

Technical and Bibliographic Notes / Notes techniques et bibliographiques

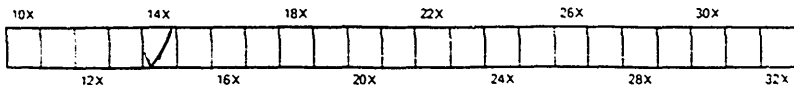
The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- 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.
- Additional comments./
Commentaires supplémentaires:

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/
Général (périodiques) de la livraison

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



THE

JUVENILE PRESBYTERIAN

A Missionary
OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



Newspaper
CHURCH OF CANADA
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. II.

October, 1857.

No. 7.

A CANADIAN SCHOOL IN CALCUTTA.
WHO WILL HELP?

We published in the Presbyterian for last month, a letter from Miss Hebron, the Superintendent of the Orphanage, at Calcutta, in which she makes the following proposal:—

“We have lost nine children since November, 1856. Some died of Small Pox, and others from the effects of the disease. I am thankful to say they are all in good health at present, 48 in number. You ask in your letter whether there is an opening for a teacher or catechist; we shall indeed be thankful if you will support a teacher. Besides the Orphanage I have three day schools for heathen girls who are provided for with Christian teachers, a fourth one, Mr. Yule closed before I took charge, but the people have several times come to me to have it re-opened, and not having the means, we have not hitherto done it; and since receiving your letter, I have consulted the Rev. Mr. Herdman, our Secretary, and he thinks, with myself, that if you will support this school, then we may re-open it and call it the Canadian School. The cost annually will be £25 for a teacher, the people at the place are willing to defray extra expenses, such as paying a woman to bring the children, and giving them a little parched rice for their lunch, and sometimes a piece of cloth, for you must know they are very

poor, and most of them come for what they can get; but that must not deter us, for we are told to "sow beside all waters," and the last day will reveal what has been accomplished by these little Schools."

We have since seen a second deeply interesting letter from her, which but for its length we would gladly print. Our young friends know of the sad events transpiring in India; how gentle women and helpless children have been cruelly murdered, and how the Sepoys are thirsting for European blood. We tell them elsewhere of the murder of one of our Missionaries and his wife *and little child*. Miss Hebron is living within the immediate influence of these sad events, but she is not afraid; she knows on whom she has believed and she trusts Him. Do you reader? She calmly amid all the peril that threatens, attends to the Orphanage and Schools. In the morning she has a Bible Class of 25, at ten, the whole school assembles to be instructed in English and Bengali, at two the children have dinner, at three they meet for needlework. Miss Hebron promises to send a specimen of their work. "Jessie Mowat," she says "is a very good girl." We also learn that there are 49 children in the Orphanage, and from 40 to 50 in each of the three heathen Day Schools, and that Esther and Hannah, Kingston orphans, had received their Bibles. Miss Hebron says "since she last wrote they had passed through great danger, but our gracious God has protected us and frustrated the designs of the wicked." She says she hopes to be able to open the Canadian School; and then she touchingly exclaims "pray for us, for all who labour in this benighted land, pray for benighted India, that she may not be given up to her idolatrous sons, and that we may be found faithful to the end." How near that end may be! Dear readers, respond to this earnest appeal; you have been giving to the Missionary cause, give now your prayers. Let each little voice plead with God for India, and for the Missionaries and poor Orphans. From each of our Sabbath Schools let the earnest prayer ascend, that light may prevail over the darkness. The cause is the Lord's; in his own time He will prosper it, and bring good out of seeming evil. So may it be.

And now we would ask our readers if Miss Hebron's proposal to open a Canadian School is to be taken up. The responses to our appeal in last number of the large Presbyterian, have been but few, but we again appeal to our young friends who have helped us hitherto in the confidence that

means will be devised of extending this work. Recollect it is your own Mission, peculiarly your own. Are there not then many schools, who could give ten dollars each, or five dollars per annum? We want to raise £30 per annum; are there not:

3	Schools	who would give	£5.	0s.	each,	=	£15.
4	"	"	£2.	10s.	"	=	£10.
4	"	"	£1.	5s.	"	=	£ 5.
							£30.

Many of those for instance who are unable to support an orphan might contribute in this way. We know of no plan by which so much good can be accomplished at so small a cost. Shall it not be done? we think we can answer yes. In next number you shall know. Meanwhile if any reader would like to help, Mr. Paton of Kingston will, we are sure, be happy to arrange the details of the scheme.

THE OLD TEMPLE.

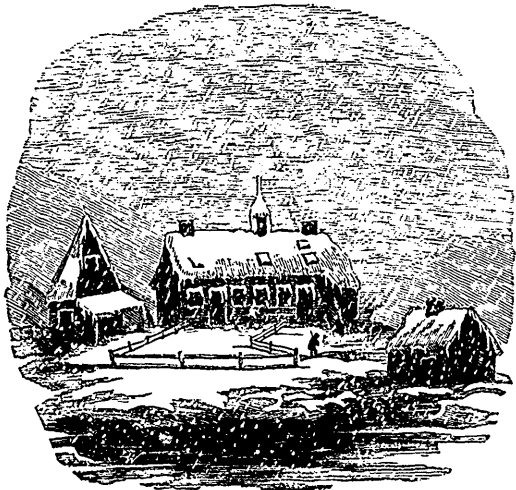
While we were beating out of the flord of Fiskernaes, I had an opportunity of visiting Lichtenfels, the ancient seat of the Greenland congregations, and one of the three Moravian settlements. I had read much of the history of its founders; and it was with feelings almost of devotion, that I drew near the scene their labours had consecrated.

As we rowed into the shadow of its rock-embayed cove, everything was so desolate and still, that we might have fancied ourselves outside the world of life; even the dogs—those querulous, never-sleeping sentinels of the rest of the coast—gave no signal of our approach. Presently, a sudden turn around a projecting cliff brought into view a quaint old Silesian mansion, bristling with irregularly disposed chimneys, its black overhanging roof studded with dormer windows, and crowned with an antique belfry.

We were met, as we landed, by a couple of grave ancient men in sable jackets and close velvet skull-caps, such as Vandyke or Rembrandt himself might have painted, who gave us a quiet but kindly welcome. All inside of the mansion house—the furniture, the matron, even the children—had the same time-sobered look. The sanded floor was dried by one of those huge white-tiled stoves, which have been known for generations in the north of Europe; and the stiff-

backed chairs were evidently coeval with the first days of the settlement. The heavy built table in the middle of the room was soon covered with its simple offerings of hospitality; and we sat around to talk of the lands we had come from, and the changing wonders of the times.

We learned that the house dated back as far as the days of Matthew Stach; built, no doubt, with the beams that floated so providentially to the shore some twenty-five years after the first landing of Egedé; and that it had been the



home of the brethren who now greeted us, one for twenty nine, and the other twenty-seven years. The "Congregation Hall" was within the building, cheerless now with its empty benches; a couple of French horns, all that I could associate with the gladsome piety of the Moravians, hung on each side the altar. Two dwelling-rooms, three chambers, and a kitchen, all under the same roof, made up the one structure of Lichtenfelds.

Its kind-hearted inmates were not without intelligence and education. In spite of the formal cut of their dress, and something of the stiffness that belongs to a protracted solitary

life, it was impossible not to recognise, in their demeanour and course of thought, the liberal spirit that has always characterised their Church. Two of their "children," they said, had "gone to God" last year with the scurvy; yet they hesitated at receiving a scanty supply of potatoes as a present from our store.—*Kane's Arctic Explorations.*

SAD MISSIONARY TIDINGS.

SEALKOTE—BEGINNINGS—THE END.

Our readers will remember that in this distant quarter of India, the Punjaub, Mr. Hunter, with the companions of his journey and toils, had just arrived to open the Mission. He writes another letter, dated at the end of February last, in which he gives an outline of the scene in which he finds himself placed, and the good work he has now begun. As yet it is on a humble scale. A school was first established for girls—they apparently being sunk in the lowest degree of sadness and neglect. All in and round Sealkote, there was not the slightest trace discovered of any, even native school, having ever existed for this forgotten class. Mr. H. began with five pupils. He found them miserably degraded in mind, but by degrees he hopes to win these and others to a truer, higher life. A school has also been opened for boys. In these schools the instruction is carried on at once in the Hindustani language, so that the name and Gospel of Jesus may almost at the first moment be impressed on their young hearts. Besides the care of these schools, Mr. H. daily instructs the young convert, Mahomet Ishmael, whom he describes as making rapid progress in a knowledge of divine things. Every Sunday morning, also, regular service is conducted amongst the Presbyterians in the neighbourhood.

A MOURNFUL ENDING.—THE MURDER OF MR. HUNTER AND FAMILY.

The preceding extract was in type for last number, and will now be read with mournful interest. In the last letter received from Mr. Hunter he said, "We have not followed the example of almost every one and taken refuge in the fort of Lahore. We hope still to continue at our post. May the Lord be our keeper." His work commenced in October last has come to an early end—the victory hath been speedily won. In the insurrection at Sealkote, Mr. Hunter, his wife

and little child, were cruelly murdered. Horrid cruelty this, that thus spares not the helpless infant! Short, indeed, has been Mr. Hunter's brief term of labor; but the blood of martyrs is the seed of the Church. A correspondent well remarks upon this sad intelligence:—

“We have read of a great conqueror who caused to be inscribed on the muster roll of his army, opposite to the name of each soldier killed in battle, ‘*Died on the field.*’ Nobler nobler far will be the record opposite to the name of Mr. Hunter, on the muster roll of the ‘*army of martyrs*’; he too, and those most dear to him on earth, are ‘*Dead on the field*’; but doubtless their lot is more to be desired now than that of the greatest conqueror who ever wore a crown; they have received, we doubt not an imperishable crown.

THE ORPHANS IN INDIA.

LET US RETURN GOOD FOR EVIL.

When we read of the fearful atrocities which have been committed by the mutinous Sepoys in India, our human nature would prompt us to leave the natives of that country to perish in their awful idolatry, without one more effort to convert them to Christ. But our Saviour does not teach us this example. It was far different with him, for he even prayed to His Father on behalf of those who put him to a cruel death. Hundreds of helpless women and children have been murdered by the Sepoys, who, not content with putting the victims to death, have often tortured them in the most horrid manner. What then does our Saviour's example teach?

Will it not be a noble revenge for all the wrongs endured by our countrymen in the East, if we requite good for evil, by redoubling our efforts on behalf of the benighted Hindoos. They have killed our children, we try to save theirs; this is what Christ teaches; and as Christians, it is our duty to endeavour to follow His blessed example.

We must remember too, that nearly all the crimes and atrocities of which we have been reading, have been committed by the mutinous Sepoys of the Bengal Army, who are chiefly selected from the Brahmins or Priests of India, and who are the most bigoted and fanatical of the various castes in Hindoostan. Our poor little Orphans on the other hand are nearly all “out castes,” thrown away by their cruel

parents, and despised by these proud sepoys, who think they would be polluted by even touching one of them, Let us take courage then and increase our efforts on behalf of the Orphans, as a truly Christian Revenge, for the wrongs which have been committed.

CHILDREN AND THE CHURCH.

Our readers are aware of the purpose for which the "Juvenile Presbyterian" was originated. Ever since its first issue, this paper has endeavored to excite the interest of the young towards missionary and other Christian enterprises. Those of our own Church have been most dwelt upon, and their claims upon that Church's members strongly advocated, and of the fact that these efforts have been to some extent successful, we have most pleasing proof. But for this little Journal, there would have been fewer children in the Church of Scotland's Indian Orphanages, and there would not have been all that amount of zeal which is fast becoming general among the young members of the Church. The progress of a missionary spirit it is our aim to promote; and its advancement amply repays our labors. To stimulate to increased exertion—to point out the duty, and the way of performing it—will be our constant effort.

Missions may be divided into two classes—Home and Foreign. Every Sabbath School should do something for both. No scheme coming under the latter head, can have a greater claim upon us than the Church of Scotland's India Mission. Millions of fellow-beings, subjects of the same Queen and owing obedience to the same laws, are slaves in India to the most degrading superstitions—to the most cruel forms of idolatry. To aid, however humbly, the venerable Church with which we are connected, in illumining these dark regions with evangelical truth, is indeed a holy work, and the Orphanage branch of the Mission is surely a most suitable part of it, for Sabbath Schools to take up. But it must not be forgotten that Home Missions have also a claim upon us—and, as it is the duty of Christians to help their own kindred—as strong a claim upon us, as Foreign ones. To aid in building up Presbyterianism in Canada is also a noble work. What do our Schools then do for Home Missions? We cannot believe that this would stand in the way of foreign enterprises. One good work never prevents another. We should labor for both causes. And if we were asked to

point out a way of aiding Home Missions, we would urge the duty of supporting the Bursary Fund of Queen's College. Every school should do something to help on deserving young men to the Holy Office, and thus assist in filling up the vacant charges of the Canadian Church. One school has already assisted this scheme. Should not a general aid be given it? The assisting of young men prosecuting their studies for the ministry seems especially binding on the young members of the Church, as the young will chiefly benefit by their ministrations. Let every school then do something, however small, in aid of Divinity Bursaries, and our Home and Foreign Missions will go forward hand in hand.

Let them assist the Church of Scotland at home and abroad—let them work in the cause of the Canadian Church.

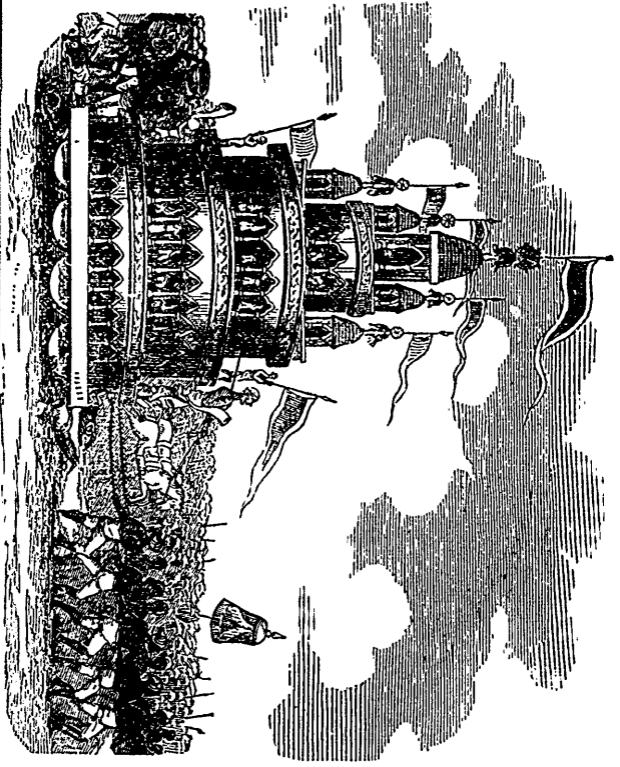
And in strengthening and assisting a thoroughly reformed and glorious branch of the Church, they will perform a double work. Not only will they do something in aid of Christ's cause, but they will even do something for the temporal interests of the Province. For how can these be better furthered than by the building up amongst us of "a city" in very truth "most Christianly reformed"?

CHRIST THE FOUNTAIN OF LIFE.

Oh! what a melting consideration is this: that out of His agony comes our victory; out of His condemnation, our justification; out of His pain, our ease; out of His stripes, our healing; out of His gall and vinegar, our honey; out of His curse, our blessing; out of His crown of thorns, our crown of glory; out of His death, our life. If He could not be released, it was that you might. If Pilate gave sentence against Him, it was that the great God might not give sentence against you. If He yielded that it should be with Christ as they required, it was that it might be with our souls as well as we can desire.—*Flavel*.

THE CAR OF JUGGERNAUTT.

The wood-cut on next page represent the Car of Juggernaut. Before that hideous idol, which has eyes, but sees not, poor wretches cast themselves down to be crushed to death. What wonder that the inhabitants of India are so cruel, when they thus bow down to sticks and stones. Yet, the idols He shall utterly abolish.



A WORD TO THE CHILDREN.

Dear young friends,—older people than you often give money away at the request of collectors for missionary societies, or by reason of some earnest appeal at a religious meeting, which has excited their feelings, and yet, perhaps, has never truly affected their hearts; and you are not free from danger in this respect. I dare say you all know that the *motive* inducing us to give, is more looked to by Him whose cause we aid by our means, and whose stewards we are, than the amount given. What a beautiful exclamation is that of the good Apostle,—“The love of Christ constraineth us!” This I hope is what constrains you to contribute what you can to the best of causes; and if so, it wont be any other kind of constraint than your own free, unfettered, sanctified will, impelling you to spare something from a comparatively trivial object, to consecrate it to a high and noble end.

Constraint of this kind, our heavenly Father is well pleased to see in His children. He has implanted this love and He cherishes it, and the more you seek to be influenced by it, in your gifts into His treasury, be sure it will give Him infinitely more pleasure, than when you are constrained by regard to appearances, or desire to please friends, or any inferior motive whatever it may be. Ask yourselves,—“Is it really the love Christ has shewn to me, and the love I feel towards Him in return, and the love I entertain on account of what He is in himself, as shewn in His Word and works, that causes me to be regular in my contributions to His cause, or can it be anything else?” Give towards the support of Missions and the spread of the gospel, but recollect that the good Shepherd looks into your hearts and sees the spirit in which you give. Read Mark xii. chapter 41-44 verses, and recollect who commended the widows' mite.

A NEW WAY OF SUPPORTING AN ORPHAN.

We have been greatly pleased lately, to hear of the interest manifested by many Sabbath Schools in New Brunswick in the Orphanage Scheme. Several of them, as our readers are aware, have for some time supported orphans, others are now preparing to do so as soon as their funds will permit.

The following occurrence which took place a few weeks ago, will interest our readers.

In one of the towns of New Brunswick, lives a fine girl about ten years of age, herself an orphan. Not contented with dropping her copper weekly into the missionary box at the Sabbath School, this young friend of missions decided upon having a little Bazaar in order to increase the fund, for the support of the orphan to be taken charge of, in India. Aided by one or two of her companions, the Bazaar was undertaken, and was quite as successful as its youthful supporters had expected. One Dollar was the result of the effort, which sum was handed to the minister for the benefit of the Orphan's Fund.

Will not other young readers follow so good an example?

HYMN.

The heavens declare thy glory, Lord ;
 In every star thy wisdom shines ;
 But, when our eyes behold thy Word,
 We read thy name in fairer lines.

The rolling sun, the changing light,
 And nights and days, thy power confess ;
 But the blest volume thou hast writ
 Reveals thy justice and thy grace.

Nor shall the spreading Gospel rest
 Till through the earth thy truth has run—
 Till Christ has all the nations blest
 Which see the light, or feel the sun.

Great Sun of Righteousness, arise !
 Bless the dark world with heavenly light !
 Thy Gospel makes the simple wise,
 Thy laws are pure, thy judgments right.

Thy noblest wonders here we view
 In souls renew'd and sins forgiven ;
 Lord, cleanse *our* sins, *our* souls renew,
 And make thy Word *our* guide to heaven.

“DON'T FORGET.”

A short time since I was going a journey, and had taken my seat in the carriage, when just as the train was put in

motion, one of my fellow-passengers called to a lad on the platform, "Tom, don't forget." Of course I knew not to what he referred; but it suggested things to my mind which I thought, as teachers, we should do well not to "forget."

Dear fellow-teachers, "Don't forget"—

1st. Yourselves—What you are you may expect your children to be. I am persuaded they copy us far more than some of us are inclined to allow; therefore "don't forget" to be neat in dress.

"Don't forget" to be modest in deportment.

"Don't forget" to be regular and punctual.

"Don't forget" to uphold your superintendent, yielding all due deference.

"Don't forget" to obey scrupulously the rules of the school. Are they faulty? Get them altered, if possible; but while they stand, "don't forget" they are binding.

2d. "Don't forget" your children.

"Don't forget" them in your daily intercourse with others. You will hardly credit (if you have not tried it) how many illustrations you may gather in this way. I have often seen the wandering eye fixed, by simply relating something "I had seen or heard the other day."

"Don't forget" to prepare for them. We little know the mischief we do ourselves and our charge by neglecting to prepare our lessons.

"Don't forget" they are but children, therefore bear with their thoughtlessness.

"Don't forget" their homes—the bad example, too often, alas! set them; and how much stronger that influence is than ours; therefore be not discouraged if you find them as wilful and disobedient next Sunday as they were last. "Continual dropping will wear away even stones;" and with such promise of a faithful God as Isa. lv. 10, 11, we may be quite content to cast our "bread upon the Waters."

"Don't forget" to give them full encouragement for any effort they may make to overcome a fault. I have found this answer where reproof has almost been disregarded. And then last, but not least, "don't forget" to pray for them. "Prayer is the key that unlocks heaven," therefore let us never omit earnest, believing prayer, for our beloved young charge. "Whatsoever ye shall ask in my name, believing, ye shall receive."

3d. "Don't forget your God."

He is faithful that promised; therefore, in firm dependence

upon His promise, let us go on in our interesting work, resolved in His strength to overcome difficulties, and I am assured we shall find many a mountain become a plain.—*Church of England Sunday School Quarterly Magazine.*

OUTLINES OF SABBATH SCHOOL LESSONS. SEVENTH MONTH.

LIFE OF CHRIST.

I.—SAYINGS IN NAIN.

JESUS DESCRIBES JOHN THE BAPTIST.—(Matt. xi. 7—15; Luke vii. 24—28.)

HIS REBUKE OF THAT GENERATION.—(Luke vii. 29—35; Matt. xi. 16—19.)

HIS PREDICTIONS—THANKSGIVING—AND INVITATION.—(Matt. xi. 20—30.)

II.—IN NAIN—THENCE THROUGH GALILEE.

THE WEEPING WOMAN FORGIVEN.—(Luke vii. 36—50.)

MARY MAGDALENE AND OTHERS HEALED.—(Mark iii. 19—23; Luke viii. 1—3.)

JESUS' SOLEMN WARNING TO THE PHARISEES.—(Matt. xii. 22—37; Mark iii. 22—30.)

III.—IN CAPERNAUM—AND BY THE SEASIDE.

THE SIGN TO THE SCRIBES AND PHARISEES.—(Matt. xii. 38—45.)

JESUS' MOTHER AND BRETHREN.—(Matt. xii. 46—50; Mark iii. 31—35.)

PARABLE OF THE SOWER.—(Matt. xiii. 1—9; Mark iv. 1—9; Luke viii. 4—8.)

IV.—PARABLES BY THE LAKE.

NECESSITY OF PARABLES EXPLAINED.—(Matt. xiii. 10—17.)

PARABLE OF THE WHEAT AND TARES.—(Matt. xiii. 24—30; Mark iv. 26—29.)

PARABLE OF THE MUSTARD SEED.—(Matt. xiii. 31, 32; Mark iv. 30—32.)

PARABLE OF THE LEAVEN.—(Matt. xiii. 33—35; Mark iv. 33, 34.)

THE GRASS OF THE OVEN.

In crossing the mountains of Lebanon, we stopped one day for refreshment near a rivulet flowing towards the east. As I was sitting there, I observed a peasant of the country

digging up with a sort of pickaxe, the clumps of shrubs and coarse grass which grow in the thin soil spread over the rocks. He was collecting them to carry home, in order to burn them as fuel. I had seen heaps of the same material piled up near the line-kilns in the vicinity of Urtas; and I frequently saw troops of donkeys returning from the fields loaded with bundles of such fuel. The scarcity of wood in Palestine is very great, especially in the southern part; so that the people are obliged to resort to the use of almost everything that is capable of being burnt, in order to procure the means of warming their houses in winter, and of preparing their daily food. They not only cut down, for this purpose, the shrubs and larger kinds of grass, but gather the common withered grass itself, and the wild flowers, of which the fields display so rich a profusion.

It is from this source that the Saviour derives the beautiful illustration, which he employs for the purpose of repressing an undue solicitude on the part of His followers respecting the wants of the present life: "Consider the lilies of the field how they grow; they toil not, neither do they spin: and yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"—(Matthew vi. 28-30.)—*Hackett.*

SIGN OF SUMMER.

On my first arrival in the southern part of Syria, near the end of March, most of the fruit-trees were clothed with foliage, and in blossom. The fig-tree, on the contrary, was much behind them in this respect; for the leaves of this tree do not make their appearance till comparatively late in the season. On this circumstance appears to be founded Christ's saying: "When its branch is already tender, and putteth forth leaves, ye know the summer is nigh"—(Matthew xxiv. 32) As the spring is so far advanced before the leaves of the fig tree begin to appear (the early fruit, indeed, comes first), a person may be sure, when he beholds this sign, that summer is at hand.—*Hackett.*

GOD'S TWO THRONES.

One is in the highest heaven of glory, the other is in the lowest hearts on earth. See Isaiah lvii. 15.

SOUTH SEA MISSIONARY CHURCHES.

We have sent deputations to all the tribes periodically—the two churches (Mare, South Seas) taking it alternately. Sometimes those deputations have been favourably received, and then again their lives have been in danger, and we have been forbidden to send further to them ; however, we have paid little attention to these commands, knowing the fickle native character. We have increased, indeed, our exertions to visit weekly ; the Sabbath is thus explained to them, and this day they greatly fear. I have no doubt but these weekly visitations keep them back in many of their projected acts of cruelty ; the way, however, is very long and rough. I deeply feel for the poor natives who, after a week's hard work, walk out in some instances not less than thirty miles, returning the same distance ; the roads, too, in some places are such as could not be found in England.—*Missionary Chronicle.*

 SCOTTISH LADIES' ASSOCIATION FOR THE ADVANCEMENT OF FEMALE EDUCATION IN INDIA.

The Secretary has received an interesting letter from the Rev. A. Walker, Madras, dated June 23, 1857, from which the following are excerpts :—

“You will be glad to hear that I had the privilege of admitting Martha and Paulina (Naiagum) into the Church, on Sunday the 14th instant. They have since been married to two of the young men who have lived with us in the Mission house for some time, and we have been able to make such arrangements as were necessary to enable them to live still in the Mission premises ; so that we have daily opportunities of seeing them. They are not now in school, but I hope that by and bye each of them will be able to take charge of a class....

“I have also to tell you that Lydia, too, is now off our class list. Last month, her sister, lately one of our first class pupils, was married ; and, as her mother was thus left without any one to look after the younger children, Lydia was persuaded to go home, and fill her younger sister's place. I called the other day at her mother's house, which is in the heart of the most densely crowded parts of Black Town ; and you will be glad to hear that I found Lydia, sitting on her mat, reading her Bible. I had a long conversation with her ; and I hope that, though exposed to many

temptation: in this large city, she will be enabled to walk worthy of her profession—to let her light so shine before all around her, that they may see her good works, and glorify our heavenly Father.”

READING WITHOUT A BOOK

SOME years ago an effort was made to collect all the chimney-sweepers in the city of Dublin, for the purpose of education. Among others, came a little fellow, who was asked if he knew his letters. “Oh yes!” was the reply. “Do you spell?” “Oh, yes!” was again the answer. “Do you read?” “Oh, yes!” “And what book did you learn from?” “I never had a book in my life, sir.” “And who was your schoolmaster?” “Oh, I never was at school.” Here was a singular case; a boy could read and spell without a book or a master. But what was the fact? Another little sweep, a little older than himself, had taught him to read by shewing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was a little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying?—*Early Days.*

THE FILE AND THE HAMMER.

Oh, what I owe to the file and the hammer of my sweet Lord Jesus! he hath taught me more by my sixth months' imprisonment than ever I learned in my past nine years' ministry.—*Samuel Rutherford.*

TO OUR FRIENDS.

In last issue we had the pleasure of acknowledging a donation of \$10 from the Quebec Sabbath School, a liberal and encouraging gift. We would feel indebted to Schools and individuals who have not yet remitted their subscriptions if they would do so. There are still a few who have not paid for the First Volume; we regret this as every subscription is needed to cover the cost of the paper. Could not our subscription list be extended? Several congregations take no copies, and we could yet supply the Second Volume to several Schools. A few complete sets of the First Volume can also be made up. We have had of late many kindly tokens of interest in our humble little paper.