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# THE MISSIONARY AND SABBATH SCHOOL RECORD.

Vol. VII.]

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[No. 10



The Idol of the Sun.

In every nation but the Jewish, a gross system of superstition was gradually established. Human folly chose out strange objects to represent the Deity; the most ancient of these were the heavenly bodies, the worship of which was so strictly forbidden to the Israelites; "The sun, and the moon, and the stars, even all the host of heaven, which the Lord thy God hath divided unto all nations under the whole heaven"—Deut. iv. 19. The departed heroes and kings, belonging to heathen nations, were raised into gods.

Foolish fancy soon added so many others, that the air, the sea, the rivers, the woods, and the earth, became stocked with divinities: and it was easier, as an ancient sage remarked, to find a deity than a man.

When our Saxon ancestors had settled themselves in England, they had many gods, and worshipped various images. Speed, the historian of Britain, observes, "As in virtues the Saxons outstripped most Pagans, so in the zeal of their heathenish superstition and idolatrous service, they equaled any of

them; for besides *Herthus*, or mother Earth, they worshipped Mercury (or more probably Mars), under the name of *Woden*, as their principal god of battle, and sacrificed to him their prisoners taken in war; and of him named one of the week-days *Wodensday* (**WEDNESDAY**). His wife, named *Frea*, was, by the like foolery, held to be *Venus*, a goddess, unto whom another of their week-days was assigned for name and service, which of us is called **FRIDAY**."

There is, however, a beauty in the name given by the Saxon and German nations to the Deity, whom they ignorantly worshipped, which is not equalled by any other, except the hallowed Hebrew name, *Jehovah*. The Saxons call him *God*, which is literally the good; the same word signifying both the Deity and his most endearing quality.

One of the most prominent of the objects of their adoration was the Idol of the Sun, from which the name of Sunday (the Sun's day) is derived. Of this image, we quote the following description from Richard Verelstegan, a laborious English antiquary, who wrote in 1605:—

"He was made as here appeareth, set upon a pillar, his face as it were brightened with gleams of fire, and holding, with both his arms stretched out, a burning wheel upon his breast: the wheel being to signify the course which he runneth round about the world; and the fiery gleams and brightness, the light and heat wherewith he warmeth and comforteth the things that live and grow."—*Sharon Turner's History of the Anglo-Saxons*.

#### FAREWELL LETTER FROM MR. GOLDIE.

MY DEAR YOUNG FRIENDS.—Your little ship has safely returned from Old Calabar, bringing us glad tidings from that dark and distant land, that the horrid custom of slaughtering human victims for the dead is now abolished. I am sure it will rejoice your hearts

to know that this bulwark of Satan's power is laid low. Many lives will thus be preserved, and, by being less accustomed to scenes of blood, the people will learn to value human life more highly.

Your ship has been of much service to the mission. Since going out it has been twice to Bonny, and twice to Fernando Po besides, and by it we have been enabled to show kindness to our friends, the captains trading to the river, who have shown us a good deal of kindness. We have thus, in some degree, been able to return the obligations which we were under to them. Since coming home, it has been my privilege to address a good many of your number in various places, and I was well pleased to see the deep interest shown by our young friends whom I met, in the ship and in the mission. I trust that, when you are grown up, you will far exceed us who are now occupying the field, in devotion to the cause of missions; and I am sure you must have found that which you have already done in the good cause most beneficial to yourselves. It is in trying to promote the happiness of others that we best promote our own happiness; in endeavoring to bless others, we most surely increase our own blessings.—And you know, that the mind which was in Christ Jesus, and which every child of God will have, is just the mind of self-denial for the good of others.—Though equal with God, yet he made himself of no reputation; was found in fashion as a man, and humbled himself, even to the death of the cross.—Though he was rich, yet, for our sakes, he became poor, that we, through his poverty, might be rich. And to think what worthless creatures we are for whom Christ did all this, and what little success he had in his mission of mercy!—for even he had to complain of want of success, as many of his servants have had to do. If we have been taught of Christ, then his mind will be our mind, and we shall not

faint nor be weary in the good work of the Lord. How little is all we can do for Christ. Alas! the poor people of Old Calabar show far more devotion to the service of Satan than we have yet learned to show to the service of our Lord and Saviour; and sacrifice far more in support of that heathenism, which is to them utter wretchedness, than we yet give to the Gospel, full of all happiness to us.

I am now about to return to Old Calabar. I shall soon be crossing the sea again in your little ship, and I have to request of you that you will beg God for a safe and comfortable voyage; that he who holds the winds in his fists, and the water of the ocean in the hollow of his hands, may give us smooth seas and favourable gales, to carry us onward in peace to the land which we seek. The mission ship being yours you must watch over its safety, and secure for it, by your prayers, the protection of God's almighty arm. "Ask, and it shall be given you."

After my return to Old Calabar, if God spare me, I shall likely send you a letter occasionally, through your little Magazine; and who knows but I may have the pleasure of bidding one or more of you welcome as missionaries in Old Calabar itself. At any rate, let us now work for God, knowing that in due season we shall reap if we faint not. I must now bid you farewell; and, praying that God may give you every blessing, I am, my dear young friends, in all affection yours,

H. GOLDIE.

—*Juvenile Missionary Magazine.*

### THE PALM-TREE.

BY THE REV. JAMES HAMILTON, D.D.,  
LONDON.

The trees of Scotland have solid timber. You can saw into planks the fir, the oak, the elm. But the trunk of the palm is a hollow pillar—so hollow

that it is sometimes used to make tubes for conveying water, just as we use pipes of lead or iron. And for this it answers all the better, because its wiry timber is so tough, that the white ants and other insects cannot nibble through it.

The trees of Scotland have branches—some of them, like the oak and the hawthorn, divide into noble arms or boughs, and these again are broken into beautiful twigs and sprays; whilst others of them, such as the larch, throw out from their sides stories of branches, like the successive stories of a Chinese pagoda. But the palm has no branches. It grows straight and unbroken as the pillar which supports the gallery of your church, only two or three times as tall; and then from its very top it throws out all round a parasol of leaves, very long and very strong. It was under the tent of a shady palm that Deborah sat and held her court, before there were any kings and queens in Israel.—Judges iv. 5.

The trees of Scotland have small leaves. Most of them are no larger than a leaf of this book. But a leaf or *frond* of the palm is very large.—There is a kind of it which grows in Ceylon, whose leaf is large enough to screen from the sun a score of children. Would it not be nice to see a whole class of Cingalese scholars sitting under the awning of a *talipot* leaf? But the palm mentioned in the Bible is the palm of Palestine—the date palm. Its leaf is not entire like the *talipot*, but split into ever so many leaflets, each of them like stiff sharp blades of grass, and making the whole look like a great green feather, ten or twelve feet long. Indeed, these enormous leaves look like branches, and are sometimes called "branches" in the Bible.—(John xii. 13). Very lovely is their appearance, as they sleep in the calm evening air, or toss their unfading verdure in the healthful wind—so lovely, that people learned to think of the palm as a happy

tree, and used to carry in their hands, or flourish over their heads its "branches" at a victory, or any such joyous time. Yes; and in the glimpse of Heaven which the beloved disciple got, he saw a "great multitude standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Rev. vii. 9.

Different palms yield different sorts of fruit; but the palm of the Holy Land yields dates. This fruit is the size of a plum, and, like the plum, it has a stone in its heart. It grows in bunches like grapes. It is sweet, and very nourishing. The old trees are most productive. A patriarchal palm of threescore and ten will yield three or four hundred weight of dates—enough to feed a hungry Arab family for many a day.

Try to find out—

1. Where in the Bible the palm is first mentioned?
2. Which was the City of Palm-trees?
3. How is it that a righteous man resembles this tree?

### AN OLD NEGRO'S RELIGION.

A Preacher of the Gospel relates the following conversation which he had with an old negro, while travelling in Virginia. He says,—I was travelling from Stanton to Bean Station in Tennessee, and on the road I overtook a Virginian planter, with his family and effects, moving to Missouri. Soon after I came up with two old coloured persons, a man and a woman, and judging that they belonged to the family I had just passed, I addressed the old man thus;

"Well, old man, had you not rather be in heaven, than travel this long road on foot?"

He looked at me, and said, "Yes, massa, I had."

"Do you expect ever to get to heaven?"

"Yes, massa, I do."

"Why, do you think God would

ever have such an old nigger in heaven as you are?"

"Yes, massa, I believe I shall get to heaven when I die, if I is black."

"Why, what makes you believe so? Can you read the Bible?"

"No, massa, I can't read, but I can feel."

"Well, what do you feel?"

"Why, massa, I long since felt that I was a sinner; I felt very sorry for my sins, and then I felt that God, for Christ's sake, would forgive them all."

"What! you say that you cannot read, and yet you know that your sins are forgiven? Are you not mistaken? Why, there are many white persons who are very learned, and do not know that God has forgiven their sins; you must be mistaken, ain't you?"

At this time we were close to a very large black oak, which was at least three feet in diameter, and a hundred feet high. The old man pointed his finger toward the tree, and said:

"Massa, do you see that tree dar?"

"Yes, but what of it?"

"Well, massa, if you had that dar tree on your shoulder, and was to carry it two hundred yards, and then lay it down, don't you think you would know when you laid it down?"

"Yes old man, I think I should."

"Well, massa, just as sure as you would know when you laid down that tree after carrying it two hundred yards, just so sure I know when God Almighty took that heavy burden of sin off me; and now I do believe I shall get to heaven when I die: *I love God, and have tried to serve him many years.*" The old man looked at me, with a smile on his face, his eyes beaming with a lively hope of eternal life, and said, "Massa, don't you profess religion?"

"What makes you think I profess religion?"

"Why massa, I think if you did not profess religion, you would not have asked me those questions."

I replied: "Yes, old man, I do profess religion, and hope to meet you in heaven."

I then asked him how old he was. On his answering that he was sixty-three years of age, I took him by the hand, and told him to remain faithful a little longer, that his time of servitude would soon be over, and then bade him farewell, to see him no more until he shall be as free as myself.

Reader, are you as certain that your sins are forgiven as was that poor old slave? You say you hope so, but do you know it?—*Juv. Miss. Mag.*

### The Sabbath in Germany.

Towards the close of last year, it may be remembered, a numerous assemblage of ministers took place at Wittemberg, and, among their subjects of conference, was the sanctification of the Lord's Day. All regarded Sabbath breaking as one of the chief causes of the present wretched state of German Society. Rich and poor, fallen from the earnestness of primitive Lutheranism, no longer assemble in the House of God. These crowd ball-rooms and theatres; these sweep away the sacred day in clouds of smoke, or spend it in drunkenness and gambling. The rich, while breaking the fourth commandment, teach the poor to break the eighth. Unhappily the Divines at Wittemberg exhibited the taint that has fallen on Protestant Germany. They could not agree as to the divine obligation of the Sabbath law, but, for the time, condescended to occupy lower ground, and if not as sound theologians, at least in the character of humanitarians, to preach up cessation from traffic, labour, and spectacle. Thus, however, men of inferior knowledge did homage to the institution itself, while those of clearer light remain free to impart public instruction in their own churches.—They also resolve to memorialize the German sovereigns on the necessity of promoting observance of the day by preventing marches, military exercises, and the use of post and railways. This Sabbath movement has not been quite in vain. At Hamburg several

people have entered into an engagement not to work on the Lord's Day, and by the distribution of 6,000 circulars have given information of their determination to parties concerned, and this measure has been rewarded by the adherence of many like-minded with themselves. Masters convinced at last of the injustice hitherto done to their domestic servants by withholding from them the opportunity of joining in public worship, have obtained the establishment of an evening service for those who cannot attend in the morning of the holy day. In another German town, some tradesmen after long fighting against their conscience, have simultaneously closed their shops, and instead of suffering loss by opposing the general profanation of the Lord's Day, their weekly receipts have become larger. These are small, but vigorous beginnings; so small, indeed, as to be scarcely perceptible over the vast field of desecration, but they promise the prayers of the righteous for the saving of the City.

### MEET AGAIN!

Meet again!  
Words of truth, how beautiful!  
By a lov'd one sweetly spoken,  
When the trembling heart is broken,  
How they charm the fainting soul!  
How they charm the fainting soul!  
Meet again, meet again.

Meet again!  
Balmy words at parting hour,  
When the paths of life diverging,  
We our different ways are urging,  
Faith in Jesus gives them power,  
Faith in Jesus gives them power,  
Meet again, meet again.

Meet again!  
When we're called to weep alone,  
When the grave some friend had taken,  
These blest words shall bliss awaken,  
Meet again with joys unknown,  
Meet again with joys unknown,  
Meet again, meet again.

Meet again!  
Light divine the soul to cheer,  
When the heart is filled with anguish,  
When in death the frame doth languish,  
Heavenly home and friends are near,  
Heavenly home and friends are near,  
Meet again, meet again.

# “ MEET AGAIN.”

T. Soli. Tutti.

First system of musical notation for Tenor Solo and Tutti. The Tenor Solo part is marked with a sharp sign and a 4/4 time signature. The Tutti part begins with a dotted quarter note followed by eighth notes.

Alto Soli. Tutti.

Second system of musical notation for Alto Solo and Tutti. The Alto Solo part is marked with a sharp sign and a 4/4 time signature. The Tutti part continues with eighth notes.

1. Meet a-gain! Words of truth, how beautiful! By a lov'd one sweetly

Air Soli. Tutti.

Third system of musical notation for Air Solo and Tutti. The Air Solo part is marked with a sharp sign and a 4/4 time signature. The Tutti part continues with eighth notes.

Soli. Tutti.

Fourth system of musical notation for Solo and Tutti. The Solo part is marked with a sharp sign and a 4/4 time signature. The Tutti part continues with eighth notes.

Fifth system of musical notation for Soprano part, continuing the melody with eighth notes.

Sixth system of musical notation for Alto part, continuing the melody with eighth notes.

spoken, When the trembling heart is broken, How they charm the fainting

Seventh system of musical notation for Tenor part, continuing the melody with eighth notes.

Eighth system of musical notation for Bass part, continuing the melody with eighth notes.

Ninth system of musical notation for Soprano part, continuing the melody with eighth notes.

Dim. Soli. | | Mod. P.

Tenth system of musical notation for Soprano part, including dynamic markings: Dim., a crescendo hairpin, Soli., a bar line, Mod. P., and another crescendo hairpin.

soul, How they charm the fainting soul. Meet a - gain, Meet a - gain.

Dim. Soli. | | Mod. P.

Eleventh system of musical notation for Alto part, including dynamic markings: Dim., a crescendo hairpin, Soli., a bar line, Mod. P., and another crescendo hairpin.

Twelfth system of musical notation for Tenor part, continuing the melody with eighth notes.

Thirteenth system of musical notation for Bass part, continuing the melody with eighth notes.

(For words, see preceding page.)



## WILD BEASTS IN SOUTH AFRICA.

To gratify a very natural and proper curiosity, of which few of our young readers are altogether unconscious, we here present a few sentences from a long and interesting journal, by the Rev Mr. Niven, giving an account of his visit to Natal. The extract refers exclusively to some of the wild beasts known in that part of the world.—“I was not a passive listener to the accounts Mr. N. gave me of the habits and depredations of the African tiger and alligator, both very troublesome neighbors, and, scarcely less so, the unwieldy elephant. An instance was related of the ferocity and daring of the first named animal. A person close by had gone out with some Zulu servants to hunt a tiger that had been infesting his premises. They fell in with the intruder. He opened the conflict by springing on one of the blacks, seized him by the head, and sending his teeth through the skull killed him in an instant, another was in his deadly grasp before Potgiater could get a shot at him that unfortunately missed, and the infuriated animal, dropping the other, pounced upon the unsuccessful marksman, and clutched his head likewise, through a felt hat, which had been cautiously fortified within by transverse sticks, and saved the victim's cranium. The others now closed on the assailant, and dispatched him with their assegays. A wound he had inflicted on the hand of Potgiater was six months in healing. Mr. Shroeder, I remember, mentioned

to me an instance of considerable daring in another of the same species. It had entered their encampment during the night when Brother Thomason and himself were lying between the Umhlahi and Umtongati rivers; and from the inner circle formed around the fire, seized and made off with a dog, whose yells aroused the half slumbering party, under the apprehension that the victim was one of themselves. Besides elephants and lions, no other large wild animals disturb the security of travel. Lions are rarely seen now, except in the tract lying between the above named rivers, where there is an uninhabited and well wooded space, which is the resort of game, on which the king of beasts, as well as his meaner subjects, make habitual assaults.

Alligators are still numerous in all the rivers which abound in deep and capacious pools, or marshy beds. Mr. Shroeder told me he had shot three lately in the Umtongati, below his own house, and I was called out to see one basking in the sun on the surface of a pool, nearly half a mile off, but on nearer inspection, it was found to be the shadow of a tree on the opposite bank. One which a Dutch neighbor had shot in the pool from which his family were supplied with water, disappeared, as they always do when wounded. A few days ago, its carcass rose to the surface, and the farmer got it hauled to the bank. The natives, when they heard of the indignity done



to the remains of the river-god, insisted on his restoring the corpse to its native element, which he not only refused, but, with characteristic temerity, if not something worse, applied his waggon whip to the nearest of them. But they returned next day with increased force, and compelled him to throw the putrid monster in again, and drink the infusion if he found no better.

On the lower Ungemi, alligators are only seen when the river is flooded; and the opinion of the natives is, that the largest of these (and they are sometimes killed 12 feet long), have too much respect for a white skin, to attack the favored complexion, not even children. Not long ago, Mrs. N's children had gone during moonlight to bathe in the river, a few yards below the house, and with them, several young Zulus on the farm. One of the former felt with his feet, on swimming, one of these unkindly creatures. He gave the alarm, and made for the bank with his fellows, when they missed one of the black children, who was never more heard of. Neither cry nor commotion was perceived, as the practice in deep water is instantly to pull down its prey, and despatch it unseen. How striking the resemblance to the ravages of the enemy of all righteousness!"

#### The Weekly Prayer Meeting and Lecture.

*Go to it regularly!* Now is the time when many will neglect it, and be absent; see to it that you are not one of them; if the weather is warm, let your zeal be like it. If self-indulgence pleads for rest at home, bring up the counter-plea of your covenant engagements, and your own spirituality, and the influence of a good example. Endeavor so to arrange your business, and your family cares, that, as the general rule, you may always be at the weekly lecture, and the prayer-meeting.

*Go for your own sake!* You may always be benefited by it; you may always hear some truth there that will instruct you; join in some prayer

profitably; have some omission or neglect reprov'd; or receive fresh impressions of the importance of faithfulness in duty. By regular attendance, the power of good habit will be confirmed, and your spirituality be increased.

*Go for your Pastor's sake!* If you would strengthen his hands, and encourage his heart, let him see that you are always there. Do not give him reason, from your conduct, to suppose that your piety is *burnt* out by the heat of summer, or *frozen* out by the cold of winter. Let him see that you value communion with God and his truth, more than politics or rest, or even business. Let him feel that he can *rely* on you, and know that however few may be present, you will be one of them. Every member of the church who is regularly at the weekly lecture and prayer-meeting, especially in summer, is doing far more than he supposes to make his minister successful in his work.

*Go for the Church's sake!* Never is the church revived, but as the spirit of prayer is quickened. It was when they that feared the Lord, spake often one to another—communed with God, and his truth, and each other, that the Lord hearkened and heard it. It was when the two held converse with Jesus, and heard his teachings, that their hearts burned within them; and often in modern times, the Spirit of God descends, and the revival commences, when his people are gathered in the place of prayer, and to hear what God, by his truth will speak unto them.

*Go for the world's sake!* Let them see that at all times you are faithful to the means of grace, and to your privileges and duties. If a non-professor of religion should enter your lecture-room or place of prayer, do not let him have it to think or say, that "*but very few of the church members, especially the male members of the church were there!*" The church is appointed as God's witness to the world; let it not

be your fault, if it is found bearing false witness as to the importance of prayer, and the value of divine truth, and the blessedness of communion with heaven.

Go, then, to the weekly lecture, and the prayer-meeting, with a prepared and serious heart, with an earnest desire to be profited; go regularly, punctually, and without fail, unless when detained by the providence of God. Go to get good, and to do good,—to be instructed yourself, and to set an example to others. Go to be impressed with truth, and quickened in duty, and to ask the reviving influence of the Holy Spirit on the church, and on the world. Go, especially, *in summer*, when there are so many temptations to stay away; when so many become worldly, and the spirit of religion so often declines. Go with a faithful, humble, waiting heart, and you shall not come away without a blessing.—*Puritan Recorder*.

### FINISH WHAT YOU BEGIN.

The Sunday-school teacher or visitor who guides one child into the saving knowledge of Christ, and leads him on to established habits of piety, is a more useful man than his friend who gathers in a room-full of ragged children, and after a few weeks of waning zeal, turns them all adrift on the streets again. The patriot, who set his heart on abolishing the slave trade, and after twenty years of rebuffs and revilings, of tantalized hope and disappointed effort, at last succeeded, achieved a greater work than if he had set afloat all possible schemes of philanthropy, and then left them, one after the other, to sink or swim. So short is life, that we can afford to lose none of it in abortive undertakings; and when once we are assured that a given work is one which it is worth our while to do, it is true wisdom to set about it instantly, and once we have begun it, it is true economy to finish it.

### CRUELITIES IN FEEJEE.

Do you ever, dear children, think of God's great goodness to you in causing you to be born in a christian country, and not in a heathen land? you have kind, careful parents, who watch over you, and you are not afraid of having your dear mother torn from you, and put to death. How should you be situated, if you had been born in Feejee? Perhaps you do not know; but I can tell you a sad story about some little Feejee children, which will show you how much they are to be pitied. Mr Williams, the missionary in Tiliva, Feejee, has got a school of little Feejee children, something like an infant-school. Many of these children are orphans; and the missionary asked them one day how their parents had died.

Josefa said, "My father was shot in war, and my mother was strangled."\*

Emosi said, "My father died a natural death; my mother was strangled."

Uraia said, "My mother lives, because my father, when dying, *lotu'd*."†

Jekope said, "My father was shot, and my mother was strangled."

Mene: "My father was drowned; my mother is living, a Tahitian."

Eneri: "My father was destroyed by sorcery, and my mother was strangled."

Adriu said, "My father was clubbed in war, and my mother was strangled."

Sia said, "My father is living; my mother was shot in war, but recovered and was afterwards strangled to be buried with a friend's child."

Tavaita said, "My father was shot in war, and my mother was strangled."

Thus these poor children, on the death of their fathers, become motherless, through the horrid practice of strangling women to be buried with the dead. British children! Christian children! in poor Feejee there are hundreds of these pitiable orphans.—*Wesleyan Juvenile Offering*.

\* In Feejee, when a man is killed in war, all his wives are strangled, because they think he will want them in another world.

† To *lotu* means to become Christian.

[FOR THE MISSIONARY RECORD.]

DEAR CHILDREN,—Having lately returned from a long journey to the West, I will give you some account of what I have seen and done during the time of my absence, which was from the 3rd of July to the 20th of August, during which period I travelled upwards of 9000 miles, mostly by free tickets, and visited many schools; also preached frequently, and gave lectures and addresses upon temperance and moral improvement.

I have usually visited six or seven Sunday-schools, and I made it my invariable practice to give a word of advice to all the children to whom I could have access.

Among the children addressed, I have seen and spoken to colored children in different places; also addressed their parents and teachers. And it is gratifying to learn that many who once were slaves in the U. S., are doing themselves honor, and are becoming useful members of society. It is hoped, that after what has been seen in Canada and in Siberia, the slave-holders will be convinced that the people of color *have souls*, and are worthy of a rank among the white population.

Dear young friends, I entreat you to guard against everything which is contrary to the rule left us by the Divine Saviour, in the vii. of St Matthew's gospel. Learn that excellent precept—“*All things that ye would that others should do to you, do ye even so to them.*” Also, keep in mind a short sentence which has been very useful to many, not only of the children, but of those who are in adult years—“*Thou God seest me.*” Should all take the advice of the Saviour, and remember that the eye of God is upon them continually, the result would be most excellent: no wars nor quarrelling would take place. If these most excellent rules were generally adopted, we should then witness what the angels expressed at the birth of the Saviour—“*Glory to God in the highest, peace on earth and good will to men.*”

THADDEUS OSGOOD.

Montreal, August 23, 1850.

## TO SABBATH-SCHOOL TEACHERS.

THE EXISTING EVIL.

It has been a long lamented evil that so many of the children of our Sabbath Schools, about the age of fourteen years, slip away from amongst us—shake off the good influences which hang about them—break through the restraints of discipline, which we had hoped had grown into the strong bonds at least of habit,—and escaping altogether from our control, go back and walk no more with us. Alas! they have been found, after the lapse of a short period, walking in the counsel of the ungodly; standing in the way of sinners, and ultimately sitting in the seat of the scornful. They have been found, indeed, in the most pestilential dens of depravity, and sometimes even in the society of felons in the common jail. Many of the reasons which I have discovered working in the minds of elder scholars, have arisen directly or indirectly from the influence of unconverted teachers.—Sabbath School teachers are models for the scholars; they narrowly examine their dress, they listen attentively to the subject of their gossip, thus imbibing the same spirit! The girls learn to adorn themselves in all the finery within their reach, while both boys and girls, elated by an ambition to be like their teachers, begin to assume the airs which they have detected in their model; and, thinking themselves of too much importance to remain any longer with children, they leave the school. We may see them, perhaps for a short time attend public worship; indeed, they seem to have come to the conclusion, that they have learned all that can be taught them in the Sabbath School, and showing yet plainly by their conduct, that they have not learnt the things that belong to their everlasting peace. And what is the reason of this? It is just because they have not learned the truth, as it is in Jesus. On the contrary, had they learned of Him who was so meek and lowly of heart, they would exemplify in their conduct humility, gratitude and love: for the gospel is the only true bond of union. Having glanced at the cause of this evil, I will now consider what a Sabbath School Teacher ought to be. First, a Sabbath School Teacher should know the way to peace with God, through our Lord Jesus Christ,—should know

it so well as to answer all questions. To the law and to the testimony, they should ever be able to answer in the way which our great Teacher adopted. It is written, what saith the Scriptures, Thus saith the Lord: "Let the Word of God dwell in them richly, in all wisdom. Let it be a lamp unto their feet and a light unto their path. Let them make it the man of their counsel: For the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." A Sabbath School Teacher should commence his studies on the plains of Bethlehem, and study them amid the shades of Olivet and Gethsemane, and should then receive the finishing strokes at Calvary. There he should trace the deepening course of the Gospel, and then retiring to Patmos, contemplate the glorified Saviour, listen with attention to what the spirit saith unto the churches and comfort his heart with, "surely I come quickly." So shall he be a scribe which is instructed into the kingdom of heaven, and like unto a man that is an householder, which bringeth forth out of his treasure things new and old. A Sabbath School Teacher should be well acquainted with the Scriptures; for the holy Scriptures are intended to make us wise unto salvation, through faith which is in Christ Jesus. He should stand at the entrance of Eden, give utterance to the awful denunciations of the curse, and then show how Christ hath exhausted its terrors, being "made a curse for us." He should stand at the base of Sinai, sound its terrific thunders, speak of its uncompromising injunctions, dilate upon the impeccable purity of the law.—He should be able to point out the predictions concerning the Messiah; and, beginning at Moses and all the prophets, should expound to them in all the Scriptures the things concerning Jesus. He should show convincing proof of the divinity of our Lord Jesus—from his miracles, from his sinless life, from the divine truth which proceeded from his lips.—He should take unto himself the whole armor of God, that he, and the defenceless lambs committed to his care, may be able to withstand, in the evil day, even against the wiles of the devil. He should know nothing amongst men save Jesus Christ and him crucified—he is an eligible teacher. Then he will

acquire an influence over his class, which will deepen from Sabbath to Sabbath. Then will they be glad as the Sabbath draws nigh.—Their hearts will leap for joy, when they shall hear his voice, and from their souls shall go up the exclamation, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

A SABBATH SCHOOL TEACHER.

Oakville, Sept. 10, 1850.

There are two ways of destroying Christianity—the one is to deny it, the other to displace it.—*Christian Treasury.*

Christianity needs to be argued against the putting down of Infidelity and Error: Christianity needs only to be stated for the purpose of producing conversion.—*Chalmers.*

#### THE IMPROVING TEACHER.

We beg to call the attention of our friends who are engaged in Sunday-school teaching, to the following article, which is from the pen of the Rev. Dr. Morrison, and which we believe to be simple and sober truth. We have long been persuaded that our Sunday-schools cannot maintain even their present position, in the church and the intelligent community, unless there is a steady advancement in the order, discipline and efficiency, with which they are conducted; and we earnestly beg our readers, especially in the influential cities and towns, to begin now, to make such arrangements as may seem practicable, for an early effort to improve the teaching power of their Sunday-schools.

Unless the qualifications of the Sunday-school teacher are greatly enhanced, it will be impossible for him to keep his standing as in days gone by.

The writer of this paper is much and anxiously exercised on this subject. If ministers, Sunday-school committees and teachers, are indifferent to it, they may rest assured that a crisis of a very alarming character will speedily arise in the working of our Sunday-schools. They will cease to be attractive just at that point where the pupils become able to detect, to any considerable extent, the ignorance or incompetence of their instructors. Zeal and consistent piety may do much to retain the teacher's hold of his class; but, without a measure of intellectual advancement, the task will be encompassed with growing and formidable difficulty; and impressions will be produced upon the children's minds unfavorable to the accomplishment of the highest objects and ends of Sabbath school instruction.

What, then, is to provide against a crisis which there is reason daily to apprehend?

Doubtless it will be indispensable to be more select in the future than in the past, in the admission of candidates for the teacher's office. Persons incapable of maintaining their position must, however reluctantly, be held back from the work, at least for a season, until they shall have given evidence that they are susceptible of mental progress. The better educated classes, too, in various Christian circles, must be persuaded, if possible, of the duty of falling into the ranks of our Sunday-school teachers. Wherever they have done so gracefully, they have made an essential contribution to the energy and success of the cause. And in what department of service can they expect to be more honored or more useful? It is with them, if they are pious and devoted, to raise the tone of our Sunday school operations, to exert the most salutary and benevolent influence on those who have not enjoyed their opportunities, and to make the Sunday-school by God's blessing, what it ought to be, an advancing and palpably progressive institution.

But whatever advantages might accrue to the Sunday-school cause, from carrying into effect these suggestions, the writer of this article is persuaded that the spirit of indomitable improvement on the part of Sunday-school teachers themselves, is the main hope of our times, in reference to the great work in which they are engaged. The improving teacher—and all teachers must seek to belong to this class—will not place before him any ideal standard of qualification, but will ponder the spirit of the times; will look around him on the materials with which he has to deal, and will determine, by God's help, to make himself equal to the task which he has undertaken to perform. He will spare no pains to cultivate his mind, to enlarge the sphere of his knowledge, to remove the disqualifications of a defective education, to polish away surface vulgarities, and to put himself decidedly, and beyond all possible doubt or mistake, ahead of his class.

The improving teacher, even if he has enjoyed an average share of early training, will, every week, be adding to the list of his qualifications for the work to which he is devoted,—and if it has not been his lot to be thus educated in early years, he will, by the spirit of self-culture, in many instances raise himself to a level with those who have been more favorably circumstanced. The improving teacher, by the very tendency of mind which he cultivates, will be sensitive to his own defects, and will be satisfied with nothing short of their practical removal. Without anything of noise, or conceit, or boasting, he will steadily go forward in the path of improvement; and as he sees the benefit of his own culture in the progress of his pupils, he will be stimulated and encouraged to persevere, and will hope for

yet further advances in the path of useful and sanctified knowledge.

And above all, the improving teacher will watch over the spirit in which he performs his duty; and will only look for God's blessing on his Sunday labors as they are performed in accordance with the mind of Christ.

The improving teacher is unquestionably the great demand of the age, in reference to the Sunday-school cause!

### THE TEACHER'S LAMENT AND PRAYER.

*From Sunday-school Journal.*

The following is extracted from the diary of a very laborious and successful teacher of a former generation. Those who read it will see, that though men and times change, infirmities and temptations are common to all.

“15th Jan., 1790.—I have again attended to the duties of my school without the requisite preparation. Oh, my God, grant me grace to improve in this respect. I feel that I deceive myself when I expect to be made useful under these circumstances; when I fancy that I understand my subject, and am seduced to attend to some other business as of more immediate consequence; for it is impossible that any other occupation could be of such paramount importance. From this deficiency in preparatory study, many errors arise; the instruction becomes uninteresting, confused, prolix, and undefined; the children become perplexed; their attention is distracted, and the lesson is unpleasant both to them and myself. I feel that I am especially called upon to beware of degenerating into tedious minutiae and of becoming too diffuse, and at the same time too abrupt for their youthful minds. To comprehend and apply one truth is more advantageous to them than to advance ten propositions, none of which they have been able to understand or retain in their memories; or, perhaps, forget, in their attention to the nine, the one which was of the most importance. Oh, God, assist me to copy more closely the example which thy dear Son has left us of imparting instruction, and enable me to acquire the simplicity, conciseness, and impressive style of my dear Master. Let me, before I propound any doctrine to the children, first inquire, If it be necessary? If it be profitable? If some other would not be more appropriate? If it will be more suitable to their capacities? What will be the object attained by it? And whether it will give them only the appearance of learning without any useful result? And as I am able to answer these questions, let me adopt or cast aside my subject.”

J. C. Becket, Printer and Publisher, 22 Great St., James Street.