

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

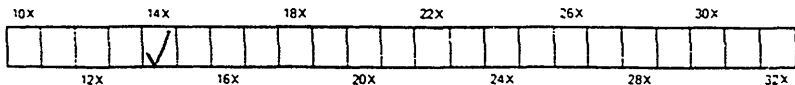
- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci dessous.



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.

June, 1856.

No. 8.

THE SCOTTISH LADIES' ASSOCIATION, AND THE
CALCUTTA ORPHANAGE.

Seventeen years ago Christian ladies in Scotland formed a Society called "The Scottish Ladies' Association for the advancement of Female Education in India, under the superintendence of the General Assembly's Committee on Foreign Missions of our Church." They have persevered in their labours of love, and have been permitted to witness the fruits of their labours. We are sure you will be pleased to hear of their success. They support an orphanage at Calcutta, where there were at the close of last year 67 orphans. During the year eight of them were baptised into the name of Christ. They also support an institution and Schools in Madras. There are on the roll of the schools there 401 children. One girl was baptised last year there. In Bombay five schools are maintained, with an attendance of 118 children, and also a female orphanage. One of the eldest pupils was admitted to the Lord's Supper. In Ceylon also schools are maintained by the Ladies. Is it not pleasing to read of what these kind Ladies are doing, and are you not glad that you may help them, and that the mites of the least of our young readers will be gladly received? The whole of the orphans in the Calcutta Orphanage are now supported by Sabbath scholars and friends. By payment of the annual sum of £4 cy. in one sum or in half yearly or quarterly instalments, says the Annual Report for 1855, a child in the Orphanage at Calcutta can be set apart for special support, and an account of her conduct and progress will be sent home every 6 months

Our Sunday Schools in Canada now support 7 children there, as stated in our last number. Why should not the example be more widely followed? Have not the benighted heathen of India a claim upon the happy children of this favoured land? We will be glad to receive the children's mites for these excellent objects of the Ladies' Association, and shall from time to time have something to say with regard to the orphans.



SMYRNA.

It gives us pleasure to announce to our young friends that another labourer has been added to the number of our missionaries to the Jews. Mr. Benoliel, our new missionary, is himself a converted Jew, and has for years been engaged in preaching that Saviour whom once he despised. There is abundant reason to believe that, through grace, he will be a faithful and earnest missionary, and, *if we help him by our prayers for a blessing on his labours*, that he will also be a *successful minister of Christ*. Yet we would always impress upon the minds of all our readers, that *duty, in the way of effort and prayer, is ours*. Success is in the hand of God, to give it in what *way* and in what *measure*

He pleases. The promise is *sure* that, if we continue asking *humbly*, and *in the name of Jesus*, and *with a simple and earnest desire for the glory of God*, we SHALL receive as God sees it best to give.

It is not yet fixed where Mr. Benoiel is to carry on his missionary work; whether at Salonica—better known to us as the Thessalonica of the New Testament, or at Smyrna, another well known Bible name. There are many Jews in both places, and the deep necessities of both seem to utter out the cry to us now, as to the Apostle Paul of old, "Come over into Macedonia and help us." It is hoped that we may soon find missionaries to occupy both fields of labour. Meanwhile Mr. Benoiel has been sent to Constantinople, that, after conference with other servants of Christ in these quarters, he may be ready to go forth either to the shores of Macedonia or to the shores of Asia, according as the cry for help may seem the louder, and the door of usefulness the more open.

Our picture presents a view of Smyrna, stretched out upwards at the bend of its lovely bay as it now is,—not as it was. The Smyrna of the Book of Revelation is no more to be seen. Many centuries have elapsed since, as we read, "plague, fire, and earthquakes turned that city, one of the glories and ornaments of Asia, into rubbish and ashes, overturned its stately houses, and ruined its temples." The modern Smyrna is a populous and flourishing mercantile city; but how sad to think that scarcely a ray of Gospel light now shines in that place where so many tried servants of Christ proved "faithful unto death," and so obtained from Jesus, according to His promise, "the crown of life!" (See Rev. ii. 8-10.) A traveller who once visited the place says: "On the top of the hill which overlooks the city and bay is an old castle In our descent to the south-east we entered the amphitheatre where St. Polycarp, first Bishop of this city, was martyred, the stone steps being removed for the most part by the Turks for their buildings and other uses. In the sides of this vast amphitheatre or basin on the hill behind the city are still to be seen the two caves opposite to each other, where they used to enclose their lions, fighting with beasts being in ancient times the great diversion of the people of this country, to which they usually condemned their slaves, and the poor Christians especially." (See 1 Cor. xv. 32.)

This Polycarp lived in the time of the Evangelist John, and, we are told, conversed familiarly with him. Some suppose he is referred to in Rev. ii. 8, as the angel of the Church of Smyrna, to whom our Lord Jesus sent that epistle. Smyrna has always been celebrated as the place of Polycarp's martyrdom. A minute

and deeply interesting account of the aged martyr's death is given in an ancient letter written from the early Church of Smyrna to the Church of Philadelphia, to which we hope to refer next month.—*Church of Scotland Juvenile for April.*

COCHIN ORPHANAGE.

The following sums have been intimated to us as received by Mr. James Robertson, Glasgow, Treasurer there, for the Cochin Orphanage, (amongst others) St. Andrews Church Sabbath School, Montreal, (for Mary Jacob) £5.—*Juvenile Record for February.*

ORPHANS IN INDIA.

From Sabbath School, Niagara, per Rev. J. B. Mowat, £4 0 0
Kingston, 22nd May, 1856. JOHN PATON.

WHO TRANSLATED OUR BIBLE?

We dare say our young readers have often asked the above question, and we now furnish them with an answer from a little tract published in Edinburgh. We hope they have learned to "search the Scriptures," and value it as the Book of Books.

YES; "Who translated the Bible which we use at the present time?" is perhaps a question some may be disposed to ask. We will tell you.

King Henry VIII. of England, who, in 1509, began his reign a great friend to the Pope, after a while quarrelled with him, and took the religious affairs of his kingdom into his own hands. The Bible-readers were very glad of this, because they hoped to be allowed to read the Word of God unmolested. The king's favourite adviser, Cromwell, the Earl of Essex, was a friend to the Bible, and he determined to have a full edition of that precious volume printed in the English language. For this purpose he sent a good and learned man, named Coverdale, to the city of Paris, where the best printing was then done, to superintend the execution of the work. Although countenanced and protected by the English ambassador, the Pope would not allow the printers to go on. Inquisitors were sent to seize the work, but not before Coverdale had secreted a large quantity of the half-printed sheets, and conveyed them privately beyond their reach; the rest fell into their hands: some were burned, and as much as "four great dry fats full" were sold to a haberdasher to "lap his caps in." Coverdale fled to London, where the book was again put into the press, and was without further

hindrance "Fynished Apryle, anno 1589," and soon had an extensive sale. From its size it was called "The Great Bible." The Clergy were immediately required to provide "one book of the whole Bible of the largest volume in English, to be set up in the churches before Christmas."

"It was wonderful to see," says one, "with what joy this book was received, not only among the learned sort, and those that were noted as lovers of the Reformation, but generally all England over, by the common people—with what greediness God's Work was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it to them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest, to hear portions of the Holy Scriptures read." O what a beautiful picture of England is this! Although this was in Henry's reign, there is no evidence that he had any great liking for the Bible himself; but at his death his son Edward succeeded to the throne, who was one of the best princes that ever lived. On his coronation-day, when he beheld the three swords used on such occasions, he asked where the fourth was. His lords looked up with surprise, and asked what he meant. "The Bible," he answered; "that book is the sword of the Spirit, and is to be preferred before these swords; without that we are nothing, we can do nothing, we have no power. From that we are what we are this day; from that alone we obtain all power and virtue, grace and salvation." What wise and noble sentiments from the lips of this youthful monarch! He loved the Bible himself; he knew from sweet experience that its truths were precious to the soul. During his reign, which lasted six years, his people were nourished by the Word of God; every one read and studied it, with no one to molest or make him afraid. Fifty editions of the Bible issued from the press. These were good times for England. Bible truth took deep root on the English soil—too deep for his sister Mary, who succeeded him on the throne, to dig up or burn out.—*To be continued.*

INSTITUTION OF A NORMAL FEMALE CLASS AT MADRAS.

Elsewhere our young readers will see it stated that at present all the orphans in the *Calcutta Orphanage* are allotted. Let not any, who wish to aid, be discouraged: There are frequent applications for admissions, and the same plan is now applied

to the *Madras Institute*, and is being extended. The Rev. Mr. Walker, missionary of the Ladies' Association at Madras, proposes to commence a normal school for female teachers, and the scheme is already in operation. We refer our readers to the ensuing extracts for information. The small sum of £4 per annum will train a teacher for a position of much usefulness towards her benighted sisters. We trust that many of the pupils of our schools will find it in their hearts to support both orphans and teachers. But, while they give their money, let them not forget to be earnest in prayer for the coming of that glorious day when all shall know the Lord. Children of Canada, you have many privileges, be grateful for them, and in your every-day life may your conduct show that you have been with Jesus.

“With regard to a normal class for the training of teachers, I shall be most happy to devote some time daily, either morning or evening, to this most important object. I may mention that several of the girls are willing to join such a class and live in the Mission House; and I have spoken to the parents of some of them, who, being poor, are not unwilling to leave their daughters under our charge. Do you think the Committee will sanction the extra expenditure? There can be no doubt that the only way we can get really good female teachers is by taking girls into the Mission House and training them for the work; neither can there be any doubt as to the desirableness and great importance of having such teachers; the only question is that which I have just put: Are the Committee prepared to sanction the expenditure? If you can send me an affirmative reply, I think I shall be able to get some promising girls, and both Mrs. Walker and I shall be most happy to do all we can to train them for usefulness in missionary work. I cannot say what the expense is likely to be; but you will be able to judge of this from the *Calcutta* and *Bombay Orphanage* accounts, and also from Mr. Grant's account for our Converts. It cannot be very much for, say, ten or twelve girls. And, now that the Association's Madras expenses have been considerably reduced by my removal to the India Mission Committee, I trust that the Ladies, considering the very great importance of the object in view, will readily sanction the necessary expenditure for its attainment. I shall take no steps in the matter till I hear from you, but in the meantime I will not lose sight of such girls as I think are likely to be useful.”

In reference to Mr. Walker's proposal to have a *Normal Class* of girls for training them as teachers, the supporters of two of the converts, who had resided in the Madras Mission House, but

who have left in consequence of getting married, have intimated that they will continue their contributions in support of two of the girls who may attend this Normal Class. The sum for each such girl will be the same as charged for the support of an Orphan at the Orphanage, Calcutta, viz., £4 Stg. per annum; and the Sub-Committee will be glad to appropriate to Sabbath schools or others any of these girls; and to furnish their supporters with half-yearly reports of their conduct, progress, &c., as is now done with the Orphans at Calcutta.—*H. & F. Missionary Record for February.*



Our young readers have heard much about that singular people—the Chinese. We therefore present [them with a portrait of a Chinese Nurse, who came to England in charge of the children of Dr. Young, a medical missionary to China.

BOO-A, THE CHINESE NURSE,

Who kept a dispensary and prepared medicines to cure the opium-smokers.

Early last year Mrs. Young became very ill, just at the time when war broke out in Amoy, and the people were fighting and killing one another. Balls were flying in all directions, so that no one was safe, and poor Mrs. Young had to be carried away from her own home, and taken on board an English vessel then lying on the river. But she did not need this protection long, for she was soon called away by death from this world of sorrow to that blessed land where "the inhabitants shall no more say, I am sick." She left behind her two little children; and last year, when their father was taken ill and obliged to come Home, one was left with a kind friend in China and the other he brought with him. Boo-a, whose portrait you have on the other side, was the nurse who had taken charge of the children from the time of their mother's death, and who brought the elder one to England along with its afflicted father. She stayed in Edinburgh for several months, and then returned to China. She was a good woman—an earnest follower of the Lord Jesus, although she had long been an idolator, bowing down to stocks and stones, "the work of men's hands." She has a son living in Amoy, who is also a Christian, and was baptized at the same time with herself; but she has two daughters who are still heathens, for whose conversion she often prays to the Lord of life. During her stay in this country she wore the Chinese dress, as you see in the picture, and showed much taste in decorating her hair with evergreens and flowers. On Sabbath she went to Church in a similar dress, and, although she could not understand what the minister said, yet she knew he was speaking about Jesus, and that made her happy and grateful. Boo-a was very thankful to every one who showed her kindness; but she loved those best who were true followers of the Lord Jesus. Although unable to talk to them in their own language, she looked upon them as brethren and friends, and was pleased to think that she would one day meet them in Heaven, where they would all speak one language, and sing one song—a song of praise and thanksgiving to Him who hath redeemed them to God by His blood.—*Juvenile Messenger, London.*

THOUGHTS ABOUT MISSIONS.

For the Juvenile Presbyterian.

A few years ago Missions, and especially Missions of the Protestant Churches, were few and feeble. A few years before the only Missionary Society in the World was that of the Jesuits, who, you know, are the devoted servants of the

Pope at Rome; and those efforts were directed, not to lead perishing sinners to Christ, but to make Romanists of them; and we have too much reason to believe that this so-called conversion was but a mere form. The Jesuits went forth on their mission, and with a zeal worthy of a better cause did they perform it. In those days steamers and railroads were unheard-of, roads and public conveyances were seldom found by the solitary traveller, and yet we read of the Jesuits in every corner of the World. They climbed over the great Wall of China, learned the language, dressed themselves like Chinese, and thus in disguise penetrated as far as Peking, which, you know, is the capital of China and the abode of the Emperor. In South America, long before any other white men had settled there, the Jesuits made their way through vast wildernesses, and began their labours among the savage tribes: and so it was in every part of the World. But God did not appear to bless their labours, for all the trials and privations which they endured have produced but little effect. The savage tribes, which for years have had priests among them, are savage still, or, if they have thrown aside one species of idolatry, it was but to assume another of a less revolting description.

Let us tell you, for instance, how the Jesuits often made what they called Converts to the Romish Church. Imagine yourselves in China on the banks of one of the immense rivers which traverse that wonderful country, and through which the usual mode of travelling is in boats. Near some beautiful pagoda, as a Chinese temple is called, the Jesuits land and find numbers of the Chinese worshipping. These last are soon collected, for they are full of curiosity, and, like the people of Athens, of whom you remember to have read in the Bible, are always ready *either to tell or to hear some new thing*. The Jesuits preach to them, get them to repeat some Latin words of which they do not understand the meaning, and then sprinkle holy water over the multitude, whom they call baptized, and triumphantly number among their Converts. You may well exclaim, Can such things be true? Alas! they are, and thousands of converts, whom the Jesuits made during the last century, had no more claim to be called Christians than what we have described.

While Rome, and especially a college there for the education of Priests, of which you may have heard as the "College of the Propaganda," was thus active in spreading a false faith, the Protestant Churches slumbered. In our own beloved Kirk of Scotland towards the close of the last century, as you will see, a

singular scene occurred at one of the General Assemblies about that time. It was in Glasgow in the venerable cathedral, which has been used as a Church since the Reformation. Deeply affected by the state of the Heathen world, some pious Ministers brought forward a proposal to send out Missionaries, who might preach the Gospel in these benighted lands. The plan was so new to many that they began immediately to object to it. One Minister in particular made an eloquent speech in opposition to this new scheme. And what do you think was his chief argument? A strange one truly! Civilization, he said, must precede the Gospel. Paul did not go to the Heathen in India or China, but went to Jerusalem, to Ephesus, to Corinth, to Athens, and lastly to Rome itself, all of them great cities, and of which the inhabitants were far advanced in knowledge of the arts and sciences. After a short pause one of the Fathers of the Church arose, one whose name is now a household word among the people of Scotland: "Moderator," said he, "rax (reach) me that Bible;" and, having received it, he turned to the last chapter of Acts, where, if you do the same, you will find it written, "and the barbarous people showed us no little kindness." From this text, showing, as it does, how Paul must have preached among the savage islanders at Melita, the venerable champion of Missions in our Church turned to others bearing upon the subject, and triumphantly silenced his opponents.

How different is such a state of feeling from that now so happily existing in the Church of Scotland, a Church so active in the Missionary work, and, we rejoice to believe, distinguished for piety and Christian usefulness. Christ's command is to *preach the Gospel to every creature*, and we believe that no Church and no individual can enjoy to the full the blessing of God while this injunction is neglected. And so will we find it in every land that the Church, which does most to preach the Gospel to the Heathen, will be highly favoured at home, while the Church, which neglects the plain command of its Lord and Master, will be apt to languish under the withdrawal of His favour.

But, dear young friends, Christ's command was addressed to you. He requires you also to preach the Gospel. How is this to be done? By praying to God that He may bless the labours of those who are now preaching in India and other Heathen lands, by contributing, as you may be able, to aid some missionary object; and, lastly, by often thinking and reading of these poor deluded people, all of whom have souls to be lost or saved, so that you may gain a deeper interest in their salvation. We hope, we earnestly pray, dear children, that many from among those who may read this little paper will, ere long, devote

themselves to God's service. Believe us, it is the highest service which men can enter, for the Minister of the Gospel has nobler duties than statesmen or princes in this world. From among those who may thus dedicate themselves to the Lord, may there not be some of you who will go forth as the Heralds of the Cross among the Heathen, and preach Christ to millions in distant lands?—List to the Macedonian cry:

“They call us to deliver
Their souls from Error's chain.”

~~~~~

### THE CHILD'S DESIRE.

I think when I read the sweet story of old,  
How, when Jesus was here among men,  
He once called little children as lambs to His  
fold,  
I should like to have been with them then.

I wish that His hands had been placed on my  
head,  
That His arms had been thrown around me,  
And that I might have seen His kind look  
when He said,  
“Let the little ones come unto me.”

Yet still to His footstool in faith I may go,  
And there ask for a share of His love;  
And I know, if I earnestly seek Him below,  
I shall see Him and hear Him above,—

In that beautiful place He is gone to prepare,  
For all those who are washed and forgiven;  
And many dear children are gathering there,  
“For of such is the kingdom of Heaven.”

~~~~~

EXERCISES FOR THE SABBATH SCHOOL.

For June 1st.

Prove the obligation of Sabbath sanctification by Scripture examples.

PROOF 1st—Exodus xvi, 29, 30. This may also stand in evidence of the moral law, especially that respecting the Sabbath, having been known anterior to its enunciation from the top of Sinai.

PROOF 2nd—PSALM xlii, 4. David had been wont to go with all the devout of Israel to the house of God to keep the "holy day" with "the voice of joy and praise," though the Sabbath is not exclusively it is principally intended.

PROOF 3rd—NEHEMIAH xiii, 15, 22. In these verses we have an admirable instance of the excellent Tirshatha, or chief magistrate of the Jews, returned from captivity, insisting on the maintenance of the Sabbath rest. Every ruler and head of a family ought to profit by it.

PROOF 4th—LUKE iv, 16; xiii, 10. The example of our Lord when upon earth may frequently be met with in the narrative of the Gospel.

PROOF 5th—xxiii, 56. This is a most affecting case of Sabbath sanctification. The noble Joseph and Nicodemus, after they had taken down from the cross the dead body of their Lord, intended, with the loving female disciples, to express their last tribute of respect to their revered Master by a most honorable interment. But, as the Sabbath drew on, they intermitted their preparations, and "rested according to the commandment."

ADDITIONAL PROOFS—ACTS xiii, 42; xvi, 13; xviii, 4.

For June 8th.

Prove that the Sabbath rest was changed from the seventh to the first day of the week in commemoration of the resurrection of Christ.

The very wording of the 4th commandment seems to imply that the day might be changed. The blessing is not attached to the seventh but to the Sabbath-day. The enlightened reader of Scripture, prior to the death of Jesus, may be supposed to have seen this. Immediately after the resurrection such an anticipation was realized.

Proof 1st—John xx, 19. **2nd**—xx, 26. **3rd**—Acts ii, 1*. **4th**—xx, 7. **5th**—1st Corinthians xvi, 2. **6th**—Revelation i, 10.

These passages will also enable the teacher to point out various employments promotive to the holiness of the Lord's Day.

For June 15th.

Prove that the Saviour of sinners is God. While we can easily perceive the necessity and advantage of the Saviour of mankind being truly and fully a partaker of our nature, we can also see how essential it must even be that He be Divine. We shall find that the Redeemer is "God and man in two distinct

* That this was the first day of the week is seen on referring to Leviticus xxiii, 15, 16. Pentecost signifies the fiftieth day.

natures and one person forever."

Proof 1st—Isaiah ix, 6. 2nd—xlv, 22. 3rd—John i, 1. 2. 3. 4th—v, 18. 5th—xx, 28. 6th—Acts xx. 28. 7th—Romans ix, 5, 8th—1st Timothy iii, 16. 9th—1st John iii, 16.

For June 22nd.

Prove that the Saviour of sinners is man. We have already seen that the Saviour was to be "the seed of the woman," which implies a participation of human nature. The Apostle feelingly states the beauty and propriety of Jesus being "made like unto His brethren."—Hebrews ii, 16, 17.

Proof 1st—Isaiah ix, 6. 2nd—Luke xxiv, 36—43. 3rd—John i. 14. 4th—Acts ii, 22. 5th—Romans i, 3. 6th—Romans v. 15.

For June 29th.

Prove that Jesus is the interceding High Priest of His people.

Proof 1st—Isaiah liii. 12. 2nd—John xiv. 16. 3rd—John xvii. 9 &c. 4th—Hebrews iv. 14—16. 5th—Hebrews vi. 20. 6th—Hebrews vii. 24—25. 7th—Hebrews ix. 24. 8th—Revelation viii. 3.

For July 6th.

Prove that Jesus saves His people from their sins.

Proof 1st—Psalm cxxx, 7, 8. 2nd—Daniel ix, 24. 3rd—Matthew i, 21. 4th—John i, 29. 5th—Acts iii, 26. 6th—Acts v, 31. 7th—Acts xiii, 38, 39. 8th—1st John i, 7. 9th—John ii, 2. 10th—John iii, 5. 11th—Revelation i, 5, 6. 12th—Revelation v. 14.

THE MOSQUE OF ST SOPHIA AT CONSTANTINOPLE.

A *mosque*, you perhaps know, is the place of worship which the Mohammedans use. It is what the *church* is to the Christian; what the *synagogue* is to the Jews; and what the *temple* is to the heathen idolater.

The mosque of St. Sophia is the largest mosque in Constantinople. It was built in the year 532 by the Emperor Justinian as a Christian church, and was used as such for many hundreds of years. They say it took six years to build, and cost one million of pounds.

It was when the Turks took Constantinople, in the year 1453, that this fine building was turned into a mosque; and it has been so ever since. Here the Sultan comes every day to say his prayers. He usually rides on a horse, with some of his slaves and soldiers about him. One of his slaves carries a carpet, cal-

ed a *saggadeh*; and, when they have entered the mosque, he throws it on the floor, and the Sultan begins his devotions,—sometimes kneeling, sometimes standing, sometimes stooping, sometimes lying flat on the ground.

The *dome* on the top of the mosque was one of the first domes ever made. It is very light, being built of a fine stone which will float on water, or it would not keep together. The Turks are very fond of having domes on their buildings. They took their idea from this.

There are tall thin towers near the mosque, answering to our church towers: they are called *minarets*. They do not hang bells in them; but there is a gallery outside, and here men come up four or five times a day, when it is time for prayer, and with loud voices call people to their devotions. They are instead of bells. They are always chosen from among blind men, that, when up so high, and so often, they may not see what people are doing in their houses.

O, how one longs to see these poor deceived Mohammedans giving up their false religion, and serving and loving the Saviour! You should pray for this every day; and you may yet live to see it.—*Children's Friend*.

~~~~~

### "I AM GOING TO MY FATHER."

A little boy attending one of the mission schools was obliged to go with his parents to a village near Broach. He took with him his lesson-books, and a few tracts. These he read among his caste people, who were assembled in large numbers. A little boy of their own number reading,—and reading, too, printed books,—was quite a novel sight to them. They all praised him as being very clever.

But he was not permitted to remain long among them to receive their commendations. One day he went out in the heat of the sun to the river's side. There he complained of his head. He was immediately brought home and laid on a bed, from which he never rose. For two days he was insensible, and said nothing. On the third day he asked for his books. They were refused to him by his parents and other friends near him. "This sickness is, no doubt, inflicted by the Saraswati Mata, or the Goddess of Knowledge; and, if we give him the books, she will take his life," thought those ignorant people. The little boy was rather disappointed. But he did not remain silent. He spoke, and that, too, very solemnly: "You must not worship idols," said he to the surrounding friends; "the worship of idols is a great sin in the sight of God." Another great truth

the dying Dier boy proclaimed was this, "We are all sinners." A person present asked if he reckoned his parents also sinners. Here the devil had laid a snare for him. He paused a little, for there must have been a struggle in his mind to answer this rather painful question. At last he answered it. "Yes, my earthly parents are also sinful; but I have a Father in Heaven who is free from all sin. He is perfectly holy. I am going to Him." After this he stretched himself on his bed, and in the act of doing so he sent his many salaams to his teachers. Immediately after he fell asleep, we trust, in Jesus.—*Bombay Guardian.*

### WHEN MAY CHILDREN COME TO JESUS?

They should come at once, for now is the accepted time; the Bible nowhere invites them to come to-morrow. To-day you may repent, and have your sins forgiven; this very hour you may become an adopted son or daughter of the Lord Almighty. Jesus Christ even now awaits to receive and welcome you.

An old man one day, taking a child on his knee, entreated him to seek the Saviour now, to pray to Him and love Him. The child, looking up at him, asked, "But why don't you seek God?" The old man, deeply affected, answered, "I would, my child, but my heart is hard, my heart is hard."

An intelligent, well-educated boy, about twelve years of age, attending a meeting held for conversation and prayer, inquired of one, who was assisting the pastor what we must do to be saved. He was told to "go home and read the Bible, and pray to God for a new heart." "But," said the little boy, with deep emotion, "sir, I am afraid I might die before I get home, and then it will be too late." The good man invited him to kneel at once and seek the forgiveness of his sins; which the boy did, and went home rejoicing. Yes, children,—

"T'will save you from a thousand snares  
To seek the Saviour young;  
Grace will preserve your following years,  
And make your virtues strong."

*Christian Treasury.*

### THE LIFE-HARP.

"God tuned the strings of the new life-harp in our hearts," says Krummacher, "not to the moaning of complaints, but to the cheerful notes of praise."



When Samuel Rutherford lay dying, he was continually exclaiming, "Oh, for a well-tuned harp!"

"He that offereth praise," says God, "glorifieth me."

It was when the singers were of one heart and one voice, saying, "For His mercy endureth for ever!" that the cloud filled the house, and the Lord made Himself known in the fulness of His grace.

### A WARNING TO ABSENTEE SCHOLARS.

An old man, of slow gait, wrinkled forehead and cheeks, and bended form, was seen wending his way to our Sabbath School door, and, as he entered, he uttered these words—"I should like to see it once more; I was a scholar here."

Presently the Superintendent recosted him; when he said in an audible voice—"Sir, I was once a scholar here, may I speak to the lads?" Being permitted, he told this sad tale:—"When I was a scholar in this school, two lads were always persuading me to break Sabbath, to get me with them into the fields, instead of coming to school. They often tried, but I refused to join them. I lived to see *both of them put in chains, and sent from York Castle to be transported*; but here I am, *thank God*. Take warning, take warning, my lads. I love you all—I love you all." May this uncrabbed fact stimulate our teachers to warn the parent, and make the careless absentee scholar the object of his special love and prayer.—*Church of England Sunday School Quarterly.*

### NO ENTHUSIAST.

ROWLAND HILL's manner and the power of his voice were almost overwhelming. Once, at Wotton, he was completely carried away by his feelings, and, raising himself to his full stature, he exclaimed, "Because I am in earnest, men call me an enthusiast, but I am not, mine are the words of truth and soberness. When I first came into this part of the country I was walking on yonder hill, I saw a gravel-pit fall in and bury three human beings alive. I lifted up my voice for help so loud that I was heard in the town below, at a distance of a mile: help came and rescued two of the sufferers. No one called me an enthusiast then, and, when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrecoverably in an eternal mass of woe, and call aloud on them to escape, shall I be called an enthusiast now? No, sinner, I am not an enthusiast in so doing, I call on thee aloud to fly for refuge to the hope set before thee in the Gospel.