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Vol. II.]

[No. 11.

THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

NOVEMBER 1, 1845.

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1845.

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THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

VOL. II.]

NOVEMBER 1, 1845.

[No. 11.]

THE KING AND HIS TWO SERVANTS.

MATTHEW XVIII. 23—35.

Our Saviour had been telling his disciples, that if any of them did wrong to another, if he confessed his fault and was sorry for it, the one whom he had offended was to forgive him. One of them, named Peter, asked how often he should forgive another who offended him. The Saviour told him, that if his brother were to offend him, even hundreds of times, he was to forgive him if he desired it. And this parable was spoken, on purpose to show Peter that it was his duty to do so.

This king had given money to his servants, and he wished to know what use they had made of it. The money was not their own, but they were to use it for such purposes as the king ordered them. And, you know, God is the King of heaven and earth, and all the people in the world are under his authority. He gave them every thing they have, and they should use every thing they have in they way that he commands them. At the day of judgment, he will call men to account for the way in which they have used what he had given them.

My youthful reader, if God were now to call you to account, how do you think you should stand before him? He has given you the Bible; do you read it every day, and do you try to do as it commands you? Remember, you will have to answer for all the advantages you possess.

The king soon found that one of his servants had behaved very ill. He had spent, improperly, ten thousand talents of the king's money. This was a very large sum indeed; equal, I believe, to two millions sterling of our money. This may be intended to teach us what very great sinners we are. Did you ever consider how often you have sinned against God? How often have you played on his holy day, and behaved irreverently in his house! How many times have you disobeyed your parents, and perhaps tried to hide your fault by telling a lie! Your sins are so many, that you could not count them if you were to try. You have been told that Jesus Christ came into the world to save sinners; and that he invites you to come to him and be saved. Now, if you have not come to him, this is the worst of all your sins. God has said, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The servant was not able to pay his debt; and the king commanded him, and his wife, and his children to be sold, and all that he had. I am sure my readers would have pitied these poor people, expecting to have every thing taken from them, and to be sold like so many beasts. But all this is to teach us what a miserable state we are in, as sinners against God. The law of God requires perfect obedience, for God says, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Though we had only committed one sin, we should deserve to be punished; how much more, when we have committed so many; we are like the servant who had nothing to pay.

He begged his master to have patience with him,

and he would pay him all. And perhaps you, my young friend, think, that if God will have patience with you, and let you live a little longer in the world, you will begin to be very religious, and do all that he commands you, and you think that then surely he will not punish you. But even if you could do so, that would not make up for all your past sins; besides, *how do you think you could keep yourself from sin in time to come, any more than you have already done?*

The king knew that the servant would never be able to pay so large a sum, but he freely forgave him; that is, he promised never to seek payment of that money again. But the kindness that God has shown to sinners is even greater than this. He has sent his own dearly beloved Son into the world, on purpose to pay the debt which they owed; or, in other words, to endure the punishment that they deserved. In all that Jesus Christ suffered, while he lived on earth, and when he died upon the cross, he was paying that debt which sinners could never have paid. And if you go to God, confessing that you can deserve nothing but everlasting misery, and trusting in Jesus Christ alone, as having suffered in your stead, God will forgive all your sins. He will take you for his own child, and treat you as if you had never offended him.

But how did this king's servant behave, after meeting with such kindness from his master? He had no sooner left the king's presence, than he saw a fellow-servant, who owed him a hundred pence. This was a very small sum compared with what his own debt had been. In a rude and angry manner, he took his fellow-servant by the throat, and ordered him to make immediate payment. His fellow-servant did not strike him, or speak angrily in return, but he humbly fell down at his feet, and said, "Have patience with me, and I will pay thee all." These were the very same words which he had used himself, only a little while before; but, instead

of feeling pity, and showing kindness as the king had done to him, he went and put his fellow-servant in prison.

My young readers, I dare say you think that this was a very cruel, ungrateful servant; but are you sure that you yourselves are not as much to blame? God has had patience with you for years, though you have been constantly sinning against him; and have not you often been impatient and got into a passion with some of your play-fellows, if they have only just said something that did not please you? God is willing to forgive you, for all you have done; but when any one has once offended you, have you not remembered it long after, and been glad when you had an opportunity of showing how much you disliked him? I do not think that servant could feel happy after he used his fellow-servant so cruelly; and I am sure you are not happy, when you are speaking angry words, and even perhaps striking any one that has displeased you.

Perhaps the servant thought that his master would never know of his conduct, but it was not long before the other servant informed him. How ashamed he must have felt, when the king sent for him, and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" God does not need that any one should tell him what you do, for he knows all things; he even sees the anger and ill-will that are in your hearts, when you dare not show them. And the time will soon come, when you must appear in his presence, to answer for all your conduct.

It is said, that the king delivered the servant "to the tormentors, till he should pay all that was due unto him;" and it is added, "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Then remember, that if you are spiteful and revengeful while you live, when you die, you must go to dwell in that

place where there will be nothing but hatred, and rage, and misery to all eternity.

In the Lord's prayer, we say, "Forgive us our trespasses, as we forgive them that trespass against us:" and in Matt. vi. 14, 15, it is said, "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

My dear children, it is natural to you to return "evil for evil:" nay, I fear there are some of you strike your own brothers and sisters, or speak harshly to them, even when they have done nothing at all to provoke you. But if you really believe that you are as great sinners as the Bible says you are, you would be ready to think every one else better than yourselves; and when you consider, that instead of sending you to hell, God had given his own dear Son to die for you, you would feel ashamed to be angry for any little affront you might meet with. It is only by believing what God has told you about Jesus Christ, and trusting in him as your Saviour, that you can be delivered from an unforgiving spirit, and from every thing else that is sinful. If you love him, you will pray to God to give you "the same mind" that was in him, who was "meek and lowly in heart;" and who even prayed for his murderers, after they had nailed him to the cross, when he said, "Father, forgive them, for they know not what they do."

SMALL SUMS.

Though trifling in your eye
The little mite appear,
Yet to my cheering words
A moment lend your ear.

Look on the mighty deep,
And contemplate the sea;
If 'twere not for the drops,
Where would its vastness be?

Behold the emerald field,
 Where sheep and oxen feed ;
 If 'twere not for the blades,
 Say, where would be the mead ?

The oak its shelter gives,
 When flocks from tempests flee ;
 But if the leaves were gone,
 Where would the shelter be ?

The smooth extended strand
 That checks the roaring deep—
 Say, if the grains were gone,
 Where would the billows sweep ?

Were little words despised,
 How could a book appear ?
 How could the preacher preach,
 Or how his hearers hear ?

Despise not, then, the pence ;
 They serve to make the pound ;
 And each may help to spread abroad
 The Gospel's joyful sound.

—*Sunday School Magazine.*

QUEEN OF TAHITI.

(From Anecdotes published by the Religious Tract Society.)

In the autumn of 1822, the Rev. W. Ellis informs us, that the queen of Tahiti, the widow of Pomare, visited Huahine. Her attendants, who followed in her train from Tahiti, requiring on one occasion a piece of timber, she directed them to cut down a bread-fruit-tree, growing in the garden of a poor man, on the opposite side of the bay, near which her own residence stood. Her orders were obeyed, and the tree carried away. Teuhe, the owner of the spot on which it stood, returning in the evening to his cottage, saw the spoiler had been there ; the stump was bleeding and the boughs lay strewed around, but the stately trunk was gone. Informed by his neighbours that the queen's men had cut it down, he repaired to the magistrate of the district, and lodged a

complaint against her majesty the queen. The magistrate directed him to come to the place of public justice the following morning at sunrise, and substantiate his charge. He afterwards sent his servant to the queen, and invited her attendance at the same hour. The next morning, the missionary residing there went down to witness the proceeding, and, as the sun rose above the horizon, Ori, the magistrate, was seen sitting in the open air, beneath the spreading branches of a venerable tree. On a finely-woven mat before him sat the queen, attended by her train; beside her stood the native peasant, and around them all, what may be termed, the police officers. Turning to Teuhe, the magistrate inquired for what purpose they had been convened. The poor man said, that in his garden there grew a bread fruit tree, whose shade was grateful to the inmates of his cottage, and whose fruit, with that of those which grew around, supported his family for five or seven months in every year; but that yesterday some one had cut it down, as he had been informed, by order of the queen. He knew that they had laws; he thought that those laws protected the poor man's property as well as that of kings and chiefs; and he wished to know whether it was right that, without his knowledge or consent, the tree should have been cut down. The magistrate, turning to the queen, asked if she had ordered the tree to be cut down. She answered, yes. He then asked, if she did not know that they had laws. She answered, yes; but she did not know that they applied to her. The magistrate asked, if in those laws there was any exceptions in favour of chiefs, or kings, or queens. She answered, no; and despatched one of her attendants to her house, who soon returned with a bag of dollars, which she threw down before the poor man as a recompense for his loss. "Stop," said the justice, "we have not done yet." The queen began to weep. "Do you think it right that you should have cut down the tree without asking the owner's permission?" continued the magistrate. "It was not right,"

said the queen. Then turning to the poor man, he inquired, "What remuneration do you require?" Teuhe answered, "If the queen is convinced that it was not right to take a little man's tree without his permission, I am sure she will not do so again; I am satisfied—I require no other recompense." His disinterestedness was applauded, the assembly dispersed, and afterwards, I think, the queen sent him privately a present equal to the value of his tree.

THE TORNADO.

(From Short Stories of the Baptist Missions.)

Two English missionaries were in a ship, on their way from Fernando Po in Western Africa. They were Dr. Prince and Mr. Clarke of the Baptist Missionary Society. There was a Dr. Carted also on board, and the crew, and several black men from Africa. There was also a black boy of the same tribe, named Wia or George. This boy was quiet and obliging, and very much delighted with the thought of seeing England before he returned to his native land.

When the ship had sailed to about fifty miles from Prince's Island, which is a little island of Western Africa, not far from the equator, something happened which I am now going to tell you. The sky clouded over; the thunder began to roll, louder and louder, nearer and nearer; the sky grew darker and darker, till it was almost black; and the rain came down in such torrents, almost like sheets of water. The wind blew so furiously that the crew were instantly on the ropes to take in the sails as fast as possible, or the ship would have been upset. This was a tornado—a furious storm, such as we never have in England.

The breakfast-table had been spread in the cabin, and the missionaries and passengers had sat down to eat. Wia, the boy, waited on them. The sky was so dark that they were obliged to have a candle; but every few

seconds there came a flash of lightning, and then a fearful peal of thunder after it.

Breakfast was nearly over, and Mr. Clarke was just reaching out his hand to take a cup of coffee, when a terrible flash of lightning seemed to go round his head, and almost took his hearing away. Dr. Prince and Dr. Carted felt deaf too, and Wia ran back towards the pantry. Dr. Carted thought he was frightened. The captain came running down stairs. The mizenmast was shattered by the lightning, and a splinter had struck his head. The mizentop was split in two, and the foretop injured. The man at the wheel had a sort of stroke on one side, and four of the men on the mainyard were so injured that they almost lost their hold. When the captain came down, he was scarcely sensible; but he soon recovered, and ran up again on deck. There was a strong smell of gunpowder; and, as there was much gunpowder in the hold, the captain was very much afraid lest the lightning had reached it. If it had been set on fire, the ship would have been blown up. But the captain could not find any fire there; the cargo was safe; and all began to hope that no great mischief was done.

But soon they missed poor Wia. They looked for him, and found him lying at the foot of the cabin stairs. The lightning had struck him, and he lay without moving or speaking. They gave him brandy and strong medicines, bled him, fomented him, breathed into him, and tried all means to bring him to life. But it was of no use; he was dead. Mr. Clarke could not believe it for some time, but Dr. Prince and Dr. Carted knew well that all was over; and soon the cold chill of death came over him, and the men of his tribe prepared to bury him out of their sight. They sewed up the body in a piece of new canvass, and plaited a few fathoms of cloth to let it down into the sea. It was laid on a plank on the left side of the ship; and about noon Mr. Clarke was called to the burial. He read a hymn, Psalm xc., and part of 1 Cor. xv. He then spoke to the seamen; and, I dare

say, he charged them to be ready also, lest they should be called as suddenly as Wia had been. Then he prayed that God would sanctify the sudden event to all of them.

After this, the body of Wia was gently let down into the deep, there to remain till the sea shall give up her dead. The ship glided on, and the crew and passengers retired with sad and solemn feelings in their hearts.

Poor Wia! Who does not wish that he had lived to learn more of Jesus and His word before he was taken from the earth?

HOW THE SUN AND MOON STOOD STILL.

There were a great many wicked people, who once came up against Israel, and they intended to have destroyed them all; but they could not do it, because God fought their battles.

At that time the leader of the hosts of Israel was a young man who was very valiant, and his name was Joshua. And the Lord was with him. And it is nothing with the Almighty, to save by many, or by few, or by none at all.

And God spake to Joshua, and told him not to be afraid of his enemies, though they were so numerous and so mighty, and though they made so sure of victory.

And he filled Joshua's heart with courage; and he marched all night from the place where he was, and came upon the multitude, which was encamped against him, suddenly. He cut off a great many, and the rest fled before him.

And God himself was so angry with these wicked people, that he cast down great hail-stones from heaven, so that nearly all of them perished. It is sure, you see, to go ill with the wicked.

Then it was that Joshua said, in the sight of all Israel, "Sun! stand thou still upon Gibeon! and thou Moon! in the valley of Ajalon!"

He did so, that none of these wicked people, through

the coming on of night and darkness, might escape, and do any more mischief in future. And the moon stayed, and the sun stood still in the midst of the heaven, and hasted not to go down for a whole day; so that there was not a day like that, before or after it.

So the Lord heard, and answered the prayer of Joshua. He is the hearer and answerer of prayer.

He is the same now, as he was then. He will hear and answer my prayer too. God never changes. I will call upon his holy name. I will ask him to pardon, to bless, and to save me. I will never give up praying to him, till he hears my prayer, and till he takes me up to heaven, to live with him for ever.

CHILDREN SHOULD COME TO THE LORD JESUS.

Yes, indeed they should. When he was here on earth, some persons brought little children to him, that he might touch them. And though the winds and the seas obeyed him, and though he was "Lord of all," yet he kindly took them up in his arms, and blessed them.

The Lord Jesus is still the same,—and though he is now on his throne in glory, and though all the angels, and "the spirits of just men made perfect," and "the ten thousand times ten thousand,—and the thousands of thousands," constantly surround his glorious throne with their praises,—and though he has all power in heaven and on earth, in his blessed hands, yet a little child may still come to him,—and he will never be cast out of his presence.

But how should he come? I will tell you. By faith and prayer. When we are away from home, we know and believe, that our friends are still there, and we go to it with our minds, and visit it in thought,—and so, though the Saviour is gone to heaven, as to his bodily presence, we can visit him there in thought;—and as to his spiritual presence, he is everywhere; and especially wherever two or three are met together in his great name. Now, we should believe that this is the case, for it really is so,

—and if we do, we shall pray to the Lord Jesus for all the blessings which we need.

He is able to help and to bless. There are in him unsearchable riches of grace, and unsearchable riches of glory. And he is as willing as he is able; for he is the good Shepherd, who gave his life for the sheep; and he gathers the lambs in his arms, and lays them in his compassionate bosom.

So that a little child may go to him, and ask for his blessing. He says for their encouragement, "I love them who love me; and they who seek me early shall find me!"

O, if you do not go to Christ, it will be very sad with you indeed; you will never have any solid comfort here—and you will have no place with him in heaven hereafter; for he has said that if we die in our sins, where he is we cannot come. If we do not go to Christ we shall be cast out of his presence, and have a place among the wicked in hell. O! will not this be very dreadful?

O then go to him,—go to him directly,—go, and say, Lord Jesus! I have heard that thou wilt bless a little child; I pray thee to bless me,—my heart is so hard; that it scarcely feels anything when I hear of thy love; O that thou wouldst make it soft!—my mind is darkened by sin; O that thou wouldst enlighten it by thy spirit!—I want to be thine,—I want to praise thee; O teach me!—I want to love thee; O enable me!—I want to serve thee; O give me strength!—I want to be one of thy disciples; put me, by thy grace, among them!—I want thy pardoning mercy; bestow it on me!—I want to hate every sin; influence me to do so!—I am come, like Mary, to sit at thy feet; give me, O give me, that blessed portion which no one can ever take away.

O how delightful it will be, if we do indeed come to the Lord Jesus! then we shall be useful and happy so long as we continue here on earth; and when we die, our spirits will be carried by the angels to live with him eternally. He himself has said, "Because I live ye shall

live also,"—and, "where I am, there also shall my servant be!"

A THOUGHT FOR OLDER PEOPLE.

(From the Missionary Repository, for August, 1845.)

I asked a river deep and wide
Whence did its waters roll?
And an answer from the glassy tide
In liquid murmurs stole.

"At first I flowed, a tiny spring,
From an old mossy cave;
Scarce might the swallow dip her wing
Beneath my shallow wave.

"Yet wheresoc'er I glided by,
Noiseless and all unseen,
Beautiful flowers were springing nigh,
And my banks wore a brighter green.

"And many a little spring rolled forth
To feed my feeble rill,
As I flowed along o'er the laughing earth
My mission to fulfil.

"And mile after mile I have wandered now,
Still widening on my way;
And deep and strong is my rapid flow
As I pass to the ocean away.

"And now on my bosom the noble ship
Flows onward with the tide;
And many a cavern, dark and deep,
Do my rolling waters hide.

"Heed thou my lessons! The spring of love,
In a little infant's breast,
The germ of a mighty stream my prove,
In which nations may be blest.

"Cherish its flowing, and mark its course,
And scorn not the tiny rill—
The streams which spring from the lowliest source
Pass on to the ocean still!"

Missionary Intelligence.

SANDWICH ISLANDS.

LETTER FROM MR. CONDE.

The station occupied by Mr. CONDE, is Hawaii, upon the Island of Maui. His description of the general aspect of the people, is encouraging; and it shows that the Hawaiians, are capable of rapid advances in cultivation. He first speaks of their temporal condition.

The general appearance of this place has considerably changed since we commenced the station. Indications of increasing civilization are every where apparent. The spirit of enterprise among the people is evidently on the advance. The land,—of which there is a great abundance,—is becoming rapidly fenced with stone walls, into lots of various dimensions, for pasturage or cultivation. Some are raising cattle or horses, and some goats; others are cultivating different kinds of grain and vegetables. All are seeking, in these various ways, to increase the comforts of life. As a people they are improving fast in their temporal condition. Their habitations, although thatched as formerly, are generally neat and comfortable; and their clothing, which consisted, some six years ago, of native kapa exclusively, is now principally cloth. To our minds, I can assure you, the contrast between the present aspect of things here, and that which presented itself on our first arrival, is great, and not a little encouraging. Still the picture, as viewed by a sober and candid observer, exhibits many dark shades, with only here and there a bright spot to indicate that a beginning has been made.

Mr. CONDE, speaking of their spiritual condition says:—

Our field, as it spreads itself out to my view, presents many indications that good has been accomplished, by the blessing of God, on our humble exertions. But by far the greater portion still remains under the dominion of Satan; and on every hand are to be seen obstacles in the way of reform, which, to human appearance, are quite insurmountable. Even those who have been truly converted, as we hope, are but partially enlightened and grounded in the truth. Hence they are liable to fall when assailed by the slightest temptation. Occasionally we are sometimes called to mourn over their apostasy, and often to lament their stupidity, worldliness and back-slidings. They are mere babes in Christ, the best of them, and must be fed and watched over as such, or they will be seen wandering, through ignorance and the remaining depravity which abounds within them, into forbidden paths, which lead to destruction. So many and so great

are their imperfections, as professed followers of Christ, that we feel almost constrained, at times, to doubt the validity of their hope. And were it not that we sometimes observe indications of genuine repentance for sin, and a sincere desire to approve themselves to the Searcher of hearts, we should be compelled to hang our harps upon the willows, and surrender all hope of further benefiting the people except in a temporal point of view.

There are also many discouragements in regard to the great mass of the impenitent. They are indisposed to approach within the sound of the preached Gospel, loving darkness rather than light, because their deeds are evil. For them the novelty of the Christian religion has ceased; and nothing remains but sober truth, which to an unregenerate heart is always unwelcome.

LETTER FROM MR. BAILEY.

Revival in the Wailuku Female Seminary.

The female seminary at Wailuku is under the care of Mr. Bailey. Having been permitted to witness a very pleasing work of grace among the pupils, during the past year, he has furnished a brief account of it for the satisfaction and encouragement of Christians in this country.

It was during the months of June and July, 1844, that we observed a very perceptible increase of seriousness among our pupils. A few expressed a desire to converse about their souls' salvation; and small circles met for prayer and mutual exhortation. Many expressed considerable concern for themselves and a determination to seek God.

The seriousness continued to increase for a number of weeks, till nearly every member of the school professed to be seeking the good and right way; and, so far as we know, all met to pray in little circles, every morning or evening, or both. They often arose long before the light of day to engage in this blessed work. The taste for play seemed to vanish; and all appeared, in a greater or less degree, to feel that the salvation of their souls was the great thing to be attended to. There was literally almost no excitement, or what is commonly called by that name in seasons of revival. Every thing went on in a still and quiet way. The plain and simple exhibition of truth was the only method adopted to lead them to God. Indeed it was apparent that the seed which had been sown every day for years, was now springing up under the genial rays of the Sun of Righteousness, and the refreshing dews of the Spirit. The mind was open to receive the truth, and the heart was affected.

Six have already been proposed for admission to the church. For six others we are waiting till their Christian character shall have be-

come more fully developed. Most of these appear well; as also many more who have not yet been brought forward with a view to their being admitted to the fellowship of the church.

SOUTH AFRICA.

The American Board of Commissioners for Foreign Missions have received a letter from Dr. Adams, so late as May 16, 1845, in which he gives a cheering account of the state of the mission at Umfazi. The missionaries in the field were about to give it up, their prospects of success were so discouraging; but it appears that God, who never leaves his faithful servants without a witness, has, in his own mysterious way, been working by them.

"Our congregations upon the Sabbath are much as heretofore, varying from five to eight hundred persons in winter, and from six hundred to a thousand in summer. During the summer a service is held at a place six miles from the station, where from one to three hundred persons usually assemble. In the conduct of the people as they are assembled upon the Sabbath, we can observe a marked improvement; though it is not as great as we could wish. In general they are quiet and orderly in their deportment, and give good, often earnest and solemn, attention to the preaching of the gospel. Some of them are respectably and neatly clad, while others are but partially clad. Of the latter, some have coats and shirts, others pantaloons and sluits, and others still shirts alone. Most of the adults of both sexes have blankets of some description, which, however, they do not always choose to wear; and many of the boys and girls appear decked out in savage finery, with scarcely anything that can properly be called clothing.

The Sabbath school is attended by from three to five hundred persons of all ages, who assemble in the morning, and are taught to read, to commit Scripture lessons to memory, and to answer questions from a catechism which we have prepared. Many who attend the Sabbath school can read fluently, and some have nearly committed to memory all the books which we have printed. A decided progress has been made in this school within the past year, and it is becoming increasingly interesting. We have several youths of both sexes who are qualified to render us much important assistance in this department of our labors.

In the day school at this station there are one hundred and one pupils, "many of whom manifest a good deal of interest, and make very good proficiency." Others, however, are irregular in their attendance, and show, consequently, but little improvement. "We very much need," says Dr. Adams, "a fellow laborer who would devote himself entirely to teaching."

It appears from another part of this important letter, that the

government have such measures in progress as will greatly facilitate the operations of the missionaries. The government intend to appropriate lands for these people, and locate them in different communities, of about eight or ten thousand. Each community will be large enough for one principal station, and give sufficient scope for one missionary, and one teacher, with their wives.

Estimating the people at one hundred thousand, at least ten locations will be required. We have then, within the colony, says the Missionary, a field sufficiently large for ten principal stations, demanding at least twenty missionaries and teachers, with their wives, to occupy them. We have a people perfectly accessible and very desirous of having missionaries. We may have large congregations and numerous schools, and we may prosecute every department of missionary labour in security, and rely upon the disposition of Government to afford us every facility which we can reasonably desire.

Perhaps you may ask, "Is not this the bright side of the picture?" I reply that it certainly is; and there is also a dark side. The mass of the people among whom we have to live and labour are in a state of deep degradation, strongly attached to their evil customs, and almost beyond description vile and corrupt in their habits and practices. Chastity is scarcely, if at all, known among them. All of them will cheat and lie, some will kill and steal. They are very careful to conceal their worst vices from us, and we did not form right ideas of their character, until we had become familiar with their language, and by travelling among them, had obtained better opportunities of observing their daily lives and conduct. A true delineation of the character of this people, drawn out in detail, would present a picture sufficiently revolting. And in addition to all the rest, the natural opposition of the human heart to the teaching of God's word, is as strong in them as others. If there are any heathen who only need to be told the truth in order to believe and embrace it, and to whom it is only necessary to point out the right way in order to their walking in it, they are not to be found in this quarter of the world.

"COME OVER AND HELP US."

A native African chief made this appeal to one of the Wesleyan missionaries,—“For a long time I have asked for a teacher, but to no purpose. All the other chiefs have teachers, but I have none. It is true I know I am a sinner, and have a wicked heart; but still, only give me a teacher, and I am sure I will take care of him.” Another native chief said to another Missionary of the same society,—“I am the chief of a numerous people, and I wish to be instructed. I have heard that my brothers who are near the white settlements have received the great word.

We have heard the great Spirit has told the white men to send that word to all his red children. Why does he not send it to us? I have been looking many moons down the river, to see the Missionary canoe, but it has not come yet."

[The following is an extract from a letter of the Rev. J. C. Brown, dated Cape Town, Feb. 10, 1815.]

"In returning to town, I was accosted by a Hottentot, who, touching his hat, said with considerable trepidation, 'You are a minister.' To which I answered, 'I am.' He then said, 'I am come down from the district of Clanwilliam to get a minister, and I cannot: can you help me?' There were (the man proceeded to inform me) in the particular locality from which he came, upwards of 100 families of coloured people, and the number likely to increase. They were, he said, determined to be taught, and they wanted a minister who would teach them, and befriend them, and protect them. They will sign a paper, engaging to build a meeting house, and a house for him to live in, in whatever way he will show them—to give him the best part of the estate for a garden, and land to raise wheat, corn, and fodder, and pasturage on the common for six horses, eight cows, and a hundred and sixty sheep or goats—and every family to pay him ten shillings a year. You would have rejoiced with me, when I told the man that a Missionary, Mr. Vandershalks, to whom I introduced him, would go up next week and visit him and his people for a fortnight. He got a letter from me and Mr. V. to that effect. We all engaged in prayer; he prayed last, and rising from his knees, he said, 'My heart is glad I can die now in peace, for God will send a minister to my people.' He added, 'All the people will rejoice—even the children will be shouting in the streets. They will be far more glad than if a waggon load of goods had come to the estate.'"—*United Secession Missionary Magazine*.

Anecdotes.

DYING GIFT.

A man called at a shop in a town in Berkshire, to purchase some articles which he wanted, and observing a bill lying on the counter, relative to the meeting of a Bible Society, he began to ridicule that blessed book which it was the object of the Society to circulate. A little girl, the daughter of the shopkeeper, being present, was much grieved at his wicked conduct, and

asked him: "Sir, did you ever read the Bible?" He was a little confused at this question, but at last replied: "I cannot say I have." "I thought so;" she replied, "for if you had read it with serious attention, you would not have treated it with so much contempt." The man having obtained what he came to purchase, went away. Not long afterwards the little girl was taken ill and died; but during her illness, as her father was one day sitting by her bedside, she said, "Father, I wish to ask of you a large gift." The father very affectionately answered, "What is it, dear? any thing that I can give you, or do for you, I am willing to do immediately." "I wish you," said the dying child, "to give me eleven shillings." "Eleven shillings!" said her father; "what can you want, in your circumstances, with eleven shillings?" The child, without mentioning her reason, still continued her request to have the money, till at last her father gave it to her. "Now," said she, having the money in her hand, "I wish that with these eleven shillings one of the best Bibles may be bought, and when I am dead let it be conveyed to the man I saw in the shop, who declared the contents of that book to be false; let him be informed it is my last legacy, and that it is the earnest wish of a dying child that he would read it with solemn and serious attention." Very shortly after her death her request was complied with—the book was purchased, and given to the man, with the dying injunction of the little girl. He was much struck when he heard it; and, though he did not love the book, yet he determined to read it for her sake. It pleased God to change his heart in the reading of it. He became a Christian; and afterwards purchased two books of the kind, one to each of his two companions, who had begun, from his former evil example, to become haters of that which is good.

A GOOD EXAMPLE.

At the anniversary of a Bible Association the follow-

ing note was received, accompanied with six dollars and a half:—"The enclosed is the amount of a small subscription of four apprentices, which, when begun, was agreed to be continued till now. They therefore take the liberty of presenting it to you for the Bible Association, accompanied by their earnest petition, that, into whatever hands it may be the means of placing the Word of Life, they may not only be taught to read, but made savingly acquainted with its contents, and that it may prove unto them the savour of life unto life."

In one of the districts of the Liverpool Bible Society, the collectors called at the cellar of a poor woman, who regretted her inability to subscribe even the smallest sum. On hearing this her son burst into tears, and, coming forward, offered a penny, saying, he would rather go without his dinner than be deprived of the opportunity of subscribing for a Bible.

WHAT A CHRISTIAN CHILD OWES TO THE JEWS

Dear Christian child, who wrote that Book
Which tells of Jesus' love to you,
And all the glory he forsook?
It's very writer was A JEW!

Who once on little children smiled,
His gracious arms around them threw,
And bless'd when those beside reviled?
'Twas Jesus Christ himself, A JEW.

Who hung upon the accursed tree,
And gave his precious life for you,
To break your chains and set you free?
'Twas Jesus Christ himself A JEW!

Oh! seek to love that wandering race
Far more than you are wont to do;
And pray for God's converting grace,
To save the unbelieving JEW.

Monies Received for Record, from March 21, to Oct. 29.

I. Dickson, Pakenham	0	1	6	Rev. G. Bell, Bucking-			
W. Tait, do	0	1	6	ham	0	1	8
W. Dickson, Grenville	0	2	0	James Allan, Perth	0	16	3
Mr. Smyllie, Fergus	1	0	0	J. J. Haines, Kingston	1	10	0
J. Thompson, Hamilton	0	15	0	C. Adams	0	7	0
Miss Meickle, Guelph	0	18	0	J. W. Howes, Mont-			
W. A. Johnston, Chin-				pelier, Vermont (omit-			
guacousey	0	3	0	ted)	0	2	0
Mr. Dewitt, Dewittville	0	6	0	Donation to Madagas-			
G. Mittleberger, Smiths'				car Mission, from			
Falls	0	10	0	M. N. received March			
Miss Hargrave, Leeds	0	3	0	26, (omitted to be			
Isaac Thompson, "	0	1	0	noticed in a previ-			
John Stovin, "	0	1	0	ous number	0	5	0
Hamilton Leith, "	0	1	0	J. Hall, Peterboro'	1	4	0
Mr. Mathews, "	0	1	0	T. Cowherd, Brantford	1	5	0
Z. Goff, "	0	1	0	Robert Wyllie, Ayr	0	15	0
Mrs. M'Lean, "	0	1	0	G. Hay, New Edinburgh	0	13	0
John Neil, "	0	1	0	Bryce M' Murrich & Co			
Mrs. Lambie, "	0	1	0	Toronto	1	5	0
A. Hall, "	0	1	0	T. O. Adkins, Ganano-			
Rev. E. Ebbs, Adelaide,				que	1	1	0
London	0	15	0	D. M'Vain, St. Laurent	0	1	0
R. R. Hubbard, Drum-				Misses Sinclair Lachute	0	2	0
mondville	0	10	0	Rev. G. Silver, Beams-			
R. Bartlett, Smiths'				ville	0	4	0
Falls	1	8	6	J. Popham, Montreal	0	1	0
W. Miller, Dundas	1	5	0	P. R. M'Laren	0	1	0
Dr. Hyde, Embro	0	1	0	Robert M'Killcan	0	1	0
D. Mathewson, "	0	1	0	J. Jones, Esq., Montreal	0	3	0
Jared Vening, "	0	1	0	Rev. J. Haensel, Quebec			
W. Ramsy, Ingersoll	0	1	0	per J. Jones, Esq.	0	6	0
A. Dodge, Beechville	0	1	0	Mrs Hudspeth Cobourg	0	1	0
T. G. Choat, Warsaw	1	4	0	Mr. Edwards Peterboro'	0	9	0
Mrs. Knox, Lachine	0	8	0	R. Bell, Carlton Place	0	1	0
C. Marshal, Peterboro'	1	5	0	D. Cram, "	0	1	0
J. D. Bryce & Co. Picton	0	10	0	Free Church S. S., per			
John Denton, Sorel	0	1	0	Mr. Gray	0	15	0
Mr. Ainley, Guelph	1	7	0	St. Gabriel Street S. S.			
Mr. Elworthy, "	1	0	0	till August, per Mr.			
J. Anderson, Hawkes-				Bell	0	11	8
bury	0	1	0	J. Thompson Hamilton	0	15	0
J. Turnbull, Montreal	1	2	6	A. Vennor, Thornhill	0	1	0
St. Gabriel Street, S. S.				Rev. Mr. Reid, Grafton	0	10	0
till May, per Mr.				S. Redman, Ireland	0	1	0
Gray	0	11	2	Mr. Moore, Warwick	0	1	0

Subscriptions Received, &c.

W. C. Evans, Montreal	0	9	0	R. Mason, Lanark	0	13	0
Mr. Fernier, "	0	12	0	J. Lackwood, Brighton,	0	1	0
G. Morgan, Osnabruck	0	10	0	H. Ketcham	0	1	0
J. R. Ellis, Mount Pleasant, 1s for 1844,				J. Robinson, Waterloo,	0	1	0
1s for '45, 1s for '46	0	3	0	J. Andrew, Brockville,	1	12	0
John Holland, Wesleyan S. S. 1844.	2	3	0	Capt. Fisher, Kingston,	0	1	0
H. Pymmer, Scarborough.	0	1	0	Lieut. Harvey, "	0	3	0
O. Woodard, Dunl. am.	0	1	0	A. Stewart, "	1	4	3
Mr. Cumming, Glangarry..	0	12	0	R. M'Nee, St. Laurent,	0	2	8
				Mr. Amley, Guelph,...	0	2	0
				Rev. Isaac Law, Hinchinbrook.....	0	9	0

Free Contributions to the London Religious Tract Society, Received since last Annual Report.

Mr. Amley, per J. H. Stannard, Guelph, 'subscript. L.R.T.S.	0	8	0	below Quebec.....	0	5	0
D. M'Vain, St. Laurent	0	1	6	Bartlett & Ballentyne,			
Rev. J. Cairns, Metis,				Smiths Falls ...	0	6	3
				Wesleyan S. School,			
				Port Hope.....	0	11	10½

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