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THE MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

Vol. VII.]

APRIL 1, 1850.

[No. 4.

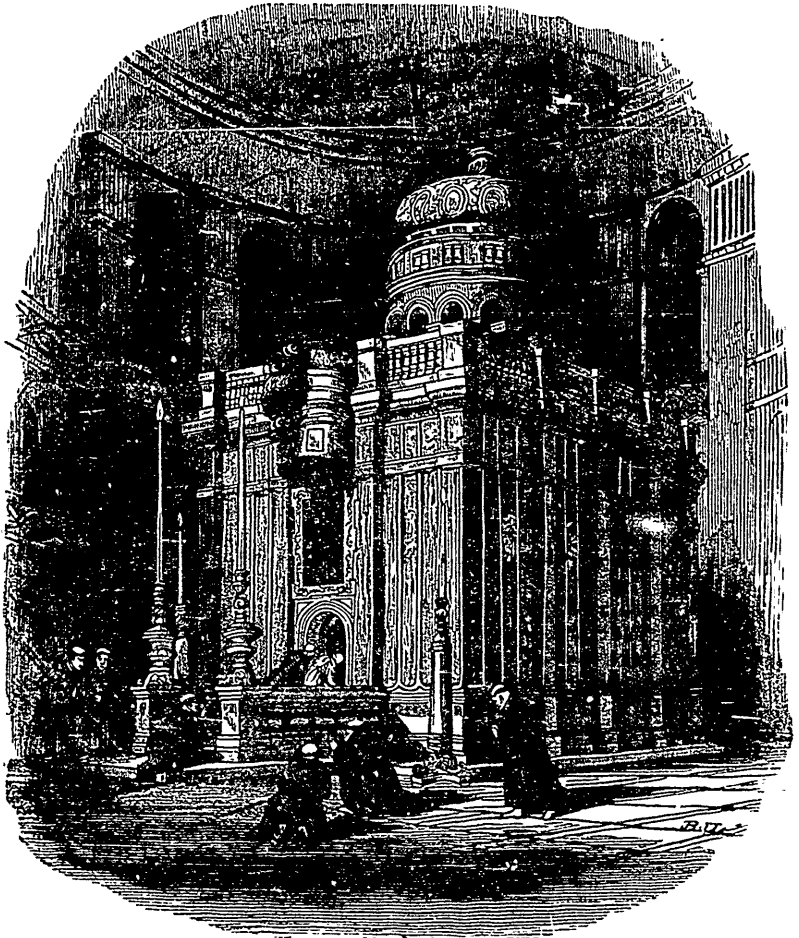
**A Scene at Old Calabar in Former Times.**

Duke Ephraim was the king of Old Calabar before king Eyamba. Against his own wishes, expressed before his death, many human victims were murdered at his funeral. In the "New-Year's Penny," the following narrative occurs:—

"The victims were prepared, and in a particular part of one of the houses of the late chief, the grave was commenced. The mouth of the grave was something like the hatchway of a vessel, and the inner part was hollowed under ground for some yards. At one end a complete cavern was formed for the corpse of the duke, and this part was laid with valuable cloth. When all was ready for the interment, five of the youngest of the wives of the late duke were brought to the grave, their legs and arms were most cruelly broken, and turned up towards their body. One was then placed by the cruel executioner on the spot where the head of the corpse was to rest; another was laid on the spot where the right arm was to be outstretched; another was placed for the left arm, and one for each leg. Their cries and groans were heart-rending, but no heart there seemed to feel. Even their parents were prohibited, on pain of being sacrificed, from lamenting the fate of their children. The corpse was next put into its place. Then six free men were compelled to eat each a poison nut, which soon caused death. They, too, were placed near the corpse. Then began the sacrifice of slaves: about fifty fell victims. They were brought near the grave, and struck on the back of the head with a club and allowed to fall into the yawning sepulchre. Some were

not killed with the blow, but it mattered not. They were speedily dragged below the solid earth from the mouth of the cavern, and packed along its sides by the 'fetish' men, and the outer hole was filled up upon the living and the dead. Still the sacrifice went on, but was now removed to the bush behind the town, as the ship captains objected to its taking place on the beach by the side of the river, the former place for the completion of the offerings. Posts to the number of from thirty to fifty were sunk firmly into the ground. Victims were supplied by free men, and dependant chiefs; and for a full week some were sacrificed daily. When the numbers to be sacrificed for that particular day or occasion were brought out, they were tied firmly to the stakes, the head being also secured by a rope passing above the eyes.

"The executioners then approached; one loosed the upper rope, and tightly pulled down the head of the wretched man towards his breast. The other then deliberately cut off the head from behind with a knife of about eighteen inches long, of native manufacture. The bodies were left for the birds of the air and the beasts of the field to devour. The horrid scene ended in the erection of a "Juju" house by the side of a river, in which were placed broken sofas, tables, chairs, dishes, plates, &c., all they thought the dead man might want in the other world; but all completely broken, lest any on earth should think it worth their while to believe the dead man had no use for them, and so carry them away. A flag was hoisted above the Juju house, and the place was sometimes visited by the friends of the deceased."



The Church of the Holy Sepulchre.

### THE CHURCH OF THE HOLY SEPULCHRE.

This building is said to be erected over the identical spots where the crucifixion and burial of our Lord took place. The correctness of that presumption is, to say the least, extremely doubtful; but it is unnecessary to state the arguments on either side, as the dispute is of small importance.

The first church was built by Constantine the Great, and was consecrated A. D. 335. It was a magnificent structure, and was richly furnished and adorned. The Persians destroyed it in the year 614, when they invaded and ravaged Palestine. It was rebuilt shortly afterwards, and continued to be the resort of numerous pilgrims till 1010, when it was razed to the foundation by the Mohammedans. Permission to restore it was, however, obtained, and another church, or rather small chapel was erected, over the presumed sepulchre only, which was completed in 1048. While Jerusalem was in the possession of the Crusaders, a splendid building was constructed, covering the above-mentioned chapel, and the eminence which is said to be Calvary. The walls and general form of the building remain to the present day. It was partially consumed by fire in 1808. Within two years afterwards, it was restored to its former magnificence, by contributions raised in various countries.

### A PRAYING FATHER.

Good old Isaac, of whom I am going to write, was much respected in the church of God. He attained a good degree and great boldness in the faith, but there was one thing in which he excelled, and that was—*prayer*. As a praying man he might be considered *common* property, for all classes admired and valued his prayers. He was often sent for by sick people where the doctor had given them up. Sometimes, at midnight, Isaac has been roused from his bed, to pray with anxious sinners under deep convic-

tions. Indeed, I have been afraid, that some people have superstitiously thought Isaac's prayers would be sufficient to introduce them into heaven.— However, he was pre-eminent in prayer.

Isaac had a large family, for whom he prayed, and over whom he wept; but he never saw any of them truly converted to God. This was a sore trial to his faith: still he had hope in the covenant; and, when he was dying, he expressed his full confidence in the truth of God: "I will pour out My Spirit on thy seed and My blessing on thine offspring; and one of thy children shall say, I am the Lord's, and another subscribe with his hand unto the Lord." Well, Isaac had not been long in heaven before one of his daughters became pious; next, one of the sons was converted, and has been for years an ornament to his profession. The first Sabbath that I preached in this town God converted the eldest son. He had been a soldier, and often uses military terms to describe his feelings; hence, when telling us what the Lord had done for his soul, he said, "The word came upon me like a cannon-ball, and knocked me right down; but I fell at the feet of Jesus, and there I found mercy."

A year after this, I preached a sermon to young men, when the *youngest* son was converted. He almost fainted in the house of God, and so powerfully was he affected, that he scarcely worked or slept, or ate or drank, for four days. By this time I became pretty well acquainted with the history of the family. One resided in London, and I wrote to a friend about her, and found that she was in a hopeful state, and was about to join a Christian Church. This was known at home, and it roused the eldest sister to seek her father's God. Then came the seventh, under great concern, lest all her family should get to heaven, and she be cast out.— Then I wrote to a minister, near Oxford, respecting the last member of Isaac's family, who had not joined the church of God. He sent for her, and

explained to her what the Lord was doing for her brothers and sisters, and he was happy to find that the same spirit of promise was working effectually on her heart also. And now, the faithful God has gathered in good old Isaac's *eight sons and daughters*, and He is carrying on a work of grace on the grand-children also, three of whom have joined the Church of Christ.

Reader, what a lesson does this teach us! Behold the faithful God! He did not say to Isaac's seed, "Seek ye me in vain." O praying parents, be encouraged! And ye, children of the righteous, take care, that you bring not your parents with sorrow to the grave.—*Juvenile Missionary Magazine.*

#### A MISSIONARY STORY.

Young readers are generally fond of stories. Those who read this little paper I hope, however, have no fondness for idle, silly stories. They prefer something instructive and useful—such is the character of the story I am about to relate. It is a *missionary story*—an account of some missionaries who lived a great while ago, long before any one now living was born. They went to a little island situated in the Atlantic ocean. There they found a very rude savage tribe of people. In some respects they were even more savage than the wild Indians in our country. Many of them lived by hunting and fishing; some were clothed in the skins of wild animals, others painted their bodies and went almost or entirely naked. They were poor and miserable. Their huts were small, filthy, and comfortless. Education they had none. Their religion was a terribly cruel idolatry. Human sacrifices were often made to their hideous idols. The poor missionaries must have felt greatly discouraged when they began their labors with this people. They found them in a terribly wretched condition; but they thought if they could only

teach them to read the Bible and get them to cast away their filthy idols and worship the true God, their condition would soon be improved. So they went to work, to endeavor to instruct them. The first thing was to learn the language of this singular people. This was no trifling task. When this was accomplished, they translated the Scriptures for them. Then they collected the children and taught them to read. They told them all they knew about God and the Saviour, and the way of salvation. They now began to forsake their idols. Many embraced the gospel; and, as they forsook their false and cruel gods, their condition began to improve. They cast off their shaggy *skin coats*, and ceased to paint their bodies. They now learned to clothe themselves in a more decent and comfortable manner. They also built more comfortable houses, and began to cultivate the land, to raise flocks and herds, and ceased to chase the wild animals to obtain food. They established schools and colleges, they built towns and cities, procured ships and navies, and have now become one of the most intelligent, refined, wealthy, and powerful nations on the globe! Can you tell, now, where that little island is! and what is its name? Yes, you will reply, it is England. England! then those heathen people were our *ancestors*. We are their posterity, their children. Thus we learn that we all have a *heathen* ancestry. That our forefathers and mothers were just as ignorant and wretched as any of the present heathen. We see also that we are indebted to *missionaries* for the gospel, with all its rich blessings. Are we not bound, then, by the most solemn obligations, to do all we can to send the same gospel to others which has done so much for us? We see also from this what will be the result of our missionary efforts. What the gospel has already done for our pagan ancestry and their descendants, it is now doing for many other heathen nations;

and what it is doing for these, it is able and destined to do for all, when it is sent to them. Who, then, would not do all he can to speed the gospel? Who would not even deny himself to supply the millions of miserable heathen with the same Bible that has conferred so many and such inestimable blessings upon us?

W. S. R.

### A GLASGOW SABBATH-SCHOOL STORY.

We are sometimes very sad, and when we remember how very many boys and girls there are who don't at all care about going to the Sabbath-school, and then, how many more who, although in attendance at one, are making no improvement, are weary of their lessons, and long for the time when they shall not need to return any more. What a pity there should be any such little boys and girls at all! One day we were thinking over the guilt and danger of those who despise the Sabbath-school, when we fell in with the following little story:—"Not long ago, there was a poor boy who attended one of the Sabbath evening schools in Glasgow, perhaps he wasn't more attentive and diligent than most boys generally are, but he could not, like many others, remain long at the school; he must go to work, he must leave his native town, and he shipped off to sea. Well, but after a long voyage, and having seen many strange sights and countries far away, he came safely back to Glasgow again. And where do you think he was found on the evening of the first Sabbath after his return? Was it on the Green playing with the wicked boys who break the Lord's day there? Or was it walking up and down the streets, taking recreation to himself after so long confinement? No, no, he was not found in these places on that first Sabbath night. He came and quietly sat him down beside his old Sabbath-school companions, and his former Sabbath-school teacher, Ay, and he

was glad to sit down upon that form again, and to hear that kind voice. He used to think many a time, he said, on the scene then around him, when far off on the mighty deep, and we doubt not some tears would also now and then trickle down his face when he thought on it. How thankful would he be that he got back! Many, when once they leave the Sabbath-school, can never get back again, however anxious." Children, improve your opportunities while they last; you may soon be far removed from them. We have heard many grown up persons declare, how sorry they were that their school days had passed away quite unimproved, and that, if they had them back again, they would spend them very differently. We never heard of any one looking back with regret upon a youth well spent in the fear of God, and in the diligent use of every means of improvement and usefulness within his reach.

### Temptation to leave Sunday School.

Why should I wish to leave the school,  
Which early took me in?  
Is it because I hate all rule,  
And wish free course to sin?

Is it because I fear the scorn  
Of wicked, idle boys;  
Whose sloth the blessed Sabbath morn  
In sinful waste employs?

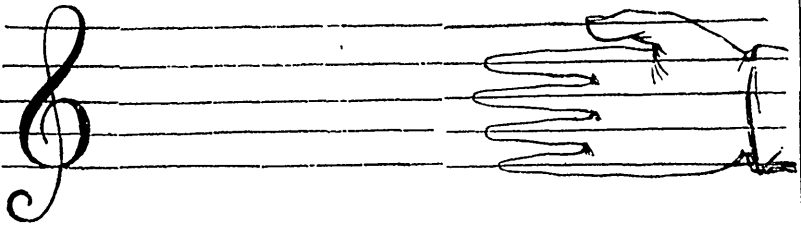
Is it because I am so wise  
I've nothing more to learn;  
And now my teachers may despise,  
And from instruction turn?

'Tis folly then to go away;  
And what, is more, 'tis wrong;  
For sure I should but waste that day,  
Which does to God belong.

Then false pretence I will not mind,  
Nor yield to sloth and sin;  
For 'tis no sign of good to find  
Dislike of school creep in.

—*Canada Christian Advocate.*

## CATECHISM ON MUSIC.



## CHAPTER I.

## § 1.—ON THE STAVE.

QUES. What does the hand in the above figure represent ?

ANS. The Stave, or Staff.

Q. What does the Stave consist of ?

A. Five parallel lines.

Q. How many spaces are there between the first and fifth ?

A. Four spaces.

Q. How many staves are there in use in modern Music ?

A. Two staves—Treble and Bass.

Q. How are the lines and spaces named ?

A. The lines are counted from the bottom of the stave by the numbers 1st, 2nd, 3rd, 4th, 5th ; the spaces 1st, 2nd, 3rd, 4th.

Q. Are there any other lines in use besides the stave ?

A. Yes ; short lines are used above and below the stave.

Q. What name is given to these lines ?

A. They are called ledger, or added lines.

Q. Are the lines and spaces always distinguished by the same name or letter ?

A. Each line and space is represented by the first seven letters of the Alphabet, A, B, C, D, E, F, G.

Q. How are the names of the notes and their pitch ascertained ?

A. By means of a character called a *clef*, which is placed at the beginning of the stave.



## § 2.—ON THE CLEF.

Q. How many clefs are there ?

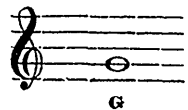
A. Two principal, viz., the treble clef and the bass clef.

Q. What line of the stave is the treble clef placed upon ?

A. On the second line from the bottom.

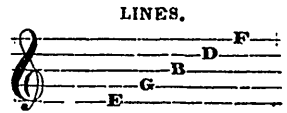
Q. What note, or letter does it make ?

A. The letter, or note G.



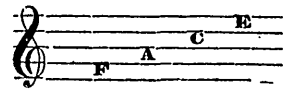
Q. What letters represent the five lines of the treble stave?

A. The 1st line is E, the 2nd G, the 3rd B, the 4th D. and the 5th F.



Q. What are they that represent the spaces?

A. The 1st F, the 2nd A, the 3rd C, and the 4th E.

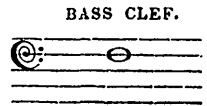


Q. On what line is the bass clef placed?

A. On the 4th line from the bottom.

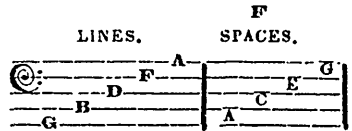
Q. What note, or letter, does it make?

A. The note, or letter, F.



Q. What are the letters on the five lines of the bass stave?

A. The 1st line is G, the 2nd B, the 3rd D, the 4th F, and the 5th A.



Q. How are the additional lines and spaces above and below named?

A. By a repetition of the same seven letters, A, B, C, &c.

Q. Is it necessary to learn the treble stave first?

A. Yes, it is, before going to the bass stave or ledger lines.

Q. Are there any other names given to the different degrees of the stave?

A. Yes; the Italian monosyllables, Do, Re, Mi, Fa, Sol, La, Si, represent the lines and spaces the same as the first seven letters.

Q. What are the syllables principally used for?

A. For practising the voice (or solfaing.)

§ 3.—ON THE NOTES AND THEIR VARIOUS PROPORTIONS.

Q. How many different species of notes are there?

A. Six.

Q. What are they?

A. The semibreve, minim, crotchet, quaver, semiquaver, and demisemiquaver.

Q. Describe their shape?

A. 1. The semibreve is similar in shape to the letter O.

2. The minim is a white note with a stem.

3. The crotchet is a black note with a stem.

4. The quaver is a black note with a stem and dash across it.

5. The semiquaver has two dashes to its stem.

6. The demisemiquaver has three dashes to its stem.

Q. What proportion do these notes bear to each other?

A. Each note is equal in duration to one-half of the preceding, and is double the following.

[To be Continued.]



## JOHN SMITH THE FARMER.

There lives a farmer in Norfolk who, some little time back, invented a great improvement in the common plough. He thought, that if he could get Prince Albert to approve his new plough, it would sell all the better; so having procured, through his landlord, the necessary introduction, he went to the Palace with the model of the plough.

The introduction being sent in, it was received; and he was told that he must wait a little. By and bye he was sent for, and he came in and stood before Prince Albert. Now this good man knew how to behave in the presence of royalty; for he was a Christian, and his Bible had taught him to be courteous (1 Peter iii. 8.), and to render honor to whom honor is due (Rom. xiii. 7). Prince Albert was very much pleased with the farmer's invention, and was willing it should be called, "The Albert Plough." After this was over, the honest farmer drew out his pocket-book, and said, "Please your Royal Highness, I sometimes write a little poetry about her Majesty; I have had the poems all copied, if you would please to give them to her Majesty." With great good-nature the Prince took the poetry. What sort of poetry it was, I do not know;—the rhymes may not have been very good, but it was the poetry of a Christian; and it was full of such wishes and prayers for our Queen as every-Christian heart is full of,—that she may be enabled to govern in the fear of God; and that she may wear an eternal crown.

The good farmer had not been home from London many days, when there came, by the old Telegraph Coach, a large parcel, sealed with the royal seal. The innkeeper wondered, and the porter wondered, what it would mean, and how such a parcel as that came to be sent to John Smith.

When it was opened, what do you think was there? but a large Bible, sent by the Queen, in return for the

present of the poetry. The farmer and his wife rejoiced, because it looked as if the Queen liked the good desires and prayers which the poetry contained. Now I am going to tell you how they showed their zeal for the Missionary Society, and their ingenuity in contriving a way to benefit it. John Smith said to his wife, "If we could get Prince Albert's name written in the Bible, we could show it for a shilling, and get something to give to the Missionary Society." So he wrote a letter to ask if his Royal Highness would please to put his name in the Bible. There came back a letter to say, that if he would send the Bible, it should be done directly.—"No," he said, "I shall not send it, I will go." So to London he journeyed; and then, finding that the royal family were at Windsor, he went down there. After a few days, he was admitted to the presence of Prince Albert. He went in with his Bible in his hand. The Prince put his name in it; and then the farmer said, "Do you think her Majesty would put her name in it?" Prince Albert very kindly said, "I will ask her." He went out of the room with the Bible, and soon came back with Queen Victoria's signature in it. Well done, honest farmer! And long live the Queen and Prince Albert!

John Smith went back into Norfolk, and asked his neighbors to come and look at his Bible, on one condition,—namely, that they should pay a shilling each. By this means, he raised no less than between forty and fifty pounds, part of which he gave to the Sunday School, and part to the Missionary Society.

Now, dear children, let us imitate John Smith. Think, and plan, and do something to help Missionary Societies. We cannot get the Queen's signature, but we may think of something else: for "where there is a will there is a way."—*Missionary Repository.*

## AN INFANT'S PRAYER IN AFRICA.

In a letter from Mr. Helmore, Missionary in South Africa, dated Likhathlong, Hart River, May 6, 1844, he refers to a parcel of clothing, which had been sent from a school in England, for the little Bechuanas, and says, "Many a helpless infant dies in this country from being taken from its mother's bosom, and *exposed without clothing* to the cold of winter. And now, for the benefit of your little friends, I will relate an anecdote which was lately told me here by a good pious mother. Her little boy not more than *three years old*, was seized with a severe illness, and, when unable to sit up, he said to his parents, 'I will pray to God to make me better.' He then crawled to the middle of the room, and kneeling, like little Samuel, cried, "Father God, Father of all men, Father of children, help me! Father of Nicodemus, Father of the three children of Israel, help me, O God, and forgive my sins!" His parents listened with astonishment, and exclaimed, 'What a God is ours! He teaches even a *child* like this to pray!' When he recovered, he said to his mother, 'The other day when I was sick, I prayed to God, and my heart was made happy.'

Yes, this is the secret of true happiness. Prayer can make us feel happy even in pain, affliction, and death. Do not, dear children, pass *one day* without prayer.

## HEATHEN PARENTS.

[Extract of a Letter from the Rev. George Turner, to his Brother in Glasgow.]

MALUA UPOLU SAMO, 1st June, 1849.

Your little daughter will be growing up and reaching an interesting age now. Tell her that uncle George hopes she will be a good little girl, and be very obedient to papa and mamma, and that she will pray too—pray herself—pray in her own little words, and Jesus Christ who loves little children so much, will like to hear her pray, and will say, "Suffer little Jane to come unto me," and she must pray for papa and mamma, and all dear friends at home, and all her dear friends at Samoa, Georgey, Martha, and all; and she must pray,

too, for poor little heathen children, for they have no kind mamma and papa like her.

If I saw little Jane I would tell her a story about a little baby boy; his papa and mamma were naughty wicked people, because they were heathens, and had no Bible, and no good minister to tell them how to be good people. When their little boy was a very very little little baby, they were so cruel to the pretty little thing, they said they would kill their little baby boy. Then the cruel papa and mamma went and they dug a little grave to put their baby in—then they laid down some mats on the bottom of the grave for the poor wee thing to lie on, and then they put it down in the grave on the mat, and covered it with another mat to keep the earth off its little face, and then the poor little baby cried, and cried, and cried, but the cruel father and mother did not care for that, for they wanted it to die. Then they put some boards over the mat that covered his little face and body, and then put in the earth on the top of the boards, and filled the grave all up, for they thought that if they did that, the little baby would get no breath, and then it would die. They had filled up all the grave, and the poor little baby thing was down in the earth, but it was not dead yet; it was still crying, crying, poor little thing! But the cruel heathen father and mother had no love; they had no pity for their own little baby boy, they still wished it would stop crying and die.

And what do you think they did next? for they wanted it to stop crying and die. They went and got sticks—a great heap of sticks, and then they got a light and kindled the sticks, and made a great fire on the poor little baby's grave. Little Jane may be thinking that was to warm the little thing buried down in the cold grave. But it was not that. O, no. They kindled the fire that the heat might go down and take away the breath of the poor little baby, for they wanted it to be quick and stop crying and die. What a cruel, cruel thing that was! Jane must pray to God for heathen people, that they may be made good people, and get new hearts, and love their dear little children. But what about the poor little boy; in the grave?

Jane will wonder whether it cried a very long time, or whether it soon died. Well, I will tell her. The naughty father and mother had kindled the fire—a very large fire—all of wood—and it was crack, crack, cracking, and blazing up, and would very very soon have killed the poor little thing. But a good man from Samoa, that was living there, when he heard what they were doing, ran to the place. What are you doing? said he to the cruel father and mother; what are you doing? Why are you burying and burning in that way your own child? Put out the fire—put out the fire this moment—dig up the poor little thing—it never did you any harm—what bu-

business have you to kill it? It is not your child; it is God's child—he gave it to you to take care of, and you are throwing it away and killing it in that way! Put out the fire, and dig it up instantly—poor little thing, it is still crying—just hear how it moans. Be quick, be quick—for if it dies God will be very angry with you for killing his child, and then you will perhaps soon be sick and die, and be driven yourselves into the great fire of hell.

Are you not glad, Jane, that the good man was there! The father and the mother were frightened at what he said. I am very much afraid, said the mother—and so am I, said the father; make haste, let us dig up the baby—and so off they ran for water, and were soon back and dashed it on the fire to put it out; and when it was out, they digged down with their own hands, for they have no spades or shovels, and as they got near the little baby, they digged very carefully lest they should hurt it, for they did not *now* wish it to die. They got to the boards, and then to the mat, and when they lifted up the mat they were so glad to see the dear little thing still breathing. It was not dead. It was still alive; and its mother was so glad; and she took up the dear little thing and hugged it to her breast, and went back to her house. She knew now that it was God's child, because the good teacher had told her, and she has taken care of her dear little boy ever since.

Now, Jane, are not you very glad that the little baby did not die; and you must pray to God for that little boy, and for its father and mother, and for the good teacher. And if you are a good little girl, perhaps I will tell you, some other day, another story about the little boy that was buried alive at Sandwich Island, in the New Hebrides.

### THIRTEENTH ANNUAL REPORT.

We should have noticed in our last number the Thirteenth Annual Report of the Canada Sunday School Union. The Anniversary Meeting, which took place on the 22d January, in the Methodist Chapel, Great St. James Street, was one of more than usual interest. The Hon. James Ferrier, the President of the Society, occupied the chair. The audience was large and attentive, and the different speakers seemed more deeply interested in the work than appeared on any former occasion. We must not venture on any very lengthened extracts from the excellent Report of the Corresponding Secretary. We cannot, however, omit the following:—

Although the Committee of the Canada Sunday School Union, in submitting their Thirteenth Annual Report, cannot communicate

any thing in its transactions of a character so striking as to distinguish, eighteen hundred and forty-nine from the preceding twelve years; yet they feel that they have abundant reason for the expression of grateful acknowledgment to the Giver of all good for the measure of success which He has been pleased to vouchsafe to the efforts of the Association during the past year.

In reference to the second Article of the Constitution, which has for its object the establishment of Sabbath Schools, we have the satisfaction of announcing that 14 schools have been established during the past year. Of these, 5 are in Shipton, Eastern Townships. In alluding to the Returns, the number of which falls somewhat short of those for 1848, we would congratulate the friends of the Society on the almost certain prospect of the Provincial Post-Office charges undergoing, during the present year, such a reduction as will tend to remove what has all along operated as a serious drawback in maintaining correspondence with the various schools, one of the primary means on which the Association has rightly relied for efficiently carrying out its objects. Returns have been received from 105 schools, in which 6508 pupils receive gratuitous instruction in the Scriptures and catechisms from 902 teachers. Ninety schools are reported as furnished with libraries, containing 13,875 volumes. Of the schools, 85 are kept open through the year, and the remaining 20 are closed for a longer or shorter period of the season intervening from November to May.

The Donations transmitted from schools to the Canada Sunday School Union, during the past year, amounts to £14 1s 10d; and to the London Religious Tract Society to £7 19s 1d.

During the past year the issues from the Depository are the following:—Library Books, 10,831; Elementary Books, 2,589; Bibles, 27; New Testaments, 48; Hymn Books, 738; Tracts, 2,389; Total for 1849, 16,712: Total since the establishment of the Union, 218,675. There have been issued 73 Libraries for Sabbath Schools. Of these, 30 are Libraries of the London Tract Society, sold at one-half or two-thirds' value; and 43 of the American Sabbath School Union, at the rate of \$10 each.

There have been issued:—

14 Large Libraries, containing	101	Volumes.
16 Small " " "	100	"
41 American " " "	100	"
2 " " " "	75	"

73 Total Libraries issued.

Free grants of Books, to a very considerable extent, have been sent to Sabbath Schools in poor settlements. The value of these, together with the allowance made on Libraries sold, amount to the sum of £96 19s 9d; being £45 19s 9d of free grants of Books, and £51 of allowance on Libraries sold.

The Union has been enabled to produce the

above results by the continued countenance and generous support of the London Religious Tract Society, and the Sunday School Unions of London and New York. To these Associations our Union owes a deep debt of gratitude.

From a statement prepared in the Depository, we find that 128 schools have participated, during the bygone year, in the benefits of the Union.

The Committee have much pleasure in announcing that the superintendents and other correspondents have, with very few exceptions, been enabled to return answers of a very gratifying description to the Queries soliciting authentic information on points of deep interest in connection with the temporal and spiritual well-being of the rising generation in Canada. These returns embrace a very ample field, and, in addition to other matters, convey to us intelligence as to the spiritual progress of the pupils, and the apparent fruits of the labors of the teachers—the interest taken in the cause of Missions—the condition and influence of the libraries—the observance of concerts for prayer on behalf of the cause of Sabbath Schools—the course or plan of instruction generally pursued—the probable number of children in any vicinity not in attendance at any Sabbath School—and the general influence of Sabbath Schools on the community. In our next number we will give a few of these extracts, that all may be stirred up to yet greater diligence.

Although several teachers may have found good cause for the expression of regret that the spiritual progress of the pupils has been seldom commensurate with their wishes, such expression has been generally accompanied by the attestation that a very commendable proficiency in Scriptural knowledge has been attained, and that there have been exhibited more seriousness of deportment and greater concern about things pertaining to salvation. It is stated that upwards of twenty have hopefully entered into communion with the churches with which they are connected, and that some have themselves engaged in the business of Sabbath School teaching. Such intelligence we should regard as peculiarly gratifying and encouraging, as, according to the remark of one superintendent, "The Church must, with the best hopes, look to the Sabbath School as the nursery from which many active and pious members may be drawn." In all the schools, the business is commenced and ended with praise and prayer. The incorruptible seed of God's Word has been prayerfully committed to the susceptible hearts of our youth; and are we not warranted to indulge the hope that He who has promised to give His Spirit to them who ask Him, will in due time cause it to bud, and blossom, and bring forth the fruits of righteousness, which are through Jesus Christ to His own glory and praise?

In some of the larger towns and cities very liberal contributions for Missionary purposes have been made. One return gives £25 1s 3d, a second, £10 14s 4d, two, £8 each, and others state smaller sums on behalf of this cause, so dear and replete with interest to every true well-wisher of the advancement of the Redeemer's kingdom on the earth.—Even in some of the poorer and less favoured localities laudable exertions have been made.

In connection with the subject just alluded to, we have pleasure in announcing that a considerable addition to the number of subscribers to the *Missionary and Sabbath School Record* has taken place during the past year. This excellent periodical was established in 1813, and commands now the large circulation of upwards of 3000 copies monthly. Besides much Missionary intelligence of a recent date, it contains selections well calculated, from their variety, to instruct and interest the young, and a "Teacher's Corner," well deserving the earnest attention of instructors. As Sacred music ought to form a prominent part in the worship of the Supreme Being, and is therefore entitled to more cultivation than it generally receives, the Committee would recommend to superintendents and teachers the practice of such tunes as are published from time to time in the *Record*.

The decidedly beneficial influence which the perusal of the varied contents of the library books exerts on the minds and conduct of the pupils *more directly*, and of parents and others *indirectly*, is dwelt upon with peculiar satisfaction. They are justly regarded as a very efficient means in sustaining the Sabbath Schools; and we trust that the relish for reading these books, exclusively instructive, moral, and religious in their tendency, which is represented to be awakened in the youth, will serve as a powerful counter-agent in their maturer years to an inordinate appetite for the light and fictitious reading with which the public is profusely supplied at the present day,—a species of reading which we are called upon to discountenance, as it has been always attended with demoralizing and pernicious consequences. In this place it seems proper to recommend to teachers the practice of proposing to their pupils a few pertinent and simple questions on the contents of the books when they return them.—This practice will frequently have the effect of detecting pupils who may be disposed to read carelessly their books, or, perhaps, return them unread. It appears that there are very few schools (not above fifteen) still unfurnished with libraries. The Committee entertain the hope, that through the liberality of the Christian public they will be furnished with the means of supplying these destitute schools with this indispensable means of success.

We find that monthly or weekly prayer-meetings, on behalf of the Sabbath School

cause, are held by about one-half of the superintendents and teachers.

As to meetings, on the part of teachers, for the purpose of mutual improvement in their class-instruction, much benefit has been derived from conversation and expository remarks in reference to the portions of Scripture to be prescribed to the pupils. Such meetings are also held by about one-half, once a month or week. In a few cases they are held before or after the hours of the Sabbath School.—This method is very naturally adopted where the circumstances of teachers residing miles apart, and bad roads, render the holding of them at other times impracticable.

We will continue extracts in our next number.

Sir,—Thinking it may interest some of your young readers, I send you a short sermon, written 18 years ago by a much loved relative, for my especial benefit; child as I was, I thought it the best sermon that ever was or could be written. Its interest is now enhanced by the fact, that he has, within a few weeks, been called home to his reward, having faithfully served his Master in the gospel ministry for nearly half a century. "By thibcing dead, yet speaketh."

Respectfully yours,

F. S.

Montreal, March 27, 1850.

### THE LITTLE CAPTIVE MAID.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife, and she said unto her, mistress, would God my Lord were with the prophet that is in Samaria; for he would recover him of his leprosy."—2 Kings v. 2. 3.

This little maid had been early instructed in the principles of true religion and the knowledge of the only living God. She was now in a foreign land, but her religious education was not without its use; it rendered her mind so tranquil that she could deliberately think of ways and means for doing good; it made her feel benevolent to seek the welfare of others, even of those who held her in bandage; it made her discreet to know when and where she might, with propriety, suggest plans for promoting benevolent objects. She could speak to her *mistress* with greater propriety, and probably with better success, than to her *master*. She therefore said unto her mistress, "would God my Lord were with the prophet

that is in Samaria; for he would recover him of his leprosy." This expression was a pious and benevolent wish. It showed her piety, because it was of the nature of prayer to God. It showed benevolence, because she wished her master to be where means could be successfully applied to cure his disease; and she knew that this could be done by the prophet under God's direction.

That wish, expressed to her mistress, was told to her master, and he soon went to the prophet and was healed. Now, think how much good that little maid could do, though in the humble station of a captive servant, in a foreign land. And it was in consequence of good instruction—early given—well received—and judiciously improved.


Read the whole story in the fifth chapter of 2 Kings, and you will see how valuable good instruction may become, even when given to very young boys and girls, if attentively received. It may render you quiet and happy in yourself, in any situation where your lot is cast. It may capacitate you for doing great good, even far above the circle in which you move. By suggesting useful plans, though you may be in a retired and humble station, your influence may reach the highest points in society, and be happily felt by the supreme authority of the nation. Then prize good instruction when given by parents, teachers or others. Remember and ponder over it after you have received it, and improve it to the best advantage; remember the example of the "little captive maid." She was the occasion of a great favor, conferred on a great general of a powerful army. Imitate her example of usefulness and your character may be handed down, like hers, to future generations. Love and honor God, and do good, and you will be honorable and happy, for he says, "Them that honor me I will honor; but they that despise me shall be lightly esteemed."

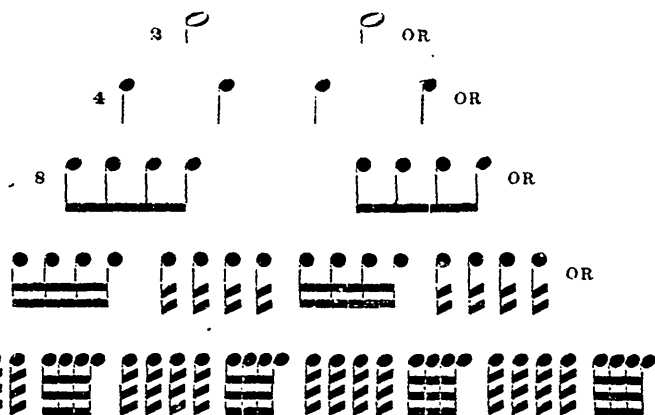
### ACKNOWLEDGMENTS.

In our next number we will notice all the remittances that may have been received, either for the Canada Sunday School Union or London Religious Tract Society, since the Annual Report, as well as one or two reports which came to hand too late for insertion in the Annual Report of the Union.

*Proportion of the Notes in Common Time.*

1. Q. How many minims make a semibreve ?  
 A. Two.  
 Q. How many crotchets make a semibreve ?  
 A. Four.  
 Q. How many quavers make a semibreve ?  
 A. Eight.  
 Q. How many semiquavers make a semibreve ?  
 A. Sixteen.  
 Q. How many demisemiquavers make a semibreve ?  
 A. Thirty-two.

One  is equal to



2. Q. How many crotchets make a minim ?  
 A. Two.  
 Q. How many quavers make a minim ?  
 A. Four.  
 Q. How many semiquavers make a minim ?  
 A. Eight.  
 Q. How many demisemiquavers make a minim ?  
 A. Sixteen.  
 3. Q. How many quavers make a crotchet ?  
 A. Two.  
 Q. How many semiquavers ?  
 A. Four.  
 Q. How many demisemiquavers ?  
 A. Eight.  
 4. Q. How many semiquavers make a quaver ?  
 A. Two.  
 Q. How many demisemiquavers make a quaver ?  
 A. Four.  
 5. Q. How many demisemiquavers make a semiquaver ?  
 A. Two.

§ 4.—OF THE DOT AND THE PROPORTION OF THE NOTES IN TRIPLE TIME.

Q. What is the effect of a dot after a note?

A. It makes the note half as long again.

1. Q. How many minims in a dotted semibreve?

A. Three.

Q. How many crotchets in a dotted semibreve?

A. Six.

Q. How many quavers?

A. Twelve.

Q. How many semiquavers?

A. Twenty-four.

2. Q. How many crotchets in a dotted minim?

A. Three.

Q. How many quavers?

A. Six.

Q. How many semiquavers?

A. Twelve.

A minim  dotted is equal to 3  or 6  or






3. Q. How many quavers make a dotted crotchet?

A. Three.

Q. How many semiquavers?

A. Six.

A crotchet  dotted is equal to 3  or 6 

4. Q. How many semiquavers in a dotted quaver?

A. Three.

Q. How many demisemiquavers?

A. Six.

A dotted  is equal to 3  or 6  

5. Q. How many demisemiquavers make a dotted semiquaver?

A. Three.

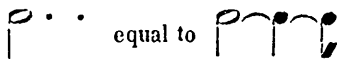
*Of the Double Dot.*

Q. What is the effect of a double dot after a note?

A. It makes the note three-fourths longer.

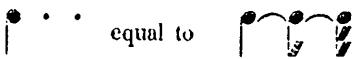
Q. What is a minim, doubly dotted, equal to?

A. A minim, a crotchet, and a quaver.



Q. What is a crotchet, doubly dotted, equal to?

A. A crotchet, a quaver, and a semiquaver.



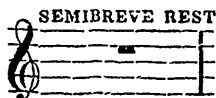
§ 5.—ON RESTS.

Q. What are rests?

A. Small characters which denote a silence equal in duration to the notes which they represent.

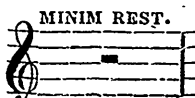
Q. How is a semibreve rest expressed?

A. By a small stroke placed under a line of the staff.



Q. How is a minim rest expressed?

A. By a small stroke over a line.



Q. How is a crotchet rest made?

A. With a crook turned to the right.

Q. How is a quaver rest made?

A. With a crook turned to the left.

Q. How is a semiquaver's rest made?

A. With two crooks to the left.

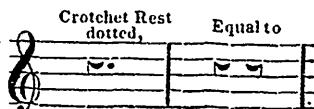
Q. How is a semisemiquaver's rest made?

A. With three crooks to the left.



Q. When the duration of a rest is prolonged, how is it expressed?

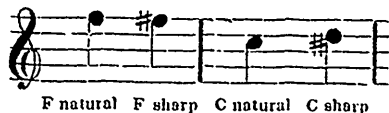
A. By placing a dot after the rest.



§ 6.—ON THE SHARP, FLAT AND NATURAL.

Q. What is the effect of the sharp?

A. The note before which it is placed must be raised a semitone.



F natural F sharp C natural C sharp

Q. What is the effect of the flat?

A. The note before which it is placed must be lowered a semitone.



B natural B flat E natural E flat



Q. Is the sharp or the flat marked to every note of a musical composition ?

A. No ; the sharps or flats necessary to the key, are marked at the signature or after the clef ; and they affect all the notes during the piece, unless contradicted by a natural.

Q. What is the effect of a natural (♮) ?

A. The natural contradicts either the sharp or the flat, and brings the note to its original state.



## § 7.—ON THE FORMATION OF THE SCALE.

Q. What is the meaning of the word scale ?

A. This name is given to a succession of seven notes, ascending or descending.

Q. How many sorts of scales are there in music ?

A. Two ; the diatonic and the chromatic.

Q. What does the diatonic scale consist of ?

A. It consists of five tones and two semitones.

Q. What is a semitone ?

A. A semitone is the smallest interval used in modern music. The natural semitones in the scale are from E to F, and from B to C. On the pianoforte, there is a semitone from any key to the next above or below.

Q. What is a tone ?

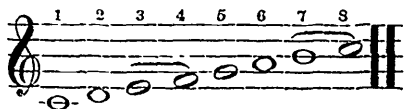
A. A tone is the union of two semitones. C, C#, D, form a tone ; D, E b, E#, another.



Q. How are the tones and semitones arranged in the major scale ?

A. The major scale proceeds by two successive tones, followed by a semitone, then by three successive tones and a semitone : for instance, the scale of C major proceeds thus : from C to

D a tone, from D to E a tone, from E to F a semitone, from F to G a tone, G' to A a tone, A to B a tone, B to C a semitone.



Q. Where are the semitones placed in the foregoing scale ?

A. The semitones occur between the third and fourth degrees, and between the seventh and eighth degrees.

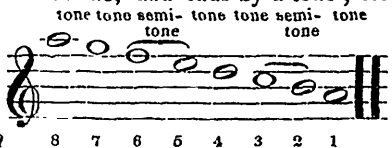
Q. Is the descending major scale the same as the ascending scale ?

A. Yes.

Q. How are the tones and semitones placed in the minor scale ?

A. The minor scale descending proceeds by two successive tones and a semitone, then by two other tones and a semitone, and ends by a tone ; for instance, the minor scale of A proceeds thus : from A to G a tone, from G to F

a tone, from F to E a semitone, from E to D a tone, from D to C a tone, from C to B a semitone, from B to A a tone.



Q. Where are the semitones placed ?

(Continued on page 61.)