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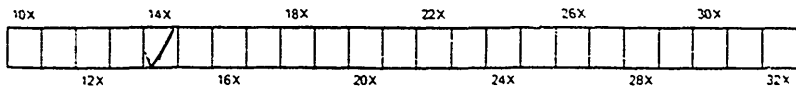
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THE
JUVENILE PRESBYTERIAN

A Missionary
OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



Newspaper
CHURCH OF CANADA
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. II.

September, 1857.

No. 6.

ANOTHER LETTER FROM IONA RUTH.

THE CALCUTTA ORPHANAGE.

We have been again much gratified by the perusal of a letter from Iona Ruth, the interesting protégée of the Sabbath-school at Portsmouth, in connection with St. Andrew's Church, Kingston.

Some months since, we presented our readers with an accurate woodcut of Iona's first letter. The copy of the *Juvenile* containing this was forwarded to Calcutta, along with a reply from the Portsmouth children. Private letters say that Iona Ruth was perfectly astonished to see her own letter in print, and that she was delighted with the reply to it from her Canadian friends. We have, therefore, much pleasure in continuing to place our readers in possession of this most interesting correspondence. Iona's second letter is evidently an improvement upon her first, being beautifully written in the Bengali characters; and, judging from the style, we think that Iona's mind is improving as rapidly as her hand-writing.

The letter is as follows:—

[Literal Translation.]

To my kind Friends at Portsmouth, Kingston, Canada West.

{ CALCUTTA, SCOTTISH ORPHANAGE,
} June 1st, 1857.

MY DEAR FRIENDS,—I am very sorry that I cannot write English, but one of my friends will translate it for me; and I was very glad to receive your note; and I thank God that he has given me such friends that care for me, and take so much trouble after me to teach me. And I also thank God that I am not worshipping idols, but I am learning all about my Saviour, Jesus Christ. Pray for me that I may become more and more a good girl, and I also will pray for you. I cannot say any more at present; so good-bye.

I am,

Your grateful

IONA RUTH.

THE SILENT PREACHER.

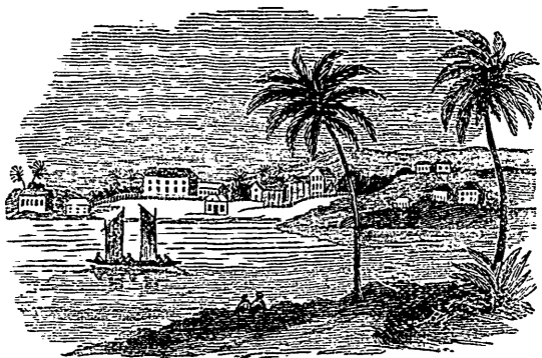
An incident has been recently related in connection with the Karen Mission, so singularly beautiful and encouraging, that we cannot do better than repeat it here. A Burman priest, in the district of Pantanau, at a place which probably no missionary had ever visited at the time, came providentially into possession of a tract, which had been given to his younger by "the white book-teacher," at some mission station, or on some missionary journey. It was a tract called *The Way to Heaven*, written by Mr. Comstock, of Arracan—a missionary who had laboured and died among the heathen, with little visible fruit of his toils to cheer or reward him here below. While the Burman priest was reading the tract aloud, as is the custom of readers there, a Karen passed by, and paused to listen, with interest deepening to the close, when he begged the priest to go with it to his village. The latter consented, probably with no other design than to receive some present from the Karens for his trouble; and on his reaching the place, whither his first auditor had preceded him, the whole village came together to hear the reading of the "white book." The houses were completely deserted, and all the inhabitants sat listening with the strictest attention, until the reader came to a passage in which Jesus Christ was spoken of as dying

on the cross for sinners; when the hearts of these susceptible children of nature melted, and tears began to roll down their cheeks. Such was the account given by the intelligent but unconverted mouth-piece, of the silent teacher, when he afterwards visited the mission; but he knew little what treasures of salvation he may have been instrumental in conveying to souls in that unknown and distant little village. And no man can know, until the great day: but it is a precious proof that God's Providence cares for His word, and his spirit accompanies it, though sown by the heedless wind, like a withered leaf on the heathen waste.—*Christian Treasury.*

FREE TOWN, SIERRA LEONE.

EARLY MISSIONS

It is very interesting to read the early history of Protestant missions all over the world, and of the first efforts of those great Missionary Societies which can now count their missionaries and mission-stations by hundreds. The first station



occupied by the missionaries sent out by the Church of England Missionary Society was Free Town, Sierra Leone, in Africa. This was in the year 1804—fifty-three years ago. Many a good man has gone forth to preach the gospel to poor Africa since that time, and many of her sable children have been turned from darkness unto light.

A missionary who went to Sierra Leone more recently, gives the following account of his arrival, and of the results of missionary labour there :—

“ Just as we had reached the summit of the last mountain, between Free Town, and Regent Town, the latter place presented itself to our view. As I walked down the mountain, pleased with the enchanted scene, I was in an instant ‘lost in wonder, love, and praise. Music of the sweetest kind, and possessing charms which I had never before experienced, burst upon my ear. It was moonlight, and all the houses being lighted up, I inquired of Mr. Johnson from whence this sound proceeded. He pointed to the church, which is situate at the side of a mountain, then opposite to us, on the other side of a brook that runs between the mountains and the principal part of the town, over which Mr. Johnson had caused the people to erect a strong handsome stone bridge. The church is a fine stone building. It was now lighted up, and the people were assembled for evening prayer.

“ The chain of mountains that surrounds the town resounded with the echo of the praises of the Saviour.

“ I hastened with all possible speed down one mountain and up the other to enter the church, where I found upwards of 500 black faces prostrate at the throne of grace. I entered with Mr. Johnson, and soon after Mrs. Jesty arrived. After the service was over, above 200 of the congregation surrounded us. They came in such crowds to shake hands with us, that we were obliged to give both hands at once. So rejoiced were they to see more labourers from ‘white man’s country,’ that after we left the church and had entered Mr. Johnson’s house, many who, from the pressure in the church, were not able to speak and shake hands with us, entered the parlour, and would not leave until they had manifested their love to us by their affectionate looks and humble salutations.”

The first Protestant missionaries to India were sent out by Frederick the Fourth, King of Denmark, in 1705. The names of the missionaries were Bartholomew Ziegenbalg and Henry Platcho. Their first object was to learn the native language. The Lord blessed their labours to such an extent, that in less than two years they baptized five natives—the first-fruits of a glorious harvest. A church was built; schools were established; a printing-press was set up, and many books were printed and circulated among the natives. The Christian religion became the subject of ge-

neral inquiry. Ziegenbalg came to Europe to get help for his mission. The King of Denmark was very kind to him, and gave him many presents. In England, King George I. honoured him with an interview, and the Archbishop of Canterbury, and others, promised him help. Some time after his return to India, among other letters of encouragement which he received from Europe was one from the King of England. It was as follows:—

“ George by the grace of God, King of Great Britain, to the Reverend and learned Bartholomew Ziegenbalg and John E. Grundler, Missionaries at Tranquebar.

“ Reverend and beloved,—Your letter, dated January 20th, of this present year, was most welcome to us; not only because the work undertaken by you of converting the heathen to the Christian faith, doth, by the grace of God, prosper; but, also, because that, in this our kingdom, such a laudable zeal for the promotion of the Gospel prevails. We pray that you may be endued with health and strength of body, that you may long continue to fulfil your ministry with good success; of which, as we shall be rejoiced to hear, so you will always find us ready to succour you, in whatever may tend to promote your work, and excite your zeal. We assure you of the continuance of our royal favour.—GEORGE R.

“ Given at our Palace of Hampton Court, Aug. 23rd, A. D. 1717, in the fourth year of our reign.”

THE INSURRECTION IN INDIA.

Sad, sad are the tidings from India, and many are the forebodings which throng our mind, as we sit down to tell our young readers, what fearful dangers now threaten that vast portion of our Queen's Dominions. Did we not know that when “the heathen rage,” and when Satan seems for a time to have overcome the truth, God is able to bring good out of the confusion, we should almost despair of the progress of the Gospel in Northern India. But away with such fears, they are groundless. Though heathenism seems to have gained a victory, it will be for a short season only, and where one church has been destroyed others will rise, where the blood of missionaries and of converts has been shed, hundreds will be found to erect the gospel banner.

Our readers are aware that India is now chiefly governed by a Company of Merchants, called the Honorable the East

India Company, who have a large army to support their authority, composed chiefly of native soldiers or Sepoys. The religion of these Sepoys is chiefly Brahminism, a kind of idolatry which teaches them, among other things, to reverence the cow or ox, and on no account to kill this animal. The Hindoos are divided into four great castes or ranks, which are entirely distinct from each other, and hold no more intercourse than can be avoided. There are the Brahmins or priests, the soldiers, the husbandmen and the laborers. In Bengal the Sepoy soldiers have always been enlisted from among the Brahmins, or highest class, who are far more bigoted and fanatical than the others, and more liable to revolt. In the other Presidencies of Bombay and Madras, the sepoy soldiers are taken indiscriminately from all ranks.

There has long been a disaffected spirit among the Sepoys of the Royal army, and which was lately brought to a crisis by the following circumstances. During the war in the Crimea the minie rifle was found so superior to the old "Brown Bess," as our soldiers called the muskets, that the India Company determined to introduce it into their army. The cartridges (or ball and powder wrapped up in paper) for this kind of firearm, need to be greased in order to slip down the barrel, and some bad men who wished to overthrow the Government in India, artfully told the Sepoys that the grease used was that of the ox, their sacred animal. The bad men who did this, then went to the Mahomedan Sepoys, of whom there are many in the army, and told them that the grease was also that of swine, which animals you know Mahomet told his followers to hold in abhorrence, like the Jews of the old Testament. On hearing all this the Sepoys became furious. They said "The English are trying to overthrow our religion," and at length an open mutiny broke out at Meerut, a large station in North-western India. There the Sepoys suddenly turned upon their officers, who are always Europeans, murdered them in cold blood, and then inhumanly massacred every white man, woman, and child they could find. Alas! but few escaped their fiendish rage. From Meerut the spirit of revolt flew through the other stations in Bengal, and at nearly all of them similar scenes of horror took place. No pen can ever describe the frightful massacres. At Delhi, after the Sepoys thought they had done their work, fifty poor women and children were found hid in a cave, and one by one these were brought out, and butchered in presence of each other.

Nor have the peaceful missionaries escaped. The satanic fury of the Sepoys did not spare even these, their best friends. At least ten missionaries by the last accounts have been murdered along with their families, and also many native Christians. A survivor says that he saw one of the latter put to death, his furious murderers hacking his body with their swords, and saying between each blow, "Now preach to us."

Fifty thousand soldiers are now in open mutiny; of these thirty thousand have shut themselves up in the great city of Delhi, and by last accounts were defending it against the European troops, who were about to attack them. No one can doubt the result. An immense army of British troops is now preparing to reconquer Bengal. The Sepoys must soon give way, and a fearful will be their punishment from our soldiers, all of whom are burning to avenge their murdered friends and country-women.

Providentially Calcutta is yet safe, although great alarm exists there, and no one knows what a day may bring forth. The Presidencies of Bombay and Madras, where the Sepoys are not all Brahmins, have as yet been free from mutiny. Much, however, depends upon the fate of Delhi. If that city is not soon taken, it is feared that all over India the sepoy will rise and murder the Europeans. Let us pray that God in his infinite mercy, may avert such a fearful catastrophe.

Our young friends will, doubtless, feel very anxious about their little orphans, and we hasten to say that these are all safe. Letters have been received up to 1st June from Calcutta, one of which will be found on another page. Let us all—young and old—remember India in our prayers. God can overrule all this for good, and He alone can save India from becoming one scene of bloodshed and massacre.

"ANCRUM."

OUTLINES OF SABBATH SCHOOL LESSONS.

SIXTH MONTH.

LIFE OF CHRIST.

I.—JERUSALEM—AT THE POOL OF BETHESDA.

THE MIRACLE AT THE POOL.—(John v. 1—9.)

THE JEWS ACCUSING CHRIST.—(John v. 10—16.)

THE FATHER'S WORK GIVEN TO THE SON.—(John v. 17—30.)

II.—NIGH JERUSALEM—CHRIST AND THE JEWS.

CHRIST'S WITNESS.—(John v. 31—38.)

WARNING OF THE SCRIPTURES.—(John v. 39—47.)

DISPUTE CONCERNING THE SABBATH.—(Matt. xii. 1—8 ; Mark ii. 23—28 ; Luke vi. 1—5.)

III.—FROM JERUSALEM—LAKE OF GENNESARET.

HEALING ONE WITH A WITHERED HAND.—(Matt. xii. 9—14 ; Mark iii. 1—6 ; Luke vi. 6—11.)

HEALING AND TEACHING BY THE SEA.—(Matt. xii. 15—21 ; Mark iii. 7—12.)

CHOOSING AND SENDING THE APOSTLES.—(Matt. x. 2—4 ; Mark iii. 13—19 ; Luke vi. 12—16.)

IV.—IN CAPERNAUM AND NAIN.

THE CENTURION AND HIS SERVANT.—(Matt. viii. 5—13 ; Luke vii. 1—10.)

RAISING THE WIDOW'S SON.—(Luke vii. 11—16.)

CHRIST'S REPLY TO JOHN THE BAPTIST'S MESSAGE.—(Matt. x. 2—6 ; Luke vii. 17—23.)

THE MORNING STAR.

We some time since told our readers about the "Morning Star," and are now happy to say that she arrived safely at the port of Honolulu, in the Sandwich Islands, on the 24th April last, after a voyage of 142 days from Boston.

On the voyage God seems to have been present with this mission ship; for we learn that she was providentially preserved from a violent storm; and also, that most of the sailors were converted. We trust that the favor of the Lord may follow the "Morning Star" in all her future errands of mercy.

The Rev. H. Bingham, of Boston, gives the following account of the arrival of this vessel:—

"Her arrival was joyously hailed by the waiting people there. The welcome given to my son by the missionaries and their families, and by various classes of the people who had received the Gospel through his father and his faithful coadjutors, and by friendly foreign residents, was most gra-

tifying. The "ladies and children of Honolulu," had, with care and spirit, prepared for the vessel a large and beautiful flag—ground-work white bunting, emblems sky-blue, the word "*Morning*," and under the centre of it a *Star*, and near the lower edge and right-hand corner a *Dove*,—and they presented it in a most public manner, through the Rev. R. Armstrong, Minister of Public Instruction, to Captain Moore, amid the grateful cheerings of a great assembly, embracing the young Queen, ministers of state, foreign residents, native Christians, and the organized Sabbath-schools of that city.

"Mr. John Ii (Eee-ee) an honorable Christian counselor, said on the occasion:

"The *Morning Star* has at last arrived. There she lies in her beauty and fitness for her work. She is not like *other* vessels. They sail the ocean for different objects; some to trade, some to fight, some to seek out new countries. Not so the *Morning Star*. You and the *chila-en* in *America* have purchased her and fitted her out to convey the Gospel of Jesus Christ to nations in this ocean who are yet as dark, and degraded, and wretched as we once were. That is the work of this vessel. And if any persons on earth ought to engage heartily in this work it is *I*; it is *you*, children of Honolulu."

The following beautiful hymn, composed for the occasion by Mrs. Strong, the wife of one of the missionaries, was sung by the children of Honolulu to the well-known tune of "From Greenland's Icy Mountains":—

THE MISSIONARY PACKET.

We hail thy white sails, gleaming
 On this far distant strand;
 Thou "*Star*," whose welcome beaming
 Shall lighten many a land.
 We hail thee, gladly sharing
 In this blest work of love;
 Our bannered offering bearing
 The *Star* and peaceful *Dove*.

Go, bear our youthful brother,
 The Savior's love to tell,
 Where many a heathen mother
 And dark-souled fathers dwell.

Go, cheer our loved ones toiling
 'Neath Micronesian skies ;
 And where, from blue waves rolling,
 Marquesan shores arise ;—

Till, 'mid the sunny highlands,
 And o'er the valleys green,
 Of all our tropic islands,
 The dawn of light is seen ;
 And news of grace surprising,
 Glad tidings from afar,
 Attend the glorious rising
 Of this, our Morning Star.

The white waves curl before thee,
 God shield thee on the deep ;
 Their tireless vigils o'er thee,
 May hovering angels keep.
 Our blended prayers ascending,
 Thine ocean-path shall mark ;
 To God, each day, commending
 Our consecrated bark.

MISSIONARY TIDINGS.

BOMBAY—TWO YOUNG DISCIPLES.

On the morning of last Sunday, March 1st, I had the happiness of admitting two young men into the visible Church of the Redeemer, by baptism. Damodhur Baboolza was one of these, and the other was the Mussulman whom I have alluded to in my late letters. His name is Abdoollah ; he is a native of Khandeish. Six months ago he came to us, desiring to receive instruction. As I was then in need of a servant, I took him into my service. During the period he has been with us, he has been diligently engaged in the study of the Word of God, receiving what direction and assistance we could give him. On the occasion of the baptism we had a tolerably large and very attentive congregation. After the usual questions regarding their knowledge of Christian truth, their belief in Christ and His doctrines, and their motives and resolutions, had been put to the candidates, before the holy ordinance was dispensed, Damodhur read a statement, a copy of which I have enclosed. May these young disciples

be received of the Great Head of the Church; and may their names be written in the Book of Life. It is not necessary for me to beg that they may be remembered in your prayers.
Rev. James Sheriff.

A BENGALI PUNDIT.

GIVING A LESSON ON THE BOARD.

THERE is a large class of men in India whose minds are stored with native learning. Many of them are engaged in teaching. They are called *Pundits*. The picture gives an



idea of the native costume, and a specimen of the Bengali alphabet—a language spoken by more than two've times the population of Scotland. Let us rejoice that many can now read and hear the Gospel in that language. But the poor *Pundits* are still "blind leaders of the blind."—*Children's R.*

A CHILD'S GRIEF.

While passing up King Street, we saw a little boy seated on a curbstone. He was apparently about five or six years old, and his well-combed hair, clean hands and face, bright though well-patched pinafore, and whole appearance, indicated that he was the child of a loving though poor mother. We were struck with the heart-broken expression of his countenance, and the marks of recent tears on his cheek. We stopped, and putting a hand upon his head asked what was the matter? He replied by holding up his open hand, in which were the fragments of a broken toy,—a figure of a cow.

"Oh, is that all? Well, never mind it. Step into the nearest toy shop and buy another,"—and we dropped a four-penny piece into his hand—"that will buy one, will it not?"

"Oh yes," replied he, bursting into a fit of grief, "but *this was little Tommy's, and he's dead.*"

We gave him the last piece of silver we possessed, but the wealth of the world could not have filled up the blank that the breaking of that toy had left in his little heart.—*Christian Treasury*

HOW A LITTLE CHILD UNDERSTANDS WHAT JESUS HAS DONE FOR HER.

A Swedish lady, Countess B—a, was one day speaking to her little daughter about our Saviour. She told her how He had died for our sins. The little girl, then about four years old listened quietly, but made no question or remark. Her mother was almost tempted to think it had been in vain. "I was too early," she thought to herself, "she could not understand it." When evening came, little Betty said her prayer as usual. What were the feelings of her mother, when, of her own accord she heard her add, in her childish manner, "Thank thee Jesus for dying for Betty!"

MISSIONARY NEWS.

THY KINGDOM COME.

Jews in the World.

The number of Hebrews in the great cities is thus stated :—
 London, 20,000 ; New York, 12,000 ; Philadelphia, 2500 ;
 Baltimore, 1800 ; Charleston, 1500 ; Amsterdam, 25,000 ;

Hamburg, 9000 ; Berlin, 5000 ; Cracow, 20,000 ; Warsaw, 30,000 ; Rome, 6000 ; Leghorn 10,000 ; Constantinople, 80,000 ; Jerusalem, 6000 ; Smyrna, 9000 ; Hebron, 8005. In Berlin there are 2000 Christian Hebrews : also some thousands in England. Fifty-eight clergymen of the Church of England are converted Hebrews.—*Jewish Herald*.

THE CHURCH AT AMOY.

The number of church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women, and 114 men.

Our American brethren have now under their care at Amoy 124 church members ; and at the towns of Chinh Bey other 31 church members.

Besides these, Mr Douglas of the English Presbyterian Board, has a church at Pechuia under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Pechuia.

Thus you see that, connected with this mission station including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present *three hundred and sixty three* Chinese Christians. So mightily has the word of God grown and prevailed — *Missionary Chronicle*.

DR. WONG FUN IN CHINA.

Since I wrote, my son and Dr. Wong have reached us. To aid Dr. Wong to open a dispensary here, I have handed over from the hospital donations, 200 dollars to Dr. Legge to provide for medicines on the spot, £15 worth from England, and to pay the wages of a coolie. It is a great disappointment to Dr. Wong to find affairs here in so unsettled a state. They reached us on the very day when a diabolical attempt was made to poison 400 to 500 persons by arsenic. My youngest child, and several others, were in imminent danger, but no one died from it.—*Dr. Hobson, Hong-Kong*.

HELPLESS IDOLS.

Ong-a-song, at Amoy, is another promising young man. He is employed as cook in the Chinese Custom house. A long time ago, on coming to hear us preach, he was led to con-si-

der the vanity and the sinfulness of idolatry. He then went unknown to others, and cast several idols into a receptacle of filth. He looked upon them sinking down there, silently wondering to see them so utterly powerless. After that he waited week after week to see if any evil would come upon himself for that daring act, till, waxing confident after a while, he resolved henceforth to worship the living and true God, through Jesus Christ whom He hath sent. And now he rejoices in His salvation.—*Missionary Chronicle.*

HEATHEN HERO-WORSHIP.

The people (Ibadan, West Africa) say Ogryan was a rich man, and a zealous worshipper of the goddess Obatela, therefore they made him king of Ejigbo. He led a profligate and rude life. After his death they worshipped him. His worshippers have every year a feast. First they go about in the streets, each having a stick or whip, with which they beat one another. When two meet, they stand, and each of them stretches forth one of his legs, which is beaten till they are tired, or they find it too painful. If one has an enemy, he goes about to search for him, and, when he has found him, he takes his whip, to which he has bound some poisoned nails, and begins his work till he sees blood. In a few hours that man will die. When this is over they begin to feast.—*Church Missionary Record.*

THE VASE OF WATER.

A traveller in Asia Minor, in a time of distressing drought, found a vase of water under a little shed by the roadside, for the refreshment of the weary traveller. A man in the neighbourhood was in the habit of bringing the water from a considerable distance, and filling the vase every morning, and then going to his work. He could have had no motive for doing this, but a kind regard to the comfort of weary travellers; for he was never there to receive their thanks, much less their money. This was benevolence.—*Australian Band of Hope Review.*

THE TOMBS OF CHILDREN AT SHUSHAN.

Mr. Loft's, a traveller, lately visited the spot where once stood "Shushan the palace," mentioned in Daniel and Esther. In digging up the mounds of rubbish, one day they found se-

veral jars, three or four feet long, and very narrow in the neck. What do you think these contained? The bodies of infant children. What a strange way to bury out of sight these young bodies. What strange coffins! How did they get the little bodies in? It is supposed that the clay of the jars was moulded round them, and then, when the body was inside, the fresh-made jar, with its still soft clay, was set near the fire and baked into hardness. There were found numerous small holes in the jars, for the purpose of letting the gases escape from the decaying bodies during the process of corruption.

When Christ comes to raise the dead, will he overlook these strange tombs? No. He who will find the dead that lie buried in the sea. ("The sea gave up the dead which were in it"—Rev. xx. 13), will not fail to find these little bodies. But will He care to find them? Will He mind those that died so young? Yes, He will; for young as they were, they had immortal souls. Young as they were, they must be judged. And you too, reader, shall be found that day. You may be buried in a churchyard, or a cemetery, or a vault; in a fine made coffin, or in a very plain one—it matters not. The archangel's trumpet will reach your ear, and you shall as surely arise as the children of Shushan the palace. Perhaps they once heard Daniel the Prophet preaching; and if so, they must give in an account of the use they made of his ministry. At any rate, you will have the account to render of what you heard from teachers and ministers, as well as parents.

Hasten to receive salvation. Do not these children of Shushan the palace say to you that you may never be men or women? You may die in childhood, as they. And do they not say to you, *Make haste to send the knowledge of salvation* to other children in heathen lands; in India, in China, in Persia—in all parts of the earth? for see, heathens may die young, very young. Make haste and send them the Bible, and tell them of the Saviour, for soon a generation of these young heathens will be gone to their graves.—*Children's Record.*

THE MAN OF MACEDONIA.

You have no doubt read, dear young friends, in Acts xvi., about the vision which Paul once saw. It was a vision sent by God, like Jacob's ladder. In that vision Paul saw a man who had the face, and dress, and manner of a Macedonian. The man had an imploring look, and as he gazed on the happy

messengers, Paul and Silas, he cried, "Come over to Macedonia and help us!"

Do you know that this was God's way of bringing the gospel to Europe? and then on to our land? Have you ever wondered at God's sovereign grace in sending Paul that vision for *our* sake? He might have sent a man of China, or a man from dark Africa; but He chose to send a man of Europe, in order to bring the gospel into Europe.

You have all heard that there was once a great king in Macedonia, called Alexander the Great. It is to him that the prophet Daniel refers in chap., viii, calling him the he-goat that scarce touched the ground, so swiftly did he conquer wherever he went. This great conqueror one day sat down on the sea-shore and wept. Why? Was it because he had killed so many men, and made so many families mourn? Was it because he had done no good to their souls? No; it was because after all he had done, and all he had won, his own soul was still unsatisfied, and felt as if it needed still another world to fill it. After all his victories, this king of Macedonia had neither got for himself nor given to his people any blessing, any real good, any true joy. And so, long after, yonder man of Macedonia is seen entreating Paul and Silas to come over and help them. Nothing but the gospel will meet their case—nothing but God's holy love poured in their souls through Jesus Christ, the Saviour. "Oh come and tell us this? You know it; oh come and let us know it, for we too would fain be saved!"

Dear young people, is not that the voice which comes to you from the shores of every heathen land? Do you never dream that you see the negro on his knees, crying, "Come over and help us?" Do you never dream that you see the aged venerable Jew, who has in vain sought rest in Palestine, crying to you, happy children (happy if you know your blessings), "Come over and help us?" Do you never dream that the dark, ignorant multitudes of Russia are looking towards you and crying, "Come over and help us!" And nothing is enough for either them or you but the saving knowledge of God in Christ.

How sad, how appalling the thought that, up to this hour "Darkness covers the earth, and gross darkness the people." Does the cry of that darkness not melt your heart, "Come and help us?" Help! help!—and call on the Lord to help.
—*Childrens' Record.*