

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées
- Additional comments. /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

10x	12x	14x	16x	18x	20x	22x	24x	26x	28x	30x	32x
					✓						



THE MISSIONARY AND SABBATH SCHOOL RECORD

FOR
MAY,
1852.



THE
MISSIONARY
AND
SABBATH
SCHOOL
RECORD

TERMS: 1s per Annum, in advance, Exclusive of Postage. The profits of this publication go to the funds of the Canada Sunday School Union.

Montreal:

PRINTED & PUBLISHED BY JOHN C. BECKET.



SCHOOL LIBRARY

CONTAINING ONE HUNDRED VOLUMES,

18mo.

- | | | | |
|----|---|-----|--|
| 1 | Anecdotes.—The Young. | 57 | Natural History The Feather.—The Song Bird |
| 2 | do Sunday Schools. | 58 | do Instinct of Birds.—The Am-
malcule |
| 3 | Aunt Upton. | 59 | do The Coral-Maker.—The Sea-
Star |
| 4 | Ban de la Roche.—David Saunders | 60 | do The Lobster.—The Fish |
| 5 | Barth's History of the Church | 61 | do The Hand.—The Tongue |
| 6 | Bible, its own Witness | 62 | do The Eye.—The Ear |
| 7 | Blind Celestine | 63 | do The Sense of Smell.—The
Dewdrop |
| 8 | Burder's Sermons to Children | 64 | do The Spring.—The Lake |
| 9 | Campbell's Journey to Lattakoo | 65 | do The River.—The Sea |
| 10 | Catherine Gray.—Alphabet of Hearts | 66 | Newton's Twenty-one Letters |
| 11 | Children's Stories.—Little Stories | 67 | Osage Captive.—The Promise |
| 12 | Columbus' Life and Times | 68 | Parables of the New Testament explained |
| 13 | Convenient Food.—Christian Prudence | 69 | Pink Tippet |
| 14 | Davy's Sermons to Children | 70 | Pious Mechanic |
| 15 | Emily Rowland | 71 | Play Hours |
| 16 | Example of Christ.—Marshman's School
Dialogues | 72 | Raven's Feather.—Morning-Star |
| 17 | Faithful Nurse | 73 | Rites and Worship of the Jews |
| 18 | Fire-side ; or Family Religion | 74 | Roll's Plumbo |
| 19 | Flight of the Camerards | 75 | Scripture Similitudes |
| 20 | Footprints of Popery | 76 | Simple Stories.—Pleasant Stories |
| 21 | Goodness and Mercy, or Deborah Curtis | 77 | Stories from Switzerland |
| 22 | Goodrich's Child's Book of Creation | 78 | Sunday Readings |
| 23 | Hints to Girls on Dress | 79 | Swedish Shepherd Boy |
| 24 | James' Anxious Inquirer | 80 | Thornton's Early Piety |
| 25 | Joseph Mayhew.—Youthful Disciple | 81 | The Floods.—Negro Infant School |
| 26 | Journeys of the Children of Israel | 82 | The Lime Tree.—The String of Beads |
| 27 | Katherine | 83 | The Traveller |
| 28 | Kind Words, by Uncle William | 84 | Todd's Lectures to Children |
| 29 | Kindness to Animals | 85 | To-morrow ; or, R. Beaton |
| 30 | Learning to Think | 86 | Two Apprentices |
| 31 | Learning to Feel | 87 | Waste not, Want not |
| 32 | Learning to Act | 88 | Workhouse Boy |
| 33 | Letters to the Young | | 32mo |
| 34 | Little Ann | 89 | Blossoms and Fruit |
| 35 | Little Jane.—J. A. Spence | 90 | Encourager |
| 36 | Little Robert's First Day at the Sunday
School | 91 | Grandfather Gregory |
| 37 | Lucy Morley.—Accounts of Pious Child-
ren | 92 | Grandmamma Gilbert |
| 38 | Manners and Customs of the Jews | 93 | History of Joseph Green and his Sister |
| 39 | Memoir of John M. Mead | 94 | Missionary Gleanings |
| 40 | do of Mary Lothrop | 95 | Missionary First-Fruits |
| 41 | do of Two Sons of a Clergyman | 96 | My Sunday Scholars |
| 42 | do of Samuel Kilpin.—Miss Campbell | 97 | Orphan's Friend |
| 43 | do of John Hooper.—Ann C. | 98 | Pike's Persuasive to Early Piety |
| 44 | Midshipman in China | 99 | Richmond's Annals of the Poor |
| 45 | Miracles of Christ Illustrated | 100 | The Village |
| 46 | Missionary Book for the Young | | |
| 47 | More Kind Words, by Uncle William | | |
| 48 | Morell's Family Memorial | | |
| 49 | Motherless Family | | |
| 50 | Napoleon Bonaparte | | |
| 51 | Natural History.—The Seed.—The Leaf | | |
| 52 | do The Flower.—The Fruit | | |
| 53 | do The Grass.—The Ant | | |
| 54 | do The Honey Bee.—The
Spider | | |
| 55 | do The Gall Insect.—The Fly | | |
| 56 | do The Nest.—The Egg | | |

The above books are all bound and have been selected with care from the extensive stock of the London Religious Tract Society; sent out on such favourable terms to enable the Committee of the Sunday School Union to sell them at or £2; and owing to their low price cash must be paid for all Sales. There are still a few of the £3 libraries on hand.

THE MISSIONARY
AND
SABBATH SCHOOL RECORD.

Vol. IX.

MAY 1, 1852.

No. 5.



The Seed and the Seed-Time.

Again Spring returns. The flowers begin to appear in the earth, and the time of the singing of birds is come. This is the season of ploughing, and sowing, of the gentle early rain.

Sabbath-scholar! you are now in the spring-time of your days. Your hearts are the soil, your teachers the sowers, sent forth to sow; and the truth they teach is the incorruptible seed of the word, which liveth and abideth for ever.

If ever your souls are to be saved, it will be through means of that living word of God. Therefore it is that your teachers labor to store it up in your memories. They know that the Spirit is the power of God unto salvation, even long years after you have learned it by heart.

Some years ago, on unrolling a mummy, discovered in the tombs of the ancient Egypt, there was found in the chest, along with the dead body, a few grains of wheat. Some of these grains

were brought to England; two or three of them were procured by a minister, who sowed them in the earth. The mummy was supposed to have belonged to about the time of Joseph; and so, who can tell but that these grains were once in the storehouses where Joseph stored up the corn, for the years of coming famine? In this way they may have been four thousand years old. But when planted in the earth, at the scent of water they began to bud, and soon, the grains and stalks multiplying year by year, the minister had a small plot of ground covered with growing corn, from seed that to all appearance had been dead for four thousand years. And is not this like the precious word, sown in the heart in childhood! Long as it may have lain to all appearance dead, the Spirit of God, even after a lifetime of ungodliness, can make it take root and grow.

Who can tell the fruits of the conversion of a single soul! It is said of the good seed, in the parable, that it brought

forth "in some thirty, in some sixty, in some an hundred fold."

Take the least rate of increase, *thirty fold*. One grain of wheat falls into the earth; it brings forth the first year, thirty grains; if each of these thirty grains were to be planted, and each grain again produced, were to produce in its turn thirty more, and so on, only for seven years—how many grains do you think would then have been produced? *Seven hundred and twenty-nine millions of grains*—all sprung, in seven years, from a single grain!

Two hundred years ago, a tract was brought, in a hawker's basket, to the door of the father of Richard Baxter, when Rich^d was yet a boy. That tract was blessed in warming Richard's heart with love to Christ, and to the souls of his fellow-sinners. He became an eminent servant of God. He wrote the "Saints' Everlasting Rest," and many other books, one of which was the means of the conversion of Philip Doddridge. Then "Doddridge's Rise and Progress" was the means of bringing William Wilberforce to Christ. Then Wilberforce's "Practical View of Christianity" was the means of the conversion of Legh Richmond; Legh Richmond writes the "Dairyman's Daughter," which was the means of making known the truth as it is in Jesus to the Princess Metscherski of Russia, and many more. See here, how blessed are the fruits, when God giveth the increase! What a harvest of glory might spring from a single grain! such, for example, as the blessed word, "Him that cometh to me, I will in no wise cast out."—(John vi. 37.)

As gravel stones, compared to precious seed, so are the words of man, compared to the words of God. Take a ship load of gravel stones,—plant every one of them in the earth every season for a thousand years, there would not be *one* added to the number. And why? because they are *dead*; they have no principle of life or increase. But take a single grain of corn,—sow

it, and reap it, and sow it again, for a thousand years, and there would be corn enough to feed the world. How encouraging the thought! The Sabbath-school teacher, or poor Sabbath scholar,

"Who knows, and knows no more, but B-lie true,"

who is the means of bringing one sinner to Christ, may in this way, be made the spiritual father of many nations. If you have been the means of bringing two souls to Christ,—and if *such* of these again be the means of bringing two more, and so on, who can tell how many may meet you, for a crown of rejoicing, in the day when the Lord makes up his jewels?—*Free Church Missionary Record*.

Where?

(Concluded from last Number.)

II. Where is Abel thy brother?

If saved and escaped, able to say, "Lord, I am thine; here am I,"—the next inquiry is, What can you tell about your fellow-creatures? Are you seeking to do them good? If not, you are guilty of murdering their souls. You are like Cain; and we may well ask at you, "Where is Abel thy brother?" The sixth commandment is broken by you if you do not use all lawful endeavors to preserve your neighbor's life when you hear he is in danger; and so with his soul.

Are you letting your brother in India, in Africa, among the Jews, among the Roman Catholics, perish? Are you killing him by your neglect? Are you giving him no bread of life? No knowledge of Christ? Many cannot answer Job's question (xxviii. 13), "Where shall wisdom be found?" Are you telling them that it is to be found in Christ Jesus? Few are asking, "Where is the good way?"—(Jeremiah vi. 16.) Do you pray for their hearts being changed? There are some asking, "Where is he that is born king of the Jews?" (Matt. ii. 2)—people who are really distressed about their souls but do not know how to find salvation.

Are you doing what you can to help them—trying to light a lamp for them?

If you are not earnestly endeavoring to send the knowledge of salvation to all our fellow-men, young and old, rich and poor, the Lord will alarm you one day by that question, "Where is *Abel thy brother?*" You have murdered souls; what are you to say in defence of yourself?

The heathen at home and abroad are perishing day by day. Christ is looking on. He delights in saving souls, and stands by a full fountain open for sin. And who can rightly reply to that question, "Where shall the ungodly and the sinner appear?" (1 Peter iv. 18.) Their doom will be so terrible,—they must perish, and be plunged into such woe. Oh, shall it be asked at you, "Where is that soul whom you might have helped?"—and the reply be, "Lost eternally, by your carelessness!" That word "Where?" might drive you to your wits' end.

On the other hand, if you do use all efforts to tell others of the Saviour, whom you have found, then, when it is inquired, "Where is thy brother?" perhaps you may have the joy of pointing to a redeemed soul in New Jerusalem, saying, "Lo! he is there!" Perhaps you may find there twenty, or many more, whom you were the means of leading to glory! And when that question is asked, "Where is thy brother?" blessed will you be above measure to hear saved souls answering for you, "Here am I," and "Here am I," and "Here am I"—saved by means which you used and God blessed by his Spirit. On that day (the day of Christ's full joy, as well as ours) "they that have turned many to righteousness shall shine as the stars," and shall shine on for ever and ever."—*Child's Missionary Record, Free Church.*

The Right Way to the Right Thing.

BY REV. J. G. MURRAY, AUCHENCAIRN.

Two boys were staying in the same house during the holidays. They were cousins. Well brought up—

both were good scholars, and fond of their books. One day, when they were in the parlor, they heard one of the older people say to another, that *the child is father to the man.* As they were walking in a park that evening, John said to George, "What did your father mean by saying that the child is father to the man?"

"Oh, I think he meant, that when we are grown up to be men, we are likely to shew the same dispositions that we do now; so that if we do well as boys, we will do well on becoming men."

"That is to say," added John, "that the future depends very much upon the present?"

"Yes, just that."

"Well," continued John, "how do you think we should behave while we are boys, George, in order to be good and happy when we are men?"

"We should ask wiser heads than our own to tell us that."

"I'll ask my Uncle Richard. He is come home from the East Indies, and can tell us about nearly everything. Don't you think he can, George?"

"I don't know," was George's reply; "but if I must ask somebody, I will ask a wiser man than Uncle Richard—I will ask the wisest man in all the world."

"Who's that?"

"I'll not tell you his name just now; but do you consult our uncle, and I'll consult the man I mean, and we will then compare the advice of the one with that of the other."

The next day John spoke to Uncle Richard; and wearied for the evening, to repeat the advice to his cousin. As soon as they met, he began: "I've seen uncle, and asked him to answer the question. He said that I could not have sought advice from any person more able to give it than he—he had done well himself, while he had seen many do ill; and if I would take his word for it, and follow his way, there was no doubt it would be well

with me. He said the thing I should seek first and most is money, which will procure fine clothes, and plenty of the best to eat and drink. By all means, said he, see that you make money; and money will do all the rest for your happiness. Now, what do you think of that, George?"

George said he thought it was anything but good advice. "The way uncle advises us to take is not the surest way to get such good things as money, clothes, and food, and it is a sure way to ruin our precious souls. If we follow his advice, we are not certain of doing well in this life, and are certain that it will be ill with us hereafter."

This rather huffed John, who pettishly said, "Uncle has long been a man, and knows far better about this than you do."

"Yes," answered George, mildly; "but uncle is a *man of the world*."

"What do you mean by a man of the world?"

"Dear John, there are two kinds of people. Some love God more than the world—others, the world more than God. The one class are called men of God—the other, men of the world. The latter do not understand the subject we are speaking of."

"But," said John, interrupting his cousin, "what does your wise man recommend? And, by the bye, who is he?"

"Excuse me still," replied George, "from telling you his name; but I will tell you his history, that you may know what weight belongs to his judgment. His father was a holy man, and for his holiness was called the 'man after God's own heart!' The son grew up under his eye; but the godly parent died when his child was barely sixteen. One night, soon after, God appeared to him in a dream, and offered to give him any one thing that he chiefly wished. Young as he was—scarcely sixteen—he asked neither money, nor long life, nor prosperity, but only wisdom. His

reply to God was not, Let me be rich, nor, Let my foes be destroyed, or made to live at peace with me, nor, Let me live to the age of Methuselah; but it was, Let me be very wise and good! And God gave him the other good things he had not set his heart on, along with the chief good he had prayed for. He became the richest as well as the wisest of men. Now, the wisest man should know how to advise us better than an ordinary man like dear Uncle Richard.

"And, besides," continued the intelligent boy, "he looked into everything that men are taken up with. He studied many trades, tried various kinds of life, and knew most of the ways of doing in the world. He saw all the varieties of work done under the sun. He gave himself to whatever men seek to be happy by—mirth, music, wine, wealth, plants, books, or friends. King Solomon (for I dare say, John, you have guessed his name) has written down the result of all his knowledge and experience in the *Book of Ecclesiastes*. And his opinion is, that only one thing is needful, and that is the saving knowledge of God—that other things are vanities, and will not do for us, because, without God, they do not make any person happy."

Dear young readers! hear the words of the wisest of men:—*Surely I knew that it shall be well with them that fear God, but it shall not be well with the wicked.* They are the words, too, of a wiser than the wisest of men, even of the All-Wise God, who inspired Solomon to write them in the Divine Book.

"This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." "ONE THING is needful."

The right thing is true happiness and the right way is the knowledge and fear of God.—Free Church Children's Miss. Record.

The Effect of a Word in Season.

On the 8th of February 1851, there died in Edinburgh, (Scotland,) a venerable Baptist pastor, James Alexander Haldane, in his 84th year.

In his early life, Mr. Haldane commanded the man-of-war Melville Castle. While engaged in an action one day, the decks of his ship were cleared by the broadsides of his enemy. Capt. Haldane, ordered a fresh set of hands to be "piped up," to take the place of the slain. The men, on seeing the mangled bodies of their comrades scattered over the deck, instinctively drew back; at which their commander poured forth a volley of oaths, and wished them all in hell.

One of the seamen, who had been religiously educated, shortly afterwards said to the captain, in a respectful and serious manner, "If God had heard your prayer, just now, where should we have been?" The engagement terminated; but the greater victory had been achieved *over* Captain Haldane than *by* him. The old sailor's words were winged by Him who never smites in vain, and from that day he became a changed man. He lived to preach the gospel fifty-four years.

Among the early fruits of his ministry, was the conversion of his brother Robert, now well known as an able, learned and pious commentator. Robert went to Geneva, and during a sojourn there of several months (about 1814) he labored with unwearied assiduity to reclaim the pastors and theological students whom he met with, from their Rationalistic errors, to indoctrinate them in the evangelical faith, and to lead them to seek a personal interest in the Saviour. The blessing of God was with him. A considerable number of young men became hopefully pious, and among those in whose conversion he had a main agency, were *Frederick Monod*, now one of the pillars of the evangelical church in France; *Felix Neff*, the devoted young pastor of the High Alps, whose memory is held sacred in both hemispheres; and *Merle*

D'Aubigné, the eminent historian of the Reformation. To pronounce these names is to show how impossible it must be for any created mind to gather up the results of that single conversion on board the Melville Castle. And that conversion was brought about through a single sentence, addressed by a sailor to his commander, freely but courteously reproving him for his profanity!—*Rev. Dr. Boardman.*

The Infidel's Death-Bed.

Some years ago we accompanied an Edinburgh city missionary to a miserable dwelling in a close in the High Street, the home of a man notorious for his hardened ungodliness, one who had long been known as an open infidel.

When we entered, Bible in hand, the man was sitting at his work, being by occupation a shoemaker. Perceiving our errand, he immediately rose, hurried across the floor, and stretched his head out at the window, that he might not hear the message which he knew the missionary had come to deliver. We remembered the words, "What have I to do with thee, Jesus, thou Son of God? *Art thou come to torment me before the time?*" "Every one that doeth evil hateth the light, and will not come to the light, lest his deeds should be reproved." We spoke a word to his wife and family, and went our way.

Less than a year after this visit, one Sabbath morning, when leaving a class, we were asked to visit a dying man, in a close in the neighborhood. With a little girl for our guide, we soon found ourselves in the very dwelling where we had formerly been with the missionary. And what was our surprise to find that the dying man was the hardened sinner who once had tried to hide from God, by putting his ears beyond the sound of the message of mercy we sought to bring!

He was now laid low. Consumption had seized him, and he was manifestly fast hurrying into the presence of

the God whose existence, in the days of his health, he had professed to deny. He did not deny it *now*. Death was evidently very near.

The church bells were ringing, and we had but a few moments to stay. We found that the infidel had already learned that "it is a fearful thing to fall into the hands of the living God." He groaned deeply, while we repeated a few texts, showing the guilt that lay upon his miserable soul. I asked him whether he felt *now* that he needed mercy. "Yes," he replied. "Do you *deserve* mercy?" "No; I deserve no mercy: Lord have mercy on my soul!"

I read to him the conversion of the thief on the cross, prayed, and left him. That night his soul entered the eternal world.

Reader! *did you ever wish there were no God?* So did this miserable man. Like guilty Adam behind the trees, he tried to hide from his Maker. But all the while he was "a sinner in the sight of an angry God." And so are you, if out of Christ, whether you will or no. Acquaint thyself with God *now*, and be at peace. Flee to the stronghold, while yet a prisoner of hope. Perhaps you have been often warned, and now, in this story, you may have read your last warning. O reader! *who can dwell with devouring fire?*—*Free Church Missionary Rec.*

Missionary News.

The Isles Doing Homage.—The neck of heathenism is, I trust, broken in the Dama district. In three days, ninety of the heathen renounced heathenism. A few others were afterwards added, at the places above named, and at Dalomo, Thumbui, and Tathelevu; so that on Sabbath, Nov. 24, one hundred and fifteen persons in the Bua circuit bowed their knees to worship the one true and ever-blessed God, who, on the morning of Sabbath, Nov. 17, were besotted heathens. Almighty God, be Thine the glory, to whom alone it is due! O that you could send us more help for poor Feejee!—*Wesleyan Missionary Notices.*

The Gospel in France.—The new converts of Sainte (Opportune (department of l'Eure) continue in the faith they have embraced. The Romanist church of their village is closed, because the very great majority of the inhabitants have renounced the mass. Also, at Estasson (department of l'Aube), of a population of 1500, more than 700 have made a formal adhesion to the evangelical faith. Lately, a renowned preacher of the Papacy came into this commune; and, notwithstanding the efforts of the priests, he only assembled seven hearers. Many neighboring villages share in this revival. At Sainte Saturnin (department of la Charente), 230 inhabitants have applied to the consistory of Tarnac for the establishment of regular worship among them. In short, all the ancient provinces of la Saintonge is deeply moved by the preaching of the gospel.—*Evangelical Christendom.*

Burdwar, East Indies.—The infant School is now carried on by a pious, active young man, Elijah, and his wife Helen, whose energy and affectionate manners with children render them particularly fit for the task. The school is daily attended by about forty-eight children, all of whom are living on the mission premises, from the ages of three to ten years. Several of these little ones have been called by their Saviour to a better world. It was an affecting sight, on several occasions, to see this group of children standing round the open graves of their departed school-fellows: on these solemn occasions I generally delivered a little address to them, to impress the subject upon their young hearts.—*Church Missionary Record.*

Death at Tinnevely.—September 23, 1850.—Old Oppillamany, who has been for some time sick, died this morning. As he was very poor, we had an opportunity of sending his meals from our house and the school during the last year. For some time he had been neither able to speak nor hear; but he appeared to enjoy great peace of mind, and his patience under this sore affliction shewed him to be a Christian. I doubt not that that valuable text, "Come unto me, all ye that labor and are heavy laden," which he repeated with deep emotion when he was able to speak, was his constant comfort. Many of us are assured that he died like Lazarus, and, like him, was carried by angels into Abraham's bosom.—*Church Missionary Record.*



The Young Destructive.

I hate to be a boy! I do!
 The pile of books—I hate them too!
 I'll tear them all in tatters!
 Grammar, good-bye—those boys are fools,
 Who keep a book so full of rules,
 And all such tedious matters.

Geography—brimful of names
 One can't pronounce—now to disdain!
 Such nonsense, I've a notion;
 Old Atlas! see! how I'll tear you,
 Across from China to Peru,
 And down the Atlantic Ocean.

Arithmetic! you awful book!
 I will not give a parting look,
 As I your leaves destroy:
 There—you!—and you! go strew the floor!
 I'll never study any more—
 I hate to be a boy!

Here's one book more—pray what are you?
 Now I will tear your pages too,
 So grave and melancholy—
 This book! my mother gave me this!
 Dear mother! I seem to feel her kiss;
 This is my Bible holy!

My Bible! no! I cannot bear
 Those dear and blessed leaves to tear;
 My Bible, oh, my mother,
 Oh, what a naughty boy I've been,
 I have been guilty of great sin,
 I'll not commit another.

My mother dear—she brought me all
 These old school-books—could I recall
 What I've so madly done;
 She made the covers all so neat,
 And looked so loving and so sweet
 Upon her little son.

Why does she wish that I should burn
 With strong desire and wish to learn?
 'Tis surely for my good.
 She knew 'twould make me like a man,
 To have me study, think, and plan—
 And I suppose it would.

They were my friends, these old school-books,
 And I with angry, hateful looks,
 Did spurn them from my heart,
 They were to teach me what is right,
 To give me knowledge and true light,
 And wisdom pure impart.

I'm glad that I'm a boy—for I
Will go to school, and also try
To study hard at home ;
So very ignorant I am,
I hope I shall not be a man
For many years to come.

Dear books—alas, so sadly torn !
How very ragged and forlorn
Is this one and the other ;
I'm very sorry for my rage,
I will collect each tattered page,
And go tell all to mother.

Missionary Training in the Sabbath School.

From heathen lands and from moral wastes in our own country, the anxious cry comes with increasing earnestness, "Send us laborers; the way is open; a harvest is ready; now is the time for action." Yet this cry must be disregarded; aid cannot be furnished; heathens perish; waste places are filling up with error; the funds are not enough in our Missionary societies to allow their officers to answer the demands, which the world is making upon them. Are there not funds enough in the Church? Yes, enough to multiply missionary effort an hundred or a thousand fold. But the church has not been trained to an enlarged liberality. It does not fulfil its obligation to give, as it hath been prospered, for the extension of its Redeemer's cause; it does not comprehend the depth and power of its own principles: the religion of Jesus is warm, loving, expansive, encircling with its sympathies, the interests of the whole human family. With too large a number, what is given is just what happens to be in their purses, the merest pittance. Giving is regarded as some extraneous or superadded duty, —a disagreeable "must be," a forced loan. It is very certain the church has not begun to put forth its moral power in this respect. The great lesson of self-denial is yet to be learned; how few ever think of making a single sacrifice of personal comfort, a single subtraction of personal luxury, to enable them to enlarge their offerings at the contribution box.

Perhaps we may look in vain for any

great change among those, whose habits of feeling and action are already fixed; but we may look with warm hopes towards that great congregation, now in the Sabbath school, who will soon occupy their fathers' places, with all the responsibilities of the church and the age upon them. Self-denying charity, the obligation to contribute of *their own*, the necessity of making personal exertion to obtain the means of extending the gospel, should be early and solemnly inculcated upon every Sabbath school scholar. It should form an important part of Sabbath school teaching.—Every class should, in fact, be a missionary class, and even the smallest child should be made to feel, that it is its bounden duty to extend to ignorant and destitute children elsewhere, the Christian blessings it is that day enjoying.

Let a scene like this be not an unfrequent occurrence. A teacher portrayed to her class the moral wants of a certain destitute region, "And now," she continued, "you possess the gospel blessings, what is your duty? What ought you to do?"

"Why, we ought to send the gospel to them," was the immediate reply of one, "and I'll give my ninepence to help, I shovelled snow for it."

"And I'll give my four cents that I've been saving for the heathen," said another.

"And I'll give my quarter of a dollar, my share of a ride, which I did not take because I wanted the money for the missionary box," declared a third with a cheerful smile. And while inculcated as a duty, it is delightful to witness how deeply interested children may become in these works of love. What real satisfaction sparkles in their eyes and springs up in their hearts, by the sacrifice they make:

—"it is twice blessed;
It blesses him that gives, and him that takes."

Children have already accomplished much; they have educated youth in India, aided the Sandwich Islands missionary, and sent Bibles and libraries to

the Great Valley; and beautiful instances are already on record, of the self-denying bounties of warm, young hearts.

Let these principles and habits grow with their growth, and strengthen with their strength, and when manhood shall develop their energies and resources, what a vast increase of means will the church have to work with. They can never free themselves from her obligations. If it was their duty to labor for her in youth, how much more in manhood; if they gave of their little then, much more must they give of their abundance now, with ready hearts and open hands, even as God hath prospered them.

Loss of the Amazon Steam Ship.

ERE these pages are in the hands of our young readers, they have probably all heard of the dreadful fate of the steam-ship "Amazon." This splendid vessel sailed from Southampton on the 2nd of January. She was a perfectly new ship, was well stored with everything needful for her voyage, and carried altogether 156 souls. A large concourse of persons assembled to witness her departure, and raised three hearty cheers as the gallant ship stood out to sea. But who knoweth what a day may bring forth? She proceeded on her way without accident till Sabbath the 4th January. "Early in the morning, while it was yet dark," and while the passengers were reposing in fancied security, an officer discovered fire and smoke ascending to the deck. Immediately the alarm bell was rung, and the terrible cry of "fire," startled the ear of every sleeper. But a few moments elapsed till the captain and whole ship's company were on deck. Every effort that skill and promptitude, quickened by the energy of despair, could exert to extinguish the flames, was without effect. The scene of horror that now presented itself baffles description. The rapidly extending flames—"the stormy wind fulfilling His word"—the

darkness all around—the terror-stricken men, women, and children, who now crowded on deck—the shrieks of some who fell into the burning hatchways—the piteous cries for mercy from those who shrunk back from death, and felt it "a fearful thing to fall into the hands of the living God"—these, and such like details, it sickens the heart to dwell on. The small boats were speedily prepared to be launched on that raging sea; but the eagerness of many to get into them before they were quite free of the ship, only hastened their own destruction. The two boats that were first lowered were immediately upset, and their unhappy occupants found a watery grave. Some of the other boats were, however, better managed: they contained some of the crew of the ill-fated vessel, who, by their skilful seamanship, contrived to make their frail boats rise to the towering billows, and so outlive that terrific night. They were even able to rescue several from the waters, who would otherwise have been lost. The ship still blazed on, and its lurid glare revealed all the horrors of the scene. In the course of a few hours, the fire reached the powder magazine, when part of the vessel blew up with a tremendous explosion, and the wreck of the "Amazon" sunk beneath the waves. Of all that company who had left England full of trustful hope in their noble ship, we have yet learned of but 57 who have survived to tell the tale. Of these, a party of 25 were picked up by a Dutch vessel, and conveyed to Brest, a town on the French coast, where they were hospitably received and entertained; and 21 in another boat were rescued by an English outward-bound brig, which returned with them, and landed them safely in Plymouth harbor. By this sad event, many persons have perished, who have left to lament their loss many widows and orphans.—*Juv. Miss. Mag. U. P. Church.*

Gospel Children in South Africa.

Mr. Rolland, on conversing with me (that is, with Mr. Freeman) about his station, remarked that, on his first coming to reside here, he was struck with the almost total absence of children. The adults were numerous, but there were scarcely any young persons. On inquiry, it appeared that most of the children had been destroyed, thrown away, or devoured during the wars. In trying to make their escape from a pursuing and ferocious enemy, none but women of a very strong and healthy condition could save their infants, whom they were obliged to carry with them in flight; and often, when it was found these infants impeded the mother's progress, and so hindered the escape of the parents, the father would call out, "Throw away that thing," meaning the infant. The command was obeyed, and so the child perished. The children that are now in the station, and who attend school, are called by the people themselves "Gospel children:" a very emphatic and appropriate name, as describing how entirely they owe their very preservation, and all the advantages which they now enjoy, to the influence of the Gospel.—*Early Days.*

Chinese Tradition of the Deluge.

In an address lately delivered in Dublin, by Dr. Gutzlaff, among other things, he made the following statement:—

"Let them now look to the east of Asia, and there on its shores, washed by the Pacific, they would find China, an ancient nation, which has retained its customs for over 2,000 years, with a strictness and attachment that would do honor to better things. In fact, the Chinese had a continual history, even from the deluge up to the present time; they had writers in all times and all circumstances, and they had a language which, in its essential parts, had undergone very little change for the past two thousand years.

"Chinese history stated that there was at one time a great deluge, when the waters rose to the heavens, and that the empire was then converted into a swamp, which a king, called Shun, got drained by means of canals, whose mouths opened into the seas and rivers. The date of this event only differed a few years from that generally assigned to the deluge. It was a confirmation of the truth of Holy Scripture, that so distant a nation as the Chinese, who did not know from the Bible of the occurrence of the great water-fall, should yet record the same event as that spoken of in Holy Writ. There are two coincidences also, such, for example, as the record of a great starvation, which took place about the time when Joseph was prime minister of Egypt."—*Sabbath School and Family Treasury.*

Affecting Contrast.

A young man of highly respectable connections was convicted of theft, and confined in the Cambridge House of Correction, previous to his removal to the State Prison for two years. He had committed the crime under the influence of intoxicating drink, and while in jail seemed to feel keenly the disgrace he had brought upon himself and friends. One day, he requested, as a favor, that he might be furnished with a piece of charcoal. His request having been complied with, he sketched upon the rough, whitewashed walls, in a few hours, some twenty or thirty heads and figures, nearly covering the walls on two sides of his cell. Some of them are remarkably well executed, and the heads, in particular, are strikingly expressive. One set of three figures conveys a moral lesson which could be advantageously studied for hours. And we could but wish, while looking at them through the grated door of the cell, that the lesson there taught might be read by many who are pursuing a course similar to that which brought this young man to his present deplorable condition.

The first figure of this group is that of a bright boy, with his hoop in one hand and the driving stick in the other, childishly, innocently and happily pursuing the sport of youth, without a care or thought of the distant future. The next figure is that of a young man, whose excellent form, neat attire, and intelligent countenance, bespoke one who might command the attention of the wise and good. The last figure is that of a person shabbily dressed, with hair uncombed, standing behind the grated door of the prisoner's cell. Directly over the second figure were the words, *What I once was*,—and over the last figure, *What now I am!*—*Sabbath School and Family Treasury.*

The Happy Man. An Allegory.

The happy man was born in the city of Regeneration, in the parish of Repentance-unto-life. He was educated at the school of Obedience and lives in Perseverance. He works at the trade of Diligence, notwithstanding he has a large estate in the county of Christian Contentment, and many times does jobs of Self-denial. He wears the plain garment of Humility, and has a better suit to put on when he goes to the courts called the Robe of Christ's Righteousness. He walks in the valley of Self-abasement, and sometimes climbs the mountains of Spiritual Mindedness; breakfasts every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat that the world know not of, and his drink is the sincere Milk of the Word. Thus happy he lives and happy he dies. Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, real divinity in his understanding, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such an one. In order to obtain which, pray fervently; believe firmly; wait patiently; work abundantly; live holy; die daily; watch your heart;

guide your senses; redeem your time; love Christ and long for glory.—*Sabbath School and Family Treasury.*

The Rebel and the Goat.

A gentleman who had taken an active share in the rebellion of 1715, after the battle of Preston, escaped to the West Highlands, to the residence of a female relative, who afforded him an asylum. It was judged unsafe for him to remain in the house of his friend: a cavern, in a sequestered situation, at no great distance, was considered the best place for the fugitive to retire to, in order that he might elude discovery. He was accordingly conducted thither by a faithful servant, with an ample store of food. The approach to this lonely abode consisted of a small aperture, through which the gentleman crept, and dragged his provisions along with him. A little way from the mouth it became much higher, and, indeed, was somewhat lofty in the roof; but on advancing, an obstacle obstructed his progress. He drew his dirk, but was unwilling to strike, lest he might take the life of a fellow in seclusion; and, stooping down, he at length discovered it was a goat and her kid lying on the ground. He soon perceived that the animal was in great pain; and, feeling her body and limbs, ascertained that one of her legs had been fractured. He bound it up with his garter, and offered her some of his bread; but she refused to eat, and stretched out her tongue, to intimate that her mouth was parched with thirst. He then gave her water, which she drank greedily, and, after her thirst was allayed, she partook of the bread. At the dead hour of night he ventured from the cave, and, after listening attentively, he pulled a quantity of grass, and the tender branches of trees, and carried them to the poor sufferer, which she received with demonstrations of gratitude. The only thing which this fugitive had to arrest his attention in this dreary abode, was administering comfort to the goat; and he was, indeed, thankful to have any living creature be-

side him. The goat quickly recovered, and became tenderly attached to him. It happened that the servant who was entrusted with the secret of his retreat, fell sick, when it became necessary to send another with provisions. The goat, on this occasion, happening to be lying near the mouth of the cavern, opposed his entrance with all her might, butting him furiously: the fugitive, hearing a disturbance, went forward, and, receiving the watchword from his new attendant, interposed, and the faithful goat permitted him to pass. So resolute was the animal on this occasion, that the gentleman was convinced she would have died in his defence.—*Westeyan Scholar's Guide.*

TEACHERS' CORNER.

How to Meet an Infidel.

In the year 1827, a devoted young man, then studying for the ministry, was requested to preach in a town in this State, and the meeting was held in the evening at a private house. Knowing that two or three deists were present, some remarks were made upon the authenticity of God's word. The President of an infidel club arose, and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you." When the services closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour, the President, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began, with much warmth, to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student. "Let us commence right, and then we shall end well. Do you believe there is a God who made all things? that there is a God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours, without any reward?"

"I certainly do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe, to direct us to the rejection of that

Bible if it be false, and, if it is true, receive it.—We do not want to be deceived."

The man hesitated, and said, "I never pray, I do not believe in prayer."

"Never pray, sir! do not believe in prayer, when your God has done so much for you?—never thank him for his goodness? Have you a father?"

"Yes, sir."

"Do you never thank him? If you had a child whom you had always blest, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, compare right. Just pray; pray and thank God."

"I can't pray."

The student then turned to his infidel companions, and asked them to pray, and they both declined. With indescribable feelings he knelt, and, with great freedom, opened out his whole heart to God. As soon as he finished they all three arose from their seats. The President passed his fingers through his hair, and as he gathered up his books said—

"I think we will talk no more. It will do no good."

The student waited on them to the door, and in a short time heard that the club had disbanded.—*Louisville Her.*

Steadiness of Purpose.

1. It overcomes difficulties. Not with a rush and a shout, but one by one. They melt away before its incessant pressure, as icebergs beneath the steady radiance of the sun.

2. It gives one the strength of a happy conscience. A weathercock of a man, whiffling about with every breeze, cannot have true quietness of mind. Self-dissatisfaction worries and annoys him. But a cheerful vigor and energy grows out of an intelligent unvacillating purpose.

3. It gives dignity and honor to character. Men cannot but admire the mind that marches steadily on through sunshine and shade, calm and storm, smiles and frowns, glad of favor, but pressing on without it, thankful for aid, but fixed on advancing at all events. Such men cut for themselves a character which cannot but be seen and honored.

4. It gives success. In any enterprise that is not downright madness, such a man must succeed. He has the chief element of a triumph over every difficulty, and if he is not an idiot, he will do something in the world. He will not reach his ends at a leap, but he will reach them. He moves not rapidly but surely. When you want to find him, by and by, you will know where to look. You will look at the topmost rounds of the ladder of success, and you will find him about there somewhere.—*Sabbath School and Family Treasury.*

JUVENILE SUNDAY SCHOOL LIBRARY.

No. 1.—100 Volumes, 18mo, for \$10.

Published by the American Sunday School Union, and may be had at the
 Depository, Great St. James Street, Mo' real.

1. The Shepherd of Salisbury Plain.
2. History of the Orphan Asylum, Philadelphia.
3. History of Henry and his Bearer.
4. Memorial for Sunday-school Boys.
5. Memorial for Sunday-school Girls.
6. Jane and her Teacher.
7. Mary Grant, or the Secret Fault.
8. Happy Choice.
9. The Hedge of Thorns.
10. Lucy and her Dhaye.
11. The Two Friends.
12. The First of April.
13. Robert and Louisa.
14. The Fisherman and his Boy.
15. Little Robert's First Day at the Sunday-school.
16. Stories from the Scriptures.
17. The History of Robert Benton, or "Let it Alone till To-morrow."
18. Robert Hamet, the Lame Cobbler.
19. Sketches from the Bible.
20. Helen and her Cousin.
21. John Changed, or the True Secret of a Happy Christmas.
22. The Little Deceiver Reclaimed.
23. The Affectionate Daughter-in-law.
24. The Good Resolution.
25. Sergeant Dale, his Daughter and the Orphan Mary.
26. George Wilson and his Friend.
27. Scenes in Georgia.
28. Life of George Wishart the Martyr.
29. Father's Letters to a Son.
30. The Gardener's Daughter.
31. Hymns for Infant Minds.
32. A Visit to the Isle of Wight.
33. History of the Patriarch Abraham.
34. Memoirs of Eli Cunningham.
35. Adam Wallace and Walter Mills.
36. Alice Brown, or the Patient Sufferer.
37. Prayers Suitable for Children.
38. The Life of Bernard Gilpin.
39. Hebrew Customs.
40. The Bible is True.
41. House of Refuge.
42. Olive Smith.
43. The First Man.
44. Memoir of S. E. Bingham.
45. The First Day of the Week.
46. Week Completed.
47. Last Day of the Week.
48. Letters to Students.
49. Emma and her Nurse.
50. The Five Apprentices.
51. A Monument of Parental Affection to a dear and only Son.
52. Parting Advice to a Youth.
53. Young Freethinker Reclaimed.
54. First Falsehood.
55. Little Susan, or a Memoir of Susan Kollock.
56. Jacob and his Sons.
57. Ellen Carrol.
58. Teacher's Manual.
59. Cousin Clara.
60. Catherine Gray.
61. Memoirs of Claudius Buchanan.
62. Dr. Cotton Mather.
63. Mahomed Ali Bey.
64. The Fatal Ladder, or Harry Linford.
65. Christian Martyrs, or Familiar Conversations.
66. The Lives of Clemens Romanus, Ignatius, and Polycarp.
67. Memoirs of Henry Obookiah, a native of Owyhee.
68. Fireside Conversations.
69. Anecdotes of Missionary Worthies.
70. Martin and his Two Little Scholars.
71. The Lady of the Farm House.
72. Elnathan, a Narrative Illustrative of the Manners of the Ancient Israelites.
73. The Scottish Farmer.
74. Memoirs of David Brainerd.
75. Religious Fashion, or History of Anna.
76. Clara Stephens, or the White Rose.
77. Natural History.
78. James Wilson.
79. Helen Maurice.
80. Youthful Memoirs.
81. Family Conversations on the Evidences of Revelation.
82. Barbara Ewing.
83. My Grandfather Gregory.
84. The Christian Pilgrim.
85. The Life of Thomas T. Thomson.
86. The Harvey Boys, illustrating the Evils of Intemperance and their Remedy.
87. The Thornton Family.
88. History of the Waldenses.
89. The Customs and Manners of the Bedouin Arabs.
90. The Life of Col. James Gardiner.
91. Familiar Dialogues.
92. Memoirs of John Urquhart.
93. Mrs. Hooker.
94. Winter Evenings' Conversations on the Works of God between a Father and his Children.
95. History of the Mission to Orissa.
96. Edward and Miriam, a Tale of Iceland.
97. Selimel, or a visit to Jerusalem.
98. The Only Son, or the History of Jonah Ross and his Mother.
99. Charles Clifford.
100. Omar; designed to illustrate Jewish History.

UNION BIBLE DICTIONARY

Published by the American Sunday School Union ;

PRICE REDUCED TO FORTY-FIVE CENTS.

PREFERABLE TO ANY OTHER.

It is unquestionably preferable to any other manual adapted to aid the young in studying the sacred volume.—*N. Y. Observer.*

FULLER THAN ANY OTHER.

It is nearly a complete summary of all the most valuable learning on the subjects embraced in it.—*The Independent.*

It is, by far, the completest and most perspicuous Bible Dictionary of its size to be found. It condenses a great amount of learning, and has a fullness of information, for which one would not look in so unpretending a volume, and which is all that most Bible readers would desire on the subject.—*N. Y. Evangelist.*

DECIDEDLY CHEAPER THAN ANY OTHER.

There is probably no book, except the Bible itself, in which so great a quantity of matter can be purchased for so small a sum; and happily, it is matter of an important character, all of which helps to elucidate the Bible. It explains the meaning of words, and the names of persons, animals, and objects, which are not defined in ordinary dictionaries. The images of things are also given in pictures, wherever this method is necessary to a just perception of them, or can be made to convey a more ready and accurate idea, than a mere verbal description.—*Christian Mirror.*

It is a sort of *sine-qua-non* for a Sunday-school teacher, and should be in the hands of the more forward pupils.

THE BEST OF ITS KIND.

I feel free to express my general approbation of the "Union Bible Dictionary," as a work well calculated to extend the knowledge of the Holy Scriptures, and especially to be a valuable assistant to teachers and scholars in our Sunday-schools.—*Rev. Dr. Alexander.*

The mass of various and important information compressed within so small a compass is almost incredible.—*Rev. Dr. Stone, of Mass.*

I regard the present volume as the best of its kind.—*Rev. Dr. Stone.*

Just what was wanted by Sunday-schools and Bible-classes.—*Baptist Record.*

The Union Bible Dictionary is in one vol., 18mo, (double columns,) 600 pages, 150 illustrations, 9500 references, and sold at 45 cents, by

J. C. MEEKS, Agent,
117 Nassau street, New-York.

NB.—The above can be had at the Depository of the Canada Sunday School Union, Great St. James Street, Montreal.