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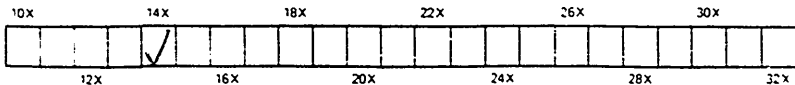
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THE
JUVENILE PRESBYTERIAN,

OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



CHURCH OF CANADA,
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. I.

September, 1856.

No. 6.



BURMAH.

In the picture given above you see a Burman gentleman and a number of people following him. You see the gentleman has ornaments in his ears, and a servant behind holds the umbrella over his head. The king uses a white umbrella; the nobles have a red or green one; and no one who is not king or noble dares use an umbrella of these colours. Of the people who are drawn in

the picture as following the gentleman, one has a pipe in his hand; another a spice-box; a third, a memorandum-book. Nearly all people have umbrellas when they walk out. Poor persons at work wear hats two or three feet wide, to shade them from the heat of the sun.

That the labours of the Missionaries in Burmah have been blessed, you may see from the following letter of a Burmesé girl, aged sixteen, who had been to school nine months:—

“O GREAT TEACHER! SIR,

“Great is the grace and glory of Jesus Christ, the Son of the Eternal God! In former times we heard not the Word of God. But now, sir, we endeavour very much to keep His commands. I heard of your coming, and my mind was very happy, that I greatly desire to see you; therefore do come to Mata, O great teacher! By hearing of your arrival my tears fell much. Great sir, in order that I may keep the Word of the Lord, do pray for me, and that we may meet together amidst the joys of Heaven; as for me, I trust I exert myself in prayer truly to God.

“The affectionate letter of the disciple,

“MOO GAI.”

Juvenile Messenger of the Presbyterian Church in England.

THE EDITORIAL CHAIR.

We have pleasure in acknowledging subscriptions to the extent of 60 copies from Halifax. Our circulation is now 1700 copies monthly, an encouraging success. We appeal confidently to those Ministers, who have not yet aided us, for their support, and to those who have for their continued countenance and co-operation. The reception with which our little sheet has been honoured proves that it met a want. We trust that it may prove useful to the Church and to our readers. We have pleasure in inserting the ensuing deliverance of the Synod at its late meeting, by which it will be seen that our humble labours and our little Magazine have received a cordial approval.

“The Synod had transmitted to them, by their Committee of Bills and Overtures, an Address of the Lay Association of Montreal, which was read, when it was moved by Mr. Mackid, seconded by Mr. Robb, and agreed to, “That the Synod, having heard read the Address of the Lay Association, thank them for

their past exertions and present suggestions for the good of the Church, and, as requested, *cordially approve of the publication of the "Juvenile Presbyterian."*

In an increasing Subscription-list we shall look for further evidence of approval, and trust that we may be permitted so to conduct this periodical as to merit the approval of our consciences and the confidence of Christian men. In the hope of usefulness to its young readers is the *Juvenile Presbyterian* published. We ask them then to read it carefully, to work with us in procuring new subscribers to it, and in supporting orphans in the orphanages of our Church, and above all to pray for us and for our work. May all our young readers be lambs of that flock which the Great Shepherd Himself will gather in His arms and lead by still waters and through green pastures.

ST. ANDREW'S CHURCH SABBATH-SCHOOL, FERGUS.

One of the pleasing evidences that spiritual improvement is going on in our Provincial Church is the missionary effort that is being made by several of our Sabbath-Schools. The grand design of these institutions is to disciple the young for Jesus, as their Lord and Redeemer. To accomplish this aim it is highly important that childhood and youth be not only taught but trained. They should not merely be instructed in the knowledge of sanctifying truth, they should be encouraged and led, as far as possible, to practise those injunctions of the Divine Master which require all His followers to "look upon the things of others," to consecrate their talents to God, and to be "ready to distribute" of those means which He has entrusted to their stewardship.

It is gratifying to know that under the influence of such views several of our Sabbath-Schools have recently started in aid of the "Scottish Ladies' Association for the advancement of Female Education in India." By contributing four pounds currency a year any of our schools may have an orphan set apart as their own, for whose support and Christian instruction they thus become pledged.

Our Sabbath-school at Fergus resolved in August last that they too would try and raise the requisite sum for this purpose. They followed the plan, adopted in some other of our schools,

of setting apart one Sabbath in the month especially for missionary purposes, the principal business of that day being to address the young people on this department of duty and to take up a collection for the specified object. The first day of our missionary year was the last Sabbath of August, 1855. Our first collection, obtained from about sixty juvenile contributors, amounted to 14s. 3d. cy. This we regard as a good indication of the children's appreciation of the effort and of their cordial sympathy. From that time we have continued the monthly address and collection. During the cold and stormy days of winter, when our attendance was considerably smaller than it is during the summer, our collections came down considerably. Several times they were not over 6s. 6d. Yet we soon ascertained that we could engage for an orphan. We accordingly communicated with Mr. Paton of Kingston, to whose Christian zeal the Church is greatly indebted in this excellent enterprise. We remitted him £4, and had it intimated that a *protégé* would be assigned us, connected with the Madras Orphanage. Subsequently we sent a donation of 10s. for the purchase of a Bible and other good books to be presented from the children to their young Indian sister. As we have since increased in numbers, we hope to do no worse in the future than we have done in the past. The first missionary year having been completed, the Sabbath scholars, together with most of the teachers, assembled at "the Manse" to celebrate their first anniversary. After singing a few lines of a hymn in supplication for the blessing of our Father, a simple refreshment was served to the company under the shade of the trees on the ground. When this was accomplished, the 23rd Psalm was sung, the precentor, Mr. McIntyre, leading, and the Rev. G. Macdonnell, who presided, led in prayer, and then spoke on various topics associated with Sabbath school and Missionary exertions to a very interesting and interested audience. Subsequently all listened with much pleasure to some excellent remarks and reflections from A. D. Fordyce, Esq., to whom the school is indebted in the highest degree. Mr. Gilbert Todd followed Mr. Fordyce in a brief and very appropriate address. It was intimated that a balance of £1 1s. 8d. of the year's collections remained in the hands of Mr. Fordyce, the whole amount realized by the school during the year being £5 11s. 8d. After being suggested it was moved by Mr. James Watt, seconded by James MacDounell, and unanimately agreed to, the whole company standing up, that the balance should be offered to the Treasurer of the Committee lately appointed by the Synod with a view to send a missionary to Jerusalem. The 11th Scripture Paraphrase was then sung and the benediction

pronounced, after which this pleasant social gathering gradually dispersed, each individual and group to their own homes.—*Comm.*

WHAT OUR PARENTS DID FOR US.

"WHY should we obey our parents?" does any little girl or boy ask? We would say, because they are our *nearest and dearest* friends. We are "bone of their bone and flesh of their flesh;" so much so that every body looks into our faces expecting to see them reflected there as in a mirror. They say, "I see your father there"; or, "I see your mother there." Some are so very sharp-sighted that they see both father and mother in one and the same face. Think of your mother! She fed you at her bosom day by day for many months; she denied herself for you; she thought of you wherever she went, and your little cries drew her home; she bore with your weaknesses and frettings; she dried up your tears with the sunshine of her smiles, and sung you to sleep with gentle lullabies; her kisses cured your infant wounds; and, when sick, her arms were your hospital.

Meanwhile your father was moistening the field with the sweat of his brow, or rising early and toiling all day in the office, or shutting himself up till late at night with pen and paper to get you bread to eat and raiment to put on. How often have both father and mother talked about you, and laid plans for you, and prayed God to give you a new heart, and number you with "His saints in glory everlasting?" What cares, what pains, what anxieties, what tears, you have cost them! How unwearied has been their affection, how infinite their tenderness? Have they not taught you all you know? Did you not learn, "Our Father which art in Heaven," at their lips? Who gave you all those pretty presents? Who took you to all those sights? Who made all your studies interesting to you? Who is now supporting you, educating you, protecting you, clothing you? Who but your parents? Let any boy or girl, who doubts this, be turned out of doors for a while to beg in the streets or work for themselves, and they will soon see what a blessed thing it is to have a father and mother to provide for them.—*Juvenile Messenger, &c.*

A CURE FOR A FIT OF PASSION.

WALK out in the open air; you may speak your mind to the winds without hurting any one or proclaiming yourself to be a simpleton.

TRUST IN JESUS.

HAPPY, Saviour, would I be,
 If I could but trust in Thee ;
 Trust Thy wisdom me to guide,
 Trust Thy goodness to provide :
 Trust Thy saving love and power,
 Trust Thee every day and hour ;
 Trust Thee as the only light
 In the darkest hour of night ;
 Trust in sickness, trust in health,
 Trust in poverty and in wealth ;
 Trust in joy and trust in grief,
 Trust Thy promise for relief ;
 Trust Thy blood to cleanse my soul,
 Trust Thy grace to make me whole ;
 Trust Thee, living, dying too,
 Trust Thee all my journey through ;
 Trust Thee till my feet shall be
 Planted on the crystal sea ;
 Trust Thee, ever Blessed Lamb,
 Till I wear the victor's palm ;
 Trust Thee till my soul shall be
 Wholly swallowed up in Thee.

A SHORT SERMON FOR CHILDREN.

No. III.—ENDLESS LIFE AND ENDLESS HAPPINESS.

“Thou shalt love the Lord thy God.”

MY DEAR CHILDREN,—What I wish you to know is, how you may be happy *as long as you live*.

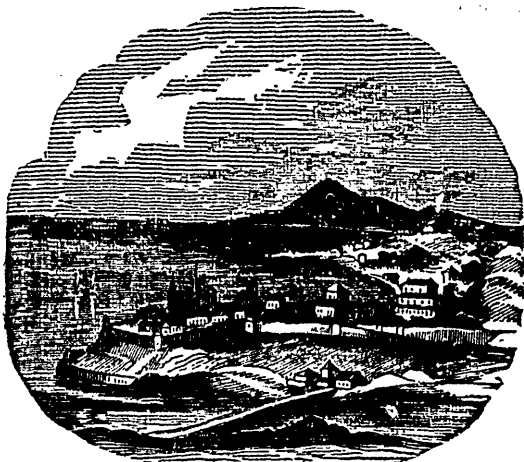
Perhaps you say, “Oh ! that is just what we wish to know about, for, if we are happy all the days of our life, and until we die, what more can we look for ?” But I did not say that I was going to teach you how to be happy only till you died ; for have you forgot that you are *never to die*, but to live for ever and ever ? And, if so, it would be very little good to you to be happy only for the few minutes you are to live here, unless you had such happiness as would keep by you *as long as you live* elsewhere. If you were about to take a long voyage of many months across the ocean, it would be of little use to have food in store which would last for a few days only. Now this is

one reason why you need something more than what so many people think would be quite enough to make them happy—such as plenty of money, with grand houses, beautiful lands, servants, carriages and amusements, all the year round. Suppose you had all this, and that you were as happy as these things could make you, what could they do for you when you went away from the world on your long voyage, to live somewhere else, and have to leave every one of these things behind you, never more to see them? Read a story about this in the Gospel of St. Luke, 12th chapter, verses 16 to 21; and along with this, read also what Christ says in the Gospel of Matthew, 16th chapter and 26th verse.

But this will be a still worse plan, if all that riches can get cannot make you happy, even in this world! It is very natural for you, my dear children, to think that they can do so, for you see so many people anxious to obtain them. Remember, I do not say, that being rich, or wishing to be rich, is wrong; because riches are a gift from God, and so are houses and lands, and these, with all other beautiful things, are generally given as a reward for industry, patience, honesty and self-denial, which are pleasing to God. Who, therefore, would not like to have riches! But what I say is this, that, if you had *nothing more*, if, for example, you were not good, and did not care for God, or love Him, but were proud, vain and selfish, all the world could not make you happy! I am sure, my dear children, if you were afraid of your parents, or if you thought that they were angry with you, because you were doing what was wrong, you *could* not be happy, even though some one gave you money, or tried to amuse you; indeed, it would be a poor sign of you if you could! Or, if you were away from your parents, and did not know where to find them, would you be happy? I am sure not! I saw a little child the other day, that had lost its way in the street, and was taken to a strange house until its parents were found. Oh! how that child mourned! I thought its little heart would break. One gave it sweet things to quiet it, and another some pence, and others showed it beautiful pictures, but it always cried the more, "My mother, my mother, Oh! I want my mother!" And, just in the same way you cannot, my dear children, be happy without God, even if you tried it. He loves you so much that He has made your hearts so that you cannot be at peace unless you know and love Him as your own Father in Heaven, because He alone is worth loving with *all* your heart, soul and strength, for ever and ever. And, if you did not love Him, but were frightened for Him, and tried to forget Him, because you were afraid, then I am

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sure all the gold and silver in the World could not make you happy! This Bible contains many stories of people who thus tried to find peace without God, but who found they could not do so, no more than their eyes could be satisfied with having money put on them, but light kept from them. You can read for yourselves about a man who was one of the most powerful kings and richest merchants that ever lived; who had all the world could give him, but who found that all this, *without love to God* his Father, was but "vanity and vexation of spirit." Read Ecclesiastes, 2d chapter, from verse 4 to end of verse 11. There is another far more dreadful story than this of a rich man who cared only for himself, and had no love to his God or to his neighbour, and, while he had a *kind* of happiness, yet you will see, when you read the story, that it did not last; and, not only so, but, even while it lasted, it could no more fill up his heart than a candle can fill the World with light without the sun. Read in Luke, 16th chapter, from verse 19 to verse 31. And now, my dear children, what do I wish you to learn from all this? It is this, to be truly happy for ever, is to love God as your Father, to trust in Him, and do His will. I have a great deal to say to you about this in other sermons. But think about what has been already said; and remember that, while God gives you *all* the good you have, health of body, and cheerful mind, your sports, amusements, with merry hearts to enjoy them, your dear companions, friends, relations, parents—everything in short except what is bad, and what would therefore make you miserable—that He also gives you what is more than all this,—more than all the world,—*He gives you Himself!*—and says: "Come, my children, and speak to me, and love me with all your hearts, for I am your Father, and love you, and give you all things richly to enjoy, and wish to make you happy as long as you live." Therefore speak to Him in prayer, and say: "My Father, Thou hast made me, and preserved me, and redeemed me from sin and Satan through Jesus Christ, Thy Son, my Saviour. Thou hast given me all my mercies, and, best of all, Thou hast given me Thyself, that I might know, love and serve Thee with gladness now and for ever! Oh! my Father, forgive me for having so often forgotten Thee, and put Thee out of my heart. Forgive me that I do not know Thee better, and love Thee more. Keep me, my Father, through the Holy Spirit of love, to think of Thee oftener than I have done, to feel more grateful to Thee for all I enjoy, and never to do or say any thing displeasing to Thee, my Maker, Preserver, Redeemer, my ever present and ever loving Father! Hear me, for Christ's sake. Amen."—*Edinburgh Christian Magazine for February.*



GENOA.

In our last issue we inserted an account of one of the great Cities of Sardinia, and now find place for a wood-cut view of it. Much interest attaches to the country of the noble ally of Britain in her recent contest. Let us hope for free course to the light in his kingdom. In his *Pictures from Italy* an author thus sketches "the noble Bay of Genoa, with the deep blue Mediterranean—old desolate houses and palaces dotted all about—lofty hills, with their tops often hidden in the clouds, and with strong forts perched high upon their craggy sides. They, who would see how beautiful the country immediately surrounding Genoa is, should climb to the top of Monte Faccio, or, at least, round the city walls, a feat more easily performed. There lies all Genoa in beautiful confusion, with its many churches, monasteries and convents, pointing up into the sunny sky. The fort within the walls commands that height upon the right. The broad sea lies in front there; and that line of coast, beginning by the lighthouse and tapering away, a mere speck in the rosy distance, is

the beautiful coast-road that leads to Nice." The *Church of Scotland Juvenile* addresses the following invitation to its readers: "Will our young friends then help us now for the church at Genoa, as they did for that at Turin? We invite them prayerfully and earnestly to do so, and shall take care of any contributions that they may send us for that purpose."

SABBATH EXERCISES.

N. B.—In the number for August an oversight was committed in allowing nearly a repetition of the same thing for September 7th and 14th as for August 24th and 31st. We have been requested to substitute the following.

For September 7th.

Prove that there is no sorrow in Heaven.

PROOF 1st—1st COR. v, 1. 2nd—JUDE, 24, 25. 3rd—REV. VII, 17. 4th—REV. XXI, 4.

For September 14th.

Prove that man should learn from the inferior creation.

PROOF 1st—JOB XII, 7, 8. 2nd—PROV. VI, 6—8. 3rd—PROV. XXX, 24, 31. 4th—IS. I, 3. 5th—JER. VIII, 7. 6th—MATTH. VI, 26.

Christ's Sermon on the Mount is recorded in the 5th, 6th and 7th Chapters of the Gospel according to Matthew. It is the longest of all those discourses of our Lord that have been committed to writing by the pen of Inspiration. It contains an epitome of all saving and sanctifying truth. It is the grandest address that ever reached the ear or told upon the soul of man. It was listened to by a mighty throng of most attentive and solemnized human beings. It has been calculated that Whitefield, "the prince of preachers" in modern times, may have preached Christ to as many as 20,000 hearers at one time; but in all probability the number who constituted the audience of the Divine Master was far greater than that which formed the most numerous one of His honored servant. We may conceive some idea of it from the narrative contained in MATTHEW IV, 23—25.

And what a sermon proceeded from the lips of the compassionate Redeemer to those interesting masses of travelers to eternity who were thus congregated! How the heart of the sympathizing Saviour was affected! "And, seeing the multitudes, He went up into a mountain and, when He was set, His

disciples came unto Him, and He opened His mouth, and taught them." We wonder not, we fully understand why, that vast concourse of serious persons were so impressed with what they heard. We have only to read over the Sermon in order to feel how truthful and just was the response of the highly favoured congregation. The faithful historian says.—"And it came to pass, when Jesus had ended those sayings, the people were astonished at His doctrine, for He taught them as one having authority, and not as the scribes."

The Great Teacher in this discourse commences with a series of beatitudes, each and all of which are to be found in every child of God. Any of them may be little developed and scarcely noticeable in the young believer. Yet are they all implanted in the soul when it is regenerated by the Spirit of Jesus. They all begin to live contemporaneously, and the exercise of each one is favourable to the faithfulness and vigor of all the rest.

In our Sabbath Exercises we may from time to time betake ourselves to this fertilising spring, and seek to draw from it "living water," that may aid us in our grand aim of obtaining eternal life. For this month we shall only take up one beatitude,—the first, and prove,

For October 5th,

The blessedness of those who are "poor in spirit." MATTHEW V. 3.

Though all the graces of the renewed or Christian character date their origin in the soul to the same moment, viz: the time when the soul is united to Jesus by a living faith, yet *in order* the grace of humbleness of mind or contrition of spirit stands first. It is the most prominent feature in the new life which the sinner manifests when he is first born from above. The youngest Sabbath scholar will know that to be "poor in spirit" does not signify to be mean-spirited. It is in keeping with the highest honor. It is man humbled before God.

PROOF 1st—2ND CHRON. VII, 14. 2nd—PSALM XXXIV, 18. 3rd—PSALM LI, 17. 4th—IS. LVII, 15. 5th—IS. LXVI, 2. 6th—JAMES IV, 10.

For October 12th.

Prove the same by Scripture examples.

PROOF 1st—2ND CHRON. XXXIII, 12. 13. 2nd—JER. XXXI, 18. 19. 3rd—LUKE VII, 6. 7. 4th—LUKE VII, 37. 38. 5th—LUKE XVIII, 13.

For October 19th.

Prove that it is our duty to attend regularly upon the ordinary services of the Sanctuary.

PROOF 1st—LEVITICUS XXIII, 3. 2nd—PSALM LXXV, 4. 3rd—PSALM LXXXIV, 4. 4th—PSALM CL, 1. 5th—ECCLES. V, 1. 6th—ISA. LXVI, 23. 7th—MATTH. XVIII, 19. 20. 8th—1st COR. XIV, 14. 23. 9th—HEBR. X, 25.

For October 26th.

Examples of those who valued and waited upon God in His public ordinances.

PROOF 1st—PSALM XLII, 4. CXXII, 1 : LXXXIV, 2. 7. 10. 2nd—ACTS III, 1. 3rd—ACTS XI, 25. 26. 4th—ACTS XIII, 14. 15. 5th—ACTS XVI, 13. 6th—ACTS XVII, 2. 7th—ACTS XX, 7. 8th—1st COR. XI, 1.

CHURCH OF SCOTLAND'S MISSIONS IN TURKEY.

WE are sure our readers will hear with delight that, as one of the first fruits of our connection with Turkey in the late War, the Church of Scotland is preparing to take advantage of any opening which may occur of preaching the Gospel to the Jews in the dominions of the Sultan. Already we have occupied a missionary station at Salonica, lately vacated by the American missionaries, and are about to enter Smyrna too. We hope very soon to report the progress of our work there. Meanwhile we quote the following sentences from correspondence lately published in the *News of the Churches*, which will be read with interest:—

“You may be aware that the American mission to the Jews is now discontinued, and the missionaries transferred to labour among the Armenians or Turks. We are happy to add that the places of these brethren at Salonica and Smyrna are now likely to be soon supplied by missionaries from the Established Church of Scotland. The missionaries have already reached this city. You are aware that in both of the above-mentioned cities there is a very large Judeo-Spanish population; and it is greatly to be desired that, in a land the most free to missionary effort of any on the Continent, perhaps in the World, something more should be done for this interesting people.

“The friends of the Gospel will naturally be desirous to learn whether the liberty of conscience, lately proclaimed to the Turks, is producing any effect. I can at least say that many copies of

the New Testament and other parts of the Scriptures have been distributed to Turkish soldiers of late; and I have myself talked with parties who applied for Scriptures, sometimes for themselves, and sometimes for the officer or doctor attached to their company. Let us labour and pray; for there can be no doubt that the day of Turkey's merciful visitation seems to be at hand."

In regard to Salonica, Dr. Schaufler writes:—

"I begin with Salonica, not to give the history of that station but its present results. It was commenced in 1849. The labours of this station, hardly commenced, were repeatedly and seriously interrupted by sickness and by death, so that but little of regular and continuous work could ever be done there. Its results are:— The Jews are accessible to missionary labour. The missionaries can go among them, and visit them in their families on Saturdays; they are then expected to introduce the subject of religion, and are treated with courtesy. Jews used to visit the missionaries in their houses. There have been listeners to preaching on Sundays. The only thing in which, till lately, they used to be unyielding, even more so than the Jews of any other place in Turkey, was the subject of schools. But now they beg for them for boys and girls. Some rabbis even promise to send their daughters. Some of the wealthiest and most influential families desire the means of educating their children. They say we might get one thousand children as soon as we pleased. This is doubtless strongly hyperbolic, but the Jewish mind in Salonica has undergone a great change on this subject, as it appears. *And these schools, for which they beg, are to be Christian schools.* These are the latest statements of our missionary helper at Salonica, Mr. Rosenberg. Now all this was realised amid many inconveniences, and met with much opposition from time to time. The hardness of the Jewish nation was often painfully perceptible; and the rabbis did all they could to hinder the Gospel work. Still,—2. It is a fact that the chief colporteur of the Rev. Mr. Stern, missionary of the London Jews' Society here, is a Jew of Salonica, hopefully converted there. He is a good and faithful man, his wife a single-hearted Christian woman; the family is a Christian family. Another young proselyte, connected with Mr. Stern's station, is from Salonica, having fled from there, and is now anxious to draw his wife after him. The native helper of the just disbanded Smyrna station is an interesting young rabbi from Salonica. He was baptised in January last by the missionaries at Smyrna. They consider his wife also in a very

hopeful spiritual state, and will perhaps baptise her ere long. This family, also, is now a *Christian* family; for in both of these families there are children. A Turk of Salonica, with his wife, and a female relative, and the two eldest children, all were hopefully converted. This family is now a family of distinguished piety, and active in the service of the Lord. Some other Mohammedans of Salonica were brought near to the light of the Gospel, and probably the future will disclose still further what seed has been sown there. Before quitting Salonica I ought to acknowledge the labours of Messrs. Lord and Goldberg, from the London Jews' Society, who anticipated our settlement, and laboured faithfully for some time, but were subsequently removed to the capital."

INDIAN MISSIONS.

CALCUTTA.

In the month of September last an interesting and important meeting was held in the City of Calcutta, consisting of Christian missionaries connected with the Church Missionary Society, the Baptist Missionary Society, the Church of Scotland, the Free Church, and the London Missionary Society. Their number, including seven gentlemen identified with the several Institutions, though not missionaries, amounted to fifty-five, and their successive meetings occupied four days. Such an assemblage was a *novelty* in the history of modern missions, and afforded a delightful evidence of that brotherly love and Christian Catholicity which best illustrate and most powerfully commend the faith of our Redeemer. During these happy meetings no sectarian prepossession was obtruded, no jarring note was heard, but the associated brethren maintained, not only unbroken, but undisturbed, the unity of the Spirit in the bonds of peace. During the successive sittings of the Conference ten valuable papers on missionary subjects of the highest interest were read and discussed, and suitable resolutions were adopted. The last of these documents is, "*An appeal from the PROTESTANT MISSIONARIES OF BENGAL, then assembled, to the Committees and Boards of Management of the various MISSIONARY SOCIETIES IN EUROPE AND AMERICA.*" This appeal sets forth, in such thoughts and language as missionaries only can employ, the commanding and yet unanswered claims of India on the Church of Christ; and it is sustained by facts which, as they cannot be gainsaid, ought to be irresistible. From the Table of Statistics given in

illustration, it appears that in the *Four Presidencies*, containing a population exceeding one hundred and twelve millions, the number of missionaries is *less than four to every million*. But this is the most favorable aspect of the mournful case. In the several States not included in the Presidencies, yet all under British rule, with a population of more than sixty-four millions, the entire number of missionaries is *only eight*. With facts so appalling, and all but overwhelming, the members of the Conference, addressing the several Societies they represent, thus plead:—

“What, then, dear brethren, is to be done for these perishing souls? We ask for nothing unreasonable, nothing impossible. We well know that it is far beyond your power to supply even India alone with an adequate number of qualified missionaries. We know your sympathy for the heathen world; the numerous claims presented to you from your many missions; and the difficulty, in the present position of the Churches, of raising sufficient funds. But we do press upon you the greatness of the claims of India, and urge that, because of its vast population, and of its entire accessibility to the Gospel, those claims surpass those of all others. If, out of the twenty Societies engaged in Indian missions, the large send *ten* men, and others less, so as to secure an average addition of *five men each during the next five years*, there will be found no less than five hundred missionaries in India, of whom a hundred will have been entirely added during that brief period. We pray you to regard our appeal for the land in which we labour. We plead for the multitudes we see, whose ignorance we know, whose passage into another world in such vast numbers, unsaved, fills us with mourning and sadness. We ask your efforts. We ask your prayers. May the Lord of the Church Himself prepare the harvest, and send forth more labourers to reap it for His praise!”

The meetings of the Conference closed with a public meeting of Christians of all denominations interested in the cause of missions, which was held in the Calcutta Town Hall on the 7th September. The Venerable Bishop of Calcutta presided, and it was one of the largest meetings ever held in that city.
—*London Missionary Magazine*.

THE LIGHT-HOUSE AND THE MISSIONARY-BOX.

ABOUT twenty-four years ago a poor but pious widow, the keeper of a light-house on the Kentish coast, obtained a missionary-box, and resolved to devote to the cause of Christ all

the money that might be given to her before twelve every Monday morning.

On the next Monday morning a gentleman visited the lighthouse, and, seeing her in the attire of a widow, gave her a sovereign.

The poor woman was perplexed; so large a sum would be of great service to her during her present pressing wants—the doctor's bill was unpaid too—she asked the advice of her friends; one advised one way, another the contrary. At last she resolved to ask God in prayer what she ought to do with the sovereign. She rose from her knees convinced that it belonged to the missions, and she at once put it into the box. God, who is a husband to the widow, and a father to the fatherless, was not unmindful of her faithfulness.

In the course of the day a widow lady of high rank, with her daughter and several attendants, called to inspect the lighthouse. She made several inquiries of the poor widow, and, before she left, put a piece of gold into her hand.

Two days afterwards one of the pages came with a letter from the lady, kindly stating that she felt much interested in the family, and begged the acceptance of £25 from herself, and £5 from her little daughter, who was also much concerned for their welfare.

The kind lady was Her Royal Highness the Duchess of Kent; and her little child—the Princess Victoria, now the Queen of England.

A GOOD EXAMPLE.

COLONEL Gardiner always devoted two hours every morning to reading the Word of God and prayer. If his regiment had to march at six o'clock, he rose at four; and, if he had to march at four, he rose at two. Whilst true to his earthly, he forget not his heavenly. Sovereign: whilst providing for his body, he neglected not the culture of his heart.

A CURE FOR ALL FITS OF DOUBT, PERPLEXITY AND FEAR.

WHETHER they respect the body or the mind, whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician: "Cast thy burden on the Lord: He will sustain thee."