

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.

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 covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

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

Includes index(es)/
Comprend un (des) index

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.

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.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X



VOL. XII.

MONTREAL, NOVEMBER, 1855.

No. 11.

The Man in the Tree.

Sometimes the Queen passes through the city of London in her grand carriage of state. Then all the windows in the streets, from the shop to the garret, are full of faces looking out and longing to have a peep at her Majesty the Queen.

Sometimes the Queen travels in the country, and then all the lanes are filled with people; where generally sheep are feeding, there children may be seen in large flocks; and where the birds often sit and sing, there boys, and even men have climbed up, that they may get a good sight of their sovereign.

More than eighteen hundred years ago the King of kings was walking about this world. It is true, he did not wear rich and splendid clothes, nor did he ride in a grand carriage drawn by fine horses—no, he was dressed like a poor man, and he walked about from place to place; but then he spoke such sweet words that people came from far to hear him; and besides this, he did such wonders—making the blind to see, and the lame to walk—that every one wished to look at him.

There was a man who longed and tried to see this great King, but he could not, because there was a crowd all round

and he was a short man and he could not look over the heads of the people. So he ran on a little way, and then he climbed up into a tree called a sycamore tree, which is a high tree with thick, strong branches. There he waited till the King passed by. He thought he should see him well from this high place, but he did not know that any one would see him, or take notice of him. How much surprised he was when Jesus came to the place! (for this King was the Lord Jesus.) The Lord looked up towards the tree. Now, the man could see him well—not only the hair upon his head, but his eyes, and his whole face. Jesus not only looked, but stopped and spoke. He said, "Zaccheus, make haste, and come down; for to-day I must abide at thy house." Jesus knew the man's name; he knew why he had gone up into the tree, and he knew that he had a house in the next town.

Zaccheus did not stop any longer in the tree; he got down very fast, went back to his house, and was ready to receive the Lord into it. He thought it a great honor to receive such a visitor beneath his roof, and

indeed it was the greatest honour he could have : even an angel would think it a great honor to have a visit from the Son of God.

Zaccheus was a rich man, so I suppose he had a large, and perhaps a fine house. But Jesus does not care whether a house is large or small, he looks into the hearts of the people who live in it. Why did he choose to come to the house of Zaccheus?—Because he had determined to make Zaccheus happy for ever. Once Zaccheus had been a wicked man ; he had cheated many people. It was his business to collect the *public* taxes, and for this reason he was called a *publican* ; but he had not been honest ; he had charged more than he ought, and he had grown rich by his dishonesty. His cheating ways had been found out, and now he had a bad character ; so when people saw Jesus go into his house, many said why does he go into the house of a wicked person ?” But the people who said that, did not know that Jesus came into the world to save sinners. Zaccheus was now very sorry for his past wickedness, and while Jesus was in his house, he stood and said to the Lord, “Behold, Lord, the half of my goods I give to the poor,” and he promised to give back to the people from whom he had taken too much, *four* times what he had taken. Was not this right in Zaccheus ? Every body whom he had cheated might come to him and say, “You took from me one penny, or two pence, more than you ought ; will you give me back four times as much ?” If the people said true, then Zaccheus would give them back the money. Jesus was much pleased to hear Zaccheus speak as he did. He praised him, and said he was a son of Abraham. Abraham was a man who believed in God, and Jesus saw that Zaccheus did so also, for he could see into his heart. These were the words that Jesus spoke to Zaccheus : “This day is salvation

come to this house, forasmuch as he also is a son of Abraham.”

I do not know whether Zaccheus had any little children, but if he had, how glad they must have been to hear Jesus say salvation was come to the house or the family. How happy are the children of a man who believes in Jesus ! A good father prays for his children, teaches them, takes them to the house of God, and begs them to be good and to love Christ.

Zaccheus never could forget the visit that Jesus had made to his family. How often he would talk of it, and call to mind all that Jesus had done and said. How often he must have repeated this sweet sentence : “The Son of man is come to seek and to save that which was lost.”

Jesus is not now walking about the world, but many of his servants are, and they go like him to seek the lost. They go to the houses of sinners ; they go to the rooms of sinners ; they stand by the dying beds of sinners, and tell them of the Saviour. Has a good man ever visited your father’s house ? It might be a minister, or it might be a good man who was not a minister. Did he come and talk to you of Jesus ? Perhaps he often comes and reads the Bible, and kneels down, and prays for you and your father and mother. Are you not glad to see him ? Do you not say sometimes to your mother, “I think I hear his step upon the stairs ?” Do you run and open the door, and beg him to come in and sit down ? Do you keep quite still while he is reading and praying ? Perhaps he sometimes speaks to you, and tells you that Jesus loves little children.

You may find the history of Zaccheus in Luke 19 : 1–10.

Christ is merciful and mild
 He was once a little child ;
 He whom heavenly hosts adore,
 Lived on earth among the poor.
 Then he laid his glory by,
 When for us he came to die ;
 How I wonder when I see
 His unbounded love for me.

Bible Truths Illustrated.

'It is good for a man that he bear the yoke in his youth.'

Joseph, though ruler over his master's property, was not long allowed to enjoy his prosperity without molestation. His master's wife tried to lead him into sin; but in vain. Joseph's virtue overcame her smiles. When she saw that all her plans failed to accomplish her end, she determined to accuse him to her husband. By mean falsehood she gained her object; and Joseph was cast into prison. But even in the dungeon, Joseph remembered the living God. Care, attention, and fidelity, were still the leading features of his character. Even the drudgery of a prison he performed with neatness and regularity. The smallest piece of work that fell to his hand was executed with as much attention as if it had been the affairs of an empire. The keeper of the prison observed his conduct, and was soon led to entertain a high opinion of him. He saw that the young stranger was worthy to be trusted; and as a reward for his uprightness he treated Joseph well, allowed him to walk at large through the prison, and also committed to his care all the prisoners. But Joseph was not lifted up with pride, nor did he overlook the sorrow and sufferings of his less favoured fellow prisoners. For one morning, on entering the cell of two noted prisoners, and observing their sorrowful and downcast looks, he kindly asked them the cause of their grief. On being told that they had each dreamed a dream and could get no one to interpret them, Joseph asked them to tell him their dreams, and then told them the meaning or interpretation of them. And as Joseph knew that one of them was soon to be restored to his master's favour and the possession of liberty, he asked him to do what he could to get him taken out of the prison also. The butler no doubt promised faithfully to do all that Joseph requested of him; but once back to comfort himself, he

soon forgot Joseph and the kindness which he had shown him when a prisoner.

Joseph, nothing daunted, persevered in well doing. He bore his long and severe trials with noble and manly courage. God was, however, preparing him for occupying an exalted and dignified position. But of this Joseph could have known nothing. He committed his way to God, and contented himself with the honest discharge of present duty.

Joseph's time of trial, though long, came to an end. The king of Egypt dreamed two dreams which none of his wise men could interpret. This led the butler to remember of his dream being interpreted by a young Hebrew in the prison. He immediately informed the king what Joseph had done to him and his companion; and without delay, Joseph was sent for to appear before Pharaoh. Joseph made himself ready in all haste to appear in the royal presence. The king received him with all respect, telling him he had heard say of him that he could understand a dream to interpret it. To this Joseph humbly replied that, 'God would give Pharaoh an answer of peace.' The king then proceeded to relate his dreams to Joseph, who at once explained their import to Pharaoh's entire satisfaction. This done, Joseph ventured to counsel Pharaoh as to how the affairs of his kingdom should be managed during the seven years of plenty. This advice approved itself both to the king and his nobles, so that Pharaoh pronounced Joseph to be the wisest man in his kingdom; and to mark his high appreciation of his merits, the king took off his ring from his own hands, and put it on the hand of Joseph; and as an additional token of honour, he arrayed him in gorgeous robes, and put a gold chain about his neck. This done, the king proceeded to inform him that he was to be next him in influence and power throughout the land of Egypt; and in order to impress his subjects with

respect for the Hebrew, he caused him to ride in the second chariot, and issued a proclamation, that all his people should bow the knee before him.

Thus Jacob's favourite son, despised and hated by his brethren—sold by them into a strange land—there kept for a time as a slave—then cruelly cast into prison as a felon—is now exalted to a high and dignified position, made ruler over all the land of Egypt. He 'bore the yoke in his youth,' and bearing it manfully, he had in due time a rich reward.

W. C.

Leave the Ship this Tide, or you are Lost.

In the great storm which swept the new England coast, December 29, 1853, the ship *Lowell* was driven ashore at Race Point—one of twenty foundering vessels on that beach. The keeper of the lighthouse went between the breaking billows and extending his arms, called to the mariners to fall into them.

He thus conveyed ashore, one by one, amid the cold spray of the wrathful waters, all excepting the mate of the ship. He poor man was *crazy*.—The horrors of the scene had turned his brain, and he walked the deck with an air of command. The brave deliverer of his comrades went to the vessel's side and through the roar of the surges, shouted, "Leave the ship this tide, or you are lost!" The maniac smiled and continued his promenade on the reeling deck. The last call was heard disregarded. Soon the bark went to peices, and the solitary mariner perished.

How strikingly does this fact illustrate the experience of many a sinner. In a time of revival, or on some occasion of usual anxiety and effort for the salvation of an individual, does God's Spirit thus speak to the soul. The last invitation comes to the lingering member of a household, or of a social circle, almost all of whom have been gathered into

the embrace of redeeming love: "Leave your perilous place of fancied security, this tide in your eternal destiny, or you perish." God sees it, friends *fear* such a result. But the sinner only pauses, smiles again, and is stranded for eternity.

In these times of refreshing to Zion, let men beware how they cling to the wreck of a fallen world, and refuse the extended arms of mercy, lest they be withdrawn for ever.

From a Burman Missionary to the Sunday-Schools.

Dear children, when assembling
In classes bright with love,
And the gushing soul is trembling
To mount on wings above—
When smiles and tears are blending
In joy o'er sins forgiven,
And heart with heart is sending
Sweet chorals up to heaven?

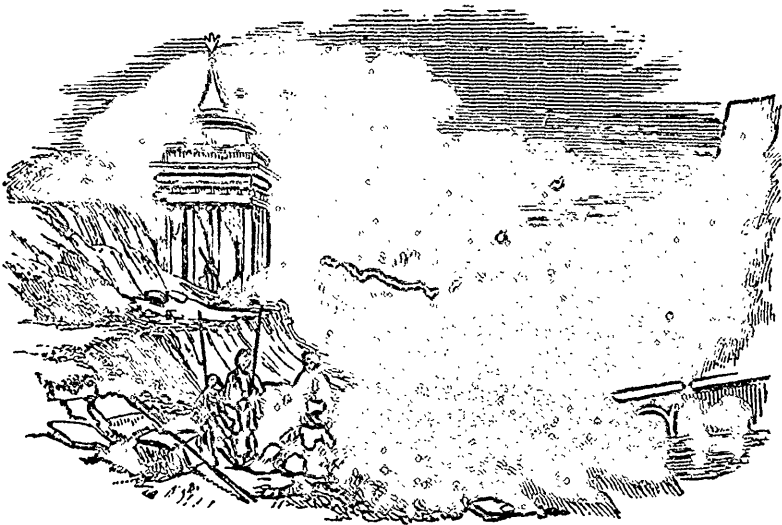
O then can ye be weary
Of the long-heard heathen cry?
And missions now so dreary
Ye'll let the heathen die?
Forget their pagod mountains?
Their idol-covered plains?
Their templed shades and fountains,
Where Buddha proudly reigns?

No; by those Burman brothers
For light so wildly crying—
By their degraded mothers,
Forsaken, crushed, and dying—
By all the souls that languish
Round India's bloody fanes,
Hear ye their groans, their anguish—
Haste, break their fearful chains!

Ah, think of sorrows bleeding—
Of thorns, and Calvary—
Of Christ in anguish pleading
For thee, dear youth, for thee.
Oh, never tire of labor,
While souls in error pine;
On, work till every neighbor
Forsakes the idol-shrine.

Yes; little sons and daughters
Can each one lend a ray,
To hush earth's nighted waters,
And speed the stream of day.
Roll on then Jesus' story,
Obey his heavenly rules;
And may ye meet in glory,
Ye blessed Sunday-schools.

Newton, Centre, Mass.



The Valley of the Kidron.

On the east side of Jerusalem, and dividing the rock on which the temple stood from Olivet, is a deep valley, through which flows a little brook. The brook is "the brook Kidron," so often named in Scripture; and the valley, "the valley of Kidron." The scenery around it has been already described. On the east rises the beautiful mount of Olives, on the west the hill Moriah, crowned with the Mosque of Omar; to the north the country spreads out in the vine district just beyond the city; and in the south the valley winds away by Siloam and the Mount of Offence on the one side, and the Vale of Hinnom and the Potter's Field upon the other; and then taking a S.S.E. course, turns towards the Dead Sea, into which the brook Kidron finally falls.

If our young reader would in thought enter and tread down this valley with us, we would point out the interesting spots, as we go along, that would meet his eye. We begin at the northern point, and descend into the valley by a rugged path from the gate of the city, called St. Stephen's. Down this path, it is believed, Jesus and his disciples came on the night of his betrayal, giving them his last directions, encouragements, and coun-

sels. The night would probably be a fine moonlight night, because it was at the time of the Passover, and that was held at full moon; and very interesting indeed must have been the sight of Jesus and his eleven friends coming down the path, and making their way towards the garden of Gethsemane. At the bottom of this path is an ancient bridge crossing the brook to Mount Olivet. On this bridge we will stay a moment. Here it was, probably, where Jesus kneeled down before crossing the brook, and prayed his fine high-priestly prayer recorded in the 17th chapter of John. Just over on the other side is Gethsemane, which we have already described, and which is for ever made sacred by our blessed Lord's deep agony and prayers.

Below the bridge rolls the Kidron, a muddy, rapid torrent, not worth calling a river, swelled to a noisy stream in winter and after heavy rains, and almost quite dry in summer. On its margin hang olive, fig, and other trees, giving great beauty to the scene, and high on each side rise the lofty hills.

Following a little down the valley, we see on the east side many tombs, the burial places of the Jews; and on the west, high up on Moriah, close to

the city wall, we see a lofty stone, called the stone of Judgment. This part of the valley is called Jehoshaphat, and a belief exists amongst both Jews and Mohammedans, that here the day of judgment will take place. On that stone they think the Judge will sit, and the Mohammedans of course believe it will be the seat of their prophet Mohammed. In that burial ground, hundreds of poor Jews lie, who have been carried there from all parts of the world, or come and died at Jerusalem, that thus they may be near at hand when the resurrection shall take place, and the Messiah comes.

Just by the Jews' burial-place may be seen three remarkable tombs cut out of the solid rock, and said to be the tombs of Absalom, James, and Zacharias.

Still going south, we come to the Hill of Offence on the east of the brook, so called from the offence occasioned by Solomon, from his building there an altar and groves of Idolatry, to please his wives (1 Kings xi. 7); and on its declivity we see the little village of Siloam, chiefly consisting of ancient tombs, and inhabited by wild and wicked Arabs. Opposite to these, on the west of the brook, is "the hill Ophel," where the Levites used to live; and in its side is seen the well of the Virgin, and a little lower down, "the pool of Siloam." The two wells are connected by a passage under-ground, and the last has long been noted as that where our blessed Lord directed the blind man to wash, that he might receive his sight.

From "the soft-going waters" of Siloam, a stream runs to water a tract of land to the south of Ophel, where stood anciently "the King's gardens," and which were very beautiful and fruitful in the days of Solomon. Here, too, is seen "the Well of Nehemiah," the ancient fountain, and by it "the Stone" of "Enrogel." (See

Joshua, xv. 7, 8, and xviii. 16.) At this place Adonijah was proclaimed king in opposition to Solomon, and the shout passed up the valley of Hinnom to Gihon, where it was heard by Solomon's friends, who returned it with another shout of "God save king Solomon!" so hearty, and loud, and full, that Adonijah's party directly fled, and poor Adonijah, left alone, had to fly to the horns of the altar for protection and security.

At this point, the valley of Hinnom comes into that of the Kidron. Here was the ancient Tophet, where the wicked kings of Judah burned sacrifices to Moloch, and even made their children pass through his fires. And somewhere here, the altars and groves that had been erected to Baal's honour were overthrown and burnt to pieces, and stamped to powder, and thrown into the brook, or scattered amongst the graves on the other side, by the good king Josiah. (See 2 Kings xxiii. 4, 6, 12.)

To the south of Hinnom, and still west of Kidron, is "the hill of Evil Counsel," where the rulers, it is said, took counsel against our blessed Lord to put him to death; and here, on its east side, is the reputed Aeldama, or field of blood, bought by the thirty pieces of silver paid Judas for His betrayal.

The valley now turns towards the Dead Sea, and a little further down takes the name of "the Monks' Valley," from a convent there, called the Convent of St. Sava: and still nearer the sea "the Fire Valley," from its parched and burnt up appearance.

It would be an interesting work for my young reader to turn up all the passages referring to the Kidron in the Bible, and, with the above description, realise the scenes alluded to. (See 2 Samuel xv. 23; 1 Kings ii. 37; xv. 13; 2 Kings xxiii. 4, 6, 12; Jeremiah xxxi. 40; John xviii. 1.)

The Colporteur in the South.

My next visit was to the family of —, Randolph County, North Carolina. The morning was rainy. Mr. —, the husband and father, was a common drunkard. He had wasted his property, and in a drinking frolic had burned his wife's Bible.

We were met at the door by his kind wife, who invited us in, and set for us the only chair in the apartment. We were scarcely seated, when a child, in a weak tone of voice, asked the mother for a sop of water, for the reception of which it reached a pale and slender arm, showing the effects of long-continued disease.

We asked the mother if the child was sick, and were told that it had been confined a long time. "Will it disturb the little one if we talk to it?" "No, sir, she likes very much to converse, when she is free from pain." Thus encouraged, we took our chair, (which was quite frail,) and sat down beside the bed on which the child lay.

"Well, sissy, are you sick?" "Yes, sir. I have been sick a long time; but mother thinks my sore foot is better now." "And does your foot hurt you bad?" "Sometimes it doe." "And can you sit up in bed som.?" "No, sir, only when mother holds me."

The child had a fine eye, and was evidently very weak. Under the pillow was a small Testament, that looked as if it had been used a great deal. The back was all gone. Drawing this from under the pillow, (we said,) "And is this your book sissy?" "Yes, sir." "And can you read?" "Yes, sir." "What does your book read about?" "It reads about Jesus Christ, sir." "Ah! And who is Jesus Chrst?" "He is the Son of God, sir." "Well, where is he?" "He is in heaven, sir." "And what does your book say about Jesus Christ?" "It says he came into the world to save sinners." "And who are sinners?" "We are all sinners, sir." "Indeed! And do you

think you are a sinner?" "Yes, sir."

"Well, but sissy, if you are a sinner, and Jesus Christ came to save sinners, what good does it do you to read your book?" "Why, sir, (the countenance of the child speaking volumes,) why, sir, when my foot hurts me so bad, I can't sleep, and the light is all gone out, and the rest are all asleep away, in the black and dark night—and I get so tired—then I think about God, and how kind it was when God sent his Son to save sinners; and then I think about Jesus Christ, that he came to this world to take little children into his arms and bless them! Wasn't it kind, sir? And then I think I can see them bad men take Jesus Christ and nail him upon the cross; and for all it is so dark, I think I see a man take a sharp iron and jab it into his side. And then I can see the blood run down. It seems, sir, like as if it dropt right down on my heart; and then I feel so glad, I forget that my foot hurts me, and I go to sleep, and get rested good, and in the morning, when the light shines through the big crack, and I get wakened, I think I was dreaming. But then I get my Testament, and read, and it reads just like I thought I seen; and then I know that I was awake, and that I love God, and I do think that God loves me. Don't you think he does?"

How could I doubt?—just here the Doctor came in, and closed our conversation; but while memory lasts, we expect to have a vivid recollection of the house, the mother, her dress, her manner, the broken chair, the bed, the child, the piece of Testament, the big crack, the angelic look, the sweet smile, the faint voice, clasped and slender hands! I now see them all! "Let me die the death of the righteous, and let my last end be like his!"

The mother was a pious woman. She had no Bible. But a kind neighbor, an old lady, had loaned the Testament to light the path to heaven.



Stonehenge, an Ancient Druidical Temple.

Having given you several accounts of our Pagan ancestors and their worship, I, this month, present you with a drawing of Stonehenge, one of their ancient temples. It stands in Salisbury Plain, near the town of Amesbury, and is situated on the top of a slightly rising ground. At present it is in a ruined state, but originally was a magnificent place. The circle in which it stands measures 1107 feet in circumference, and is surrounded by a ditch and small rampart on the inner side. It seems to have had only one entrance, and that from the north-east to the south-west.—The building itself is in the centre of this circle. It appears to have consisted of four circles of stones, one within the other, and all open to the sky.—Many of these stones are of great size. Some of those of the outer circle measure 13 feet high, and between 6 and 7 wide. On these are laid others as the lintel of a door is placed upon its side posts. All the upright pillars are fitted to those lying on them by what is called a tenon and mortice; and great skill and powerful machinery must have been used to fix all in their proper places. There were once 30 pillars in the outer circle, and only 17 now remain. It is 300 feet in circumference. Within this great circle is another, formed by upright stones, of a less size,

and without imposts. Of these there were originally 40 but only 20 can now be traced. The third circle is within this, and had only 10 stones, placed in five pairs, with imposts, and all of great height. The highest are twenty-one feet and a-half, and the lowest above sixteen feet.

A fourth circle of 19 stones stood inside this, but only 11 now remain. These are less than the last, and never had imposts. Both this and the third circle are in the shape of a horse-shoe, with the opening towards the north-east.

Such is the temple of our forefathers. How different is the country now to what it was when the Pagan Britons used to go up thither, and pay them adorations to cruel, unknown deities! How thankful should we be that, while these ruins of their temple remain, their rites and superstitions have long since passed away! But so it shall be with all idolatry at last. Its glory will one day depart, and all that shall remain of it will be a ruin and a name to mark where once it was. With China, with India, with all the world, it shall be as it has been with Britain. Christ's reign shall spread till it has demolished all heathenism, and shed around the glories of the gospel of the blessed God. May that kingdom come soon!

Forsaken Temples.

One of the pleasant signs that the Gospel is making way in the world is the number of heathen temples, formerly filled with priests and worshippers, but which are now forsaken or destroyed; and there are few places where Missionaries have laboured among the worshippers of idols in which such proofs of their success may not be found. If you were to visit Tahiti, Raiatea, Rarotonga, Mangaia, and other islands in the same groups, you would soon be shown the spots where the old marais stood, where Oro the god of war, and Hiro the god of thieves, with other idols, used to be worshipped, and where human beings were murdered and offered up in sacrifice. It would be so in New-Zealand, in the Sandwich Islands, and other spots in the Pacific Ocean. The same, we trust, will soon be seen in those cities of China, where the followers of Tae-ping-wang have abolished the idols.

But in the present paper we shall only speak about India; and it is pleasant to say that, even there, in that land of idols, many temples are now forsaken and crumbling into ruins. Mr. Mullens, in his work on Missions in India, mentions one place called Biguagairy, where, for eight years, the people had forsaken their temple. And the reason they gave for this was a very good one. They said that, as the idol could not take care of himself, he was no god. These people also called themselves Christians; but, like thousands in Bengal, they were not prepared to give up their caste, and suffer many things from their countrymen for the sake of the Lord Jesus. Mr. Morris writes, "In journeying through the country one sees temples left to decay, the worship of idols rejected, and ceremonies abolished." One day another Missionary, on going near to the temple of a god called *Runga*, found it looking as if it had been altogether neglected. He then asked the people whether he

might go into it. Now, in former times, they would have said "No;" but, instead of this, they answered at once "O yes! you are at perfect liberty." Then he inquired whether he might keep his hat and his shoes on. "Yes," they said, "it does not matter." The Missionary, as you may suppose, wondered at all this. It was quite a strange thing to him. He had never before had such liberty given to him. He therefore asked the people the reason of this change, when they said: "You one day told us that *Runga* could not be God, because he could do nothing for himself; much less could he do good to us who worshipped. We thought this a wise speech, and agreed to leave the god alone, and try. We soon found that his light went out, and that his garlands, of flowers became dry and shrivelled. Moreover, just at that time, the roof fell in over his head, exposing him to the heat and rain. We saw that he could not help himself, and there we left him."

Some time ago an English Christian was travelling in the south of India, and in the course of his journey he passed by many deserted temples. At length he came near to one of these temples, which was very large, where, in former years, thousands of people from all parts of the country worshipped a great idol, which was thought to be very holy and very powerful. As he had heard a great deal about this building he went to see it. He found that it was now quite a ruin. The roof had fallen in, the walls were crumbling down, and grass, and weeds, and shrubs were growing from the floor of this once sacred spot. Having looked around him for a little while he saw the passage which led to the place where the idol was, and he went towards it; but no sooner had he entered than a number of large bats flew out against him. As he did not much like his company, and found that many of these creatures were still clinging to the roof and walls, he went back, got a light, and having set fire

to some dry grass, he flung it into the place. Immediately a flock of bats came flying out. His way was now cleared, and he walked through the passage. But on entering the sacred spot within, the first thing he saw was the great idol fallen from its pedestal, and lying upon the ground covered with filth. As he looked upon that object, in the presence of which so many thousands of poor blinded heathen had trembled and worshipped, he rejoiced greatly, and you may suppose that, as it called to mind the prophecy, "They shall cast their idols to the moles and to the bats," he thanked God that he had seen his word so strikingly fulfilled.

The Blind Beggar of Jerusalem.

There are a great many blind persons in London. I have heard that there are two thousand blind people in that great city. Many of them are old people, who once could see as well as you can; some are young and have been made blind by the smallpox, or a fever, or an accident; and some were blind when they were born.

There is a city a long way off, called Jerusalem, and there are blind people in that city. A long while ago there was a blind beggar in Jerusalem. He was a young man, but he could not work because of his blindness, so he begged. One day some men passed by; one of these men was the son of God. He was come down from heaven to live in this world for a little while. Why did he come down? It was to save us sinners from hell. At last he was nailed upon a cross of wood and died. But before he died he used to walk about with his twelve friends and cure poor people who were blind and sick. He saw this blind beggar, and he told his friends he would cure him. You will be surprised to hear the strange manner in which he cured him. He made a plaster of the dust of the ground by wetting it with his spittle, and then he put it on the blind man's eyes. You

would have thought, that by this way his eyes could not be made well. Then Jesus told the beggar to go and wash in a pool or pond a little way off. The beggar went and washed, for he could find his way about Jerusalem, as he had lived there a long while. When he had washed, he found he could see.

Every body was very much surprised to see him walking about the streets with his eyes open. Many people wondered whether it was the same man who once sat and begged. Some people were sure it was the same man, and other people thought it could not be the same, but only a man very much like the blind beggar. But when he heard what people said, he answered them, "I am he." Then the people said, "How were thine eyes opened?" Then he told them that a man named Jesus had cured him. He did not know who Jesus was, and he had never seen him, but he knew that he had been very kind to him, and had done a great wonder in giving him sight.

You will be surprisid to hear that the people in Jerusalem did not love Jesus. They hated him, because he told them of their sins; so they were very angry with the blind man for saying that Jesus had cured him. They told him, it was not Jesus who made him see, it was God, and he must praise him; for Jesus was a wicked man. The blind man did not know that Jesus was God as well as man, but he was sure that he was good, and he said so. This made the wicked men more angry than before, and at last they said they would have no more to do with him, and that they would not speak to him or take any notice of him. Was not this very cruel?

Jesus knew that the poor blind beggar was ill-treated, and he went to him. Jesus could easily find him, for he is God, and sees every body by day and by night. I do not know where the poor man was when Jesus found him—whether he was in the house or in the street. When the man saw

Jesus, he did not know who he was, for he had never seen him before. But he had heard his voice and perhaps he knew that voice again. Jesus said to him, "Dost thou believe on the son of God?" The man answered, "Who is he, Lord, that I might believe?" Then Jesus said, "Thou hast both seen him, and it is he that talketh with thee."— Then the man said, "Lord, I believe," and he worshipped him.

I do not know what happened afterwards to that blind man, but I am sure he is happy now in heaven, for he believed on Jesus, the son of God.— Every body will be happy who believes in Jesus as this blind man did. If Jesus were to say to you, "Do you believe on the Son of God?" could you say, "Lord I believe?" If you believe in Jesus, then you love him, and you will try to please him. You will not say bad words, nor tell lies, nor steal, nor fight. Wicked people abused the blind man, because he said that Jesus was good; but Jesus himself came to comfort him. If wicked boys and girls laugh at you, because you wish to please God, do not mind what they say. Jesus hears them when they laugh at you, and he will make you happy.

You may read this history in the ninth chapter of the Gospel according to St John.

Jesus, who lives above the sky,
Come down to be a man and die;
And in the Bible we may see
How very good he used to be.

He went about and was so kind,
To cure poor people who were blind;
And many who were sick and lame,
He pitied them, and did the same.

And more than that, he told them, too,
The things which God would have them do;
And was so gentle and so mild,
He would have listen'd to a child.

But such a cruel death he died—
He was hung up, and crucified!
And those kind hands that did such good,
They nail'd them to a cross of wood.

And so he died! And this is why
He came to be a man and die,
The Bible says he come from heaven,
That we might have our sins forgiven.

He knew how wicked men had been,
And knew that God must punish sin;
So, out of pity, Jesus said
He'd bear the punishment instead.

How Paul and Peter Looked.

It is allowable to mention that general notion of the forms and features of the two apostles which has been handed down in tradition, and was represented by the early artists. St. Paul is set before us as having the strongly marked and prominent features of a Jew, yet not without some of the finer lines indicative of Greek thoughts. His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expression of his enemies. His beard was long and thin, His head was bald. The characteristics of his face were a transparent complexion, which visibly betrayed the quick changes of his feelings; a bright grey eye, under thickly overhanging united eyebrows; a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers. It would be natural to infer, from his continued journey and manual labor, that he was possessed of great strength of constitution. But men of delicate health have often gone through the greatest exertions; and his own words, on more than one occasion, showed that he suffered much.

St. Peter is represented to us as a man of larger and stronger form, as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was full and sallow; and the short hair, which is described as entirely grey at the time of his death, curled black and thick round these temples and his chin, when the two apostles stood together at Antioch, twenty years before their martyrdom. Believing that these traditionary pictures have probably some foundation in truth we gladly take them as help to the imagination.



First Christian Church in Britain.

OUR CHRISTIAN ANCESTORS.—NO. 1.

I have told you several things about our *Pagan* ancestors, dear reader, and now I must tell you something of our *Christian* ancestors. That Great Britain was once a Pagan country we all know, and that it is now a Christian one we are equally sure; but we are not quite so certain about the way in which it was changed from Pagan to Christian; and by whom, and when, it was so changed. Some learned men think the gospel was first preached here by the apostle Paul. You know that venerable man was sent a prisoner to Rome; but while there had a good deal of liberty. This happened in the year 60, and he was not put to death till seven years afterwards. It is thought by many, that, during this seven years, he travelled into Britain, then a part of the Roman empire and preached to the people. However this may be, it is very likely that the gospel was preached here during the first century. There was then constant intercourse between Rome and Britain; and, as the gospel was certainly then known in Rome, it is very probable that some of its preachers or converts might come here and spread its doctrines. A great many Romans had come to live here, and some might be Christians; and a great many Britons

had been taken to Rome, and they might bring back with them the knowledge of Christianity. The cruel persecutions, too, of Nero and others, which drove many Christians from Rome, might make some of them fly to those parts of Britain for safety where the Romans had not yet gained the power. In this way the gospel might not only be preached here, but even religious societies be formed, and thus the conversion of the nation from paganism have begun.

There is a foolish Popish story told of Joseph of Arimathea, who buried Jesus, coming over with twelve good men, and preaching in Gloucestershire, at a place now called Glastonbury, and building a church, said to be the first Christian church in Britain. The story is not of course believed, and is thought to be a mere fiction of the monks of Glastonbury to raise their place in the favour of the people; but I have had a picture of this first church engraved for you, as it is given in several old books, that you may see what it is said to have been like. It was built of "*wattles*," as they were called, a sort of basket-work, and which was then the common way of building house. If there ever was such a church, this is very likely to have been the

way it was made, and the picture would not, probably, be unlike its appearance.

Amongst all the stories that were told by the monks, and others of the beginning of Christianity here, it is difficult to make out anything like a clear account; but this may be said to be about what seems certain, viz, That the gospel was preached here by some means in the first century, and some religious societies formed near its end: that, in the second century, it spread a little through all the parts conquered by the Romans; and, in the third century reached into Wales, and parts they had never subdued, and probably as far north as Scotland. The Christians of Britain, during all this period, seem to have enjoyed much peace; but, about the year 300, a cruel persecution was raised against them, which raged for about two years, and in which several, it is said, suffered martyrdom. We have not many accounts of the way these early Christians managed their churches; but it is very likely they did here as we find them doing in other lands, and as you may read they did in the Acts of the Apostles. Whenever there were enough of people converted to make a congregation, it would be formed into a religious society or church, and then gave money and other things, sometimes houses and lands, to support its ministers, to provide for the wants of the poor, and other necessary expenses. Everything in the government was very simple, as well as in their ceremonies; for all those foolish rites, now practised by the Papists, were then unknown. The British churches seem to have been looked upon as on quite the same level as others; for we find that, when a council of bishops was held in Gaul, in the year 360. British bishops were present.

It would appear also that religion prospered much about this time, and learning also, and that great good was done by the Christians in the land. Alfred the Great, who lived many years

after, declared, in a letter he wrote to the bishop of London about these times, that "England was then so famous for learning that many came hither from foreign parts to be instructed;" and that "the princes governed their subjects with great wisdom, and according to the word of God."

I shall tell you more, if spared to another month.

The Compassion of Jesus.

"I have compassion on the multitude."—Mark, 8.

What a pattern to His people, the tender *compassion* of Jesus! He found the world! He came to save a moral Bethseda. The wail of suffering humanity was every where borne to His ear. It was His delight to walk its porches, to pity, relieve, comfort, save! The faintest cry of misery arrested His footsteps—stirred a ripple in this fountain of Infinite Love. Was it a *leper*—that dreaded name which entailed a life-long exile from friendly looks and kindly words? There was *One*, at least, who had tones and deeds of tenderness for the outcast. "Jesus, being moved with compassion, put forth His hand, and *touched* him." Was it some blind beggars on the Jericho highway, groping in darkness, pleading for help? "Jesus stood still, and had compassion on them, and touched their eyes?" Was it the speechless pleadings of a widow's tears at the gate of Nain, when she followed her earthly pride and prop to the grave? "When the *Lord* saw her, He had compassion on her, and said, Weep not!" Even when he rebukes, the bow of compassion is seen in the cloud, or rather that cloud as it passes, dissolves in a rain-shower of mercy. He pronounces Jerusalem "*desolate*," but the doom is uttered amid a flood of anguished sorrow!

Reader! do the compassionate words and deeds of a tender Saviour find any feeble echo and transcript in yours? As you traverse in thought the wastes of human wretchedness,

does the spectacle give, rise not to the mere emotional feeling which weeps itself away in sentimental tears, but to an earnest desire to *do something* to mitigate the sufferings of woe-worn humanity? How vast and world-wide the claims on your compassion!—now near, now at a distance—the unmet and unanswered cry of perishing millions abroad—the heathendom which lies unsuccessful at your own door—the public charity languishing—the misson staff dwarfed and crippled from lack of needful funds—a suffering district—a starving family—a poor neighbor—a helpless orphan—it may be, some crowded hovel, where misery and vice run riot—or some lonely sick chamber, where the dim lamp has been wasting for dreary nights—or some desolate home which death has entered, where “Joseph is not, and Simeon is not,” and where some sobbing heart, under the tattered garb of poverty, mourns, unsolaced and unpitied, its “loved and lost.” Are there none such within your reach, to whom a trifling pittance would be as an angel of mercy? How it would hallow and enhance all you possess, were you to seek to live as almoner of Jehovah’s bounties! If He has given you of this world’s substance, remember it is bestowed, not to be greedily hoarded or lavishly squandered. Property and wealth are talents to be traded on and laid out for the good of others—sacred trust, not selfishly to be enjoyed, but generously to be employed.

“The poor are the representatives of Jesus, their wants He considers as His own,” and He will recompense accordingly. The feeblest expression of Christian pity and love, though it be but the widow’s mite, or the cup of cold water, or the kindly look and word when there is neither mite nor cup to give, yet, if done in *His* name, it is entered in the “book of life” as a “loan to the Lord;” and in that day when “the books are opened,” the loan will be paid back with usury.

Botanical Papers.—No 10.

ON THE FRUIT.

The term fruit in botanical language, is applied to the mature pistil whether dry or succulent. Fruits are formed in various ways. Some, as in the pea, consist solely of the pistil, very slightly altered. The grape and plum consist of the pistil, changed so as to assume a succulent character either entirely as in the grape or partially as in stone fruit. The gooseberry, currant, and apple, are formed not only by the pistil, but also by the calyx, a portion of which is seen at the top in the form of brown scales. The hazel fruit consists of the pistil transformed into the nut, with a covering of leaves called the husk outside; so also the fruit of the oak which has a cup like covering. In the strawberry, the succulent parts, which is eaten, consists of the enlarged growing point, bearing on its surface numerous small carpels or fruits, which are often called seeds. The mulberry, pine apple and cones, are made up of a number of pistils formed by separate flowers, and all combined into one mass. In common language we apply the name of fruit chiefly to that which is succulent and eatable. Various means are adopted by gardeners to render edible fruit more fit for the dessert. All the varieties of apples, for instance, are produced from the wild crab by grafting, that is taking a slip from the sour crab and making it adhere to the stem of another tree. By cultivation and constant grafting man has been enabled to produce fruit fitted to gratify his palate. The better the stock on which the graft is placed, and the more nourishing its sap, the more likely is the fruit of the grafted plant to be good. If we sow the seed of an apple, however fine, and allow it to grow wild, it will revert to the original species, and produce unpalatable crab apples. Such is also the case with slips put into the soil. It is only by cultivation and grafting that the good varieties are kept up. The

flavour of fruit depends on the presence of certain chemical ingredients. If these are not developed, then the fruit wants some of its characteristics. Even after grafting, trees are apt to run to leaves in place of flowering and fruiting. In such cases pruning must be adopted; by cutting a ring out of the bark, or by stopping its roots barren trees are often made productive. The fruit, when ripe, is often detached from the tree; but sometimes remains; thus, in the orange tree, we meet with ripe and green fruit and flowers at the same time. At times the fruit appears perfect and yet contains no seeds. Thus seedless grapes, and seedless oranges are often met with. High cultivation may have a tendency to induce this state, and it may depend on the age of the trees. It is stated that the St. Michael orange owes its thinness of rind and few seeds to this cause, as the trees when, young, produce fruits with thick rinds and plenty of seeds.

From all that has been said relative to fruit many important lessons may be drawn.

Thus man in his natural state brings no fruit to perfection, (Luke viii. 14.,) it is like the crab unfit for the masters use. Hosea, in talking of Israel's attempts to exhibit fruit, says:—"Israel is an empty vine; he bringeth forth fruit unto himself." It is only when grafted by the great Husbandman into the true vine (John xv. 1.) and into the oil-bearing Olive (Psa. xi. 24.) that man can bring forth good fruit, even unto eternal life. (John iv. 36.—John xv. 4. 5.) As the graft is kept in union with the stock by the clay applied by the gardener, so is the believer united to Christ by faith which is the gift of God. The clay cement keeps the parts together, but has no virtue in itself; so faith is the means of union to Christ—it shows that the Husbandman has been there. The believer has no merit in this; faith cannot save him (Jas. ii. 14.) or make him bring forth fruit; it is

union with the stock which does this. (James ii. 17.) By the process of Spiritual grafting he is checked in his own growth—in his self-righteousness, and all his sap comes from Christ. In Him are all his well springs, and from Him alone he derives all the nourishment he needs. Thus he flourishes, and brings forth the fruit of the Spirit containing its nine ingredients, (Gal. v. 22. 23.,) every one of which is necessary for perfect fruit. Some of these may abound more than others, thus imparting a peculiar flavour, as it were to the character, but all must be there more or less. We have seen that pruning is often necessary in order to make fruit trees bear well; so is it in spiritual fruit-bearing. Too often the believer becomes elated with riches or praise, and, like the ordinary vine, produces abundance of leaves but no fruit. He requires to be pruned to have these worldly things removed, and, thus purged, he brings forth fruit to the glory of God, (John xv. 2.) When the pruning knife of affliction has cut off the luxuriant branches of pride, and the love of earthly things; then is the Christian taught not to trust in himself. Christ then says to him, "From me is thy fruit found," (Hos. xiv. 8.) even that fruit which shall remain, (John xv. 16.) As the fruit may have a great show, and yet contain no seed with the embryo spark of life, and thus fail in accomplishing the object for which it was formed, so there may be an appearance of spiritual fruit without the vitality of religion. Like seedless fruit, this spiritual state may be produced by human cultivation; but there has been no true grafting, no implanting of the heavenly life in the soul. While, however, seedless fruits are said to be some times naturally produced by old trees, this is not the case with the true Christian; for he continues to bear true fruit even in old age (Psalm cii. 14.) derived from the one source of all fruitfulness, in whom it has pleased the Father that all fulness should dwell. (Col. i. 19.)

PROSPECTUS

OF

“The Missionary & Sabbath School Record.”

VOLUME THIRTEEN.

The time has again arrived when it becomes necessary to lay our plans for another year, and apprise our subscribers of our intention in relation to the *Record*. In the general circular of last year we stated very fully the origin, position and prospects of the *Record*, which we deem it unnecessary to repeat, placing the RESPONSIBILITY of its CONTINUANCE or its DISCONTINUANCE for another year on the readers and friends of the *Record* themselves. We have been gratified to find that the discontinuance of the *Record* would be regarded by many as a public loss; and this opinion has been so generally expressed as to induce us to continue the paper for the year 1856.

The publisher therefore intimates that the *Record* will be continued for 1856, in the same form as for several years past. It has been suggested that we should throw it into the folio form, similar to that of the *Childs Paper*, but others, and by far the greater number prefer its present form, to which we will adhere. We think it the most suitable for preservation, making a handsome volume at the end of the year, and in this form we have better opportunity of giving a greater variety of selections, as it now contains fully one third more reading matter than if made up in the folio form, of the same size as the *Child's Paper*.

The *Record* will be published monthly at the same low price as formerly, 1s. per annum, but as we cannot continue to write the names of the different subscribers on their respective papers, no order for a less number than five to one address will be taken, and individuals ordering ten or more copies will be allowed one copy for every 5 copies ordered: for instance those ordering

10 Copies will receive 12,
20 Do do 24,

and so on for any number ordered, provided always such parcel is sent to one address. It will be remembered that there is now no postage on the *Record*, and it is hoped that its low price, its long standing, and the claims it has for support from the Canadian public will ensure for it a wide circulation.

The terms as usual will be payment in advance, except in the case of parties known to the publisher, ordering over 10 copies who may find it more convenient to pay during the first six months of the year, and who will write to that effect with the order.

The publisher regrets to state that there is quite a large sum of outstanding debts for the *Record*—these he must now endeavour to collect. Accordingly, accounts have been sent, up to the end of the present volume, and those who do not remit the amount, or communicate with him on the subject, will be regarded as wishing to discontinue the publication, and he will act accordingly. The paper will be continued to all those paid up for the present volume, unless advised to the contrary.

JOHN C. BECKET, Printer and Publisher.

No. 38, GREAT ST. JAMES STREET, MONTREAL.