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Rev J. Brock

Vol. II.]

[No. 8.

THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

AUGUST 1, 1845.

Terms: 1s per Annum, in Advance, exclusive of Postage.



Come over and Help us.

*The profits of this Publication to go to the Funds
of the Canada Sunday School Union.*

MONTREAL:

PRINTED BY J. C. BECKET, SAINT PAUL STREET.

1845.

TO OUR SUBSCRIBERS.

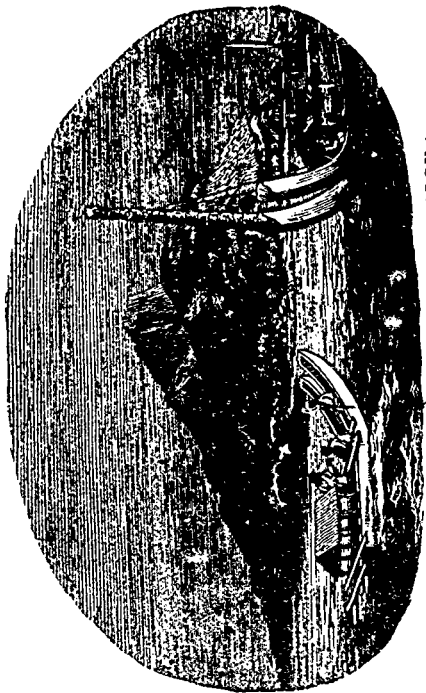
We call the attention of our subscribers to the notification on the first page, of the terms of the *Record*—payable in advance, and we trust our friends will recollect this, and enable us to adhere to our rule in this matter.

We would also remind them, that by a little exertion they might materially increase our circulation—and that we trust they will endeavour to obtain new subscribers, now, before the year is further advanced, as it will be better for all parties to receive the numbers singly each month, than to delay subscribing, and running the risk of not being able afterwards to obtain the back numbers. The twelve numbers for the past year may be had bound in a very neat little volume price 1s 8d, by application to Mr. BUCKET. This book is very suitable for Sabbath School libraries—and for presents to the young.

POSTAGE OF THE RECORD.

Recent complaints from different quarters, render it necessary for us again to refer to the postage payable on the *Record* by those of our subscribers who may not have sent us 1s 6d for each number in advance. In one place in the West, the cost of the parcel varies from its legitimate postage to about three times that charge; and in another place East, the parcel is actually undone, and the numbers served out singly to the subscribers and charged one penny each—whereas, if the parcel was preserved entire, and sent on to the party to whom it is addressed, each number would cost only one half-penny. Such conduct on the part of Post Masters, or Unwilling Agents, is a serious injury to the spread of the *Record*, and highly criminal. We have ascertained the opinion of the officials at head quarters relative to such conduct, and are assured that there will be no difficulty in dealing with the guilty, if we can but substantiate our charge. We advise therefore in future all those of our subscribers who have complaints to make similar to those above alluded to, that they do so to us without delay. And we would again inform our friends, that they themselves can determine the price of each parcel by weighing it, as the law regulating such periodicals, provides, “that they be charged one penny per ounce.” And in connection with this, we would inform our subscribers, that we do not in any case, with two or three exceptions at most, (and that is when only one is sent to the same place) put up the *Records* singly: hence, if they receive them so put up, it must be done for the purpose of defrauding the subscribers at the post office from which they are issued.

We hope that it will not be necessary for us to advert to this matter again, as subscribers and individuals to whom parcels are addressed must now see that the law in a great measure is in their own hands, and that it is in their own power to determine the amount of postage on each parcel they may receive.



A VIEW OF TAHITI FROM THE SEA.
(See Page, 121.)

CHILDREN'S MISSIONARY

AND

SABBATH SCHOOL RECORD.

Vol. II.]

AUGUST 1, 1845.

[No. 8.

THE JEWS.

DEAR CHILDREN.—Do you recollect a promise we gave you in November last, that we would tell you something about the Jews? We gave you then, you may remember, a coloured map of Judea, and explained it to you, we told you too, that the Jews did not now live there as they used to do—that they are scattered all over the world, in almost every nation under heaven. We are very anxious indeed, that you should all take a great interest in these poor wanderers; but if you do not know much about them, you will never feel that interest in the Jews which we would wish you to have. You know who the Jews were—for the Bible is full of their history. Was not Abraham a Jew? and Moses, David, Isaiah, John the Baptist, Paul and the other Apostles, were they not all Jews? and was not Jesus Christ, God's own son, when he became a man as well as God—was he not born a Jew? Surely this is enough, dear children, to make you love the Jews, to make you love their souls, for Christ loved them too, although they crucified him. You would say that a boy or girl who did not care for their own relations, was a hard hearted child. Are you not hard hearted, if you do not care for

the kinsmen according to the flesh of the Lord Jesus, whom you call, and to whom you pray as your Saviour; take care that it is not a sign of your caring little for Christ himself.

But one of you may say, we would like to know about the Jews; where they have been these eighteen hundred years nearly, since they were driven out of their own city Jerusalem, and out of Judea. Well, we shall try and tell you something about *their history from the time of Christ until now*; and as we wish you all to understand what we write for you, we will try and do so as simply as we can.

You remember that when Christ was living in the world, he often prophesied that Jerusalem would be altogether destroyed, (See Luke 19th Chap. 41—45th verse, and Luke 20th chap., 5—38th verse,) and so it was, about 47 years after Christ uttered the prophecy, Titus Vespasian, the Roman General subdued the city, burnt the temple, and not one stone was left upon another. Perhaps you may have been told, or have read it, that at the siege of Jerusalem the famine was so dreadful that mothers eat the flesh of their own children, to keep themselves from starving. After Jerusalem was destroyed the wanderings of the Jews began, and when you hear how ill they were treated, almost wherever they went to, you will see that no word of God remains unfulfilled.

A great many Jews settled around Babylon, and enjoyed for many years peace and safety. Their Chief Priest or pontiff, took the name of "Prince of the Captivity," and this line of rulers continued until the tenth century. You know that the Jews believed, what we call the *Old Testament*, to be the word of God, but about 300 years after the birth of Christ, a book was written by some learned Jewish Doctors or Rabbis as they are called, full of old Jewish stories and traditions. It is called the "Talmud," and so much did, and do many Jews think of it that they count it of equal authority with the law of Moses.

The Jews were early scattered, some of them very far from Judea, one remarkable instance we will tell you of. The Jesuits, who you know are the active and secret missionaries of the Popish Church, found in the 17th century, in China, far from the Holy Land, seven families descendants of a small colony of Jews, originally consisting of 70 families, who must have settled there about the time of our Saviour. These few families, though surrounded by millions of Heathen Idolators, and though they had been there for 1600 years, still kept up the ceremonies of the Jews—observed the Sabbath—had a place of worship, which like the temple in Jerusalem, had a Holy of Holies, where the Law was kept, and they looked for a Messiah to come, as the Jews do to this day, refusing to believe in Christ.

Three hundred and six years after the birth of Christ, Constantine the first Christian Emperor of Rome began to reign; his mother whose name was Helena, built a very fine church on Mount Calvary, and Constantine changed the name of the City, which had been built on the ruins of the old one from *Ælia* to Jerusalem. Great numbers of Christian pilgrims, came to visit Mount Calvary; which enraged the Jews very much, and they revenged themselves by raising a revolution in Russia, in which the Christians living there suffered severe persecution. This made the Christians still more angry with the Jews, and so long as they were masters of Jerusalem, Jews were not allowed to come near the city they loved so much. Soldiers were set round the city to keep them away from it; and we are told that they bribed in their misery, the Roman Soldiers with money, to let them steal in, and mourn over its desolation, especially on the anniversary of its destruction by Titus.

From the reign of Constantine, until the year 800 after the birth of Christ—the state of the Jews was in every country most wretched. Do you wonder children, that Christians could so persecute the Jews? They were not *real*

Christians who did so they were wicked men, and very superstitious, ignorant Papists, who bore nothing about them like to Christ except his name. We find for example that in Spain, about the year (A.D.) 790, the Jews were punished with 100 lashes on the bare body, not only if they dared to break the Christian Sabbath, or blaspheme the name of Christ, but even if they dared to hold one of their own festivals; so cruel were the laws, that Jews were not allowed to read Hebrew books; nor to marry unless they would turn Christians. You may be sure that was not the true way to convert the poor Jews; and if any of them did become Christians in name—it was in name only, for they hated the religion that was thus forced upon them.

From the year (A.D.) 800 to (A.D.) 1200,—the Jews were comparatively safe and happy. This period of about 400 years, was called the “Golden age of Judaism.” The Jews became powerful in France, Spain, and other places, many of them became rich merchants, and some were very skilful doctors. But this “Golden age” did not last always, and the Jews began to be persecuted again: the “Iron age” came next, but as we have some interesting news to tell you about that time, and as our space is all done, we shall reserve it for the next number of the *Record*.

(To be Continued.)

ANOTHER LILY GATHERED.

BEING A NARRATIVE OF THE CONVERSION & DEATH OF JAMES LAING.

By the Rev. R. M'Cleyn, of Dundee.

“My beloved is gone into his garden—to gather lilies.”—Song vi. 2.

(Continued from page 104.)

The last text I ever explained to him, was 2 Tim. iv. 7. “I have fought a good fight, I have finished my course, I have kept the faith.” I was wonderfully helped in shewing him that, from conversion to coronation, the life of a believer was one continued fight. He said, “Would you not think that the devil would let a

poor young creature like me alone' but I e', an awful tempter."

He had a mind that loved to think on the *deep things* of God. One day a believer called and prayed beside his bed, asking for him that he might be "filled with all the fulness of God." The same person came another day, and before praying, enquired, "What shall I ask for you?" He said, "You mind what you sought for me the last time. You prayed that I might be filled with all the fulness of God: I canna (cannot) get any more than that, but dinna (do not) seek any less to-day."

A dear Christian lady used to bring him flowers. She spoke to him of Christ being "the hly of the valley," and on one occasion brought him one. He asked her to pick it out from the rest, and give it into his hand. Holding the gentle flower in his pale wasted fingers, he looked at it, and said, "This might convince the world that there is a God, though there were nothing else. Aye, there is a God—there is a heaven—there is a hell—and there is a judgment-seat—whether they will believe it or no." He said this in a very solemn way, pausing between every member of the sentence.

He loved *singing praise* to God, though not able to join in it himself. He frequently made us sing beside his bed, and often bade them sing the 23rd Psalm. "I have no strength to sing here, (he would say,) I have a heart, but not strength; when I get to heaven I'll be able to sing there." Sometimes he would bid them sing these words, "I'm not ashamed to own my Lord." He often repeated that hymn, and he left it in charge that it should be sung by the scholars on the night of his death. The 65th Paraphrase was also precious to him, especially that part, "Hark, how the adoring hosts above." He loved these verses, and often wished that he were among that praising company.

My sister once sent him a hymn, "The fulness of Jesus." He said he liked it all, but he liked the last verse best.

“ I long to be with Jesus
 Amid the heavenly throng,
 To sing with saints his praises,
 To learn the angels' song.”

He delighted in *secret prayer*. In weakness and pain, yet he spent hours upon his knees, communing with an unseen God. When unable for the outward part of the exercise, he said, “ O Margaret, I prayed to Jesus as long as I was able. But now I'm not able, and he does not want it from me ; but I'm just always giving him my heart.” Many a night he got no sleep. I asked him if he wearied during the silent watches. He said, “ No ; his left hand is under my head, and his right hand doth embrace me.”

God gave this dear boy a very *calm and cheerful spirit* in the midst of all his trials. Neither bodily pain nor the assaults of the devil, could sour his temper, or ruffle his placid brow. At any time when his pain increased, he would say, “ It is the Lord, let him do what seemeth him good.” One time in deep darkness, he cried out, “ Though he slay me, yet will I trust in him.” Again, when his soul was more in the light he would say, “ I long to depart, and to be with Christ, which is far better ; but then I'm willing to wait the Lord's time ; good is the will of the Lord.” Again he would say, “ I long to be with Jesus. I long to see Jesus that died for me. If I am spared to go out again, I must just go leaning on these words, ‘ My grace is sufficient for thee.’ They will be sure to mock me, but they mocked Jesus before.” Once he said to me, “ I wondered when I have heard you say that Christ was sweet, but now I feel him to be *sweet sweet*.” One time I spoke of the fulness that is in Christ ; he said afterwards, “ I just think I am lying with my mouth at Christ, drawing from him.”

On the last day of 1841, he said to his sister, “ I will give you what I would like for my New Year's Gift. I would like a praying heart, and a heart to love Christ more.” Next day a woman came in, and said, “ Poor

Jamie! You'll get no fun this New Year's Day." James said, "Poor body, she thinks like as I care for the New Year. I have far better than you have, though you had the whole world. This is the happiest New Year's Day that ever I had, for I have Christ." She was very deaf, and did not hear what he said; but he often pitied that woman, and prayed for her.

At another time his father said, "Poor Jamie!" He replied, "Ah, father, don't call me poor, I am rich; they that have Christ have all things."

A little after the New Year, he said, "Margaret, I am not to die yet, for I have mair (more) to suffer; but I am willing, though it should be for years." On one occasion when he was suffering much pain, he said, "Five minutes in glory will make up for all this suffering."

When Margaret had to go out with her father's dinner, she used to lock the door, leaving James alone within. On returning, she asked, "Were you wearying, Jamie?" His reply was, "O no, Jesus takes care of me when you are out." One of his country friends came in one day to see him, and said, "I am sure you have a weary time of it, Jamie." He said, "Oh no, I never weary; Christ keeps me from wearying."

(To be Continued.)

Sketches of Missions.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

(Continued from page 109)

In our last number we gave an account of the India Mission as instituted by the Established Church of Scotland in 1830, and as now carried on by the Free Church. We have met with a very instructive account of the first steps pursued by Dr. Duff in *beginning* the work which has been so greatly blessed by God, and we accordingly insert it now. We shall afterwards have an opportunity of acquainting our

readers with the extent of this, and the other missions of that church ; but perhaps the present account will be equally interesting, as showing how the foundation was laid by this great and good Missionary, for the large Institution now under his care.

“ The India Mission School was now fairly established. Two hundred boys filled its benches. But what was to be done with them ? Not one of them had the least idea of plan, order, or obedience. They were like untrained animals, newly caught in the caves of the rock or the jungles of the forest. Every one seemed to think that he ought to be allowed to stand, or sit, or speak, or read, or come and go just when and where and how he pleased.

Again.—The boys, from the youngest to the oldest, were as stupid as they were disorderly. They seemed quite unable to think. If the Missionary said to them “ The sun shines,” and then asked, “ What is it that shines ?” his question was answered by a stare. They did not seem to know that what they read or heard was meant to give them any information.

But amid all these discouragements the Missionary saw no cause for despair. With a zeal that nothing could weary out he set himself to the work ; and very soon his labours were crowned with success. Scarcely had one week passed before he had the happiness of seeing his authority firmly established, and all his pupils cheerfully submitting to his commands. And not only so, but he also perceived, with *infinite delight*, that their minds were awakened from their long slumbers—that they were beginning to think and to reason.

Reader ! Would you know the secret of this Missionary’s zeal, and the cause of his success ? He was filled with an intense desire for the saving of the souls of these poor heathen boys, and this constrained him to labour thus unweariedly on their behalf. That was the secret of his zeal ; and the cause of his success was, that he laboured not in his own strength, but “ in the

Lord," and, therefore, his labour was "not in vain."

But the most important portion of his work was yet to be entered upon. He had gathered these boys together, not simply to teach them European knowledge, but mainly for the purpose of teaching them the knowledge of Christ and Him crucified. But could he venture to do this? On all sides he was told that on the first mention of the name of Jesus his scholars would fly from him, and his school be deserted for ever. The experiment however must be made; He made it in faith, and God blessed it abundantly.

First of all, when he saw that the boys could understand what was said to them, he told them that he had come from Europe to India to teach them all that he knew, and especially to teach them his religion. Christians, he said, frequently studied the religion of the Hindoos, and so in like manner he wished them to study the religion of the Christians. He did not wish to force them to give up their own religion. But he wished them to look at the two, to compare them, and then *judge for themselves* which was the better, and choose for themselves which they would have.

This address was well received. The elder boys were pleased at the thought of being themselves made judges in the matter.

The next step taken by the missionary was the introducing of Prayer. Having got a supply of New Testaments from the Calcutta Bible Society, he presented one to each of the scholars. He did this with great fear and trembling. For the Hindoos had been taught to believe that the Bible was the worst of all books, and had been written expressly for the purpose of abusing the Hindoo religion. Accordingly they looked upon it with hatred and disgust.

As soon as the Bibles were given, all eagerly turned to the title page. After a moment's pause, a young Brahmin started up and cried out, "Sir, I not want read anything 'gainst my own religion; and I not want read anything of yours; and I not want forced to be-

come Christian." - He was of course assured that he never would be forced either to become a Christian, or even to read anything which had been written in particular against his religion.

The Bibles were then opened. The Lord's prayer was read, and clause by clause explained to them; and was ever after used as a solemn form of adoration before entering on the duties of the day. Thus the Mission School became a place where "Prayer was wont to be made." Hence its prosperity.

But, finally.—The Missionary having thus succeeded in placing the Bibles in the hands of his pupils, was now enabled to use it for their daily instruction; and the first part of every day was devoted to this exercise. The effect was very soon apparent.—The feelings of the hearers became deeply interested. When, for instance, the parable of the prodigal son was read and expounded, and the tenderness and compassion of God to penitent sinners simply set before them, the Missionary saw that the hearts of many were touched, and that they felt more than they ventured to express.

But the portion of scripture which most strikingly affected them, was the xiii. of 1 Corinthians. There is not, perhaps in the whole Bible, one passage, which brings out so clearly, the difference between Christianity and Hindooism. For example,—The Apostle tells us, that though he could speak "with the tongues of men and of angels,"—though he had "the gift of prophecy,"—though he had "all knowledge," and "all faith, so that he could remove mountains, and had not charity, he was nothing." But a Hindoo is taught to believe, that to speak with tongues,—to be able to cast nativities, and tell fortunes,—to attain to much knowledge, and to work miracles, are the highest and best gifts a man can possess, that they raise him above the inferior gods, and place him on a level with the great Brahm, the Supreme Divinity. Again the Apostle tells us, that "though he should give all his goods to feed the poor," yea, "though he should give his body to be burned,"

and had not charity, he still was nothing. But the Hindoo is taught to believe, that if he give all his goods to feed poor pilgrims; above all, that if he torment his body, by hanging it over smouldering ashes, or by exposing it to four fires beneath a burning sun, or finally, by casting it into the flames to be consumed, then shall all his sins be forgiven, and he shall be secure of the eternal bliss of paradise.

While these statements of the Apostle were being read, the scholars were filled with perfect amazement. None, however, said anything. But when the Missionary proceeded, and read Paul's beautiful description of what this "charity" is, feelings of admiration were excited to an almost irrepressible degree, and one, the very Brahmin who had risen before to oppose the reading of the Bible, starting from his seat, exclaimed, "Oh sir, that is too good for us, who can act up to that?" "Too good for us," replied the Missionary, "I have brought you this book for the purpose of teaching you how you may attain to this charity, and how you may act up to it."

And now the Missionary's heart was filled with joy. Around him he saw above 200 Hindoo boys. The Bible, that hated book, was in their hands. Convictions of truth were finding their way into their hearts. Openly or in silence, the confession had been made, that what the Bible said, was "holy, just and good." Bright hopes began to cheer him, and they have not been disappointed.

(To be Continued.)

MISSIONARY EARNINGS.

A little girl near Evesham had been taught from a very little child to interest herself about missions, and to do all she could to help. A little while ago, she was sent to a boarding school, where she could not get money for the Missionary society in the same way as she used to do, but she found out other ways instead.

1. She is to sweep and dust the school-room every day, for which a small salary is given her. 2. To make a school-fellow's bed, for which also she is paid. 3. To mend

stockings for the young ladies of the school, at one penny a pair. 4. To make various articles for sale. 5. To keep a rag bag, and sell the rags.—*Wesleyan Juvenile Offering.*

Missionary Intelligence.

SOUTH SEAS--TAHITI.

(SEE WOOD-CUT.)

In the No. of the Record for September of last year we told you about "Missionary Ships," and that the first ship which the "London Missionary Society" sent out, sailed to the island of Tahiti, in the South Seas. We now give you a picture of this beautiful island. Christians throughout the world feel a particular interest just now in this place, because the French Government lately sent out Popish Missionaries there, whom the now converted and Protestant Queen and people of Tahiti do not wish at all to have amongst them. Now we want you to know about these matters too, as well as grown up people, and so we hope you will read attentively the following account which we copy for you from the "Childrens Missionary Newspaper."

About 49 years ago the first missionary ship visited Tahiti, which was then a heathen country, and its inhabitants cruel savages and ignorant idolaters. You may find it in a map of the South Seas amongst the Society Islands, of which it is the chief. It is a lovely spot, and for fineness of climate and beauty of scenery is all that man could wish. When however, the first Missionaries reached it, they found the people much opposed to Christianity, and laboured for sixteen long years before one was converted to Christ. Often did they think they must give it up; but still they persevered, believing God's word, that "in due time they should reap if they did not faint." At last their work was rewarded, and many, very many souls have since gone to glory from Tahiti.

Amongst the people that were converted was the King, and Queen, whose name is always Pomare, and a friendly correspondence directly sprung up between the Island and Britain. At present there is no king living in Tahiti, but it has been governed for some years by an excellent woman, called, as I said all the sovereigns were, Pomare. This is the person about whom you have heard so much of late. She is a true Christian, a member of one of the churches there, and has been a great friend to the Mis-

missionaries labouring amongst her people. Schools and churches have been built under her approbation, and her people made happy in the possession of religious privileges.

All went on well till lately, and the Society at home often looked upon Tahiti as one of their best and most encouraging stations. About two years ago, however, their hopes began to be blighted, and later news has made their hearts to sink, as all their fair prospects are for the present at an end.

You know that for some years the Roman Catholics have been making great efforts to get hold of places abroad where our Missionaries labour; and as Tahiti seemed so fair a field, they appear to have resolved to lay hold of it. In 1842 a French ship came to the islands with Roman Catholic Missionaries on board, the commander of which ordered the Queen to allow them to land and promised, if she did, to take her and her people under the protection of France. The Queen replied that she was on friendly terms with the English,—that they were her best friends,—and that she had no wish either to have the Roman Catholic Missionaries, or the protection of the French. The French were much enraged, and a large French "man-of-war" was sent to the island, and Pomare forced to submit. She was much distressed in consequence, and wrote a letter to our Queen, begging her to help her, and calling her her sister. It takes so long for letters to come to this country from hence, that it was six months before the letter reached our Queen, and another six months must have passed away before her answer could return, so that the French had plenty of time all this while to oppress Pomare, and injure her inoffensive subjects. And this they did. They first ordered her to alter her flag, to shew that she was no longer Queen of the island, by taking the figure of a crown out of it, which she had had embroidered there as a mark of her sovereignty. This she refused to do, and so they proclaimed to her people that she was Queen no longer; but that they were masters of the island. Poor Pomare was greatly perplexed as to what to do, and in her sorrow she fled to the house of one of the Missionaries, Mr. Pritchard, who was also an officer of our government, called consul, in the island, and there waited for the answer from this country. Her people would have gladly risen and taken up arms in her favour; but she kept them quiet, telling them she was sure the English would send her help. At last the letter came; but what do you think? why, instead of its telling her that we would do all we could to protect her, it told her that the English government consented to the protectorate of France. The poor Queen was almost broken-hearted at the news, but did not even then give up her hopes. She thought the English would think again upon the subject, and after all would send her help. Her chiefs had no such hopes, and wanted to take up arms at once, and drive the Frenchmen out. But she headed war, and wrote them the following letter, in the hope of help soon reaching her from England.

" Health to you all. I make known to you that our ship of war (an English ship) is about to leave ; it has been sent for by the admiral to return to Oahu. There is here a small ship of war to watch over us ; another is coming. Do not listen to the men who will pain you by reporting that we shall not be assisted. Britain will not cast us off. Let our conduct be good, and wait until the despatches arrive.

" This is my word to you. Do not on any account cause evil to grow. By no means ill-treat the Frenchmen. Have great patience. Take me for a pattern, and follow me ; and let all of us pray very earnestly to God that he may deliver us from our trials, as he formerly did Hezekiah — Peace be with you all.—POMARE."

When the French heard that she had written this letter, they declared that it was treason against France, and prepared to make Pomare a prisoner. Not knowing what to do, she fled for safety on board an English vessel lying in the harbour, and sought protection there against her oppressors. The French were greatly enraged, and at once sent word to the English commander, that if Pomare dared to set her foot again upon Tahiti, or any other of the Society Islands, she should directly be taken prisoner. The principal chiefs, who refused to submit to France, were then taken prisoners, and carried on board the French vessel ; and Mr. Pritchard, and his wife and children, were also seized and put in prison. Here he lay for twenty-one days, but then obtained his liberty, with three of his children ; the others he was forced to leave with his wife in the hands of the French, and has arrived in this country.* After Mr. Pritchard left, the French oppressed the people with still greater cruelty, and forced on by their oppressions, they at last flew to arms, and our latest news gives a painful account of a desperate battle that was fought on the 23d of April 1844. The French landed about 800 men, and the Tahitians assembled about 1000. The French had plenty of guns and ammunition, but the natives had chiefly only their long spears, but a few, being provided with fire arms. The place in which the Tahitians were encamped was chosen with great skill, and might have proved a most safe refuge, had not a wicked young man, a son of one of the Missionaries, led the French by a secret path to a rising ground on which to place their cannon. The battle began with great fury, but the French are the losers, and the Tahitians are the victors. About 80 natives and 120 French were left dead upon the field. All the Missionaries have left the island, and it was said the French governor would demand the Queen of the English, with whom she was still residing. The Tahitians are determined to come to no terms with France, and it is hard to say what is likely to be the end. Let us all pray that good may come out of this evil.

(To be Continued.)

* Since writing the above, Mrs. Pritchard and children have also come to England.

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A SECOND COURSE OF SCRIPTURE LESSONS,

**For One Year, for the use of Sabbath Schools
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**PUBLISHED FOR THE CANADA SUNDAY SCHOOL
UNION, FROM THE ORIGINAL EDITION, BY THE
REV. WM. ARNOT, MINISTER OF ST. PETERS,
GLASGOW.**

In submitting to the public, and to Sabbath school teachers
in particular, this second series of Scripture lessons, we
would invite special attention to the few prefatory remarks
here subjoined.

The "course" issued last year, having given such
general satisfaction that the whole impression has been
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other peculiar characteristics which we shall state in the
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"The Table of lessons contains, 1st, the number of les-
sons, amounting to 50.

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begun at any season of the year.

3rd, The passages to be read in the class.—It is under-
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4th, A verse or verses to be committed, selected from
the lesson, or cognate texts from other parts of scripture.—
Where two or three verses are noted, one or more may be
committed, according to the discretion of the Teacher, and
the capacity of the children.

5th, The subjects showing as much as possible their mutual relation and natural sequence.

6th, Jottings of the more prominent points in the lesson, to help inexperienced Teachers in fixing on the things to be more fully explained and applied.—It will be observed that there is in this column no attempt to expound the passages; the hints which it contains are intended, not to inform the Teacher, but to keep before his eye the many subjects which he ought to go over, that he may guard against the error of spending all his time with the first one or two. It will be found that many of the lessons are too long to be fully taken up in one evening; in these cases, this column will be of use—from the topics suggested in it, he may select beforehand a few to be more minutely examined.”

J. C. BECKET.

Montreal, April 1, 1845.

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