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THE
JUVENILE PRESBYTERIAN,

OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



CHURCH OF CANADA
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. I.

May, 1856.

No. 2.

OUR MISSION TO THE SEIKS.

It was delightful to hear the Report of our Indian Mission read to the last General Assembly—it spoke with so earnest a determination of **EXTENDING** our Foreign Missionary operations. We gladly hail it as a healthful symptom of growing missionary life in our Church that that idea of extending our Foreign Missions is not only seriously entertained but that we can speak of it as already accomplished in

OUR NEW MISSION TO THE SEIKS.

“Several years ago,” says the Report of the Indian Mission Committee, “when the **Panjab** was less known to us than it now is, though the interest in it was not less great from its recent conquest, a munificent contribution was sent to your Committee, through Dr. Muir of Edinburgh, for a mission to the Seiks. It was generously gifted by General and Mrs. Campbell, of Lochnell, out of funds left them by a near relative—Captain Murray—for the purpose of establishing a mission in that great province, where Captain Murray long lived, and where he was much respected. From the unsettled state of the country, however, and the apparent impossibility of obtaining a safe lodgement in it for Missionary operations, this contribution has hitherto lain in abeyance. It appears annually in our Accounts as the “Murray Fund;” and, with the consent and approval of all parties concerned, the interest arising from it has been

appropriated to other purposes till a convenient season occurred of establishing a mission. It now amounts to about £1500; and, as from recent enquiries instituted by the Committee we have the gratifying prospect of being able at no distant period to accomplish this truly benevolent and Christian enterprise to the Seiks, not only with security, but under God's blessing, with success, it is respectfully proposed that, under the authority of the General Assembly, the work may now be begun."

Mr. Hunter has accordingly been ordained to this interesting mission. He is a young minister, in regard to whom the Report says:—

"Your Committee desire to express their confidence in his piety and talents, and missionary zeal. It is further intended that in occupying his ultimate sphere of labour at Lahore, or in its neighbourhood, another missionary may be associated with him, that he may not be alone on this very remote territory; and that, to give due time for the maturing of this plan, he proceed immediately to Bombay, where further information may be acquired, and the necessary arrangements duly made. During the next ten months or a year after leaving the Committee propose associating Mr. Hunter with Mr. Wallace at the mission, by the expiry of which period they hope to have suitable colleagues provided for each."

We are sure we can promise Mr. Hunter and the Seik Mission a very large share in the earnest sympathy, and prayers, and liberal support of the Church. And all the more sure are we of that sympathy and support because of the evidently enlarging views of missionary duty which present providences are opening up to the minds of the Christian men of our day. Referring to these providences, our Indian Mission Committee's Report closed with the following stirring sentences. It was with no ordinary interest we heard them read in the General Assembly. Let it be our determination that it shall *not* be for want of all the encouragement we can give them if the Indian Mission Committee do not take advantage of every opening they can get.

"In Turkey, as in other regions, war may be doing its work as the pioneer of the Gospel; and still must Christians, who would obey the mandate of their risen Lord, hold themselves in readiness to follow the leadings of Providence, while they improve its events. In this attitude, then, would the Committee on Foreign Missions now present themselves to the notice of the Church. Should they receive encouragement, they will not be slow in taking advantage of such openings as may offer, and as may be prudently occupied for the extension of

Christian liberty and light. Already have suggestions been thrown out with a view to this, and it is only within a few days that a communication has been received from one, whose praise is in all the Churches—the Rev. Dr. Cumming of London—pressing the importance of the same object. In his letter to the Convener he offers £70, which he has already collected, and promises to double it, should the Assembly take it up. Sooner or later, no doubt, the Church must do so. Other Churches are pressing on to the field; and, while there is a single nation under heaven destitute of that Light which has so long gladdened the habitations of our fathers—a single continent groping its way in worse than Egyptian darkness, and no Goshen there with Light in their homes—a single island deprived of a Luminary, which has arisen to enliven far happier vales—so long does it become us to labour and pray, repeating the anthem once heard in the Jewish temple, and ascending still in every Christian church: “Blessed be the Lord God, the God of Israel, who alone doeth wondrous things. And blessed be His glorious name for ever; and let the whole earth be filled with His glory. Amen and Amen.”—*Church of Scotland Juvenile Record.*

HOLY JESUS.

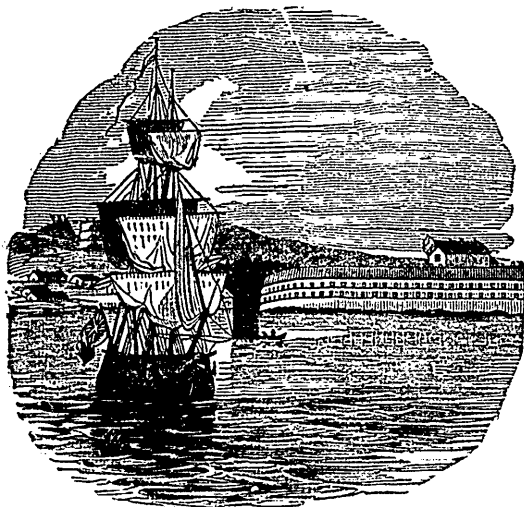
A HYMN FOR LITTLE CHILDREN.

Holy Jesus, Christ Divine,
 Precious Saviour, be Thou mine;
 Mine, to teach how great Thou art,
 Mine, to give the holy heart.
 Holy Jesus, Christ Divine,
 Precious Saviour, be Thou mine.

Mine, to cleanse me from my sin,
 Mine, to make me pure within.
 Holy Jesus, Christ Divine,
 Precious Jesus, be Thou mine.

Mine, to guide me in Thy way,
 Mine, to teach me how to pray.
 Holy Jesus, Christ Divine,
 Precious Jesus, be Thou mine.

Mine, till life and death be past,
 Mine, to praise in Heaven at last.
 Holy Jesus, Christ Divine,
 Precious Saviour, be Thou mine.



Our young readers will have rejoiced to learn that peace has been proclaimed. May it prove permanent.

In chronicling the close of the War, we have thought that a view of one of the fortresses, about which our young readers have heard so much, would interest them.

A MISSIONARY NOBLEMAN

IN THE ALAND ISLES.

We give a view of Bomarsund with its fortress as it appeared before its destructive bombardment by the Allies. Our readers will remember of its capture on the 16th of August, 1854. We learn that a door was thus opened for the free preaching of the Gospel. "The instrument employed by the Lord was a young sailor of noble birth, who, several times a day, for the space of two months and a half spoke to the people on the importance of salvation, but who, to escape the 'lion's mouth,' when the last English ship left Alaud, was obliged to hasten back to Sweden, where he is for the present engaged on a missionary journey to the North."

"We beg," says the author of this account, "to present our cordial salutations and thanks to the pious Captain Caffin, the Commander of Her Britannic Majesty's Steam Frigate *Penelope*. He was sent by the Lord in time of need; for Mallersward, our young missionary to Aland, was about to be arrested and tried for his preaching of Jesus; but, through this captain's powerful representations to the authorities at Degerby custom-house, he was able three weeks longer to preach freely the Word of God to the hungry souls 'n Aland."

May this be the first-fruits of a wider door for the entrance of the Word into the dark places of the Earth—a door that shall be opened never again to be closed.—*Church of Scotland Juv. Miss. Record, &c. for February.*

A SHORT SERMON FOR CHILDREN.

NO. II.—ENDLESS HAPPINESS.

"Not my will . . . be done."

MY DEAR CHILDREN,—I have told you in my last sermon that you are never to die, but to have endless life. What I wish to teach you now is, how you are to have endless happiness.

Of course you wish yourselves to be happy, and all who love you wish this also for you. Your dear friends and relations wish it, and are glad when you are glad. The good angels wish it, for they all rejoice when they see even one unhappy sinner come back to God. Your own Saviour Jesus Christ wishes you to be happy; for did He not leave Heaven and come here, to enable you to be happy? Did He not become a little child, and live for more than thirty years in the World, to teach you how to be happy? And did He not die for you, and is He not always seeing you and thinking about you every day, and all to make you happy? And God, your own Father, loves you; and does a father not wish to make his own children happy? How very happy everything is in His world! The woods in spring are a great concert of singing birds, busy building their nests and singing their songs. The air is full of larks that hum like angels in the clouds. Bees hum over the meadows and visit with a song every flower; and the flowers open their hearts and give all their sweets to them; and then the bees return with joy to their hives, ready to start off at early morning, singing again to their work. The waves dance in the sunbeams, and the streams go singing and dancing to the Sea, and the fish leap and play in the water. The lambs sport and run races on the hill-sides. The flowers have on gay clothes, and look so beautiful and glad as the breeze plays with them and

whispers to them. Even in Winter, when the snow drifts, and the wind is cold and the woods are bare, and every thing is asleep and resting till Spring, the robin-redbreast and other birds are kept alive day and night. Even the little flies and midges do not die, but appear again in Summer. If you walk by the sea, too, you will observe a great number of birds that swim, and dive, and fly about happy in spite of cold or rain, or storm! Now God loves you far more than these, for He never called them His *children*, nor made them to be with Himself and to love Himself; and so God, who makes them so happy, surely wishes you to be far more happy? And does He not make you so every day? For there is not one in which you are not ready to laugh, and sing, and play. But He wishes to give you more joy than you ever yet had, and to give it to you *as long as you live!* "The chief end of man is to glorify God, and to enjoy Him for ever."

But how are you to be happy? That is the question? I wonder what answer you are inclined to give to it. Shall I guess? It is this, I think, "We would be quite happy if we had our own way, and could do just whatever we pleased! Oh! if there was no one to find fault with us, and if we were never meddled with, but could go where we pleased, and do what we pleased, and get all we liked just by wishing it! Yes; *to have our own will in everything, that would make us happy!*" Have I not guessed well? Are not these your thoughts?

Now I do not blame you at all, my dear children, for thinking this; it is very natural for you to do so, because you are too young to know how mistaken you are unless you believe what those tell you who are older and wiser, and who can instruct you from God's Word of Truth, and from what they themselves know to be true; and you are too young to know how many people have tried the way of self-will and self-pleasing to be happy, and have never been so after all. But I will tell you a story which perhaps you have heard before.

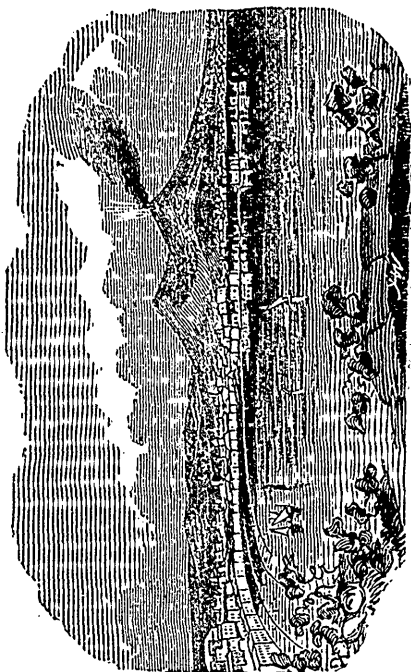
There lived a little gold fish in a globe of water, and a little canary in a cage, which hung over the fish. One day the fish heard the bird sing, and it said, "Oh, how happy would I be if I could only *have my own will*, and get out of this cold water, and be in a cage, and sing like that bird? But here I must live, and swim round and round this narrow globe of water; *what a pity I cannot do as I please!*" Soon after this upon a very hot day in the Summer the canary saw the gold-fish swimming about in the water, and looking so clean and bright, and cool. "Oh," said the canary, "how happy would I be if I could only *have my own way*, and get out of this nasty cage, and

in this hot weather swim about in that pure and cool water where the fish is, *what a pity I cannot do as I please!*" So there was a very wise and good spirit present, and he wished to teach them how ignorant and foolish they were; and so he said to the bird, "Believe me, my dear little bird, it would not make you happy to have your own will in this. Do God's will, and stay where He has put you, and sing your song, and be happy, just as He wishes you to be." "But I wish," said the bird, "to have my own way, and to go to the water. I don't believe what you tell me." Then the good spirit said to the little gold-fish, "Believe me, my dear little fish, you will not be happy if you had your own will in this, and if you were in the cage. Do God's will, and stay where He has put you, and swim about in the pure water as He wishes you." "But I wish," said the fish, "to be in the cage, and I don't believe what you tell me." So the good spirit sighed, and he said, "Oh, I wish you believed me, and did God's will and not your own, but, if not, I will give you your own way, and you will learn, perhaps by sorrow and pain, who is right, and who loves you best." So he put the fish into the cage, and the bird into the water! Oh, what misery there was! The bird was almost drowned, and the fish was almost choked, till they both cried in despair to the good spirit to help them, and promised they would always believe what he said, and never judge for themselves how to be happy, and never after this think they were sure to be happy by having their own way, or by doing their own will.

Now, my dear children, you are just as foolish as the little bird or the little fish if you think you are sure to be happy by *just getting your own way and doing your own will*, without ever thinking whether your way was right, and your will wise and good.

I have not yet told you where the right road is, but only of a wrong road to happiness, which is very broad and full of people. In the meantime say to God,—

"My Father, I thank Thee for creating me to be happy; I bless Thee for all the mercies Thou hast already given me in this world,—for my health, my food and raiment, my friends and relations, and all I enjoy every day. But, oh! my Father, teach me how to be happy for ever and ever. Leave me not in ignorance, lest I should be so foolish as to seek happiness in my own way and not in Thy way, and by doing my own will but not Thine. Hear me for Christ's sake. Amen."—*Edinburgh Christian Magazine for January.*



THE BAY OF NAPLES, ITALY.

We present our readers with a sketch of the far-famed Bay of Naples. And in that lovely landscape, basking in the glories of an Italian summer, at the foot of yon burning mountain, we seem to see a striking symbol of the present political and religious state of unhappy Italy. That country is literally like a richly luxuriant garden planted on a slumbering volcano. How often has it been disturbed by the rumblings and heavings of political revolutions, threatening ruin to society! And then, alas! the sad spiritual desolations, wherewith Popery has every-

where cursed the land, do but too exactly resemble the terribly destructive issues which are vomited from that abyss of fire of which Vesuvius is the vent.

It is only 6 months or so ago that, after the lapse of five years, Vesuvius again burst forth with most destructive violence. For a year before this last eruption took place, an unwonted stillness had reigned over the mountain. Naples was shaken with occasional earthquakes, and the wells row and then dried up, but Vesuvius showed no signs of an eruption:—till suddenly on the morning of the 1st of May last, at half-past four o'clock, a noise like the discharge of artillery was heard, and fire with stones was thrown up from several new openings in the mountain.

When the evening arrived, "the whole heavens," says an eyewitness of the awful scene, "appeared to be on fire." Scarcely any portion of the mountain was visible, for, as the wind was rather a sirocco, the dense swelling clouds were congregated about its summit and its sides so as to conceal its outline, and render the scene as mysterious as it was grand. The flames, which were thrown up too, were only perceptible from their effects being reflected from cloud to cloud until the sky appeared to be one mass of flame. In the centre only was there any opening, and there might be seen a portion of that burning stream which was now pouring down on the devoted country beneath."

Next night Mr. Henry Wreford, whose account we have been quoting, ascended the mountain:—

"A pair of burning coke, some two hundred feet, was moving on before our eyes, almost touching our feet; until, accumulating in large masses, over it thundered into the valley beneath. Down, down, we watched the red line in the distance, burning and destroying everything it met with. A whole plantation of chestnut-trees yielded to its power; they twisted and screeched, and groaned like martyrs in an *auto da fe*, and then gave signals by a brilliant flame that their sufferings were over. Moving away from this point, we descended a little, by jumping from mass to mass, and crossing channels of fire, until we were in face of the cataract. The noise of the advancing stream was that of an Alpine flood over a shingly bed, sh-sh-sh; such was the continued murmur of the thousands of tons of burning coke which were moving on, and tumbling mass over mass. The outer crust here and there became cooled and blackened, and, then detaching itself, the burst of heat and light was sufficient for a moment to blast and scorch us. Involuntarily we held out our hands as if to shield ourselves; but, unable any longer to resist it, were compelled to retire."

Now in this last eruption of Vesuvius we seem to see something very like that, in the present state of Italy, which shall ere long fix the anxious gaze of the rest of Europe. For years, ever since the revolutions of 1848, an unwonted stillness has reigned over Italy. But underneath that sullen silence there have been seething and working elements of a blasting destruction to her present delusive kind of peace. How soon the report may be heard of the bursting forth of a new political eruption no man can tell. But this we know, that *Popery is doomed*. An utter destruction shall ere long burst upon Rome as the head of the Anti-Christian apostacy. Any power the Pope may seem to have—any quietness the Jesuits may enjoy to push their secret schemes in the merchandise of the souls of men—are but the delusive calm preceding their awful overthrow.

That fair city of Naples is known to stand upon a mere crust, with an abyss of volcanic fires beneath it. Any moment these fires might burst forth—or, the crust giving way, the city might be swallowed up in utter destruction. The same thing is said to be true of Rome itself. But, whether or not such be indeed the kind of judgements reserved by God for that overthrow in which the Romish Babylon is to be destroyed, the certainty of its destruction is clear and positive. The state of Italy is surely therefore a matter of deepest interest and of the most prayerful anxiety to every true Christian. How watchful ought the Church to be to take advantage of every possible opening for saving souls perishing in Popish error in a land where the plagues which are coming upon the Romish Babylon are likely to be felt with so terrible severity!—*Ibid.*

EXERCISES FOR THE SABBATH SCHOOL.

We are of opinion that an excellent exercise for a Sabbath School Class, or for children in the Home School, is to require the young people to prove some doctrine or duty from Scripture—to find examples or the like. It has been suggested to us that, if a portion of the *Juvenile Presbyterian* were each month occupied with aiding in carrying out this system, it would be profitable and popular. In proposing to a class to prove some truth or illustrate it by examples, the teacher should always give one or more passages to his or her class, as a beginning, asking the class to find and bring more. Many of these Scripture proofs may be committed to memory, if practicable. But, even without this, the benefit to the Sabbath Scholar, and frequently to the family whence the scholar comes, of seeking and selecting

the Scripture proofs, is very great. A good teacher can also by means of them give much Christian instruction. We believe that both parents and children relish the exercise. They however frequently require help in the work. Now it is with a view to this, that an esteemed correspondent has kindly offered "for one year at least (D. V.) to endeavour to supply such help, if you will insert it in the *Juvenile Presbyterian*."

For the Juvenile Presbyterian.

The two subjects which we suggest for the month of May to our Sabbath School Teachers and their young charge, are, *the Saviour* and *the Sabbath*. No subjects can be more important. So soon as man became a sinner, we find the God of everlasting love, and mercy seeking out the guilty, and preventing despair from filling their souls, by the gracious intimation, conveyed in the denunciation of the Serpent, respecting "the Seed of the woman." Thus early and remarkably was the glorious Saviour announced in the words "It shall bruise thy head." As respects the Sabbath, it is most honorable as the oldest institution or ordinance in the world. It was appointed before man became a sinner, and ever since the fall has been a perpetual statute from generation to generation of the children of men. Its obligations apply equally to every economy,—the patriarchal, the Mosaic, and the Christian.

For Sabbath May 4th.

Prove that a Saviour was promised from the time of the Fall until the Coming of Jesus.*

Proof 1st. *Genesis* iii, 15.

Proof 2nd. *Genesis* xlix, 10. By the time the promise assumes this shape, we see in the sons of Jacob the heads of the future tribes of Israel. It is addressed by Jacob, the dying patriarch, to Judah, the royal tribe. The words imply that the tribes would be constituted into a kingdom, and that up to the advent of Shiloh (the Peace-maker, as the name signifies,) a line of kings would be perpetuated in the tribe of Judah. They also teach us that Shiloh exclusively is the true king of the descendants of Jacob, while they seem to predict that alike they and the people of the Gentiles shall gather unto Him. In confirmation of those views, see Proof 3rd, *Ezekiel* xxi, 27, and Proof 4th. *Isaiah* xi, 10.

Additional proofs, *Isaiah* ix, 6; lxii, 11; *Haggai* ii, 7.

* It needs scarcely be added that the Sabbath School Teacher and pupil will supplement or exchange for other proofs those here given.

For Sabbath May 11th.

Prove that the predicted Messiah should be a suffering Saviour.

It is of great moment to bear in mind that in the Jewish Scriptures there are two classes of predictions respecting the Anointed of the Father. One of these points to Him in His estate of humiliation and suffering; the other refers to His glorious reward and reign. We shall find passages of each description. David says, and this is Proof 1st: *Psalms xvi*, 9, 10. This is quoted and explained, *Acts ii*, 22—31.

Proof 2nd. *Isaiah liii*, 3. See also verses 4 and 12. Indeed the whole chapter is a proof. The sublime Seer depicts as if he were an eye-witness, though writing seven hundred years before the day of Messiah, His life, experience and death.

Proof 3rd. *Daniel ix*, 26. Surely this chronological prophecy is amazingly clear and specific.

For Sabbath May 18th.

Prove that Messiah is foretold as a reigning and triumphant Redeemer.

We may arrange our passages in two divisions: the first division will show our Lord reigning over Israel, or the natural descendants of Abraham, Isaac and Jacob: the second, His kingly sway over all Gentile peoples.

1. Over Israel. Proof 1st. *Isaiah xxiv*, 23. It may be observed of this quotation and of the other proofs that they all refer, either in a great degree or altogether, to the glorious future. They belong to the department of prophecy yet to be fulfilled.

Additional proofs, *Isaiah xxxii*, 1; *Jeremiah xxiii*, 5, 6; *Micah iv*, 7.

2. Over the Gentiles, *Psalms xxii*, 27, 28.

Additional proofs, *Isaiah xlix*, 22, 23; *lii*, 13—15; *lv*, 4, 5; *Zechariah ii*, 10—13; *viii*, 20—23.

For Sabbath May 25th.

Prove that the Sabbath ought to be sanctified.

Our nature has a variety of impresses. Physically and morally, it is attuned and tempered to the Sabbath rest. Dread injury, calamity and ruin, are the consequences of disregarding and profaning the Sabbath. It is said that, if a parent wished, on parting with a son leaving home, to impart the most salutary single counsel possible, the injunction to keep the Sabbath holy would be that counsel. If it be regarded, all else will go well; if it be broken, every other sacred mandate will also.

The whole moral law is adjusted to the necessities of our moral and physical nature. It was not originated at Mount Sinai. It was only revealed and reiterated there with solemn and terrific grandeur. If we ask then, Is the 4th commandment binding on Christians? besides the considerations now suggested, let the Divine Law-giver, Immanuel, reply, "I think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."—Matth. v. 17.

We shall hereafter, if the Lord enable us, point out Scripture examples of Sabbath sanctification, as also the teaching of Scripture in regard to the change of the day from the seventh to the first day of the week.

Proof 1st. *Exodus* xx, 8.

Proof 2nd. *Exodus* xxxiv, 11.

Proof 3rd. *Exodus* xxiii, 12.

Additional proofs.—*Exodus* xxxi, 12—17; *Leviticus*, xix. 3—30; xxiii, 3; *Deuteronomy*, v, 12—15.

* Messiah, (Heb.) signifies *The Anointed*. Christ (Greek) has the same meaning.

CHRISTIAN LIFE IN THE WORLD.

| | |
|---|-----------------|
| Father, I know that all my life | 2 Cor. vi. 18. |
| Is portioned out for me; | PSALM xxxi. 15; |
| And the changes, that will surely come, | JOB xiv. 1. |
| I do not fear to see. | PROV. xiv. 26. |
| But I ask Thee for a quiet mind, | DEUT. v. 29. |
| Intent on pleasing Thee. | PSALM cxix. 38. |

| | |
|--|------------------|
| I ask Thee for a thankful love, | PSALM cxvi. 1. |
| Through constant watching wise, | 1 THESS. v. 6. |
| To meet the glad with cheerful smiles, | ROM. xii. 15. |
| And to wipe the tearful eyes; | 1 Cor. xii. 26. |
| And a heart at leisure from itself, | 1 Cor. xiii. 5. |
| To soothe and sympathize. | JOB xxix. 11—16. |

| | |
|-------------------------------------|-------------------|
| I would not have the restless will | ISAIAH lvii. 20. |
| That hurries to and fro, | PROV. xix. 2. |
| Seeking for some great thing to do, | ROM. xii. 16. |
| Or secret thing to know; | DEUT. xxix. 29. |
| I would be dealt with as a child, | PSALM cxxxii. 2. |
| And guided where we go. | PSALM lxxiii. 24. |

| | |
|--|--|
| Wherever in the world I am, In whatsoe'er estate, I have a fellowship with hearts To keep and cultivate ; And a work of holy love to do For the Lord on whom I wait. | PSALM XXXVII. 22, 23. PHIL. IV. 12. 1 JOHN I. 7. EPHES. IV. 3. 2 COR. V. 14, 15. PSALM XXV. 5. |
| So I ask Thee for the daily strength To none, that ask, denied, And a mind to blend with outward life While keeping at Thy side ; Content to fill a little space, So Thou be glorified. | DEUT. XXXIII. 25. MATT. VII. 7, 8. JOHN XVII. 15. PSALM XXXVII. 34. PSALM LXXXIV. 10. JOHN XV. 8. |
| And, if some things I do not ask In my cup of blessing be, I would have my spirit filled the more With grateful love to Thee ; More careful than to serve Thee much— To serve Thee perfectly. | EPHES. III. 20. PSALM XXIII. 5. PSALM CXVI. 12, 13. PSALM CIII. 2. MICAH VI. 7, 8. COL. I. 10. |
| There are briars besetting every path, Which call for patient care ; There is a crook in every lot, And an earnest need for prayer ; But a lowly heart, that leans on Thee, Is happy everywhere. | JOB V. 7. HEB. X. 36. ECCLES. VII. 14. 2 SAM. XXII. 7. CANTICLES VIII. 5. ISAIAH XXVI. 3. |
| For a service, which Thy love appoints, There are no bonds for me ; For my secret soul is taught "the Truth," That makes Thy children "free ;" And a life of self-renouncing love Is a life of liberty. | ROM. XII. 1. 2 COR. III. 17. JOHN XIV. 17. JOHN VIII. 32—36. MATT. XVI, 24. GAL. V. 1. |

We wonder how many of our young readers could repeat the texts quoted in illustration of this hymn. It would be a delightful exercise for a fireside gathering on a Sabbath evening to try how many of these texts our children have upon their memories, and to turn up and learn those not already acquired.

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"Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh His name in vain." EXOD. XX. 7.

## CONSOLATION IN CHRIST AT DEATH.

A MISSIONARY of the Church Missionary Society in Western India writes :—

“Conducted Marathi service in the Old Wadah. Went to see Gunga Bai, a poor sick old woman in the asylum. She is suffering from asthma, and can with difficulty speak; but she is peculiarly peaceful and happy. I asked her whether she was in pain. I reminded her how Jesus had suffered for her, at which her face brightened up, and she began to enumerate His various sufferings. ‘On Him,’ she said, ‘I firmly trust.’ I asked, ‘Do you wish to be restored, or would you like to die and go to God?’ Oh, she said, ‘to go to God; that is what I long for;—but, what He wills, that is best.’ I added, ‘What right have you to expect that, when you die, you will go to God?’ She replied, ‘None, none; I am a poor sinner; but I hope to go through the merits of Christ; I lay hold on His foot.’”

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THE CALCUTTA ORPHANAGE.

For the Juvenile Presbyterian.

Most of our young friends have heard of the plan which has been followed by many of the Sabbath Schools, connected with our Church in Scotland and in Canada, for supporting and educating little Hindoo orphans. A number of benevolent Ladies belonging to the Church of Scotland, having heard of the ignorant and miserable condition of the females in India, formed themselves into an association for educating these poor neglected women. In order to do this, they have establishments, schools, and Missionaries in several parts of India. Among these Institutions are two asylums at Calcutta and Madras where little orphans are received, of whom you know there are thousands every year in India from a cruel practice, which prevails there, of parents deserting their female children.

The cost of maintaining these orphans is only four pounds Currency per annum, and, as soon as a Sabbath School can promise to collect this small sum each year, one of the little orphans is appropriated to them, and called by any name which they may select. Twice a year an interesting account is sent Home to each school of the progress of their orphan, and, as soon as the little girl can write, she is encouraged to send letters to her distant benefactors. Some of these letters which we have seen are, as you may suppose, very interesting.

There are now seven orphans supported in this way by schools connected with our Churches in Canada, and £34 have been forwarded to Scotland for their support. We give a list of them.

At Kingston, under charge of the Rev. Dr. Machar, there are two large Sabbath Schools that support 3 orphans called "Esther Munro," "Hannah Tooney," and "Ruth Iona."

St. Andrew's Church School at Hamilton has one, very appropriately named "Mary Hamilton."

St. Andrew's Church School at Fergus has named their orphan "Elizabeth Fergus." St. Andrew's, Toronto, theirs "Ruth Toronto." St. Andrew's Church School, Montreal, have lately selected the name of "Catherine Mathieson" for the little girl under their charge, being in memory of one loved and respected, and who has been lately taken away from this busy scene.

This is an admirable plan of doing a little to obey Christ's command, and which is addressed to old and young. The Gospel is to be preached to every creature, and you, dear young friends, by endeavouring to support one of these little helpless orphans, will engage in the great work of carrying out this command.

We will gladly receive and transmit remittances for the foregoing purpose.

REMITTANCES FOR THE ORPHANAGES.

STATEMENT of amounts received on account of the Orphanages at Calcutta and Madras in connection with the Scottish Ladies' Association for Female Education in India.

From Sabbath Schools in connection with the following congregations:—

| | | | |
|--|----|----|---|
| Kingston, St. Andrew's School,..... | £8 | 0 | 0 |
| Do. Portsmouth School, including 10s. to purchase a Bible for the Orphan,..... | 4 | 10 | 0 |
| Hamilton,..... | 4 | 0 | 0 |
| Toronto..... | 4 | 0 | 0 |
| Fergus,..... | 4 | 0 | 0 |
| Montreal, St. Andrew's Church,..... | 4 | 0 | 0 |

DONATIONS RECEIVED.

| | | | |
|--------------------------------------|---|----|---|
| Mrs. Hamilton, Kingston,..... | 1 | 0 | 0 |
| Mrs. John Macpherson, Kingston,..... | 0 | 12 | 6 |

£30 2 6

JOHN PATON.

Kingston, 6th April, 1856.