our mission field.

We walked out from the river some distance to get a sight of the walls of *Tai Ming Fu*. By the way we fell in with some Chinamen, and to them preached the gospel. As we were returning we met an intelligent Mohammedan. He said there were three thousand Mohammedan families in *Tai Ming Fu*—I think this also includes the district governed by the *Fu* city—This man said, "you are just the same as we are, you worship God so do we" We replied "Yes we worship God as you profess to do, but we have what you have not, Jesus the Son of God." They all say that Jesus was a wise man but more than that they will not allow. Going through the streets of *Lung Wang* crowds soon gathered. To these we preached for about an hour, then returning to our boat we dispensed medicines and preached until darkness came on but

even at this time our work did not cease, for the sick continued to come till we had to push our boat out from the land in order to get sleep.

Sept. 23

We passed up the river to-day about forty-five li in a straight line, the country very flat.

Sept. 24.

Enter Honan, this morning. The country high, all above flood mark, and appears prosperous. We got off the boat and went to a village to speak to the people and sell books. Before entering the village we met about twenty farmers coming out to work in the fields. To these we spoke and sold a few books. Then passing through the streets we bowed to all as we passed along and always got a civil answer.

Hearing man say "The foreign devils have come" - I said--"Look at us. We are men and not devils. We are every bit the same as you except the clothes we wear. We are Englishmen and not devils." He seemed rebuked.

On reaching the other end of the village we stopped opposite the temple to the goddess of mercy. The villagers soon gathered around, then, taking the dumb idols within the temple as our subject, we tried to show the vanity of idols and to lead the people to believe in the one true God.

At 2.30 p. m. we left the main river and entered the branch that flows from the mountains on the West through *Chang te fu*. The stream though narrow, much like a mill race in Canada, but winding--is deep enough for a house boat to navigate it. It is crossed by about twenty bridges before we reach *Chang te fu*. By taking down the mast we are able to pass under.

From the village along the banks the wondering natives crowd to see the foreigners. At each village we stay a few minutes to speak and sell books. Anchoring at sun down near a town we soon had a good audience to preach to and many ready to buy books. Hearing of the

foreign doctor the sick folk soon come so that he is kept busy until bed time. But even in China a doctor is not free from midnight calls for at twelve o'clock we are awakened to see a sick woman who has been brought three miles.

Sep. 25.--All day we continue our journey up stream through a most fertile and populous country.

Sep. 26.--After going for an hour or two this morning we came to a bridge under which our boat cannot pass. It is bridge No. 15 since we entered this river.

We expected to reach *Chang te fu* by boat, but now we must take a cart for the remaining eight miles of the journey. To get a cart causes a delay of several hours. This affords time for the news to spread, and soon from all the surrounding villages old and young began to pour in bringing their sick ones with them. They had never seen a foreigner before, so every one was intent on examining the new comers. It was no easy task to speak above the din caused by this babel of voices, but we hope that some, for the first time, heard of the world's Saviour.

Entered *Chang te fu* this evening. On all sides could be heard "Ah, the foreign devils have arrived!" yet the people seem very civil and friendly when spoken to.

We have been fortunate in getting a good inn where we will stay for several days. It happens that our innkeeper is a Mohammedan. We would have avoided going to a Mohammedan inn had we known, but since we have come here without choice we take it as God's leading and pray that He may call some from this sect to accept the only Saviour.

Chang te fu is fixed upon as one of our centres in North Honan. Mr. McGilivray and Dr. McClure will most likely occupy it. A finer mission field could not be selected in China.

But I must stop now and tell you next month about our stay here. Praying that you may all love and serve that Saviour of whom you have heard so often.

Your friend,

JONATHAN GOFORTH.

HOW TEN LITTLE FIVE CENT PIECES GREW DURING ONE SUMMER!

For the Children's Record.

We had never happened to meet before, we ten little five cent pieces—(though some of us had travelled round a good deal) so we were not at all acquainted with each other, when one afternoon last spring we found ourselves rolled up in a little package and carried to the Sunday-School of Prince St. Church, Pictou, Nova Scotia. Once there, we soon learned that we were *not* to be dropped into the collection plate, as we had supposed but were to set out on a special mission of our own.

Some of us were bright and shining as if we had been coined but yesterday while others were dim and battered after the wear of ten or fifteen years; but even the worst looking of us was worth five cents, while the brightest could bring no more,—another example of the folly of judging by appearances.

Before we had much time to get acquainted with each other, we found ourselves distributed among a class of girls, each of whom agreed to try how much she could add to hers before next Christmas, and it was also agreed that the date on each coin should serve as a name for the owners.

And now, the summer has come and gone.—Christmas is here, and we (or to be more correct the sums which now represent us) have come together to report our summer's work. Perhaps it may interest you to hear how we went about our new enterprise and how we succeeded.

(1). Miss 1874 agreed to do a certain amount of work each day for which she was paid and thus brings sixty cents.

(2). Miss 1875 worked at home for mamma and thus earned sixty cents,

(3). Miss 1880 also worked for mamma, and as a result brings ninety cents.

(4). Miss 1884 had not a very good opportunity of earning money so she saved something from her pocket money, and brings forty cents.

(5). Miss 1882 was exchanged for material to make candy. This brought in quite an increase and was tried again. My owner also knit stockings, and did several other things to add to her store and to-day 1882, brings in one dollar and sixty cents.

(6). Miss 1885 also tried candy making and found it succeed; my owner earned additional every week five cents by working for mamma, and sometimes sold flowers. To-day, 1885 brings four dollars and twenty-five cents.

(7). Miss 1876 had a scrap book made, filled with stories and poems which she lent to her school companions and friends at 2 cts., a reading; she also set out some cabbage plants which she sold in the autumn, and so to-day 1876 brings one dollar and twenty-five cents.

(8). Miss 1883 was exchanged for a spool of cotton which when knit into lace brought twenty-five cents. This was increased in the same way also by little savings, until it amounts to five dollars and seventy-five cents.

(9). Miss 1871 made some knitted lace, baked some cakes to sell, and worked for mamma and brings in to-day one dollar and forty cents. We may mention here that 1871 does not belong to the class, but wishes to work with us and so got one of the 5 ct. pieces.

(10). Miss 1888 after gaining twenty cents, went away on a journey and forgot to come back, so *that* talent, though not exactly buried in the earth, is lost to us.

But we are glad to bring to-day, as the result of our efforts the sum of sixteen dollars and seventy-five cents.

At this season, when Christmas with its gifts and enjoyments occupies so much time and thought, we bring this as our Christmas gift to Him, who, with Himself, is freely giving us all things; and ask Him to accept and use it entirely for His own glory. We have taken great pleasure in earning this, and will not some other classes during the coming year earn for themselves the pleasure of bringing a Christmas gift to Him who gave Himself for us!

HOW THEY TRAVEL IN JAPAN.

Not in rail-cars with horses. To be sure, they have two short lines of railway now; but in by far the greater part of Japan there are neither cars nor horses. There are very few animals of any kind in all the country. This is one reason why the Japanese make such strange-looking animals in their pictures. They see so few of them that they don't know how

other two thirds carrying only one person each.

It is not many years since this man-power carriage was first used in Japan, but it is very popular now. The *kago* and the *norimono* were the principal vehicles before the jinrikisha was invented. The *kago* looks to us like a short hammock hung upon a long pole. It is borne by two men, one at each end of the pole.



the best animals look. It is said that three years ago there were in Japan, a county of over thirty-three millions of inhabitants, only a little over one thousand carriages made to be drawn by horses. But that same year there were one hundred and forty-six thousand jinrikishas, the odd little carts made to be drawn by men; about one third of this number having seats for two persons, the

Does it not seem hard that men should have to do this kind of work? Yet these jinrikisha men, who often run with their burden thirty or forty miles in a day, and sometimes even more, are very strong and quick, talking and laughing as they rush their carriages over the road. It might be very nice for a time to ride in this way, but I think I should pity the poor men so much that I should wish for some good horse in the carriage, like old "Dobbin," or "Tom."

LETTER FROM REV. D. Mc-
GILLIVRAY.

Rev. Mr. Shearer has kindly forwarded for publication the following letter written to the S. School children of his congregation by Mr. McGillivray, one of our missionaries in Honan. I am sure we all thank both Mr. McGillivray and Mr. Shearer most heartily and hope that others who have missionary letters to the young people will send them to the CHILDREN'S RECORD that its many thousands of young readers may share the pleasure and the profit of their perusal. --Ed.

Dear Children, --Although I am so far away from you, I have heard about you. Perhaps, as your mamma sometimes says, a little bird brought me news of you. Well, just suppose he did, for we have many birds here which are just like Canadian birds.

And what did he tell me! Why, that you too were a lot of little missionaries, and when I think of that my heart is glad, because I know missionaries always pray for one another, and so I know you too must be praying for us Honan missionaries. Just now we are mostly studying the language of the people which Mr. Shearer will tell you about, and studying the people too, and their customs and worship.

In this great city are about 60,000 people. You will think of Hamilton, and say, O, what a nice place it is, what nice buildings and shops and things. But you are greatly mistaken. There is a great pile of dirt in the back yard, and if you come up there with me you can see the city from it. I can't ask you upstairs to look out of the window at it, because the houses here don't have any upstairs. Well, suppose you are up on that pile of dirt with me. You look around and do not see much but the roofs of the houses all one height, but they are not like your roofs because they are made of mud and

lime, mostly mud, with lime to patch up the cracks. See those funny white figures on the roofs, some like frogs, some like snakes, running all over the roof. These are the cracks mended with *lime*. But you can see a few roofs different from these. They are *higher* and covered with burnt clay *tiles*. These belong to rich men or are temples. If there is only one brick building in a village it is the temple with its scowling idols, which you can usually see through the open door.

You would soon get tired looking from the top of my heap of dirt. So come down to the streets. They are narrow and dirty of course. The middle is generally muddy, so you say, I will walk on the sidewalk, but there is no sidewalk, and if you walk along close to the shops you will likely strike your head against the shop signs, of which Chinese shop men display a great variety. The whole front of the shops is open and you can see a number of Chinamen in each shop behind the counter either waiting on customers or perhaps studying arithmetic which they do in an *abacus* the same as you have in your schools. As you go along the streets some friendly man will ask you to come in and drink a cup of tea. But I am afraid if you took his invitation he would think you very ignorant, for it is only common politeness to invite you to drink tea. You should reply, "Please drink yourself," or, "thank" and pass on.

One thing you would be pleased to see. The Chinese are rather fond of *birds*, and many cages are constantly seen hung up, or carried on the hand by the owner. And the birds often can sing very sweetly. You could understand their song, but you could not understand what that *blind woman* was singing over there (for the blind often make a living that way out here too.) The Chinese, perhaps you know, don't sing very well according to *our* ideas. But it is sweet to hear them sing the songs of Jesus, after foreigners have taught them. Lately I saw several very small cages from which proceeded a shrill chirping sound. On coming near I saw that

they were large things like *grasshoppers*.

I pass a shop every day in front of which hangs a cage, in which three or four mice, white and black are confined. In the cage are two revolving wire barrels. They creep into these and spin them around as you have seen squirrels do in Canada.

There are a good many things out here that you would think nice to see, and a good many things not very nice to see or smell either, but you would soon get tired, and long to be back in Canada again. There are a few American boys here and one little girl, and they are kept pretty much inside the wall because if they went outside and played with Chinese children they would hear so much bad talk that they too would become bad.

But, after all, there is one thing which would make you sorrier than anything else. Guess what that is—the fact that the people, young and old, do not know Jesus. Some of them are Mahomedans and they say they worship the true God, but they do not believe in Jesus. They worship towards Mecca in Arabia, their holy city, once in every seven days. But Jesus shows us God and so the God they worship is not our God. Most of the people worship idols, however. Ugly looking things made of mud with a thick coat of paint, red and blue, over them. I looked into one temple lately at night. The priests were *burning paper*, is not that a foolish way of worshipping. Lately, also, the great *moon* feast took place. The moon was at the full and very brilliant. The Chinese believe that there is a *rabbit* in the moon. On this occasion they offered to the moon cakes and fruit. Alas! they worship what God has made, not God Himself. A week or so ago the river rose very high, but did not overflow its banks. So the officials gave the river god as an honor a week of *theatricals*. This river god has originally the form of a *snake*. The boat people recognize him because they say he has golden feelers. The people take this snake and bow down to it and worship it as a god! and it has a temple in which, however, the image is that of a

man. This temple is at the south end of the street. Whenever things do not go according to the people's wishes, they put chains on the God and beat him on the neck! So, dear children, see how Satan has led these people astray. How dark their minds are and how we should pray Jesus to open their hearts to hear the Gospel. Very few care to listen so deep is their darkness. But God can make them willing. Perhaps another time I will tell you more of the children of China, but you must be tired listening to this long letter, so I must say good-bye, which means God be with you, my little missionary friends in Caledonia. God spare you and me to see each other's faces in the coming years.

Your missionary friend,

DONALD MCGILLIVRAY.

A STORY OF SELF-DENIAL.

For the Children's Record.

Dear Young People :

When we would encourage grown up people to live a noble life, we very often find it necessary to seek striking examples in far off lands and far off times. Allow me to hold up before you an instance of that beautiful Christ-like grace, *self-denial*, by children now living in this part of Nova Scotia.

All the Sabbath schools connected with the eleven churches in Yarmouth have each an annual excursion and picnic, usually up the Western Counties railway line. Even the mission school has its picnic. Every child in town looks for the Sunday school excursion as a certainty, like the coming of Santa Claus.

In the summer of 1888, when the Presbyterian children were beginning to talk about the anticipated fun at Weymouth among the cherry trees, a most unlooked for request was made. The church was in need of money; so the pastor decided to ask the children to sacrifice the pleasure of the excursion, and make an offering to Christ's cause of the money that would have been spent on, tickets &c. The

thought of having no excursion must have fallen as a keen disappointment upon many a heart, which giving expression to its feelings might have said, "A long year has passed since we had a ride in the cars, and now we must wait another long year." But they consented to stay at home, and made an offering which amounted to seventy-five dollars.

Shortly afterward, the pastor, in a sermon, referred to the self-denial. Among the worshippers were a gentleman and lady from Glasgow, Scotland. The spirit manifested by the children touched their hearts. They resolved, on returning home, to tell their friends about it. And not only did they tell them, but also asked them to show their appreciation by making an offering to help swell the children's gift. Having collected these expressions of interest, and added their own, they sent to Yarmouth a few weeks ago *thirty-two* pounds sterling (one hundred and fifty-five dollars,) accompanied by these words :

"Tell the children it was their self-denial that touched us—self-denial, Oh, how little there is of this blessed Christ like virtue!"

If the children in all our churches would begin self-denials making for Christ's sake in a few years there would be a great multitude of men and women, who would know the deep sweet meaning of the Saviour's words, lovingly treasured up by the apostle Paul, "It is more blessed to give than to receive." Let us never forget that out of self-denial came the gift of redeeming love, "He loved us and gave himself for us."

A. ROGERS.

Yarmouth, Dec. 25th, 1889.

A NEW HEBRIDES STORY.

The following anecdote is in the life of John G. Paton, missionary to the Islands of Tanna, in the New Hebrides :

One morning the Tannese, rushing toward me in great excitement, cried : "Missi, Missi, there is a god, or ship on

fire, or something of fear, coming over the sea. We see no flames, but it smokes like a volcano. It is a spirit?"

One party after another followed in quick succession, shouting the same questions, to which I replied : "I cannot go at once. I must dress first in my best clothes. It is probably one of Queen Victoria's men-of-war, coming to ask me if your conduct is good or bad, if you are stealing my property, threatening my life, or how you are using me."

They pleaded with me to go and see it, but I would not. The two principal chiefs came running up, and asked, "Missi, will it be a ship of war?"

"I think it will, but I have no time to speak to you now ; I must get on my best clothes."

"Missi, only tell us, will he ask you if we have been stealing your things?"

"I expect he will."

"And shall you tell him?"

"I must tell him the truth."

"Oh, Missi, tell him not! Every thing shall be brought back to you at once, and no one will be allowed to steal from you again."

"Be quick," I said. "Every thing must be returned before he comes. Away, away, and let me get ready to meet the great chief of the man-of-war."

Hitherto no thief could ever be found, and no chief had power to cause anything to be restored to me ; but now, in an incredibly brief space of time one came running to the Mission House with a pot, another with a pan, another with a blanket, others with knives, forks, plates and all sorts of stolen property. The chief called me to receive these things, but I replied, "Lay them all down at the door; I have no time to speak with you."

I delayed my toilet, enjoying mischievously the magical effect of that approaching vessel. At last the chiefs running about in breathless haste, called out to me, "Missi, missi, do tell us, is the stolen property all here?"

Of course I could not tell, but, running out, I looked on the promiscuous heap of

my belongings, and said, "I don't see the lid of my kettle!"

"No, missi," said one chief, "for it is on the other side of the island. But tell him not, for I have sent for it, and it will be here to-morrow."

And the next day it appeared.

Have you ever heard of people who thought lightly of sin until they were in danger of being found out? Be sure your sin will find you out, if man does not know God does.

the position which you see in the picture: one with his hands over his mouth, one with his hands over his ears and the third with his hands over his eyes.

Can't you guess what they mean? If you give it up, I'll tell you,

The first signifies that there are some things which should never be spoken; the middle one, that there are others that should never be heard; and the third, that there are those that never should be seen.



WHAT THE MONKEYS' TEACH.

BY MRS. E. S. DEFOREST, MISSIONARY IN JAPAN.

"I should like to know what they can teach," says a little boy as he reads this title, "except to climb poles, keep a sober face while they make everybody laugh, and do all sorts of mischief."

Well, in some of the heathen temples of Japan, there are three small red cloth monkeys, stuffed with cotton, always in

Now, the next time that you are tempted to speak a false or unkind or angry word, don't you remember the monkey with his hand over his mouth, in time to keep the naughty words unspoken?

When you hear swearing or filthy stories, or unkind remarks about somebody else, won't you shut up your ears as closely as this second monkey does?

And will you keep your eyes from see-

ing anything that you would not want your father and mother, or brother and sister, to know that you have been looking at or reading!

If the monkeys help you to remember these things, we shall be very grateful to them.

THE HEATHEN BOY'S CONFESSION.

Many years ago a boy came to a hospital in India to be healed by the missionary physician there. He was soon able to leave the hospital cured. While under the missionary's care the lad he was only a little fellow - was told of Jesus, the physician of the soul.

The boy did not forget the missionary, nor did he forget the truth taught. Some time after, when visiting the town in which the boy lived, the missionary was surprised to hear his name called by a lad.

"Who are you?" asked the teacher.

"Don't you know me?" was the reply. "I am the boy whom you cured in the hospital some months ago. I heard that you were coming, and I have been looking for you for several days. I am so glad that you are here. You cured my body; but you did more. You told me that my soul has disease, and you told me of Jesus, the soul's physician. I want to know more about him."

The boy then asked to be taken to the home of the missionary that he might study there and learn more about Jesus. After talking with the lad for awhile, the missionary consented, and the boy went to the mission home and school. But the lad did not remain long undisturbed in his new home. His father, hearing where the boy was, came to the missionary, and learning that the boy was there, asked at once:

"Has he broken his caste?"

The reader, perhaps, knows that in India the people are divided into what are called castes or grades of society. Each caste must keep by itself. And for people of different castes to eat together,

or even to eat food cooked by those of another caste, is to break one's own caste, and to suffer disgrace. The missionary replied that the boy had broken his caste and was at that very moment eating, in another room, food prepared by a person of a lower caste.

Looking into the room, the father saw his son eating there; and he knew that his boy, according to custom, had become degraded below the rank of his father. Angry at his boy, angry at the missionary, angry at Christianity, the father determined to have revenge. He at once went to a magistrate and had the missionary arrested for kidnapping the child.

Unless he could prove himself innocent, the missionary was liable to be severely dealt with. The trial took place. The boy was put on the witness stand, where he testified that the missionary had not even asked him to go along, but had consented to take him into the mission home to study. He said, further, that the missionary would at any time let him return to his home, but he did not wish to go. *The missionary was at once pronounced innocent and discharged.*

Next came the question, what should be done with the boy. He begged to be allowed to remain with the missionary; but according to law he must remain under his father's charge. There was little doubt that the father would have punished him unmercifully, and would have forbidden him to have any thing to do with missionaries or Christianity, if once the boy had come under his control. But there was, probably still is, a law in India allowing everyone to choose his own religion if he can show himself intelligent enough to select for himself. The missionary asked that the boy be allowed to choose which religion he would have. To this there could be no objection. But the heathen lawyer of the boy's father determined to so confuse the lad that the Judge would decide him incapable of choosing a religion.

Again the boy was put on the witness stand and the lawyer began to ask puzzl-

ing questions. The little fellow knew what was at stake. He knew that every thing depended on his answer, but he knew that the Lord said that when his servants are brought before rulers they need not give themselves any anxiety about what they should say, for their heavenly Father will tell them what to speak. Trusting in the God whom he was beginning to know, the boy answered as well as he could the questions; and when a chance was given he spoke for himself.

He told how, in the hospital, he had learned of the disease of his soul and of Jesus, the great physician; and how the new and strange truths had filled and fed his empty, hungry heart, and made it satisfied. He said that he had brought his tired, sin sick soul to Jesus and had laid it at his feet. There he had found a welcome and pardon and cleansing and peace and rest. He declared that he had proved the truth of the missionary's teaching. It had told him that he was the child of a king; that he had wandered away from home, from his father and from the kingdom. It had directed him back, and followed the direction, he had found the kingdom, and he had been welcomed by his kingly Father, who had promised some day to take him to the royal city and into the palace home.

While the lad was telling his story the lawyer at first tried to interrupt, but the Judge told him to let the lad tell the story in his own way. Soon the Judge became interested, and then the lawyer himself listened, rather because he wanted to hear than oppose. Every one present was attentive. Men who cared neither for Christianity nor any other religion looked at the face of the boy and bent forward to catch every word he said. Before the little fellow finished, tears glistened in the eyes of more than one listener.

At the close of the boy's testimony, and before the Judge gave a decision the heathen lawyer of his father rose and said that there was no need of saying anything more. The boy had proved that he was

able to choose his own religion, and no one had a right to interfere with that choice. The Judge decided that the boy was at liberty to become a Christian and the law would protect him. He said further that he had never, even from learned men, heard such testimony for the Christian religion as the boy had given. He said that he had never heard such simple yet touching eloquence from the lips of any man. A religion that could so move a child must be more than human.

The father's anger was too bitter to be conquered by the words of his boy, though he had nothing to say in reply. Disappointed in his purpose to get back his son, angry that the law protected him in his choice of Christianity, the father turned his back on his son and left the court room. His son, after that, was to him less than a stranger and worse than an enemy. He, in his father's eyes, had disgraced himself, disgraced the family and brought shame upon the family name, so could never be owned by them again.

The boy, after the decision of the Judge, returned to the mission home and became a Christian. He remained a scholar in the mission school until old enough to study for the ministry. He is now a prominent preacher of the gospel among his countrymen in India. That boy found great difficulty in the way of becoming a Christian, but he started. He trusted the Lord to help him through, and the Lord kept His promise.—*Southern Churchman.*

TALKS WITH THE YOUNG PEOPLE.

Every night, as soon as it is dark, people begin to light up their houses, either with gas, or lamps, or candles. Why do they do this? To be able to see, of course. Then you would think it very foolish if any one, after lighting up the house, was to go about with his eyes shut! Yes, certainly, he would be very likely to knock things

over, and hurt himself. In the country, when people are going out at night they often take a lantern with them, so as to be able to see the road ; but how foolish it would be, if, instead of using the light to see where they were going, they just shut their eyes, and went along anywhere ! You say, "Why, they would run into trees and fences, walk into creeks, and very likely lose their way altogether."

But, surely, there are no people so foolish as that ! Well, I am not so sure of that. I feel that you and I are sometimes just as foolish ; for God has given us " a lamp to our feet and a light to our path," and every one of us has got one of these lamps but I am afraid we too often shut our eyes to its light. You know, of course, that I mean the Bible. If in the house we use the light which the Bible gives us we shall see how to go about properly ; we shall be loving, obedient, gentle and obliging ; but, if we shut our eyes to the Bible light, and go about in the dark we shall always be knocking against people, and hurting their feelings, and thus making unpleasantness and we shall also be very apt to hurt ourselves, and get angry about it, and so our homes will not be nearly so happy as they might be ; just because we are so foolish as to shut our eyes to the Bible light.

Then, too, when we go out into the dark world, it is sometimes very hard to keep on the right track for heaven, and, unless we use the Bible lamp, we are likely to run against fences, and hurt ourselves. I mean, we shall be very likely to do what is wrong, and every time we do wrong, we hurt ourselves more or less.

Now, there are a great many boys and girls, men and women, who have one of these Bible lamps, and who profess to think a great deal of it ; yet, in walking along the path of life, they never use their lamp they shut their eyes to its light and walk anyhow ; so it is not to be wondered at if they get off the heavenly track, and lose their way altogether.

You will find that the best men the world ever saw the men whom you

would like to imitate—were men who walked in the Bible light ; and also that the nations which have made the most progress, and are the most powerful, are those who have paid most attention to Bible teachings.

We know what the Bible has done for many of the South Sea Islanders ; how it has been the means of changing them from savage cannibals into good Christians.

There was a striking instance of this only a few months ago, when there was such a terrible storm at Samoa, and the American and German war-ships were wrecked. You remember reading how the Samoans rushed into the water, and, at the risk of their own lives, saved some of the drowning German and American sailors. Had this storm happened about fifty years ago, before the Samoans knew anything of the Bible light, it is very probable the ship-wrecked sailors would have been killed, cooked, and eaten.—*Selected.*

HYMN.

The whole wide world for Jesus !
Once more before we part,
Ring out the joyful watchword
From very grateful heart.
The whole wide world for Jesus !
Be this our battle-cry,
The lifted cross our oriflamme,
A sign to conquer by !

The whole wide world for Jesus,
Through all its fragrant zones !
Ring out again the watchword
In loftiest, gladdest tones.
The whole world wide for Jesus :
We'll wing the song with prayer,
And link the prayer with labor,
Till Christ His crown shall wear.

The whole wide world for Jesus !
From out the Golden Gate,
Through all the Pacific's sunny isles
To China's princely state ;
From India's vales and mountains,
Through Persia's land of bloom,
To ancient Palestina
And Africa's desert gloom ;

The Sabbath School Lessons.**JESUS BROUGHT INTO THE TEMPLE.***February 2.* *Luke 2 : 25-35.***MEMORY** Vs. 29-32.**GOLDEN TEXT.**—Luke 2 : 32.**CATECHISM,** Q. 58.**Introductory.**

What name was given to the infant Saviour?

When and why was he presented in the temple?

Title of this lesson?

Golden Text? Lesson Plan? Time?
Place? Memory verses? Catechism?

I. Simeon's Hope. vs. 25, 26.

How is Simeon described?

For what was he waiting?

How is Christ the consolation of Israel?

What had been revealed to Simeon?

Meaning of the Lord's Christ?

II. Simeon's Joy. vs. 27, 32.

Under whose influence did Simeon come into the temple?

Who brought the child Jesus?

For what purpose?

What did Simeon do?

How did he express his joy?

What made him so joyful?

For whom was this salvation prepared?

What was this salvation to be to the Gentiles? How?

What to Israel?

III. Simeon's Blessing. vs. 33-35.

What did Joseph and Mary think of these things?

What did Simeon say to Mary of the child?

Meaning of this?

What did he say to her of her own sufferings?

How did this come to pass?
What was this treatment of Christ to do?
How does our treatment of Christ reveal our hearts?

What is said in 1 Cor. 1 : 23, 24.

What Have I Learned?

1. That God never disappoints those who trust in him.

2. That Jesus is the Light of the world, the Glory and Consolation of his people.

3. That we should receive him with joy and love.

4. That those who reject him fall into ruin.

5. That those who receive him are raised up to eternal life.

CHILDHOOD AND YOUTH OF JESUS.*February 9.* *Luke 2 : 46-52.***MEMORY** Vs. 49-52.**GOLDEN TEXT.**—Luke 2 : 52.**CATECHISM,** Q. 59.**Introductory.**

How long an interval between this lesson and the last?

What is recorded of the life of Jesus during this interval?

Title of this lesson?

Golden Text? Lesson Plan? Time?
Place? Memory verses? Catechism?

I. Jesus at the Feast. vs. 40-45.

What is said of the child Jesus?

What was foretold of him in Isa. 11 : 2?

Where did his parents go every year?

What was the passover?

What ordinance has taken its place?

At what age did his parents take Jesus with them?

What took place as they returned?

Where did they seek him?

What did they do?

II. Jesus in the Temple. vs. 46-50.

- Where was Jesus found ?
 What was he doing ?
 At what were all astonished ?
 What did Mary say to Jesus ?
 What was his reply ?
 What is our "Father's business" for us?
 John 4 : 34 ; 1 Cor. 10 : 32.
 When should we begin it ?
 Which is the chief end of man ?

III. Jesus at Nazareth. vs. 51, 52.

- Where did Jesus go with his parents ?
 How did he behave toward them ?
 How should all children be like him ?
 Which is the fifth commandment ?
 In what did Jesus increase ?
 How may we gain the love of others ?

What Have I Learned ?

1. That Jesus knows the wants of children, for he was once a child.
2. That he has sent an example that children should follow.
3. That children should love the house of God and begin early to serve him.
4. That like Jesus we should love and obey our parents.

THE MINISTRY OF JOHN.

February 15. *Luke 3 : 7-22.*
 MEMORY vs. 16, 17
 GOLDEN TEXT : - MATT. 3 : 2.
 CATECHISM, Q. 60.

Introductory.

- Who was John the Baptist ?
 When and where did he begin his ministry ?
 What did he preach ?
 Title of this lesson ?
 Golden Text ? Lesson Plan ? Time ?
 Place ? Memory verses ? Catechism ?

I. Preparing for the Messiah. vs. 7-14.

- Whom did John rebuke ?
 Why did he call them a generation of vipers ?
 What question did he ask ?
 What did he exhort them to do ?
 What warning did he give them ?
 What is repentance unto life ?
 What did the people ask him ?
 What was his answer ?
 Who also came to be baptized ?
 What direction did he give you ?
 Who else asked the same question ?

II. Foretelling the Messiah. 15-18.

- What were the people thinking about John ?
 What did John say of his work ?
 How did he foretell the coming Messiah ?
 What would be the Messiah's baptism ?
 What further did John say of the Messiah ?
 What instance of John's faithfulness is here recorded ?
 How did he suffer for his faithfulness ?
 (see Mat. 13 : 3-12.)

III. Baptizing the Messiah. vs. 21, 22.

- Who was now baptized ?
 What followed his baptism ?
 Why did the Holy Ghost thus descend upon him ?
 What voice came from heaven ?
 Who is the Redeemer of God's elect ?

What Have I Learned ?

1. That we must repent of our sins if we would be saved.
2. That if we repent we will forsake our sins and do what God commands.
3. That God will certainly punish those who do not live good lives.
4. That baptism with water will not save us ; we need to be baptized with the Holy Ghost.

THE TEMPTATION OF JESUS.

February 23.

Luke 4 : 1-12.

MEMORY vs. 1-4.

GOLDEN TEXT.—Heb. 2 : 18.

CATECHISM, Q. 51.

Introductory.

Where did Jesus spend his early years ?

What took place at his baptism ?

Title of this lesson ?

Golden text ? Lesson Plan ? Time ?

Place ? Memory verses ? Catechism ?

I. The First Temptation. vs. 1-4.

Whether was Jesus now led ?

What took place there ?

How long did the temptation last ?

What is said about his fasting ?

Wherein did Christ's humiliation consist ?

What was the first temptation ?

How did Jesus meet it ?

What temptation like this have we ?

II. The Second Temptation. vs. 5-8.

What was the second temptation ?

What was there in this to tempt Jesus ?

Why would it have been wrong ?

How did Jesus meet this temptation ?

How are we tempted like this ?

III. The Third Temptation. vs. 9-11.

What was the third temptation ?

Why should that tempt Jesus ?

Why was it wrong ?

What scripture did Satan quote ?

How did Jesus meet this temptation ?

What is it to tempt God ?

To what temptations like this are we exposed ?

How may we overcome them ?

What did the tempter then do ?

What Have I Learned ?

1. That the devil is a crafty, malicious enemy.

2. That, as he tempted our Saviour, so he will tempt us, and to try to lead us into sin.

3. That it is no sin to be tempted ; the sin lies in yielding to temptation.

4. That, since Christ was tempted in all points like as we are, he is able to succor us when we are tempted.

5. That if we look to Jesus he will help us to overcome the tempter.

KILLED BY A LIE.

A man who was riding in great haste for a doctor, asked a little boy to show him the way. For mischief the boy pointed his finger to the wrong road. The man missed the doctor, and his son died. At the funeral the minister said "This boy was killed by a lie, which another boy told with his *finger*." Do not tell a lie, no matter what may be the promised advantage. A little fatherless boy was employed in a grocery establishment to make himself generally useful. One day he made a slight mistake in a message and received a severe scolding. This made him nervous, and when ordered to lift some articles he let one of them fall and it was broken. His employer ordered him to get his cap and go home, as he could not be annoyed with such a stupid, senseless fellow. His widowed mother comforted him, when he told her with sobs the tale of his dismissal. Some days after he applied for another situation. The devil whispered to him as he had no recommendation not to mention that he had been in another place. He resolved not to keep anything back, and the gentleman was so pleased with his frankness that he engaged him. Just then the old employer entered, and on hearing what had happened he told John's master that he never had a better, more honest, or more reliable youth in his service, and that he often regretted parting with him in a fit of temper.—*Watchman*.

Little children: "abstain from all appearance of evil."

A CHILD'S PRAYER.

Saviour, bless a little child ;
 Teach my heart the way to thee ;
 Make me gentle, meek, and mild ;
 Loving Saviour, care for me.

I am young, but thou hast said
 All who will may come to Thee;
 Feed my soul with living bread;
 Loving Saviour, care for me.

Jesus, help me, I am weak:
 Let me put my trust in thee;
 Teach me how and what to speak;
 Loving Saviour, care for me.

All my days be Thou my guide,
 Light and strength and joy to me;
 And when life is ended here,
 Let me find my heaven with Thee.

— — —

HOW THE INDIAN OVERCAME EVIL WITH GOOD.

A friend of ours, living at the time near Red River, Ark., relates that one day an Indian with whom he was friendly came to him in a great rage about a certain planter who had set his dogs on him. He declared he would kill him or set fire to his buildings. "O no," said my friend; "that would not be right." "What!" said the Indian; "not right to kill him when he set his dogs on me?" "No," was the reply; "besides, what good would it do you to kill him?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment."

The Indian looked very thoughtful a short time, then said, "Well, what shall I do?" "Why," said my friend, "do

that man some good at the very first opportunity, and you will find that sweeter revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said: "You never told me a lie. I will try it, and find out if you lie to me now."

Several months passed. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he, "you told me true; it is no lie."

"Well, what is it?" said my friend.

"Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago that man was lost. He had wandered about in the woods until he was almost starved. I found him. 'Now,' said I, 'I can easily kill him for setting his dogs on me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. When just by it I said to him, 'There is your house; you see it go.' He was so glad he shook me by the hand, and called me 'good Indian.' 'Yes,' said I, 'but you did not think me very good when you set your dogs on me.' 'I set my dogs on you?' said the planter, turning pale at the thought of the hazard he knew he had been in from his knowledge of the Indian character. 'Yes,' you set your dogs on me at such a time, and I had to run for my life.' 'I am sorry,' said the planter, 'and you have rendered me good for evil. Come in.' So he took me to his house, and told all his negroes to treat me well if I came there and he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie."

Here was sown a little good seed which bore its good fruit, and all because the Indian thought my friend "did not lie." "He that goeth forth and weepeth, bearing this precious seed, shall doubtless come with rejoicing, bringing his sheaves with him."—*Living Way.*