



THE MISSIONARY AND SABBATH SCHOOL RECORD

FOR
FEBRUARY,
1851.



THE
MISSIONARY
AND
SABBATH
SCHOOL
RECORD

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No. 2



Paul Preaching at Athens.

The Lord Jesus, after his resurrection from the dead, remained with the apostles forty days, and gave many infallible proofs of his being the same Jesus that was crucified. This period was spent in speaking of the things pertaining to the kingdom of God, and in giving them instructions how they were to conduct themselves in the discharge of the important trust committed to them. He opened their understandings, that they might understand the Old Testament Scriptures,—pointed out the necessity of his death and resurrection,—showed them that the Gospel must be preached in his name among all nations, beginning at Jerusalem, and that of the truth of this Gospel they were the witnesses.

He repeated to them the promise of the Father, which they had formerly heard of him, that is, that they should be baptized with the Holy Ghost not many days hence. They were commanded to remain in Jerusalem till the miraculous gifts of the Spirit should be conferred. Their views of the nature of the Messiah's kingdom were as yet very limited, for they still conceived that he was to confer temporal prosperity on the Jewish nation; when they should receive these gifts,

they should then be endowed with power from on high, and fully instructed in every thing which it behoved them to know as the inspired messengers of God.

The Saviour led them out as far as Bethany, and having lifted up his hands to bless them, while in the very act of doing this, he was parted from them, and, again, ascended up to heaven, where a cloud received him out of their sight. They were standing gazing, when two angels informed them, that the same Jesus should, in like manner descend from heaven as they had seen him go to it.

When the apostles arrived in Jerusalem, they continued in prayer with the other disciples; and Peter proposed that another person should be elected in the place of Judas, one who attended the ministry of the Lord, from the time of John until his ascension. Having selected two, Joseph and Matthias, they first prayed, and then cast lots. The lot fell upon Matthias, who was numbered with the eleven apostles.

The day of Pentecost being now arrived, the disciples were all in one place; when suddenly the gift of tongues, or, of speaking languages they had never learned, was communicated to them; a

talent necessary for their office as the publishers of the Gospel; and these gifts excited great astonishment in Jerusalem, some ascribing it to drunkenness, others to madness.

The disciples of Jesus began to perform miracles, at which the multitude, and their rulers, wondered greatly; but persecution accompanied their benevolent efforts, and Peter and John were twice cast into prison. In the latter instance they were delivered by an angel, who opened the prison doors and brought them forth. These special proofs of the divine agency that was working in their favor, strengthened the faith of old converts, while it invited the adherence of new ones, and led to the formation among them of a social body, by which the goods of every member were held in common. From this circumstance arose the memorable death of *Ananias*, a hypocrite whose fate affords the most striking lesson of that punishment by which falsehood and injustice are generally overtaken. This man had "sold a possession, but kept back part of the price," and when reproached by Peter for his fraudulent dealing, he fell down and died before the angry apostle.

Stephen, a deacon, whose duty was to attend to the civil interests of the church, was soon afterwards stoned to death; but this act of violence, instead of impeding, promoted the progress of the Gospel.

The labors of the apostles were at first confined to Jerusalem; but they gradually extended their endeavors, and made many converts in Judea and Samaria. The conversion of the Ethiopian eunuch, afforded a proof of the wonderful effect of the preaching of the Gospel, and that the nations adjacent to Judea were in some measure prepared for the publication of the doctrines of Christ.

The church, besides the chief priests and rulers, had many persecutors, among whom was Saul of Tarsus, in Cilicia afterwards called Paul, and raised to the dignity of the apostleship.

Paul had received the benefit of the best education which Judea could afford. He was bred up at the feet of Gamaliel, a celebrated doctor of the law—his natural talents were of the first order, and whatever he engaged in, was executed with zeal and ardor. His enmity to the Gospel was so great, that he made havoc of the church, entering into every house, and seizing men and women committed them to prison. While engaged in this

warfare, breathing out threatenings and slaughter against the disciples, he had procured letters from the high-priest to the synagogues at Damascus that if he found any who professed the faith of Christ, whether men or women, he might bring them bound to Jerusalem. On his road to Damascus, however, he was arrested in his mad career—the Lord Jesus appeared unto him—he was struck down to the earth, continued blind for three days, and neither ate nor drank. This man became one of the most active and zealous preachers of the Gospel, or, as he himself expressed it, "In labors he was more abundant," than any of the first publishers of the doctrine of Christ. The reason of the Lord's appearing personally to him, evidently was, that it was necessary for an apostle to have seen the Lord, and without this, he could not have held that office.

The apostles had confined their mission to the Jews only, but by special revelation, they were instructed to do so no longer, and Peter was commanded to go to Cesarea, and preach the Gospel to Cornelius, a centurion of the Italian band, who his ministry converted.

Herod Agrippa grandson of Herod the Great, persecuted the church, and put to death the apostle James, the son of Zebedee, and brother of John; he also imprisoned Peter, but, at the intercession of the prayers of the church, he was delivered.

The sphere of the labors of the apostle Paul, was chiefly among the Gentiles, and, after traversing great part of Asia Minor, he at length reached Athens, where "his spirit was stirred in him, when he saw the city wholly given to idolatry." (Acts xvii. 16.) Here he discoursed upon the attributes and identity of "the unknown God," to whom an altar had been dedicated, and made proselytes to his doctrine of some enlightened individuals.

Among the collateral labors of this great disciple, we may enumerate his triumph over Elymas, a reputed sorcerer of Cyprus, whom he struck with sudden blindness for attempting to resist the progress of his mission.

Returning into Judea, Paul suffered much persecution, and the multitude having declared, on one occasion, that such a fellow was unfit to live, he appealed from the local judges to Rome, and set forth for that city. Previous, however, to his setting sail, he predicted the great danger of the voyage, and the event showed that he was right. The vessel

was shipwrecked at Melita, or Malta, an island in the Mediterranean; where he was kindly received by the natives, who kindled a fire because of the cold. As Paul was putting some sticks on the fire, a viper fastened on his hand, which made the barbarians suppose him to be a murderer; but on his shaking it into the fire, and receiving no harm, they said he was a god.

In this place Paul and his companions were compelled to winter, during which he performed many miracles, and afterwards they went to Rome. Here Paul saw the brethren, which revived his spirit and infused fresh vigor through his frame; for it is emphatically declared by the sacred writer, that "he thanked God, and took courage."

Three days after this, Paul called the chief of the Jews together, and gave them an account of his delivery to the Romans, and of his appeal to Cæsar. They told him, that they neither received letters concerning him; nor had any of the brethren that came showed or spoken any harm of him; but that they wished to hear of him concerning the sect that was every where spoken against. A day being appointed, Paul expounded to many of them, and testified the kingdom of God; but the effect of his testimony was such that he applied to them one of Isaiah's most dreadful predictions. Here he continued two whole years, earnestly engaged in his arduous labor of preaching the Gospel; and at this point the inspired history concludes.

Loving our Neighbours as Ourselves.

One day William Clarke's father was at work at his loom, his mother was getting their dinner ready, his eldest sister was helping her, and had just given a basin of porridge to little Sally, who was very hungry, and began to eat it directly; but, as you see, she did not forget pussy.

Little William, then just seven years old, came running in, quite out of breath. "O, mother," said he, "do come and see poor neighbor Blake, she is very ill, and they have nothing to eat. Tommy Blake asked me to let him play at ball with me, for he said he had no breakfast, and it would make him forget he was hungry. I thought

he had been naughty, and asked him what he had been doing, but he said his mother was too ill to be able to go out to her work all yesterday; so there was no bread left, and they had not eaten since yesterday's dinner. So, mother, I told him that if he would come home with me, I was sure you would give him some of our dinner to take to his mother, for he loves her very dearly; but he said, his mother told him this morning, not to come to our house, for you have sent them things several times, and they ought not to trouble you so often. So when I found he would not come, I thought I would run directly and tell you; for I just peeped in at the door, and I saw neighbor Blake, and she looks so ill you cannot think: and my text last Sunday was, 'Love thy neighbor as thyself,' and I know I should not like to go without my breakfast, and have no dinner too." Poor William then burst into tears; but recollecting himself, he took the corner of his pinafore and began to wipe his eyes.

"Well," said Mrs. Clarke, "don't cry, Willy; as soon as we have had our dinners, we will go and take some to poor widow Blake, and see what we can do for her." So saying, she made haste to get all ready as quick as she could.

Little Sally had listened very attentively; she got up, and while her mother was very busy, she said, "Willy, dear, see here's nearly all my porridge left; come, let us go and take it to Tommy, for he had no breakfast, and he's too hungry to wait till we've done dinner." The mother, pleased to hear this, did not stop them; and off went William and Sally with the porridge, and begged Tommy to eat it for breakfast, telling him mother would come by and bye, and bring them some dinner.

We should try to follow the example of these children. We should always be kindly affectioned one to another. Some people think because they cannot do much, therefore they are excused for doing nothing at all; but our blessed Saviour has taught us that even one

talent is to be improved. The poor may help the poor, and they often do it in the best way. I love to hear of such neighborly conduct. Kind words, kind actions, and denying ourselves to help others, are pleasures which even the poor may enjoy; and they will find that it is more blessed to give than to receive.

My dear children, do you learn texts out of the Bible? Remember, it is written, "Be ye doers of the word, and not hearers only;" and also remember that pretty text, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith," Gal. vi. 10. And we are to do this to show our love to Christ, remembering his love in all that he has done and suffered for poor sinners, that they might be brought near to God.

A Hindoo Child.—Testimony to the Truth.

The following extract from a letter from Mrs. Mullens, dated Calcutta, July 1st, 1850, to Miss Greatbach, of Southport, beautifully shows the effect of missionary teaching upon the mind of a child, and will be read with interest by young and old:—

"A little girl in our school, named Batacy, seems to me in a very interesting state. The other day, an idolatrous procession passed by the gate, when the child exclaimed, 'Oh? I wish people would leave off worshipping idols!' A Brahmin priest who was leading the procession, turned round and asked, 'Who are you, you little girl, speaking so disrespectfully of the gods of your country?' 'I,' replied Batacy, 'I am a little Christian child: my God made heaven and earth, and fills all things, whilst yours is made out of the mud of the Ganges. It has eyes, but it sees not; it has ears, but it hears not.' 'And where did you learn all this?' asked the Brahmin. 'I read it in the Bible,' replied the little girl. 'What!' said the Brahmin; 'can a child like you read the Shasters, or sacred writings?'

'Oh yes!' continued Batacy; 'and I could tell you of a Saviour who could save you from your sins.' But the Brahmin, perceiving that the conversation was about to take a turn which he did not desire, passed on, saying, 'No, no! I will not argue with a child!'"

Does not this little incident verify, the truth of the Saviour's declaration, "Thou hast hid these things for them wise and prudent, and hast revealed them unto babes?"

Did he Die for Me.

A little child sat quietly upon its mother's lap. Its soft blue eyes were looking earnestly into the face that was beaming with love and tenderness for the cherished darling. The maternal lips were busy with a story. The tones of the voice were low and serious, for the tale was one of mingled sadness and joy. Sometimes they scarcely rose above a whisper, but the listening babe caught every sound. The crimson deepened on its little cheek, as the story went on, increasing in interest. Tears gathered in its earnest eyes, and a low sob broke the stillness as its mother concluded. A moment and the ruby lips parted, and in tones made tremulous by eagerness, the child inquired:

"Did he die for me, mamma?"

"Yes, my child, for you—for all that love him?"

"May I love him always, mamma, and dearly too?"

"Yes my darling, it was to win your love that he left his bright and beautiful home."

"And will he love me, mamma?—I know he will. He died for me.—When may I see him in the other home?"

"When your spirit leaves the world, my darling."

"Spirit," murmured the child.

"Yes, your spirit, that part of you which thinks and knows. If you love him here, you will go to live with him in heaven."

"And I may love him here! How glad you have made me, dear mamma."

And the mother bowed her head and prayed silently and earnestly, that her babe might love the Saviour.—*Amer. Paper.*

Missionary Intelligence.

POLYNESIAN ISLANDS.—TAHITI.

By letters recently received from this island, we derive the gratifying intelligence that the revival of spiritual religion announced in our former numbers to have taken place at several of the mission stations, has, in the gracious providence of God, continued to extend its influence.

The Rev. Wm. Howe, writing under date the 16th April, to the Rev. David Darling, at present in this country, gives the following encouraging statement;—

"You would be greatly grieved to hear of the death of Utarui before you sailed. I was with him an hour before he died. His end was what it might be expected to be—perfect peace. Almost his last words were, 'My place above is prepared.' I had some unbelieving fears that now he was gone and you were absent, things would go wrong at Bunauia; but, wonderful to relate, a state of life and activity pervades the whole of the district. Moevai is most active and energetic in every good work, and is praised by all for his devotedness. The troops have been removed from Bunauia, there being only two mutoi and one soldier to keep charge of the gun.—This appears a merciful providence, as the place is now only under the superintendence of the native officers, and the schools under that of the deacons. I have not been able to do as you bid me about the students, which was, that none of them should go until they had been twelve months in the Institution; for the people would have them; and as every sermon they preach is examined by me before they go, I do not regret the determination of the people to have them. The list of candidates which you left had increased to thirty the first ordinance day. I was engaged in their examination and in the church-meeting, from eleven to four in the afternoon; nineteen of them were admitted, and three adults were baptized. From that time there has been a remarkable development of a long-standing work. Many it would appear have been living under conviction for a long time, which your last sermon was the means of bringing to maturity. As soon as you had left the place, everybody appeared to feel, 'We have long enjoyed the faithful ministry of our Missionary, but we have not availed ourselves of its advantage; and now he is gone!' And

they have by these reflections been led to decide. I spent last Friday and Saturday week there, employed almost the whole time in examining candidates, and in admitting members to the church. Sixty-one were admitted, after a faithful examination into their sentiments and conduct. I durst not keep them out, lest I should be sinning against them, and the Head of the church. I also baptized eighteen adults. Pray that those who have been admitted may remain faithful."

SOCIETY ISLANDS.—HUAHINE.

It is gratifying to learn, that the principal settlement on this island, which suffered so severely a few years ago, from the devastations of the French, is gradually recovering its former prosperity; that the services of the sanctuary and the education of the young are again regularly conducted; and that the labors of the missionary are attended with some gracious tokens of the divine approval.

In a subsequent letter, dated Tahiti, 20th June, Mr. Barff furnishes the following brief notice of a visit he had paid to the island of Maiaoiti, one of the out-stations connected with this section of the missionary field.

I embrace this opportunity of informing you that I have just reached this place, after a three weeks' visit to Maiaoiti. We found the people in this island living together in great harmony, and attending with regularity on the means of grace. The Church had not received any additions during the year, neither had any been separated for improper conduct; but four of the members had been removed by death, concerning whom, it is pleasing to record, that their end was peace. The island contains a population of 300, of whom 76 are at present members of the Church, and there are 100 children in attendance on the school.

During our stay, we celebrated the ordinance of the Lord's Supper, and baptized six infants.

We held the annual meeting of the Auxiliary Missionary Society; and the sum contributed by that poor people amounted to fifty Spanish dollars.

We endeavored to excite their attention to spiritual things by the constant preaching of the Gospel, school instruction, and visits from house to house. The native teacher, Aruc, has at present the care of the station. Much sickness prevailed in the island when we arrived; but we had the happiness of leaving all nearly restored to health.

TRUTH.—It is not enough that we have once swallowed truths; we must feed on them, as insects on a leaf, till the whole heart is coloured by their qualities, and shows its food in even the minute fibres.—*Coleridge.*

SING ALOUD UNTO GOD. For Thanksgiving and other Occasions.

(ORIGINAL.—From the American Musical Review.)

F.—Spirited and Energetic. **Dim.**

Sing a - loud un - to God, un - to God our strength

F. **Dim.**

F. **Dim.**

F.

make a joy - ful noise unto the God of Ja - cob;

F. **Take**

F. **Take**

m **F.**

take the pleasant harp and bring hither the timbrel; blow ye the

F.

F. blow - - ye the

take the pleasant harp and bring hither the timbrel; blow ye the

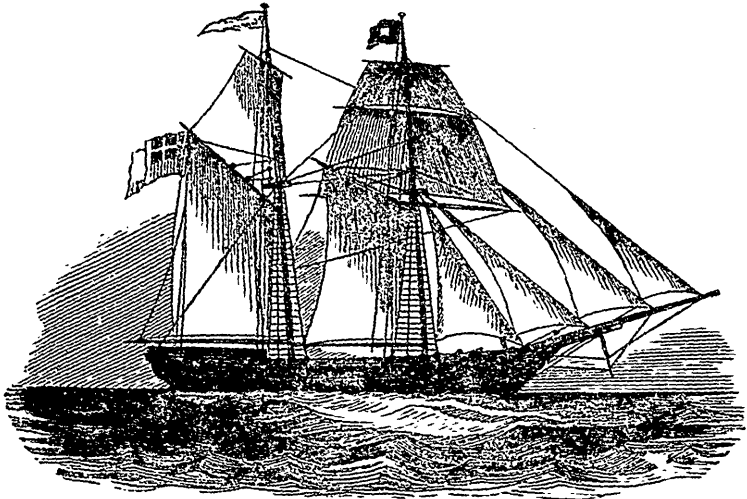
m.

CONTINUED.

trum-pot, the trum-pot, the trum-pet, the trum-pot on our

sol . emn feast day, A men, Hal - le
 sol . emn feast day Hal - le
 sol . emn feast day, A men, Hal - le

Cres. lu - jah, Hal - le - lu - jah, A men, A . men.
Cres.



Juvenile Offerings.

We observe from the *Juvenile Missionary Magazine* of the London Missionary Society, that an appeal is now made to Sabbath School Scholars in the Old Country, to raise three thousand pounds to repair the "John Williams." About six years ago, Sabbath School Scholars raised nearly seven thousand pounds, in answer to a similar appeal, and first purchased this vessel. Now, after so many years' service, she is in want of some repairs, and as she is the property of Sabbath School Scholars, no other should be permitted to interfere with her. Let the purchase, outfit and keeping up of this noble vessel, be the entire work of Sabbath School scholars. It has occurred to us that the children of Canada would like to have a share in this noble work. Not long since, we spoke of the ship "Calabar," and are happy to say, that we did not speak in vain, and we hope that on the present occasion still more will be done. We have no objections to receive sums for this object, which will be acknowledged in the *Record*, if parties find it more convenient to send through us, but whether amounts are sent through us or some other means, we will gladly record the same, should we be advised of the particulars. Address the printer of this paper, post paid. For the purpose of laying this matter more fully before the minds of our young readers, we head it with a vessel and give the following from the excellent periodical named above:—

Mr. Bateman, who visited London last year, and addressed so many thousands of young people on Missions, has been there again this year, and for a whole month held meetings with the young folks about the Ship, every night in the week, excepting Saturday. He has had very large and crowded meetings—quite as large, on the whole, as last year—and has spoken to many thousands, probably not fewer than from 26,000 to 30,000, of children. Everywhere great interest was shown, and many of the meetings were most happy and delightful. His subject was Missionary Ships, and he told the children many interesting stories, and showed them many curious things. I must give you some account of his addresses.

First, he explained to the children what a Missionary ship was for; namely, to carry out Missionaries, Bibles, Tracts, and other things, by which the Gospel might be taken to distant lands, besides various things to help the Missionaries, as proper sorts of food, as flour, &c., clothes, and other things, which they could not get in the lands where they labor.

Then he gave them a sort of history of Missionary ships. He told them that the first Missionary ship that ever sailed was one which Jesus Christ used on the beautiful Sea of Galilee. It had belonged to Simon Peter; and when he was converted and became a follower of Christ, it was used by Jesus in various ways; sometimes to cross the lake in, and sometimes as a sort of floating pulpit from which to preach to the people assembled on the shore.

The next Missionary ships were those in which the Apostle Paul sailed, and from which he landed at various cities and other places in

Greece and the Grecian Archipelago, preaching the Gospel of Christ. Then came the ship that carried Paul to Rome, bearing him with the Gospel so far on its way to Great Britain. These were the most ancient Missionary ships of which we read, and as they were employed in the first establishment of Christianity in the world, have had much to do with all Missionary ships since.

Mr. Bateman then spoke of some of the Roman Catholic ships bearing popish Missionaries to China, Africa, and South America, during the darkness of popery; and then came down to more modern times and spoke of the Missionary ships sailing during the last eighty years. He reminded the children that the *John Williams* was not the only Missionary ship that had sailed during the period, nor the London Missionary Society the only society that had its Missionary vessel. On the contrary, he told them that the Moravians, the Wesleyans, the Baptists, and the United Presbyterians, had all their Missionary ships going to foreign lands, besides a vessel employed by the Free Kirk amongst the Western Isles and Western Highland coast of Scotland.

The first Missionary ship that sailed in modern times was one sent out by the Moravians. It sailed from London in the year 1770, just eighty years ago, and it went to Labrador. It was procured to supply the Missionaries labouring in that dreary land with food and clothing, and with books, paper, and other things required for the promotion of the Gospel.

The history of the sailings of those Moravian ships to Labrador is most interesting. For eighty years have they sent out their vessel every year, and though hundreds of ships have been wrecked during that time, she has never been wrecked, but has always made the voyage in safety.

Next in order of time was the ship *Duff*. This was the first vessel sent out by the London Missionary Society, and indeed their first grand effort for the conversion of the heathen world. She sailed from London, August 10th, 1796, just fifty-four years ago, and reached the island of Tahiti, whither she was bound, on Sunday morning, March 5th, 1797. That was a glorious day for Tahiti which saw the Missionary ship anchored in her beautiful bay; and as the Missionaries beheld the sun rise that morning on the island, and the clouds rolled away from the mountains, they joined in singing the hymn you all know well, beginning—

"O'er the gloomy hills of darkness,
Look, my soul, be still and gaze;
All the promises are travelling
With a glorious day of grace.
Blessed Jubilee!

Let thy glorious morning dawn!"

After returning to Europe, the *Duff* sailed again for the South Seas, but this time was not so successful: she never reached her destination, for she was taken by a French ves-

sel, and the Missionaries, after many hardships, returned to Europe.

Some years after the *Duff* was laid aside, another Missionary ship was got. It was called *The Messenger of Peace*, and was built at Raratonga, by the Missionary John Williams. Of all the wonderful things that John Williams did, the building of that ship was one of the most wonderful. Without a saw, with very few tools indeed, with very little iron, and with no ship-builders to help him, he built his vessel, pegging the boards together with wooden pegs, making its sails of native mats, and forming its rigging of rough native ropes. In this ship he sailed first to Tahiti, a distance of some eight hundred miles; and then, after fitting her up in somewhat better style, sailed thousands of miles, carrying the Gospel to many islands of those seas.

When *The Messenger of Peace* was worn out, the *Camden*, a fine brig, was bought for Mr. Williams' use. In landing from this vessel, poor Mr. Williams was murdered at Erromanga, and the Society thus lost one of its greatest Missionaries.

On the *Camden's* return to England, after five years absence, she was found so much worn out, that a new ship was thought desirable, and the Society then asked the children of Great Britain to help to raise three thousand pounds towards the purchase. This they did, and not only this—on they went till they had raised nearly seven thousand pounds! The ship was accordingly bought—bought with the children's gatherings, called the *John Williams*, fitted up, and sent out to sea. This was six years ago. Since then she has made two voyages out and in, and is now much out of repair. It is to fit her up again and send her out that the present appeal to the children is being made.



Adam and Eve.

The Lord God was first of all. He made heaven, and he made earth, and sun, and moon, and stars, and grass, and flowers, and trees, and fruits, and birds, and beasts, and fishes, and all that live. But He was first of all.

When the Lord had made this world

and all that is in it, He said it was good. Then He made one man and called him Adam, and one woman and called her Eve. They were the first man and woman that ever lived in the world.

The Lord God was very good to them, for He had made them like himself. And they were very happy indeed, until that wicked spirit, called Satan, came and led them into sin. They did not do as the Lord told them, but went and did as Satan told them, which was very wrong. And so the Lord God drove them out of that happy place.—*Little Child's Magazine.*

The Little Blind Girl.

Let me tell you who was the happiest child I ever saw.

She was a little girl whom I once met travelling in a coach. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years old, and was quite blind. She had never been able to see the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on her journey, and be kind to her; but she was quite happy and content. She said, when she got into the coach, "Tell me how many people there are in the coach: I am quite blind and can see nothing." A gentleman asked her, "If she was afraid." "No," she said, "I am not frightened. I have travelled before, and I trust in God, and people are always very kind to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ and she had found Him.

I began to talk to her about the Bible, and I soon found that she knew a great deal about it. She went to a school where the mistress used to read the Bible to her; she was attentive and had remembered what her mistress had read.

You cannot think how many things in the Bible this poor little blind girl knew. I only wished that every grown-up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin, how it first came into the world when Adam and Eve

ate the forbidden fruit, and how it was to be seen every-where now. "Oh!" she said "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we are all such sinners! there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ; she told me about His agony in the Garden of Gethsemane—about His sweating drops of blood—about the soldiers nailing Him upon the Cross—about the spear piercing His side, and blood and water coming out "Oh," she said, "how very good for Him to die for us! and such actual death! How good He was, to suffer so for our sins."

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to hear how many of her schoolfellows and acquaintances went on. "Cut," she said, "I know the reason why they are so wicked; it is because they do not try to be good—they do not wish to be good—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters of which she was most fond were the last three of the book of Revelation. I had a Bible with me, and I took it out and read those chapters to her as we went along.

When I had done, she began to talk about Heaven.—"Think," she said, "how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then Jesus Christ, will be there, for it says, 'the Lamb is the Light thereof,' and we shall always be with Him; and besides this, 'there shall be no night there: they need no candle, neither light of the sun.'"

Just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the hope of Heaven, where there shall be no sorrow, nor night.

Dear children, are you as happy and as cheerful as she was? You are not blind, you have eyes, and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl? Oh, if you wish to be happy in this world, remember my

advice to day—do as the little blind girl did—"Love Jesus Christ, and He will love you; seek Him early, and he will love you; seek Him early, and you shall find Him."—*Rev. J. C. Ryle.*

Ashamed of Jesus.

When I was a boy, says a Sabbath school teacher, I one day sat down to my dinner, in a place where I could not help being seen. Now I had been taught, and observed the habit of asking God's blessing before taking a meal, and did not know whether to do it or not. I did not like to be seen, even in appearance, speaking with God; and so I was just beginning to eat, when a little boy, younger than I, called out in a sad surprised tone, "Oh! do you never ask God's blessing before you begin?" My conscience smote me, and I felt humbled and reproved by the little boy's words; for I felt that I had in truth been "ashamed of Jesus."—*Scott. Sab. School Teacher's Mag.*

The Best Missionary.

The best Missionary was remarkable from his birth; and it is reported that strange sights were beheld, and sounds heard, at that time. It is also certain that old and wise men had spoken of him long before his nativity. When only twelve years old, he showed a mind well informed and inquisitive, and astonished some of the most learned men of his nation. Yet, so anxious was he to be a good Missionary, that he spent thirty years in preparing for his work. There never was a missionary so well qualified as he; he knew not only all languages, but all thoughts. There was not a false religion in the world which he had not studied, nor a wicked man whom he had not observed. Every text in the Old Testament was perfectly understood by him, and he was intent on explaining it better than it ever had been explained, and to all the people in the world.—He was as pious and good as he was wise and learned, and loved and did the will of God perfectly. He had a noble heart, far above all meanness, and yet the sweetest temper and the most ardent love to all mankind.—Never did any other missionary love men as he did, or take such affectionate interest in children.

Before he became a missionary he was with his Father, who is King of the most honorable empire in the universe. He himself possessed riches, and honor, and power, and all the distinguished servants of the palace were commanded to worship him. He knew, too, that the people of the country to which he was

going as missionary, so far from desiring his services, would dislike, and abuse, and murder him. Yet, notwithstanding his knowledge of all this, he so pitied, so loved these ignorant and naughty people, that he determined to live and die among them, and try to do them the greatest good. They differed from each other in color, language, custom, pretended religion, district, and politics; but they all agreed to despise this holy Missionary, and to take away his life.

When he came among the people, it is said the most distinguished of his servants, in liveries of pure white,—so pure and bright that the people could not see them,—brought him with their splendid chariots. So that his coming to the scene of his labors was far more remarkable than if he had sailed in the vessel "whose sign was Castor and Pollux," or in the ship "Duff," or in "The Camden," or "John Williams." These shining beings attended him through all his labors and trials. He spoke as never man spoke; and his whole appearance was so dignified and humble, so kind and faithful, so full of grace and truth, and he performed so many wonderful cures on the diseased, and conferred such benefits on the poor and miserable, that it is strange that the most barbarous, and, still more strange, that the most civilized people to whom he went did not honor and love him. His manner of teaching was admirable. At one time he reproved the people severely for their wickedness, and then sat down and wept. Often, after reproaching the rich and great for their hypocrisy, would he turn with all tenderness to the poor and distressed, and say, "Come unto me, all ye that labor and are heavy laden." Sometimes he taught on a mountain; at others, in a boat; then, by the way-side; again, in a stately temple. He made things so plain, that he would teach the way to heaven by pointing to a door; or to a poor ragged youth returning to his father. He made a little child, and even a sheep, shew what a real Christian is, and a large house what are heavenly mansions.

Then, how he prayed! You might have seen him lift up his eyes to heaven, while he fervently uttered prayers for those who stood around him; you might have followed him into his favorite garden, or up a lofty hill, and behold him all night long in earnest prayer. He once prayed in such agony of mind, that he was covered with drops of blood. Even when he died he prayed for his murderers.

He was the founder of all good missions. He commanded his attendants to preach the Gospel to every creature; and though unseen, his spirit is believed to be present with all who obey his command; and this secret, yet powerful presence causes the exertions of missionaries to be so destructive to idolatry, and so effective in the conversion of the heathen.

The name of this best Missionary is both so highly exalted and so well known, that I shall leave you to say what it is.

J. K. F.

—*Juv. Miss. Magazine.*

Sabbath School Anniversaries.

On the first day of the year, as is customary, the different Sabbath-schools in the city were astir. The scholars of eight different churches met in the American Presbyterian Church. The meeting was conducted in the usual way, the Rev. W. Taylor, D.D., presiding. The Rev. Mr. Couper, of the Free Church, addressed the scholars, and the Rev. H. Wilkes, D.D., addressed the parents and teachers. The meeting was unusually interesting, about 1000 children being present.

On the same day, a similar gathering took place in the Wesleyan Church, Great St. James Street, and in the evening the friends of the cause were entertained at a tea meeting. A goodly number were present (about 250), and an excellent report of the different schools for the past year was read. We extract the following gratifying intelligence to all the friends of Sabbath-schools:—

The Committee of the Wesleyan Sabbath-school Society, in laying before the members and friends of this institution their report for the year 1850, would not omit, in the first place, to acknowledge the goodness of God to this society during the past year, for He it is who hath given to the teachers the disposition and the ability to engage, week after week, in their labors of love; and since God alone can cause efforts that are made for the extension of His kingdom to be attended with success, to Him must all the praise be given for whatever good has been accomplished through the instrumentality of this society.

This body has five different schools in operation, all of which meet twice every Sabbath. Average attendance of scholars at the different schools, 563; and of teachers, 110; total number of scripture verses recited during the past year, 120,399. The amount of collections made in the schools, including their Christmas offering amounts to £43 17s. 10d.

Our limits only permit us to extract the following from the excellent report:—

Through the mercy of God, none of our teachers have been removed by death during the year. We have to report the death of three scholars. The particulars are not known of the death of one of them, but of

the other two, the most cheering account is given. They died in faith, giving glory to God: their conversation just before death furnishing abundant evidence that the kingdom of God and His righteousness can be established in the hearts of *children*, and that true religion disarms death of its sting.

Funds are needed to purchase library books, so that our scholars may be provided with profitable reading; self-denying labors are still needed to *implant* scriptural truths in the hearts of the hundreds who attend our schools, and earnest faithful prayers are needed, that we may attain the great object contemplated in the establishment of Sunday-schools, which is nothing less than the extension of Christ's kingdom on earth, and the salvation of souls.

Canada Sunday-school Union.

The fourteenth anniversary meeting of the Canada Sunday School Union was held on the 21st ult., in the Wesleyan Church, Great St. James Street. It was the most interesting meeting we have yet had, as well as the most numerously attended. We will issue a supplement, as usual, with full details, together with the Report, in the course of the present month.

[FOR THE RECORD.

Martintown, January 8, 1851.

The Martintown, Free Church Sabbath School, held their annual meeting on Christmas day. Notwithstanding the stormy weather, there was a very considerable attendance of Scholars; the Soiree took place at the house of the superintendent. According to our usual custom, a number of sleighs were in attendance, and the children treated to a ride for some miles. On their return, after craving a blessing, they were regaled to a plenteous repast suited to the occasion. Thanks being given, one of the Teachers made some appeals, both to the Scholars and Teachers. The party was enlivened by singing of Hymns by the children. The setting of the sun gave notice it was time to withdraw, and, after prayer, the sleighs were again filled, and the company departed to their several homes, much gratified with the happy way in which the day had been spent; forming a striking contrast to the balls and other kinds of dissipation with which Christmas day is polluted in Canada.

Melbourne	Q M'Gill.	Russell	W Hamilton.
Merickville	W Brown.	St Andrews	C Wales.
Metis	W Turriff.	St Brigide	George Pearson.
Middleton	D C Swazy.	St Catharines	Mr Dolhier.
Mill Creek	B Clark.	St Eustache	W Stark.
Mohawk	A Eadie.	St George, CW	Mr Turnbull.
Morven	J Strachan.	St George, CE	J S Hale, teacher.
Mosa	John Walker.	St Johns, CE	W Cooté.
Moulinette	P Tait.	St Scholastique	Rev F Doudiet.
Napanee	John Gibbard.	St Sylvester	Thomas Mackie.
Nassagaweya	Rev W Martin.	St Vincent	R Burchill.
Nelson, (Cummings-ville)	Mr Mathews.	St Thomas	W Webb, son, H Black
New Carlisle,	J Wilkie.	Seneca	A C Buck.
Newcastle	S McCoy.	Seymour East	Thomas Arthur.
New Glasgow	Rev A Lowden.	Seymour West	Mrs Rolls.
Newmarket	R H Smith.	Shannonville	R F Pegan.
Niagara	A R Christie.	Sherbrooke	W Brooks.
North Augusta	A B Pardee.	Smith's Falls	R Bartlett.
North Sherbrooke	J M'Dougall, teacher.	South Hinchinbrooke	Thomas Helm.
Norton Creek	A Ross.	Simcoe	C B Davis.
Norwich	John Wildman.	Stanstead	B F Hubbard.
Norval	Geo M'Lennan.	Stanbridge East	Moses Gage.
Oakland	Rev W Hay.	Stoney Creek	Rev G Cheyne.
Oakville	Mr Duff.	Stouffville	G Mortimer.
Oakwood	John Dix.	Sorel	R Hunt.
Ormsdown	P Shanks.	Stratford	Dr Hyde.
Oro	D Cameron.	Sutton	G C Dyer.
Orillia	Mr Dallas.	Streetsville	W Blain.
Osgoode	D M'Laurin.	Torbolton	John M'Donald.
Oshawa	Rev R H Thornton.	Three Rivers	W Ginnis.
Osnabrock	H Braden.	Toronto	A Christie.
Owen Sound	G Newcombe.	Uxbridge	A T Corson.
Oxford	James Hays.	Uxbridge, (Scott)	Richard Hill.
Packenham	James Dunnet.	Vankleek Hill	T H Higginson.
Paris	Charles Fisher.	Vittoria	Rev A. Duncan.
Penetanguishene	P Schönten.	Walpole	B Haines.
Peterboro'	J Edwards.	Wardsville, Mosa	F Munroe.
" (Dummer)	Alexander Kidd.	Warsaw	T Choat.
Porth	James Allau.	Warwick	H M Carroll.
Petite Nation	Mr Dickson.	Waterdown	W M Loubidge.
Philipsburg	Rev W Scott.	Waterford	C Merrill, P M.
Pigeon Hill	Jos Rhicard.	Waterloo, C E	J Robinson.
Picton	C Pier.	Waterloo, CW	A Diller.
Port Credit	W Montgomery.	Westmeath	C S Bellows, P Mr.
Port Dover	John J Bradley.	Wellington Square	Rev A M'Lean.
Port Hope	Morrice Hay.	Weston	John Pirrite.
Port Sarnia	A Young.	West Flamboro'	John Sanderson.
Port Stanley	Rev W H Allworth.	Whitchurch	Mr. Applebe.
Prascott	W D Dickenson.	Whitby	Rev J C Geikie.
Preston	W Tilt.	Williams	Rev L M'Pherson.
Princeton	George Beamter.	Williamston	Jas Cumming.
Pelham	Rev S King.	Wilton	E Shibley.
Quebec	Mr Stanley.	Woodstock	Chas Conger.
Rainham	Isaac Root.	West Woolwich	Jas Sim.
Raleigh	Rev A M'Coll.	Yamachiche	A Craike.
Rawdon	W Smiley.	York Mills	Rev T Wightman.
		Zone Mills	W Webster.

As formerly intimated, we present, with the present number, each of our subscribers who have paid up to the end of 1850, with a Pictorial number, as an acknowledgment for their attention; of course, none others can expect it until they have complied with these conditions, and which, alone, could justify us in incurring so much additional expense.

In all places where we have Agents, and where the subscribers are not paid up, we will send one copy to the Agent, as a specimen; and so soon as subscribers comply with our terms, we will send to each the Pictorial number.

We take the opportunity of announcing, that we cannot continue to send the *Record* to those who have not paid up to the end of 1849.

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