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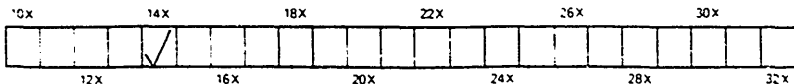
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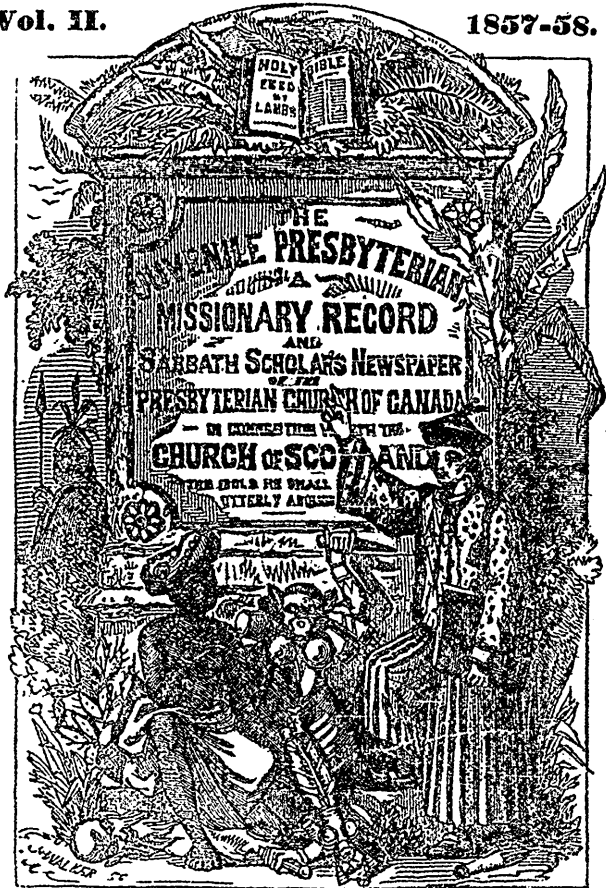
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"Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. xxi. 16.

Montreal:

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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.

April, 1857.

No. 1.

AN INTRODUCTORY WORD.

OUR LIBRARY SCHEME ADOPTED BY THE SCOTTISH CHILDREN.

This is the first number of the second volume of our childrens *own newspaper*. This time, last year with some fear as to the result, but after much thought, we issued a specimen paper in which we stated "that it was our design to tell in simple language of the missionary efforts of our Church, to present to the children an object of missionary labor, to speak a word of kindly counsel, and in short to make our little sheet a welcome visitor to the Christian family and an attractive journal for the Sabbath School." "We hoped to speak a word in season to the children of our Church and to do somewhat towards attaching our young readers to their Church." Whether we have, however feebly, redeemed any of these promises, it is for others to judge, but this much, we can say, that we have labored earnestly to accomplish them; and have, moreover, always desired to keep in view the higher duty of striving to "feed the lambs" of the flock. We are gratified to state, that our missionary effort has prospered beyond our expectations, and that 18 orphans are now supported in India by our schools. May the work continue to prosper and may a blessing rest upon it. Our

last scheme, the New Year's thank offering, has met with favour, and already £9 have been remitted to Edinburgh for the Calcutta Orphanage Library, and not only this, *but our scheme has been adopted by the Juvenile Record of our Church in Scotland*, and our Canadian children, have had the honor of being the pioneers of a movement, which will now prove most successful, and which may be productive of much good in India. We trust the effort will be now generally taken up by *all our schools and readers*. Let there be a generous emulation between our children and their Scottish brethren. We acknowledge in this number, several sums and hope to be able to announce more in our next paper as *being received by us*. This number, as we have said, commences the second volume, and we trust to secure a large circulation. We have now over 2000 subscribers—we might and ought to have double that number. Meanwhile, we shall persevere in our work, hoping "to scatter bread upon the waters, which will be found again after many days." May strength for this work and wisdom in its performance be granted us.

A GOOD EXAMPLE.

This, young reader, is your paper, if you like it, you should work for it and also pray for its conductor. We dare say, many of our readers are doing what they can to extend our circulation. We know of one little boy, who did so and who will be surprised to hear it told of here. Master Hamilton Grant McMicken of Clifton, C. W. is 10 years of age. He reads our paper, likes it and thought his companions would do so too. So he tried to get subscribers, and by assiduity and perseverance, collected 25s. for 25 copies. Are there not others of like tender years, who can do as much for us? It would indeed encourage us in our anxious desire to do you good. Who will try?

THE CALCUTTA ORPHANAGE.

(For the Juvenile Presbyterian.)

Our young readers will be interested in reading the annexed report which has been forwarded to the Sabbath School at Niagara of their Hindoo protegée, Jessie Mowat.

Miss Hebron has a good opinion of Jessie, and we look for even more interesting accounts of her conduct and progress. As she grows in years and in wisdom may she also grow in grace, and become a blessing to her sisters in that dark heathen land.

We hope that reports on the other orphans will be received ere long.

SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION IN INDIA.

Report of Jessie Mowat, 1st Bengali class and 4th English, supported by children attending Sabbath School at Niagara, West Canada, Rev. J. B. Mowat, age 11 years. Progress and conduct for the half year ending Dec. 20th, 1856.

Scripture Knowledge.—Very satisfactory.

Shorter Catechism.

Bengali Catechism.—2nd Catechism.

History.—History of Bengal, Grammar, Geography.

Bengali Reading.—Barth's Church History, Maps of Eastern and Western Hemispheres.

English Reading.—Not far advanced.

Writing.—Bengali and English.

Arithmetic.—Bengali, very fair.

Work.—Plain and fancy.

Conduct in Study.—Diligent and attentive.

Conduct out of Study.—Good and gentle.

Orphanage, Calcutta, Frances Hebron, *Superintendent*.

OUR NEW YEAR'S THANK-OFFERING.

THE CALCUTTA LIBRARY.

Received from the St. Andrew's S. S., Montreal, ..	£1	5	0
“ “ “ “ Toronto, ..	2	0	0
“ “ St. Paul's “ Montreal, ..	1	2	7½
“ “ St. Andrew's “ Kingston, ..	1	10	0
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A HOME EFFORT.

THE HAMILTON GERMAN MISSION SABBATH SCHOOL.

We have labored in the humble hope of exciting an interest in the Foreign Mission work among our young readers, believing that the support of Missions is a Christian

duty, but while we think thus, we also believe that the home work should not be neglected. We have therefore great pleasure in chronicling a home effort on the part of a school that is also active in the Orphanage effort. The Hamilton school, under the pastoral superintendence of the Rev. R. Burnett, is a flourishing one. The numbers on the roll exclusively of the Mission school, being 146, and the average attendance 118. May teachers and taught be pervaded by a large portion of their Master's spirit. While attending to the interests of the children of the Church, the sympathies of the teachers were drawn out towards the neglected German children of one of the quarters of the city, but we shall let their report tell its own tale, earnestly the while trusting, that the bread thus cast upon the waters may be found again.

“ Impressed with the duty of communicating the blessings of Religion to the ignorant and children of the city, a district inhabited chiefly by poor Germans was selected as the field of our labours, and on Sabbath afternoon, 1st June, the first meeting of the children took place. The beginning was small, 23 Bohemian and 16 English scholars, under 5 male and 4 female teachers. Not one of the foreigners on entering the school knew a single letter of the English alphabet, but their improvement has been most rapid, and several of the elder pupils read very well in the New Testament, a copy of which is presented to each as soon as he can read ; they also learn the Mother's Catechism and many of them repeat fluently several of the hymns in use among the English scholars, which they have also learned to sing correctly. The roll now consists of 49 German and 62 English scholars, under 8 male and 8 female teachers. The average attendance is 32 German and 24 English scholars. A difficulty has lately arisen to prejudice the attendance, from the evident interference of the sisters of charity with the Roman Catholic portion of the parents, some of whom have been induced reluctantly to withdraw their children from our school, but in all cases against the inclination of the children. During the visits of the teachers, some of the children have been seen tearfully beseeching their parents to allow them to continue their attendance, and much gratitude has frequently been expressed by

the parents for the kindness of their teachers, who feel that their labors are very generally appreciated by them."



THE IDOL NEBO.

It strikes a stranger, walking along the vast halls of the British Museum in London' suddenly to find himself in front of two stone images of the god Nebo—images brought from Nineveh. You see a picture of one of them at the beginning of this article.

Are these in very deed some of those gods in whom Rabs-

hakeh trusted, when he reproached the living God? Are these some, it may be, of the very idols of Nineveh that Sennacherib trusted in? And is it come to this? Surely the words of Isaiah are fulfilled, "*Nebo stoopeth.*" Truly "their Rock is not as our Rock." "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear, even I will carry and deliver you." (Isa. xli. 4.) But ere *their* idols came to the British Museum, "*they were a burden to the weary beast*" that drew the carriage which bore them. (Isa. xli. 1).

These two images existed before Sennacherib's days, for they were dedicated by Pul, who is mentioned in 2 Kings xv. 19. There is an inscription on each of them to this effect:—

"NEBO; dedicated by Phalukh II. (i. e. Pul.),
"and his Queen Sammyramit."

They were found in the south-east buildings of Nimroud by Layard. The god is about five feet high; has a kind of crown on its head; the beard is ornamented; the hands are folded over each other; and a robe, reaching to the feet and all but covering them, is the simple array of the idol. Is this, we again ask, the god *Nebo*! the god so terrible in the eyes of his worshippers that from him the captain *Nebu-zaradan* (2 Kings xxv. 8) and the great king *Nebu-chadnezzar* borrowed part of their name! How literally true, "*Nebo stoopeth!*"

And as surely shall this be the doom of all idolatry; for it is written, "The idols he shall utterly abolish" (Isa. ii. 18). This is the voice that comes from these unhonoured, despised fallen images. Be of good cheer, man of God, for you are on the side of God. Be of good courage, missionary, for men of all nations, and people of all ages and ranks, are gathered together from time to time to gaze upon *Nebo fallen*, looking with downcast eye on fallen Nineveh. "The gods that have not made the heavens, even they shall perish from the earth, and from under these heavens" (Jer. x. 11).—*Children's Missionary Record.*

A MESSAGE FROM SWEDEN.

[By a Swedish Lady.]

I was teacher in a Sabbath-school last winter in Stockholm. There were about eighty children, boys and girls. We had to be there at eight o'clock on Sunday morning. It was dark, and it was very cold sometimes, but even the little ones would come, some a mile, and some more, and be very cheer-

ful, and the better for having been up early, and having a nice walk. So, as it is true, came shivering, for they had such thin clothing. Sometimes one of the good ladies had provided a nice warm coat or gown for such a poor child before next Sunday, if it was found out that it really had no parents, nor any one to take care of it, who could give it something warm.

Well, when I was going over the England this spring, I took leave of them one Sunday, and told them I was going to a country where it is said that there are 10,000 Sabbath-schools, and 200,000 teachers, and 2,000,000 of Sabbath-school children. One little boy said, "That must be Great Britain." You see that little boy knew very much more about Great Britain than, I dare say, you know about Sweden. "Yes," I said, "it is Great Britain. Have you any message to give to the children there? May I give them your love?" "Yes," they cried. "May I tell them that you like your Sabbath-school?" They again said "Yes" very heartily. Well, then, I put to them another question, "May I tell the British children that you love to sing your hymns and to hear about the Lord Jesus Christ?" There were many voices that answered "Yes," but I was glad to perceive that some children looked thoughtful. I hope they looked down into their own hearts, to see if they really did love their Saviour. I wish all children would consider before answering such a question. And if they should find that they do not love Jesus Christ, they may go to Him that moment, and say, "Teach me to love Thee;" and if they think they love Him a little, but not enough, they may say, "Dear Saviour, make me to love Thee more." And now, my dear little friends, I have given you the message of the Swedish children: of what use will it be to you? Will it not rouse you up to consider how you yourselves feel in regard to your Saviour, if you really wish to know about Him and to love Him? and also, how you feel in regard to your school and your teachers. Are you as attentive and as good children as you would be if you prayed to God for grace to assist you? And, dear children of the Sabbath-school, may it be a lesson to you, if you are very sleepy on a Sabbath morning, and would feel inclined to stay in bed when called up; or if you think the weather looks uncomfortable, if it is raining or snowing, and you think it must be very cold, and you would like better to stay at home; then remember the Swedish children, remember how cold and frosty it is in their country, how deep the snow is in the forests,

and how dark it is in the street of Stockholm, when the little ones go out at eight o'clock in the morning, and then say to God, "Help me, Lord, to overcome my own evil heart and inclination. Give me a heart to love Thee, and the place where I hear about Thee, for unless I do so in time, I cannot spend a happy eternity with Thee in heaven!"—*Idem.*

"COME, THOU FOUNT OF EVERY BLESSING!"

COME, thou Fount of every blessing!
Tune my heart to sing thy grace.
Streams of mercy, never-ceasing,
Call for songs of loudest praise.

Jesus sought me when a stranger
Wand'ring from the fold of God;
He, to save my soul from danger,
Interposed His precious blood.

Oh, to grace how great a debtor
Daily I'm constrained to be!
Let that grace, Lord, like a fetter,
Bind my wand'ring heart to Thee.

Prone to wander, Lord, I feel it,
Prone to leave the God I love;
Here's my heart, Lord, take and seal it—
Seal it for Thy courts above!

OUTLINES OF SABBATH SCHOOL LESSONS.

FIRST MONTH.

LIFE OF CHRIST.

1. The Vision in the Temple. The Annunciation.

(Read Luke i. 5-38.)

THE PARENTS OF THE BAPTIST. Office of Zacharias. His and Elisabeth's character.

THE VISION. The parts of the Temple. The Promise. Greatness of John's character—two things. Greatness of his mission—in what?

THE SIGN. The angel. The sign—impression on the people.

THE ANNUNCIATION. The angel and Mary. Jesus described. His throne, house, and kingdom,

II. Births of Jesus and His Forerunner.

(*Read Luke i. 39-56; Matt. i. 18-25; Luke i. 57-80.*)

MARY AND ELISABETH. Their meeting—Mary's song—contrast the two.

BIRTH OF JESUS CHRIST. Joseph's dream. The name JESUS—the name EMMANUEL,

THE NAME JOHN. Giving the name. How it already made John the forerunner.

ZACHARIAS' Song. Examine its parts and phrases. The child's dwelling-place.

III. The Shepherds. The Genealogies. The Presentation.

(*Read Matt. i. 1-17; Luke ii. 1-38, and iii. 23-38.*)

THE TAXING. The birth of Christ. Circumstances.

THE SHEPHERDS. The angels' song. The shepherds finding Christ.

THE GENEALOGIES. Matthew and Luke—reconcile them.

THE TEMPLE. The presentation. Simeon's words. Anna.

IV. The Wise Men. The Flight into Egypt. Jesus in the Temple.

(*Read Matt. ii. 1-end; Luke ii. 39-end.*)

THE STAR. The wise men. Herod. Circumstances.

FINDING CHRIST. Particulars of their search and success

THE FLIGHT. The dream. The massacre. Coming back from Egypt.

IN THE TEMPLE. The passover. Search for Christ. Where found.

MISSIONARY TIDINGS.

LONDON—ONE OF THE HEBREW CHILDREN.

A DEVOTED lady (Mrs. Rosenfeldt), who labours in the great metropolis, in connexion with our Ladies' Association for the Conversion of Jewesses there, has written an interesting letter, in which she tells the story of a Jewish child whom she had for several years instructed, without the full success she desired. Lately, however she was able to place her entirely at one of the London Society's schools for Jewish children, and she has been admitted by baptism into the Church of Christ.—After all that has been seen of gloom and sadness in

Jewish history, does such a little instance of Christ's nearness and grace as this not remind you of what Peter said in the streets of Jerusalem (Acts ii. 39)? Read the passage, and ask your teacher and parents, what is the meaning of *God's promise*.

INDIA—FARTHER SUCCESS.

Last month we told you of Mr. Hunter having received a convert, named Mahomet, at Bombay. Mr. Hunter has now gone to an immense territory in the north-west of India, called the Punjaub, and Mahomet travels with him as his companion. So the early disciples and their converts often journeyed by twos, and threes, and fours, over the great heathen wastes, sowing the little seed, where no man ever thought a harvest would be reaped. Read the whole of 35th chapter of Isaiah. You cannot doubt but that, by and by God will fulfil the beautiful picture drawn there. Mr. Sheriff, another missionary at Bombay, reports the baptism of two other converts—one a Parsee, another a Mussulman. Both are very young men, and they have embraced the cross in face of the greatest peril, arising from the persecution of their own families, and old heathen friends. How little we know, in our happy country, of being tried in this way? You remember what Paul says about not being ashamed of Christ (1 Tim. i, 12.)

NOVA SCOTIA—HOW THE GOSPEL LIVES.

Two ministers from Canada visited Nova Scotia lately, and they tell how, in some places, for periods of as many as ten years, whole districts and congregations have been without a pastor. Yet the gospel, that was learned and loved by many in those regions in the parish schools and parish churches of the old land, lives in their hearts strong and deep-rooted. At one place, as the travellers went on, they reached a deep retired grove on a still Sabbath afternoon. It was found out far away, by long broken roads, among the hills. In this spot about 2000 people were gathered, having the table of the Lord spread in the midst of them, and in the hush of great attention they were listening to the addresses of several old white-haired patriarchs, who, since they had no ordained ministers, kept alive amongst them the simple glad tidings that used to be preached on the hill sides and in the glens of Scotland two hundred years ago. What a solemn temple was that deep old wood—the green earth its floor—the shadowy trees its pillars and the open heavens its roof! Then when the lonely voice of prayer broke the forest stillness, or the psalm swelled up in

its wild simple melody, how every heart must have risen up to God, and every eye dropped its humble tear! Think you not that Jesus was there, when the bread was broken by the trembling hands at the rude table, as He was, with that other great multitude in the desert place. (Matthew xiv. 13-21.)

TURKEY—FIRST FRUITS.

One of our missionaries (Mr. Marcussohn) at Salonica undertook a journey lately to some of the old Greek cities farther south, near the lovely shores of the Ægean sea. At Cassandra, while a little congregation was worshipping with him in a small house at the foot of a steep hill, a huge stone was rolled from the cliffs down upon the roof of their lowly temple. Some days afterwards they found out the authors of this wicked deed, and publicly, in the meek spirit of Jesus, forgave them the evil they would have done. The Greeks, shame-smitten by the tenderness of the missionaries, promised they would persecute no more. Then, at another place called Balta, a scene of great interest took place, in the baptism of a little child. Hear it described in the missionary's own words.

"More than sixty persons came to the house, in order to see how Protestants would baptise. Many said, that if it were done in the name of the Father, Son, and Holy Ghost, they also would become Protestants, for the priests had told them that we do not believe in the Holy Trinity. The house being rather small, and the day most beautiful, I proposed that the baptism should be performed in the court-yard under the canopy of heaven. A table covered with a white cloth, bearing upon it the word of truth and life, was our altar, and the sacrifices we offered were prayers and praises to the Holy One of Israel; and instead of images and saints, the heavens and the bright sun—the handiwork of Jehovah—smiled on our exercises; and instead of the puerile ceremonies of the priests, we spoke to them of the faith of Abraham by which he was justified, and tried to explain to them that baptism was nothing without a living faith in Chr'st. The mother gave the child to the father, who presented it to me, and I named it Anastasia, baptising it in the name of the Father, Son, and Holy Ghost, according to the command of our divine Saviour and then dismissed the congregation with the blessing. They were all very much satisfied, and I trust the Lord will turn their hearts from the precepts of men to the faith of the living God!"—*Church of Scotland Juvenile Record.*

DR LIVINGSTON.

We take notice of this eminent and useful man, not merely because he is a great man, but because his labours and his researches are a great lesson to every boy who reads these pages. We doubt not but it may be found twenty or forty years, hence that he had done more for the cause of missions, and of trade, than any man now living. Well, the lesson of his life consists partly in this—that he was once a boy having very few advantages, fewer than thousands of our readers; and that yet, under God, he has, by his own exertions, made himself not only one of the most distinguished, but one of the most useful men of the present age. He was born in the village of Blantyre, in the county of Lanark; and went to labour



in South Africa as a missionary a little more than twenty years ago. Within the last few years, we have little more than given the name of Dr. Livingstone in our pages; but we have told our readers, years ago, of his discovery of the great lake called Ngami. It is, however, more than twelve years since we took notice of the great danger to which he was exposed from the attack of a lion. We extract here a few sentences, describing his danger. They are accompanied by the rough woodcut belonging to the narrative. It was the second engraving that appeared in our little magazine.

“About half-past four in the afternoon, one of our men re-

turned to say they had been hunting him from bush to bush for some time ; at length he got a wound in his shoulder, and sprang forward suddenly upon the party. The Bakhatla saw his movements at first, and all of them fled, leaving Mr. Livingston, Meibalo, and other two of our men very near him. They tried to escape, and one or two did, being severely bruised by falling on stones. Mr Livingston was scarcely aware of his danger, being the hindmost of the party, before he found himself in the jaws of the lion, which seized him by the shoulder as a cat does a mouse, breaking his arm bone near the shoulder. Meibalo, who was next to Mr Livingston, seeing his awful situation, levelled his gun to shoot him from Mr. Livingston ; but his gun flashed in the pan, and the enraged animal, just then glancing in that direction, saw Meibalo, and leaving Mr L. seized the other, and bit him severely in the haunch, but was driven off by two natives firing upon him.

“ To our great surprise, Mr Livingston managed to walk home, but looked very ill. We had, neither of us, any skill in surgery, and felt much at a loss how to go to work. He was, however, able to give us directions, and we got it bound up as well as possible, with our limited means. He suffers very much pain ; how it will end we cannot say. We are all very thankful for the surprising deliverance, and trust the life which promises so well for usefulness will be spared, though, we fear, he will be long an invalid ; for he writes that the bone is splintered, and the holes made by the teeth of the lion are very large and sore.”

We believe Dr. Livingston has been lately undergoing a surgical operation for the purpose of relieving him, to some degree, from the injury he then received, “ under the paw of the lion.”

During the last five years, Dr. Livingston has travelled over a space of about eleven thousand miles, visiting places and tribes never before reached by white men. He is not a man of boasting or pretence, but of daring deeds, of wisdom, of self-denial, and of perseverance—all those high qualities being under the ruling desire to promote the cause of God, and the good of man. It would be necessary for you, not only to spend many hours of reading, but many days of weary travel, of want, and of suffering, to form a right idea of the dangers and sacrifices through which Dr Livingston has passed. During the wet year of 1855, he was plodding on his weary way, over hundreds of miles, where there was no road ; sometimes marching, with a large group of attendants

on the back of a bullock, though a marsh of shallow water, some twenty miles in breadth, filled with grass and bushes, and swarming, at some places with fishes, otters, and water tortoises. For months, he had no bed but a little grass and a horse-cloth spread over it. He was often on this lowly bed drenched with showers, and had to place his watch in the hollow of his arm, to prevent it from being spoiled with the rain that poured itself upon him. It is wonderful that his health was not ruined by such exposure. He had fever twenty times in about thirty months; and was at one time reduced almost to the appearance of a skeleton. Yet he says, good-naturedly, that he is going to reserve all his stories of complaint and danger till he comes to his dotage. One of the best things he ever said, one of the best any man could ever say, was this: "These privations, I beg you to observe, are not mentioned as if I considered them in the light of sacrifices: for I think the word ought never to be mentioned in reference to anything we can do for Him, who "though He was rich, yet for our sakes became poor."

We close this article with a few statements, abridged from the *Juvenile Missionary Magazine* of the London Missionary Society—a society deserving countenance and aid from the friends of missions, young and old, in every church.

"Our young readers will be ready to ask many questions about this long and most interesting journey. 'Were there no wild beasts there?' Indeed there were. There were lions, and elephants, and buffaloes, and rhinoceroses, by thousands and tens of thousands, with many other kinds of fierce creatures. In one part, the lions are never killed by the natives, for they believe that the spirit of their forefathers live in these creatures. 'But how,' you may ask, 'did Dr. Livingston get food through this so long a journey for so many people?' The answer is, nearly the whole way, they lived upon the wild game that swarm in the neighbourhood of the wide and beautiful river Zambesi, along which Dr. Livingston travelled. He says that never before had he seen such prodigious herds of elephants, giraffes, zebras, antelopes, and other creatures, as abounded in this new region; and, as they had not been much hunted or shot, they were comparatively tame and easily killed.

"But such an employment is not always sport. For some of the game—the buffaloes in particular—are very fierce fellows; and, if wounded, they will attack men, and rush into their encampments, driving and tossing everything before them.

"We cannot describe the productions of this newly-discovered region, but it should be said that many valuable plants grow wild there; such as cotton, sugar-cane, indigo, maize, and other kinds of corn, and many medical plants, as senna, and Peruvian bark, with a multitude of others. Then iron, copper, coal, and even gold, are found there: for this some believe to be the ancient Ophir, from which Solomon obtained the precious metal. Besides these valuable productions, ivory is so abundant, that Dr. L. saw no less than seventy elephants' tusks stuck around the grave of one chief. Now that he has traced the great river Zambesi from the centre of Africa down to the coast, the country is opened to the trader; and as the natives will gladly change their ivory, bees-wax, skins, and others articles, for English manufactures, both we and they will be much benefited by the discovery.

"Dr. Livingston will soon return to the eastern part of Africa, where more than a hundred of the Mokololo are waiting for him; and as, from three to four hundred miles from the coast, and along a high ridge near the Zambesi, there is a healthy country, and a fine field for Christian effort, thither he, and we hope others, will go to make known to the people the truths of God's blessed Word."—*Juvenile Missionary Magazine.*

LITTLE THINGS THE SABBATH SCHOOL TEACHER SHOULD REMEMBER.

Should you be put to an orderly class you would soon alter its character for the worse unless you attend to the following rules, one or all of which the teacher of a disorderly class is generally found to neglect.

1. Direct your remarks to *all*; never having one child up for a lesson while the others are left to their own devices.
2. Place the worst children near you, so that you may
3. Correct the *very first* appearance of inattention or restlessness by a look or touch, which will not interrupt you, and will prevent the need of farther remark.

From personal experience, I have written these observations; and if you think this advice likely to be of service, watch *yourself*, follow it as closely as possible, and if you find it not *altogether* applicable to your class, still watch *yourself*, and with patience and prayer you will discover why your teaching is unpalatable. Above all be not provoked with "the little ones of Christ," but rather be the more earnest, loving, and

gentle towards them, as you remember that they come to you Sabbath after Sabbath for "the bread of life," while you, though possessing it, are unable to impart it. With more of such humility, watchfulness, and continual prayer, can you doubt that the good Shepherd of the flock will bless your efforts with greater success?—*Church of England Sunday School Quarterly.*

THE JUVENILE MISSION IN SCARBORO

THE RESTING PLACE OF A PIONEER.

We are glad to learn from the ensuing interesting communication from the Rev. J. Bain, of Scarboro, that our little paper has not been altogether unproductive. May strength for the task we have undertaken and simplicity of speech, and wisdom in its conduct be granted us.

(For the Juvenile Presbyterian.)

It is always pleasing to know that our labors have not been in vain in the Lord. Having lately transmitted a small contribution to Mr. Paton in behalf of the Indian Orphanage, it will gratify you to be told, that your interesting notices were the moving cause. Influenced by them, some ladies called on me to know if a movement in aid would meet with my concurrence, and I need not say, that it was peculiarly pleasing to me that it originated with themselves, for, though I had thought of it, there were so many irons in the fire already, that I could not well see how the number could be increased. The following Sunday, I intimated a meeting of young ladies for the purpose, to be held on Monday, after the Bible class, when it was resolved to take up an Orphan. The congregation was divided into five districts and two collectors appointed for each. It was also resolved to have a mission box in the lobby, which now stands with open mouth to receive the offerings of willing minds. As our object was to enlist all the young, the collectors were told that we should be better pleased with mites than ingots, provided they accomplished the end. Monday following another meeting was held, to ascertain the result, when it was found that the contributions, chiefly in quarter dollars and York shillings, amounted to £12. 18s. 3d. Instead of one Orphan, it was resolved to take up two, and that they should be named Mary Thomson Scarboro, and

Margaret Bair, the former after the first female settler in the Townships, whose tomb-stone in the adjoining Church-yard, bears the following inscription :—

IN MEMORY.

OF

MARY THOMPSON,

THE MOTHER OF SCARBOROUGH,

WHO DIED THE 18th NOVEMBER, 1847,

AGED 80 YEARS.

Here her remains repose, side by side, with those of her husband, David Thomson, whose gravestone tells the land of their nativity and when they settled in Scarborough, which was then a wilderness. On the opposite bank of the passing rivulet, a little above their burial ground, they built their lonely cottage, and there contended successfully with the hardships of a forest life; and there she passed the first seven months without seeing a woman, and the first she saw was an Indian.

As her husband, she lived and died respected, leaving behind her above 100 descendants.

As time runs on, so families pass away,
Ye living men improve the present day.
O seek that home that lies beyond the grave;
Employ all means th' immortal soul to save.

WHAT CHILDREN CAN DO.

Let not the efforts of children be undervalued. Many hands however feeble, and willing hearts make light work. We have told our readers about the efforts of the children in Britain in building and equipping the John Williams, and we have also told of the successful sending forth of the Morning Star and we may have greater things to record. When our Church originates her Foreign Mission to Jerusalem, we think we can enlist in her service many earnest little workers. Meanwhile as an encouragement, we quote the following paragraph from a contemporary :

The American Board for Foreign Missions asked from children \$12,000, to build and equip a missionary ship, and they have responded by contributing about \$25,000. It is

now proposed that the Sabbath School children should raise fifty thousand dollars annually, to sustain the mission schools and seminaries of the Board among the heathen. Each child that contributes ten cents will receive a certificate—showing that he holds stock in the fund.

THE BIBLE QUESTIONS.

We have received a large number of answers from all parts of Canada to the instructive questions contained in last number. Many of our young readers have been induced to study their Bibles very closely. Should not a higher motive induce them to continue the practise? It is a letter from their Father in heaven. Should they not prize it? We will continue to receive answers until the 20th of this month, and hope to announce the result in next paper. We now announce that the donor increases the prizes offered by one Bible, and that two more will be added by us, making six Bibles in all, should the answers prove meritorious enough to warrant the addition.

LOOK UP.

A MAN once took his little boy, who was a Sabbath-scholar, with him into his neighbour's field to steal corn. The man looked about in several directions to see if any one was coming, and, seeing nobody, was just going to cut the corn, when the little boy called out, "Stop, father! you forgot to look one way: there is some one who sees you." "Which way, boy?" "You forgot to look up." The man recollected that God saw him, took up his sickle, and went away. Never forget to "look up;" and remember this text, "Thou God seest me."—*Early Days.*

A MISSIONARY'S HOPE.

ALL my desire is the conversion of the heathen, and all my hope is in God. God does not suffer me to please or comfort myself with hopes of seeing friends, returning to my dear acquaintance, and enjoying worldly comforts.—*David Brainerd.*

LEARNING AND KNOWLEDGE.

A MAN may have little of what is called *learning*, but he must have *knowledge*. Bunyan was such a man.—*Cecil.*

NEWS AND INTELLIGENCE.

THE RAILWAY CATASTROPHE AT HAMILTON.

Our young readers will have been startled by the news of the awful railway accident, by which owing to the breaking down of a bridge, over the Desjardins' Canal, so many people were ushered into the presence of their Maker. In the first car, which plunged down the abyss, nearly every person perished. Among the escaped were two children, who lost their father and mother and other relatives. This is the story of their rescue: "a woman, who lives near the scene of the disaster, and who was the first to witness it, gives some interesting particulars about the two children—the Doyles—who so miraculously escaped. She rushed down the hill to the cars: indeed the poor woman literally rolled down, for it was so steep and slippery she could not keep her feet; and the first object that met her attention was the poor little girl, about eight years of age, on a cake of ice. The little thing said, "oh, don't mind me, save my brother;" and the poor little fellow was at the moment with his chin barely above water, at the top of one of the windows, imploring some one to drag him out. The woman, though the ice was broken some distance round the car, managed to reach him; and after rescuing him, rushed up the hill with one child in her arms, and got a passenger who was himself badly wounded, to carry the girl on his back. She put them to bed; and strange to say, they got up with scarcely a mark." This terrible event tells us in loud tones, that we are, but pilgrims here. Whither are you journeying young reader? Do you bear about with you the pilgrim spirit?

DEATHS OF DRS. SMITH AND KANE.

Two distinguished Americans have recently passed away. Dr. Eli Smith died lately in Syria. He was an oriental scholar and missionary. He was engaged in translating the Bible into the language of the Koran and left it unfinished.

Almost simultaneously with the intelligence of Dr. Smith's decease, it was announced that the heroic explorer of the Arctic regions, Dr. Kane had also yielded to slow disease and breathed his last in the soft air of a tropical island.

THE JOHN WILLIAMS.

This missionary ship safely reached Cape Town on the 1st of October after a pleasant and prosperous voyage.

INDIA MISSIONS.—The laborious Protestant missionaries of Bengal, appealing to the missionary societies in Europe and America to send more missionaries to India, state that the presidency of Bengal, with 45,160,000 inhabitants, has 103 missionaries; Agra, with 30,250,000, has 60 missionaries; Bombay, with 10,000,000, has 33 missionaries; Madras, with 27,280,000, has 182 missionaries; the Punjab, Scinde, and Nagpore, with 11,950,000, have 8 missionaries; while Hyderabad, Oude, and other states, with 42,136,000 inhabitants, have not one missionary; total population 166,776,000, with 386 missionaries.—*N. Y. Paper.*

MOFFAT AND MOSELEKATSE.

The Rev. Robert Moffat (London Missionary Society,) whose visit to *Moselekatse*, the barbarian Chief of the Matebele, is stated in the Society's last Report, returned from his extended journey, not only in safety, but much improved in health and spirits. God was his guide and protector amidst the intricacies and perils of the wilderness, and his Missionary reputation, as the black man's friend, secured for him a hearty welcome among the tribes of the interior of Africa.

SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGEMENT FOR THE SUPPORT OF ORPHANS IN INDIA.

From Rev. William Bell, Perth, for the support of Mary Bell, first year,	£4	0	0
From Lochiel Sabbath School, for the support of Alma MacDonald, first year,	4	0	0
From St. Andrew's Church Sabbath School, Hamilton, for the support of an orphan in the stead of their late protégée, second year,	4	0	0
From Rev. James Gordon, Markham, for the support of Sarah Markham, first year,	4	0	0
To purchase books for Sarah Markham,	0	10	0
From Kingston Sabbath School, to purchase a Bible for Hannah Tooney,	0	10	0
and Esther Munro,	0	10	0
From St. Paul's Church Sabbath School, Montreal, to present their orphan, Robina McGill, with a Bible and Psalm Book,	0	10	0
		18	0
		0	0

JOHN PATON,
Treas. to the Synod.

Kingston, 20th March, 1857.