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THE

MISSIONARY

AND

SABBATH SCHOOL RECORD.

PUBLISHED MONTHLY.

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VOL. VI.—1849.  
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No. 1.



THE SHEPHERD'S DOG.

A SHEPHERD who inhabited one of those valleys or glens which intersect the Grampian mountains, in one of his excursions, to look after his flock, happened to carry along with him one of his children, an infant of three years old: this is not an unusual practice among the Highlanders, who accustom their children from their earliest infancy to endure the rigours of the climate. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir from it till his return. Scarcely, however, had he gained the summit, when the horizon was darkened by one of those

impenetrable mists, which frequently descend so rapidly amidst these mountains, as in the space of a few minutes almost to turn day into night. The anxious father instantly hastened back to find his child; but, owing to the unusual darkness, and his own trepidation he unfortunately missed his path in the descent. After a fruitless search of many hours, he discovered that he had reached the bottom of the valley, and was near his own cottage. To renew the search that night was equally fruitless and dangerous; he was therefore compelled to go home, although he had lost both his child and his dog, who had attended him faithfully for many years. Next morning, by break of day, the shepherd, accompanied by a band of his neighbours, set out in search of his child; but after a day spent in fruitless fatigue

he was at last compelled, by the approach of night, to descend from the mountain. On returning to his cottage, he found that the dog which he had lost the day before had been home, and on receiving a piece of cake had instantly gone off again. For several successive days the shepherd renewed the search for his child, and still on returning home disappointed in the evening, he found that the dog had been home, and on receiving his usual allowance of cake, had instantly disappeared. Struck with this singular circumstance, he remained at home one day, and when the dog as usual departed with his piece of cake, he resolved to follow him, and find out the cause of this strange procedure. The dog led the way to a cataract, at some distance from the spot where the shepherd had left his child: the banks of the cataract almost joined at the top, yet separated by an abyss of immense depth, presented that appearance which so often astonishes and appals the travellers who frequent the Gram-pain mountains. Down one of those rugged and almost perpendicular descents, the dog began, without hesitation, to make his way, and at last disappeared by entering into a cave, the mouth of which was almost level with the torrent. The shepherd with difficulty followed; but on entering the cave, what were his emotions when he beheld his infant eating with much satisfaction the cake which the dog had just brought him, while the dog stood by, eyeing his young charge with the utmost complaisance! From the situation in which the child was found, it appeared that he had wandered to the brink of the precipice, and then either fallen or scrambled down till he reached the cave. The dog, by means of his scent, had traced him to the spot, and afterwards prevented him from starving by giving up to him his own daily allowance. He appears never to have quitted the child by night or day, except when it was necessary to go for food, and then he was always seen running to and from the cottage.

AN EXAMPLE SET US BY THE HEATHEN.

The following anecdotes will show that in reference to strong drink at least, many of the heathen set us an example which we may safely copy.

In Lewis and Clark's travels among the Indians is the following anecdote of the native good sense and virtue of the tribe of the Ricaras:—"We were gratified," say the travellers, "at discovering that these Ricaras make use of no spirituous liquors of any kind; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as the other Indians, we at first offered whisky; but they refused it with this sensible remark, *'that they were surprised that their father should present to them a liquor that would make them fools.'*" On another occasion, they observed to M. Tabeon, 'that no man could be a friend who tried to lead them into such follies.'

SANDWICH ISLANDS.—The 26th of April, 1842, is memorable as the day when king Kamehamehah III. and the chiefs of these islands signed the Total Abstinence pledge. On the morning of the 26th April, 1843, without any previous arrangement, the king and chiefs celebrated the anniversary of that event in the following manner:—When the king signed the pledge, a quantity of rum, brandy, wine, &c., remained in his cellar. After lying there for twelve months untouched, at the suggestion of a friend, several casks and numerous bottles containing these intoxicating and poisonous mixtures were brought forth. The question arose what shall be done with them? The suggestion was made to use the contents instead of the spirits of turpentine for drying paint! That, however did not meet the minds of a majority present. "Hence!" said the king, "*'pour them into the sea.'*" To this all agreed. The casks were then rolled to the seaside, and their contents emptied into the deep waters.

The Rev. W. Elliot, a missionary in South Africa, says, that a very considerable part of the mission church is made up of the Bassantes and Flingoes, and that they have proved such consistent members of the church, that not one of them has ever fallen into disgrace. This is a very cheering statement. In other parts of the mission church there has not unfrequently been a good deal of falling off amongst the converts. And the reason that Mr. Elliot gives for the prosperous state of religion amongst the Flingoes and Bassantes is a remarkable one, and ought to be solemnly laid to heart by Christians at home. He says that "*it arises from the fact, that not one of them, so far as I know, makes use of wine or strong drink.*"

In the Sandwich islands, a thousand in a single day resolved and agreed neither to make, sell nor use, any kind of intoxicating drink. A law was made for the purpose of forbidding it, and a man was fined two hundred dollars because he sold a bottle of it. On one occasion, some applied to the king for permission to sell strong drink, not to the natives, but merely to followers who might happen to visit their shores. The reply of the chief was noble:—"*To horses, cattle, and hogs,*" he said, "*you may sell rum; but to real men you must not on these shores.*"

The Rev. J Read, a missionary of Kat River, in South Africa, says, that at his station there are about four thousand persons, old and young, and that amongst all these, there are not more than three or four families who to his knowledge, use any kind of intoxicating liquors. And this he says, is the reason why the Sabbath is so well kept, and the church so well attended, and piety so flourishing amongst them.

Two little heathen boys were lately brought to England, in order that they might get a Christian education. In their own country they had been trained to hate the drinking of rum. Soon after they landed, the gentleman with whom they lived was visited by a minister of the gospel. They looked

upon him with feelings of awe, and sat watching his every movement. At length the wine was brought out, and the minister was asked to drink. He did so. The heathen boys were astonished and confounded. The spell that bound them was broken, and they rose and walked across the room exclaiming, "*He no michanary! michanary* no drink rum!*"

May not, then, British Christians learn a lesson from the poor heathen!

RECENT INTELLIGENCE.

WEST AFRICA.—Mr. Walker's health continued good June 16. The mission was permitted to rejoice over the hopeful conversion of one of the native boys; and there was much seriousness among others.

AINTAB.—Mr. Schnider was in health August 1, and intended to remain in that place till October. There had been four cases of the Cholera in the house where he lived. The truth was still making progress. Mr. Benjamin, writing from Smyrna gives information from Aintab to August 12, when the audience on the Sabbath had increased to ninety.

NESTORIANS.—Letters have been received from Oroomiah to July 18. The Patriarch had been exerting himself to break up the schools, but in vain, and no serious apprehensions were felt concerning his influence. The clergy and people generally continued friendly. The bishops Mar Yohannan and Mar Elias are especially mentioned as decided supporters of the mission. Another interesting preaching excursion had been made among the mountains by the Deacon Guergis, "*the mountain Evangelist.*" Mr. and Mrs. Cochran arrived at Oroomiah June 19, in good health.

CEYLON.—A letter from Mr. Miner dated at Manopy August 10, gives some encouraging facts, showing the progress and influence of the mission. He says:—

* Meaning missionary.

As points of great interest to my mind, but which it will be difficult for you adequately to appreciate,—the mission have resolved, on taking a new class into the seminary, to raise the price of board to 4s. 6d. a month payable in advance. They have also resolved to reduce the whole number in the seminary to 100. Another point is, that three of the old teachers have been removed, and appointed catechists on a lower salary than they had in the seminary, and others, younger, and better qualified in some respects, are to succeed them on a lower scale of payment. We are no longer under the necessity, as we have been, (because there were no others like them, and we could not do without their services,) of *buying* the services of some of our valuable assistants. We can now select our men according to our wants, and pay them what we think is right. Thus, as the number of qualified assistants is increasing, more wholesome principles in regard to our pecuniary relations with them are coming into operation. We have a more efficient moral power over them, as their temptations to covetousness and worldly gain are weakened. Another point, indicating the progress the mission has made, is this:—that dowries are not to be paid to pupils hereafter admitted to the Oodoville Female Boarding School. The number of Church members not pecuniarily connected with the mission, is also slowly but gradually increasing.

The following intelligence, extracted from the same letter, though it has but an indirect bearing on missionary operations is of too much interest to be omitted:—

There is much excitement now in the Island, in consequence of the rising of large bodies of disaffected Kandians in rebellion against the government. A descendant of the old Kandian king has been proclaimed Chief, and the rebels have mustered in forces of several thousands, armed

with guns and spears. They first took possession of Matelle, and plundered the public property, and drove out the European residents. They also attacked Korngalle in a similar manner. Detachments of troops were sent off at once to those places, who dislodged them without much difficulty; the loss being almost entirely on the side of the rebels. How long these disturbances are likely to continue, it is impossible to say; but there appears no chance whatever of the insurgents making any head against the government forces. The Jaffna Province is quiet enough, except the apprehension and vague, exaggerated rumors which such a state of things is calculated to create. The ostensible cause of this rebellion is the oppressive character of various taxes lately levied by the Government. The real cause is said by the Government to be the hope of plunder. The planting interests in the interior are likely to suffer greatly from the scarcity of Malabar labourers, who are now needed to take in the new crop of coffee, and will be deterred from coming to the Island by these disturbances.

Mr. Winslow, writing from Madras, mentions this insurrection, and adds:—

There was a great gathering of unarmed people at Columbo, to present a petition to the Government against some late taxes; which caused the police and military to turn out in some trepidation, but there was no real disturbance.

MADURA.—Letters have been received to August 2. Mrs. Little died July 4, after an illness of some days, ending with dysentery and typhoid fever.

SEROOR.—Mrs. Hazen writes, August 25, that two persons, wives of former converts, were baptized on the last Sabbath in July. One of the school teachers had requested baptism: and there are other hopeful appearances.

CHINA.—Letters have been received from Fuh-chau to July 3; from

Amoy to July 4; and from Canton to July 21. They relate wholly to the details of business, and contain no news of special interest. A letter from Mr. Talmage, of June 9, states that the school under the charge of Mr. Doty is large and flourishing. The members of the church conduct themselves with propriety, and there are several interesting inquirers.

"A Happy New Year!"

PLEASANT is the sound of that wish, as it bursts forth in the merry voice of children springing up to meet a father's embrace or clinging in boisterous joy round a loving mother.

The New Year is always happy in childhood, for it brings gifts, and pleasant meetings, and is a time of joy and love. But the New Year is soon old: it wears out very soon, and its pleasures and hopes wear out still sooner. In twelve months it is dead, and no one mourns its death, but all rejoice at the birth of another, and cry again, "A happy New Year! a happy New Year!"

Thus one year goes and another comes: and as new years grow old, the children grow older with them. Every time we wish our friends a happy new year, we are one nearer to the end of life. New years are the milestones on our way; we notice them, and count them, and appear glad to pass them by; we hurry on to our journey's end, and seem eager to be getting nearer to the place where we are to stop. That place is eternity. Then there are no more new years,—for death has divided Eternity from Time.

Three score and ten of these milestones are placed on our road through life; but few pass by them all. The children of one family who cried together to one father and mother—"a happy new year!" where are they, long ere three score and ten new years have grown old? Ah! there is many a break in the band; there is many a vacant place in hearts and homes! Ere the half of our threescore years and ten have passed over our heads, we shrink from the words that were so pleasant in childhood, "a happy new year."

Are we then to teach, that happiness here below is vain? that all is false, or all is gloomy! that we dare not be happy

because sorrow follows so quickly after joy? Oh! no, "Be happy," is the voice of God to man. "Be happy" should be the language of every human heart to a brother. From hearts of love let us wish to all we love,—*"a happy new year!"* Happy amid all changes, happy amid all sorrows, happy in all bereavements:—

"Chance and change are busy ever,
Friends depart and ages move;
But the Saviour changeth never,
God is light, and God is love.

Then in the source of light and love let us find our own happiness; from the source of light and love let us wish to others *"a happy new year!"*

If God sends us a happy new year, it will be happy because redeemed from folly or vanity, from error or sin:—a happy new year—because all within ourselves is new;—new hopes, new prospects, new pursuits—a happy new year: because we are nearer to the time when all things shall be made new—a happy new year—because at last with hushed and yielding hearts we can say:—

"I would not have a wish,
But what's conformed to thine,
For all Thy purposes are rich,
In grace and truth divine."

Then, future years as they pass, may still be marked by what they carry from us; as the river hastening to the sea, bears away on its bosom the treasures dropped therein, so does the broad stream of Time, hurry quickly from our sight, that which was pleasantest to us; the chiefest, and best of our pleasant things it lays waste; and with each returning new year we may still, instead of the joyous voice of our youth, have to meet it with the pang of memory, or of regret; to sigh and say—"Ah! this time last year!"

GREECE.

Several letters have been received from Mr. King, since the issuing of the last Herald, from which it appears that he has not been disturbed as yet in his attempt to regain a permanent residence at Athens. Under date of July 6, he says: "Not a word has been said, I believe in any paper, with regard to my return. Simonides, I am informed, tried to get up something against me but did not succeed. I have been to pay my respects to most of the King's Ministers, and was by most of them very cor-

dially received. This I did, in part, in order to shew them that I am here; that I did not come in a clandestine manner; that I am ready to meet whatever may be demanded of me, in any fair judicial process. I have not yet been called before the court to be examined, as I expected to be; and, therefore, the affair mentioned in my last letter, of being possibly obliged to give bail or go to prison, is not yet decided."

On the 25th of July he wrote again as follows:—

"It is now more than a month since I arrived here from Malta; and still the most profound silence is preserved in reference to me, in so far as regards the public papers; and I have in no way been molested. I have not yet even been called before the court for examination, with regard to the charge of proselytism brought against me in the "orgies." This silence is indeed very remarkable. A few days since, an Athenian called on me, and said that the people had not done with me yet, though he hoped that nothing serious would take place; but he said they were now occupied with other things. However this may be, I feel God has answered the prayers of my Christian friends, in giving me such quietness, peace and safety, when the spirits of men are so much excited, commotions so frequent, revolutions so rife; when kings and princes are flying from their thrones and palaces, and great men, and rich men, and mighty men, are hiding themselves, as it were, "in the dens and in the rocks of the mountains." These commotions even tend to render my situation more tranquil!

Mr. King subsequently wrote, August 4, as follows: "I went with one of my lawyers to call on the King's Attorney: whom we found occupied in court, so that I could not conveniently speak with him. But my lawyer went and informed him that I had come to see him; and he sent me word to return to my house, and give myself no trouble till he should send for me. This I supposed would be in a few days. But, contrary to my expectations, I have not heard anything further from him."

"A HAPPY NEW YEAR."

BY D. WYLIE.

"Merry Christmas," "Good New Year,"
Be to all with Christian cheer;
Thoughts they bring we wish to tell—
Children, read and ponder well.

Hour by hour, and day by day,
Swift your moments pass away;
As the sea flows, wave by wave,
Step by step you reach the grave.

While you live, remember well,
You must bid a long farewell,
To the world and its wiles,
Mid its sorrows or its smiles.

Sorrows, if we live for sin;
Sorrows, seek we but to win
Wealth, and luxury, and ease,
Spurning God and his decrees.

Smiles, if we by Christ are fed;
Smiles, if Christ for us hath bled;
Smiles, if we before him fall,
Joying he is all and all.

But, as year on year rolls by,
Are you yet prepared to die;
If *this* year your course be run,
Can you say, "God's will be done?"

In the church-yard if you've been,
Graves for young as you are seen;
Young or old death will not spurn;
"Dust to dust" all must return.

As you wander to and fro,
Days and years will come and go;
Wandering onward, can you tell
Seek you heaven, or seek you hell?

Thousands in the year now fled
Called to mingle with the dead,
May be shut, 'mid darkest night,
Out from heav'n's glorious light.

Seek ye, then, while youth remains,
Power to break sin's galling chains,
On the cross your burden cast;
Christ will smile on you at last.

Let this year to you be known
As the time the seed was sown,
That will yield your souls repast
When the shades of death are past.

Walk, and faint not in the way;
Turn ye, while 'tis called to-day;
Henceforth let your converse here
Tell this was a "Happy Year."

LITTLE CHILD'S MORNING HYMN.

The morning bright,
With rosy light,
Has waked me from my sleep;
Father, I own
Thy love alone
Thy little one doth keep.

All through the day,
I humbly pray,
Be thou my guard and guide;
My sins forgive,
And let me live,
Blest Jesus, near thy side.

O make thy rest
Within my breast,
Great Spirit of all grace;
Make me like thee,
Then I shall be
Prepared to see thy face!



The Palm Tree, from the roots of which palm oil is extracted.
OLD CALABAR.

Old Superstitions may be Abolished.

The old customs and superstitions of the country present mighty hindrances. The people here, like our own country people, and all people, are prejudiced in favor of the opinions and practices of their fathers and their country, without seeing their contrariety to reason: and therefore view with distrust men and measures which tend to make all things new. King Eyo said to me one day, "The old people will never give up their old ways, and, if I push things too fast, they would poison me. But when you have all the children at school, and teach them, they will learn to do better." But full liberty to teach the

children, is, in my eyes, every thing; while the opportunity of occasionally pressing the truths of God's good word on the attention of the adult and principal people, is a very great advantage, which I trust our Divine Master will crown with a blessing.

King Eyo and others.

King Eyo himself is a very interesting character. Lately, when one of us was speaking of the change of heart which God requires and will work in his people, he said with moistened eyes, "I wish God would take the sin out of my heart." He trades to the extent of six thousand puncheons of palm oil this year, without an assistant, and rules the people with steady firm-

ness. Another very interesting character is a fine little man, one of Eyo's chiefs, called King Cameroons, who seems well disposed to hear our words. Another is Eyo's eldest son, called "Young Eyo," a promising young man, seemingly attached to us, and particularly to Mr. Jameson. We travail in pain for these and others, till Christ be born in their souls the hope of glory. May the Lord give them divine teaching.

Slave Population.

The principal part of the population consists of slaves, and many of them are from other countries in the interior, who speak different tongues. To them we can have no access at present, as they do not speak even the Calaba. But the children born of them here, are treated as half free. They and the children of their masters are playmates and schoolfellows. The best of them, as they grow up, acquire trust, influence, and wealth, and may acquire freedom and nobility. But their lives are not their own. They are the property—the money—of others. The death of the master is signalized by the destruction of many of his slaves, and his friends, to show respect, slay some of theirs also. At the death of Eyamba, some hundreds were in this way sacrificed. They can give no reason for it, but that it is an old custom in their country, and they do the same as their fathers. You see how a veneration for antiquity, and the traditions of the elders, works. It is one of the devices of the devil, whether among heathens or Christians, to keep mankind in blindness of mind and hardness of heart. This is one of the delusions which must be abolished by the diffusion of the word of God, around which must be gathered, as the only and sufficient authority, the veneration of mankind. King Eyo is, however, so far freed from this bondage, that he condemns the practice, and is pledged to put an end to it, if God spare his life. It has almost ceased in his town. "I remember," said he to me one day, "when twenty

or thirty men would be brought into the marketplace in a row, and all their heads be cut off." Then he swore an oath, and said, "I have stopped that; and I think I will stop all that killing for the dead, as soon as one or two old people are dead, for they are older than me, my father's brother and sister, and they keep to the old fashion."

These random remarks accept as a token of brotherly affection and esteem, and believe me, in Christian love, yours,

HOPE M. WADDELL.

Ridge, Melbourne, Nov. 8, 1848.

Dear Sir,—As there has been a Sabbath School in this place for some time past, I think it necessary to let you know something about it. In the first place, it may be considered as a union school, as the teachers and scholars belong to different denominations of professing Christians. The number of scholars during the summer numbered about 40—the highest number being 44, with six teachers; but during the winter we cannot expect the half of that number to attend. Having obtained a new library this past summer, it was truly interesting to see how eagerly the books were taken and read both by the scholars and their parents. The school is always opened and closed with prayer and praise. The scholars have committed to memory a number of chapters of the Gospel by John; but since we received the Scripture catechisms from the Depository we have been studying Matthew's Gospel, together with Watt's hymns for children. The amount of good that has been done it would be impossible for any one to say; but the thing I can say with confidence, that many of the scholars here have a far greater knowledge of the Holy Scriptures than they had two years ago, and that our desire is that we may be instrumental in promoting the cause of Christ and the salvation of souls.

At Brompton, Gore, about three miles distant from the Ridge, a very new settlement, a school was opened in the month of August last. There is upwards of forty scholars with five teachers. The people are mostly all from Scotland, and are Presbyterians. It is very interesting to see so many young people come for instruction in a place that a short time ago was almost a wilderness. The lessons are portions of Scripture, Assembly's Shorter Catechism, Watt's Songs, and Mother's Catechism. The people return their sincere thanks to the Sunday School Union, and also to the Bible Society, for the very liberal grants of books they have received; for before these books were received, I am informed, that some

of the families were entirely without any portion of the Word of God. There is great need of the blessing of God Almighty on these schools to render them a blessing to the people, for this place is totally destitute of the public ordinances of the Gospel. The harvest, in this place, is great, but the labourers are few; and there are some that are praying the Lord of the harvest, that he would send labourers into his harvest; which prayer we hope to be answered in the Lord's own time.—I remain, &c.,

ANDREW MORISON.

We have much pleasure in giving insertion to the following evidence of missionary zeal in the Sabbath Schools in Canada. How many more could accomplish the same or a similar work; all the churches have some mission which they could thus contribute to, and if any preferred putting forth their efforts for Canada solely, there is plenty of opportunity to do so.

We are aware that this is not the only instance of Sabbath Schools in Canada interesting themselves in this good work; but their number is not so great as might be:—

Letter from Dr. Duff and Native Catechist, Calcutta.

In October, 1847, the Committee entrusted with the care and management of Knox's Church Sabbath School, Hamilton, resolved that the collection taken up in the School by a Missionary Box, every Sabbath morning, should be devoted to the maintenance of one Catechist, a native convert attending the Missionary Institution at Calcutta; and that the school, and juvenile friends nearly connected therewith, should be pledged to furnish for this object £15 per annum, a sum which the Sabbath School Missionary box, for each of the two previous years had nearly furnished. £10 sterling was transmitted by the October mail, with the request that Dr. Duff would select the individual who should receive the benefaction.

The acknowledgment of their remittance was recently received, and the Committee determined, that on the occasion of the annual distribution of rewards to the scholars, this communication should be produced.

On Tuesday evening, the 17th October, suitable refreshments having been provided, the scholars met, about 200 in number, and about 100 teachers and friends, and having partaken of refreshments, suitably furnished, the following interesting communications were read, with suitable remarks, by the Rev. Mr. Robb:—

Calcutta, June 2, 1848.

My Dear Mr. Robb,—Your truly kind Christian letter of October last, reached me some time ago, through my friend Mr. Jaffray, and I have now the pleasure of enclosing a note from the young man who has been named for the benefaction of your Sabbath School children. Such as the note is, it is entirely his own, so that in it you have the simple utterances of a heart that once bowed before the horrid idols of Hindouism.

The youth is a very amiable and tender-hearted Christian, who has proved himself firm beyond his years.

For two years he has now persevered steadily and progressively; so that, if spared, he promises to become a blessing to his country.

Tell the Sabbath School Teachers and the dear children, how cheering their kind remembrance and generous exertions have proved to myself and colleagues, and native Christians. The immense distance between us has given an enhanced value to their gift. It is almost like girding and embracing the globe. It is the image of Christianity itself; or rather a foreshadowing of its glorious triumphs, which from the rising of the sun to the going down of the same, His (the Redeemer's name,) shall be great among the Gentiles.

ALEXANDER DUFF.

Calcutta's Free Church Mission House, June 1, 1848.

My Dear Young Christian Friends,—With much pleasure I have learnt from the Rev. Dr. Duff, your most Christian desire to exercise self-denying munificence for the support of a convert, in connection with the Calcutta mission of the Free Church of Scotland. In the good providence of God, the honour of being the object of your sympathy is conferred upon me.

I can scarcely look at this, my friends, without perceiving in it the marks of a gracious providence. It is the Lord who has filled your hearts with that degree of love and sympathy which has enabled you to volunteer yourselves in the service of the Lord. It is the same Lord also, who, though I was brought up in heathen idolatry, has called me from the reign of darkness and shadow of death, to his miraculous light, and has conferred upon me, an unworthy sinner, the honor of being called one of the sons of God.

These things, my dear friends, afford me much reason to sing aloud to the Lord, "Bless the Lord, O my soul, and all within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all my iniquities."

Pray, my friends, for India, that God may hasten those days when the banner of our King Emanuel shall wave triumphantly on the banks of the Ganges.

Now, let us strive to know our Creator and Redeemer, and may our prayer be, that God may so prepare us as that any time called, we shall be able to say, "Lord here we are, take us."

This is a mere note of introduction; if spared, I shall write more at length hereafter. That you may grow in grace and faith—that you may be nourished in the fear of the Lord, which is the beginning of knowledge, and that you may persevere in your good work is the earnest prayer of your unworthy brother in the Lord.

UMA CHARAN GHOSH.

The reading of these letters awakened the deepest interest in the minds of all present, who united in singing Heber's Missionary Hymn, after which a Committee of the scholars was named to reply to the letter of Uma Charan Ghosh. The annual rewards were then distributed.

JAMES WALKER.

Secretary Knox's Church Sabbath School.

MONTHLY CONCERT.

We continue to receive reports from schools in the country, some of which give encouraging accounts of the progress of the cause. We will in an early number, after our Annual Meeting, notice these more at length. We refer to one from Perth, for the purpose of stating that the Monthly Concert for Prayer, as we have always understood, is held on the second Monday of the month, throughout the United States and England, just as the first Monday of the month is observed for the spread of the Missionary cause. But, of course, we in Canada—provided we were unanimous, for the idea of concert can only be preserved by unanimity—can appoint it on the third or any other day, just as well as that named. But unless there were good reason for the change, we think it would not be advisable to make it. We know of no other reason that can be given for the observance of the second Monday of the month, in preference to any other, except the one which we have heard urged for its continuance on that evening, viz., that when such a concert was at first commenced, that was the evening appointed, and, as its observance became more general, no change having taken place, it seems to have settled down into a law.

AGENT'S REPORT.

In accordance with a previous promise we now return to the Report of our Agent:

As the design of the agency was to excite a deeper interest in the cause of Sabbath Schools, in the minds of the friends of our Lord and his cause, throughout the Province, as well as to increase the usefulness of the Union, I endeavoured, as far as possible, in all my visits to Sabbath Schools, interviews with teachers, and in public meetings to attend to the following things:

1. To set forth what I consider to be the true design of Sabbath Schools.
2. What teachers ought to attend to in order to be successful in their work.
3. The advantages to be derived from the maintenance of Bible Classes for the more advanced.
4. The duty of Ministers, and others, to promote the establishment of schools in destitute parts.
5. The design of Sabbath School Unions.
6. The principles and operations of the Canada Sabbath School Union.
7. The utility of local Unions in promoting the efficiency of teachers, establishing and encouraging schools in the locality, and furthering the objects of the General Union.
8. How these friends to the cause may promote the objects of the General Union where no Local Union exists.
9. In visiting schools, and when young people were present at the meetings, I usually addressed them on their privileges, duties, and responsibility.

As to the first of these particulars. I have always considered that the grand object of Sabbath Schools is to impart *religious* instruction to the children—the great aim of the teachers ought to be, to lead them to the fountain of life and salvation. If the circumstances of the place are such that secular instruction *must* be attended to, it ought to be gone about in such a manner as to convince the children that there is a wide distinction to be made between the engagements of the Sabbath and the week day. In a word, when such instruction *must* be imparted in the sabbath school, it ought in every part to savour of God and the sacredness of His day.

There are many things which Teachers would do well to observe, if they desire to have success in the important work in which they are engaged. They should attend well to the state of their own hearts, that they may know whether they are right with God, and are burning with desire for the salvation of souls. Christ must be known before there can be ability to lead others to Him. How can "the blind lead the blind?" Teachers should get fully acquainted with the pupils and with their parents. By this means they will gain the affections of the children, as well as the confidence of the parents, which are both important

steps towards success in the work. They should carefully prepare the exercises for the school, and for this purpose they would do well to meet together weekly (if it is at all practicable), for the purpose of jointly considering the exercises to be taken up in the school, that they may have the advantage of each other's knowledge and views of the subjects. We should not think of serving God with that which costs us nothing, on the contrary, we should endeavour to serve Him with the best that we can procure: They should also encourage the children to read carefully the books in the library, and should examine them occasionally on what they have read. They should also encourage them to subscribe to some missionary periodical (such as the *Missionary and Sabbath School Record*), and to give of their pence as well as their prayers to the Missionary Cause. They will feel the necessity of being very earnest in prayer, both in their meetings, and in secret, for the success of their work. In secret, they should deem it a privilege to take the case of each child specially before God, remembering that He alone can effectually drive out the folly which is by nature bound up in the heart of every child. They should take advantage of times of sickness to commend Christ to their pupils; they will find it to be profitable to themselves, and beneficial to both children and parents to visit them on these occasions, for it has been said, and we believe the saying to be true, that "Man's extremity is God's opportunity." They should never allow their pupils to be absent from school, without ascertaining, with as little delay as possible, the reason of their absence; and I need not surely add, that nothing of a trivial nature should prevent teachers from being regular and punctual in their attendance at the school.

There is much danger of the instructions imparted in the Sabbath School proving fruitless if the children are allowed to leave the school as soon as they think themselves rather old for the usual classes. Hence the necessity for Bible classes for the more advanced, that they may be carried forward to the higher departments of Christian knowledge. Besides, the time of life at which young people are most apt to leave the school, is just the time when they most require the influence of sound precept and a holy example. It is the turning point in their lives; it is the time of decision. . . .st frequently for life, may we not add for eternity. But Bible Classes for the more advanced are also the best means of a human kind that I am aware of for preparing active members for our Churches, and Teachers for our Sabbath Schools. A subordinate, but very important result in such classes, is the formation of companionships. When youths enter into the business of the world, if they have not had companions previously, they are not long in making them; and they are far more apt to take up with *bad* than with *good* compa-

nions. If they have become fully acquainted with each other in the Bible Class, their acquaintance is more likely to be hallowed and profitable. Teachers of such classes might promote this end very much by encouraging the formation of societies for mutual improvement and religious purposes amongst their pupils, especially if they be young men.

Ministers, Missionaries, and also private Christians who are in the habit of visiting destitute localities, may do much towards the establishment of schools therein, by seeking out those whose knowledge and piety may be such as to warrant their engaging in the work of teaching, but who, from a certain diffidence, may not be willing spontaneously to undertake the work. They may organize schools in such places, and give the persons referred to instructions how to carry on the same; and if the people are poor, it would be no difficult matter for them to put them in the way of obtaining the necessary books, &c. We believe that much more might be done in this way than has yet been attempted.

The grand design of Sabbath School Unions has always found a place in my public addresses. Their utility in providing suitable instructions for Teachers, in the form of Treatises on Sabbath School Teaching, collecting the experience of many on the subject, preparing and publishing, at a low rate, proper books for libraries, the publication of annual courses of exercises, and the stated issuing of Missionary and other periodicals for the use both of Teachers and pupils, are all objects which must commend themselves to the minds of those who have any acquaintance with the Sabbath School system. But there is an additional object which demands particular attention in this country, i. e., the supporting of travelling agents, to go into the most destitute parts, and establish, resuscitate, and encourage Sabbath Schools; taking with them supplies of proper books, and procuring subscribers for some missionary periodical. This I find is the grand desideratum in your society. I could, with profit, have spent some time in every part of the country attending to such work as I have mentioned. In such a case, a goodly supply of such books as Arnot's Address to Sabbath School Teachers, his Course of Exercises, and such like publications, would be necessary. Many books might be disposed of for libraries, especially if they were put up in smaller packages than 100 vols. It would be a convenient thing to have a few copies of an approved constitution for a Sabbath School; in several cases I was under the necessity of giving a written constitution, as I did not happen to have any printed forms with me.

I have not failed to attend to your instructions respecting the Catholic nature of the constitution of the Union, nor to explain that correspondence and co-operation with it does not interfere with the denominational connexion of the schools; neither have I neglected to

state that the society has no wish to dictate to schools anything in relation to their internal arrangements. I have endeavoured to convince all parties with whom I have met, that the object of the Union is as general as that of the Bible Society, or the Tract Society, with which we are already in the habit of co-operating.

I have shown, that although the Union has been comparatively little known, it has been doing much good throughout the entire extent of the Province; and that from what has been done hitherto, it may be gathered what would be done were a more general interest taken in its operations.

With regard to Local Unions I may notice that I never showed too great eagerness to promote their establishment, knowing that unless the parties connected with the different denominations were somewhat forward of their own accord, and free from party jealousies, little good could be expected to result. I satisfied myself with stating the benefits that I know would be derived from the formation of such unions, and left it to the friends to say whether they thought themselves in a position favourable to such an object.

Such unions, when properly conducted, are useful in a high degree in promoting the efficiency of Teachers, by affording opportunities for their meeting together in conference on subjects connected with their work, and for hearing addresses from ministers and others who may have given attention to the ramifications of the Sabbath School system. It has also been found useful in such societies to have courses of lectures on collateral subjects, when proper persons could be found for this purpose.

Destitute places can be more easily attended to when such a union exists, for the adage holds true in this, as well as in other matters, "What is everybody's business is nobody's business." Let the Committee of such a Union find out these places, and bring their circumstances before the assembled teachers, and it will be a marvellous thing if means be not found to have them attended to.

Such Unions are also useful in forwarding the objects of the General Union. In the first place: It is more easy for persons in the country to communicate with a Committee in their own neighbourhood than with one in Montreal. Secondly: A much greater amount of information could be obtained by the combined efforts of committees in different parts of the Province. Thirdly: Applications for grants of books, &c., could be more easily judged by a Local Committee than any other. Fourthly: Such Local Societies could do much in the way of procuring funds for the assisting of schools in poor localities, and for the employment of travelling agents, and they would be very useful in furnishing such agents with information where their labours may be most usefully bestowed when in their section of

the country. And lastly: Such unions could, with little trouble, establish, and keep replenished, small depositories of libraries and other necessaries for Sabbath Schools, which would save individual schools much trouble.

In places where no Local Union has been formed, much may be done to promote the objects of the General Union by individual congregations and schools, chiefly by endeavouring to establish schools around them, and providing the same with suitable teachers; sending annual reports to the committee in Montreal; and subscribing annually to the funds of the union.

I consider it of great importance that the young people should share in the benefits of such an agency as I have been engaged in, and I only regret that I am not so capable of interesting and edifying children, to whom I am a stranger, as I could wish, and as is desirable; still I hope that some have had their privileges set before them in such a light, as, with the blessing of God, may lead to a proper improvement of them; and the duties and responsibility arising out of these privileges so impressed upon their minds as to induce them to inquire what they may do for God, who has done, and is still doing so much for them.

WEST AFRICA.

Intelligence has come from the mission of a very afflictive character. Mrs. Walker died at Gaboon, April 5. Her health during the first part of her residence at this place, had been better than was anticipated; and such were the circumstances of her death, that even now Mr. Walker's opinion in regard to the climate is not changed. "Tell the dear brethren and sisters who are coming here," he says "not to be afraid or discouraged. Many may think it strange; but I can now only give my opinion, without giving the reason for it." The subjoined extract of a letter, dated April 25, will be read with melancholy interest: "Early in the morning I sent for a few of the head-men in the towns, and they came; and there was hardly a man, woman or child who did not come. They wept like children, not as they cry for their dead, with loud laments and wailings; but tears rolled down their cheeks. They sat in silence and went away, feeling that they had taken the last look of a dear friend. And when I saw those old men sitting down in silence, I could not forbear reflecting, even in that awful hour, that nature and sorrow are the same now as in the days of Job (Chap. ii. 13.)"

TO CORRESPONDENTS.

The lines, "By a Brother to a Brother, on leaving his Native Land," have been received. Though not without poetical talent, they are not inserted, as they are unsuited to the pages of the Record.

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