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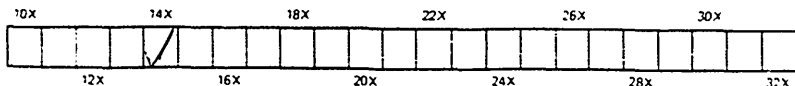
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THE
JUVENILE PRESBYTERIAN

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.

December, 1857.

No. 9

THE JUVENILE MISSION AND INDIA ORPHANAGE
SCHEME.

We have received from the Treasurer of the Orphanage Scheme, the ensuing interesting notice. In several instances, the Canadian Schools have been allowed to select names for the children allotted to their care, and where the child was an orphan or had no Christian name already, this was right and proper; but where a child has already been baptized or has otherwise received a name, a change is undesirable. To explain our meaning, few of our young readers, for instance, would like to change their names. At Bombay this has occurred, all the children there were allotted to our schools,—but as they had already been baptized, they very properly retain their own names. To interfere with them would have been in fact a violation of propriety. We are sure our children will be thankful that girls have been assigned to them for support, who have already been admitted by baptism to the membership of the earthly church. May they receive the baptism of the Spirit also.

It will be remembered that the Committee of the Scottish Ladies Association for female education in India, decided

upon appropriating all of the orphans at Bombay to Canadian Schools. The seven girls residing in the Institution were accordingly appropriated to the following Sabbath Schools. Niagara, St. Andrew's Church, Montreal, St. Paul's Church, Montreal, Brockville, Newcastle Miramichi, Quebec and Hamilton. Recent letters received by the Treasurer point out a slight difficulty in regard to these orphans, which will be best explained by the following extracts:—

Miss Young, writing from the Scottish Female Orphanage, Bombay, on the 6th September, to the Secretary in Edinburgh, says,—“With regard to giving new names to the girls, I very much fear that it is what we have no power to do as the girls are baptized before they come to us, and their relatives are living in Bombay. Some of them are children of Roman Catholic parents.

“The concerns of the orphanage are going on as usual. We have much to praise the Lord for,—He continues His loving kindness to us from day to day.

“The girls who are living in the orphanage, and who are on the Ladies' Association Fund, cost for their maintenance about £4 stg. per annum, exclusive of their share of what the Ladies contribute for the house rent and salaries.”

And the Rev. G. Cook, writes from Bombay on the 8th of September.

“The children in the orphanage had all received baptism previous to Miss Hughes (a former teacher) taking charge of them. Several of them have relatives living in Bombay. It is, therefore, out of the question giving them the names under which the different parties in your letter support them. I cannot see the necessity for giving such names except in the case of unbaptized and unreclaimed children being picked up; a class to whom we have in Bombay no means of access.”

It will be seen from the above extracts that it has been found impossible as it was undesirable to change the names of the Bombay orphans, or to give them the names selected by their supporters. In Calcutta it is different; there the girls are picked up on the streets, many of them are found deserted, and thus they come into the orphanage, with no Christian name, and often without even a heathen one. The Treasurer has thus been able to have all of the Calcutta orphans, and also the Madras ones, called by the distinguishing names selected in Canada.

It is hoped that the schools, to whom orphans have been giv-

en in Bombay, will not feel disappointed at this in reality very pleasing feature in the effort. What matters the name? The grand aim is the salvation of these orphans, and also through their means the spread of the Gospel in India. Under the names which they received in baptism they may do good service, and lead many to embrace Christ who are now in Heathen darkness.

It must not be forgotten too, that the girls in Bombay are very superior in social position and education to their sisters at Calcutta. Most of them are baptized. This is a great advantage, because they will all the sooner be ready for missionary work, and we may soon expect to hear good tidings of their success as Teachers.

To prevent misunderstanding, the Treasurer adds a list of the Bombay girls and their supporters.

Annoa de Suga, ——— School at Niagara.
 Bébé de Suga, St. Andrew's Church School, at Montreal.
 Caroline Smith, St. Paul's do. do. do.
 Johanna de Suga, ——— School at Brockville.
 Margaret Dailey, ——— School at Miramichi, Newcastle,
 in New Brunswick.
 Margaret Ghomes, ——— School at Quebec.
 Mary Espinass, ——— School at Hamilton.
 Chundrie. Monitress, St. Andrew's Church Sabbath School,
 Montreal.

CHUNDRIE. A MARATHI MONITRESS.

Our readers will recollect reading, some time ago, of the allotment of a monitress at Bombay to the St. Andrew's Church Sabbath School, Montreal. Tidings have been lately received as to her, of an encouraging character. Miss Young, the superintendent of the Orphanage there, thus writes:—"I am very glad you have heard from Canada, regarding Chundrie. I only asked that she might be allowed pay, as a monitress, so that we might have a hold over her, as unless we gave her something to maintain her, her wicked relatives would compel her to leave us, on the plea, that she must engage in some employment to gain her maintenance, if she did not receive it from us, and I also said, that I thought if she went on, as she was doing,—I had no doubt, that when she was old enough, she would become an efficient teacher in one of our Marathi Schools." We trust that these anticipations may be realized, and that Chundrie may be led to know and confess the Saviour as her Lord and Master.

THE ORPHAN AND HIS BIBLE.

The Bishop of Carlisle, in a sermon which he lately preached in Exeter Hall, mentioned the following anecdote:—“I remember once hearing of a little lad in a town in Lancashire, where I first began my work of preaching to my fellow-sinners. He lay upon the steps of the door in the middle of the night, in the great town of Warrington; and the policeman, or, rather, watchman, coming up to him, said, ‘What are you doing here?’ The boy replied, ‘I am without father and mother; I have travelled thus far, and I have no food, no money, no place to lie down in.’ There was something in the boy’s jacket which attracted the watchman’s eye; and when he touched it, he thought he had found a thief. What have you there? he asked. The boy then put his hand into his pocket, and brought out a small pocket Bible. ‘Well,’ said the watchman, ‘if you are so badly off, I will give you a few pence for your Bible; I will take it home to my children, and you will be able to get your bed and food for the night.’ But the lad, young as he was, knew that the Bible was true; he had an experimental knowledge of the Bible, and he was ready at once with his reply, ‘Thank you, sir,’ he said, ‘but I won’t give it up.’ ‘Why, you are starving,’ said the watchman. ‘Yes, but this is the word of God, and it tells me, “When my father and mother forsake me the Lord will take me up.”’ Here was the experimental knowledge of the power of the promises. The watchman showed his humanity, his kindness, and gentleness towards the fatherless lad. He took him home and fed him. And God prospered that lad who relied on his promises.”

CHRISTIANITY IN MADAGASCAR.

Madagascar is a country larger in extent than England and Scotland combined. It contains between three and four millions of people; and within two or three months of the present time it will be just forty years since you appointed the first missionaries who went to that country. On the 17th of August 1817, the first missionaries of this country were appointed to Madagascar. They reached the island in the close of the following year—two mission families, consisting of six individuals; but such was the fearful state of the climate, that, before two months had passed over the heads of those devoted labourers, five of the six were laid in their graves. The survivor of these six individuals was obliged to

leave; and it was nearly two years before his health was sufficiently restored to allow him to resume his labours. He resumed them, however, nothing daunted by the difficulty of the entrance on the field. He persevered in those labours, and you sent out able and efficient coadjutors, who bore with him the heat and burden of the day for a long series of years. They had not only to brave the climate; they had to acquire the language, to provide for that language an alphabet, to reduce it to a system, to give to three millions of people an orthography, and teach them to read their own language; and all these labours they carried on most effectually, most perse-



veringly, and most satisfactorily, and at the same time furnished aliment for this new taste which they had excited. They prepared elementary books of education; they also instructed the people in the great verities of our holy religion; and, while they were thus employed, they engaged in that most important of all missionary labour, in connection with the permanence of missionary benefits, the translation of the Holy Scriptures; and God enabled them to persevere in their labours until they had the satisfaction of seeing the whole of the volume of Divine inspiration in the language of the people,

and were permitted to remain until it was printed at the capital ; for, according to its usage in all other parts of the world, this Society sent out with its earliest labourers to Madagascar its printing press, and thus gave permanency to the beneficial effects of their labours. And not only were the Society's and various elementary books translated, but also other Christian books ; but when I tell you, that, besides the entire Scriptures that were translated into the language of the people, more than 25,000 copies of other useful books were printed and distributed, you will form some idea of the extent of the labours of those honoured men whom you first sent to that important field. Something of the nature of their work you will also infer, when I tell you, that next to the Bible the first book they translated for the Christian instruction of the people was the "Pilgrim's Progress"—and next to the Bible there is no book so universally read, so deeply pondered, and so highly prized ; and I have great satisfaction in stating, that next to the Bible there is no book they have yet had that has been so useful to them, affording them such instruction, such encouragement, such support amid their weary and cheerless pilgrimages. These labours have been continued ; for the devoted men who laboured there at the commencement, not only prepared these books, but they prepared grammars and dictionaries in the language. Their survivors have acquired that language ; and since they have been driven from their field of labour, and have returned to their native country, they have been employed in preparing books for the native Christians ; and I have great pleasure in stating, on this occasion, that some of the most highly prized books in our land, are the greatest favourites in Madagascar. Next to the Bible and the "Pilgrim's Progress," James's "Anxious Inquirer" is read, is prized, is appreciated, and, by the blessing of God, has been eminently successful. I have also great pleasure in mentioning that the "Sinner's Friend," the "Come to Jesus," the "It is I!" have been translated into the language of the natives of Madagascar. More than twenty years have elapsed since the last missionary left the shores of Madagascar ; but, though the missionaries were sent away, the Lord Jesus Christ was there, the Spirit of God was there, the Bible was there : and they read the Bible, and the Spirit applied what they read with power to their hearts, and, not withstanding the efforts of the enemies of the Cross, and the enemies of the Saviour, and those whose purpose was not only, as they expressed it,

to cut down the tall trees, but to grub up, in their own expressive language, all the small fibre, that there might not be a relic of Christianity that should spread in the country, Christianity has continued to extend, and to extend in a greater degree than in any missionary field in which the labourers have been permitted to continue their toil. It may be sufficient to say, that their numbers may be estimated by thousands; and that not only are their numbers so great, but that their character, their quality, their standard of Christian excellence, will suffer nothing by the most minute and rigid comparison in the standard of Christian excellency amongst the most pure of Christian churches in this my native land. I make this statement advisedly, and without the least fear of contradiction; I make it as the result of observation and of repeated inquiry. They honour the Lord God; they obey the commands of Jesus Christ; they walk in the ordinances and commandments of the Lord blameless; and the influence of their spirit, their character, and their conduct among the heathen around, is far more powerful than the precepts of the Gospel which they believe; it is producing an impression upon the people far greater than it is possible for us to imagine. *R. vd. J. Ellis.*

(For the Juvenile Presbyterian.)

THE POWER OF CONSCIENCE. AN INCIDENT.

Dear Children.—What a blessing *peace of conscience* is—God grant your's may not be dormant *now*, only to be roused terrifically in prospect of eternity. Hear and heed its slightest whisper, and it will not disturb your dying pillow. A late writer remarks.—“When death comes near to us, it is very different from what it looks at a distance. Duties neglected and sins committed, bulk before the minds as they never did before.” And in illustration of this, he says that Admiral Beaufort's account of his sensations while he was under water was, that *his past life* was the only subject of thought.

You have all heard of a terrible shipwreck lately, the loss of the *Central America*, with many many passengers on board, and of some who were mercifully preserved for days and nights in the open sea till they were picked up by other vessels. One of them tells how he felt, and you will see how strikingly this little incident confirms the accuracy of the remark made, and calls on you and all young people as

ell as older ones, to count no sin small, when it may afterwards produce such effects on the mind, when death seems close at hand. This passenger describes his sensations in this way:—"I suppose I had been about four hours in the water, and had floated away from the rest, when the waves ceased to make any noise, and I heard my mother say,—'Johnny, did you eat sister's grapes?' I hadn't thought of it for twenty years at least; it had gone quite out of my mind. I had a sister that died of consumption more than thirty years ago, and when she was sick, I was a boy of eleven or so. A neighbour had sent her some early hot-house grapes. These grapes were left in a room where I was, and little rascal that I was, I devoured them all. Mother came to me when I had gone to bed, when she couldn't find the fruit for sister to moisten her mouth with in the night, and said,—'Johnny, did you eat sister's grapes?' I did not add to the meanness of my conduct by telling a lie. I confessed, and my mother went away in tears, but without flogging me. It occasioned me a qualm of conscience for many a year after; but, as I said, for twenty years at least, I had not thought of it, till when I was floating about benumbed with cold, I heard as plain as ever I heard her voice in my life. I heard mother say,—'Johnny, did you eat sister's grapes?'"

Dear children, strive always to do what you know is right, that having your conscience pacified now, by being reconciled to God through Jesus Christ, you may, when death stares you in the face, have such recollections as will afford you pleasure, not pain, or that severest and most terrible of all pains *remorse*. Remember then your Creator in the days of your youth.

THE DROP. A BIBLE EFFORT.

In reading the last Report of that truly noble Society, the Bible Society, we find an account of an Auxiliary Children's Bible Society in Switzerland, who call themselves by the appropriate names, "The Drop" and "The Crumb," meaning thereby, that their little efforts and contributions are but a tiny drop, to the noble stream of Christian benevolence, which this Society has caused to flow for the enlightenment of the dark places of the earth.

The Sunday School of Neufchatel has existed for 20 years, and has acted as a Bible Auxiliary, a "drop" to the bucket.

The present attendance of children is 780, and 100 Bibles are annually disposed of by its means, and altogether some 2500 Bibles have been circulated. In our Canada so highly favored, the Bible is an open book, and we doubt not, it is in all our readers hands. Do they study, prize and value it as did the little Swiss child, who badly clad and during a piercing winter, brought day by day, her little mite, two centimes, till she bore off her treasure! Think you that you would have done this, when as she told her teacher moved with pity, "we have nothing in the house, neither bread or money, but mother says it was better to have the Word of God than to have bread." Think, too, of another child, eight years of age, getting a Bible through the instrumentality of "The Drop," by bringing her centimes, saved by renouncing her share of a loaf of superior quality, given her on Sundays by her poor parents, and this dear little one, "going for four months without this delicacy, in order to obtain a Bible of her own." Value you then the Word of God. Search the Scriptures, read, study them, and may "the Lord bless thee and keep thee."

AN ORPHAN TAKEN HOME.

MIRIAM is gone, and we shall see her pleasant face no more among the group of children who gather around. Sobs and tears burst from the hearts of her young companions, as they *stood about her death-bed, and witnessed the final struggling* of her young life, so soon to be quenched in death. But when the last breath came and went, and the worn and suffering face put on a look of joy and peace, although we wept, yet it was not for her. Her battle was fought, and we had a good hope that the victory was won.

What Miriam now is we cannot tell, for her dwelling-place, as we trust, is with the saints in light, and she has become like unto Him who is altogether lovely; but what she was during her earthly pilgrimage, those who hail with joy the triumphs of grace in a heathen land may be interested in hearing.

Miriam was one from among a number of children who were rescued from captivity in Cabul through the interference of the British Government. The parents of these children were some of the camp-followers who accompanied the British army during the disastrous campaign of 1841 in Cabul; and when the forces were cut to pieces by the enemy,

many of these poor creatures were taken prisoners, and thus remained, subjected to much harsh treatment, until their release was effected in 1847. Some of the children for whom there were no claimants found a home in our orphan schools. Miriam was among the youngest of those received. She had lost one of her feet by frost; but although thus crippled, she was able to walk and run with much activity. The girls in India are generally dull, and not fond of study, but Miriam was an exception. In a school of twenty-five, she was perhaps the second in intelligence and aptitude for learning; and the hope was entertained that she might, in after life, become useful in imparting to her countrywomen the knowledge which she was treasuring up. But our heavenly Father had other plans for her, and we know he doeth all things well.

A few months since she began to droop; and then came the racking cough and wasting fever. Miriam had not given decided evidence of being a child of God, although there had been a pleasing degree of attention to Divine things, and often, when addressed on the subject of personal religion, her serious look, and the falling tear, would shew that the appeal was not unheeded.

As her health became materially impaired, an increased solicitude was felt for her soul's eternal welfare, and many prayers were offered up in her behalf. In this feeling she herself partook; and although her natural reserve prevented her from saying much, yet she acknowledged that she feared she was not prepared to die. She felt her deep sinfulness, and dreaded to appear before the judgment-seat of Christ. Again and again was she directed to "the Lamb of God, who taketh away the sin of the world," and gradually the darkness fled away, and she was enabled to lay her sins on Jesus. Her Bible, an hymn-book, the Pilgrim's Progress, and the story of the Young Cottager, were always near; and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered, "Because He bore my sins." Instead of evincing, as formerly, a reluctance to die, she had a strong "desire to depart." The question being put, "If it were the will of God that you should recover, would you not be willing to remain a little longer?" she answered, "Yes, but Jesus is there," meaning that the Saviour's presence constituted the charm which was drawing her towards that better country. Often, when lying in a half-conscious state, she appeared to

be engaged in earnest prayer, and the words "Our Father" and "Jesus Christ" would escape from her lips.

The few last days of her life were a period of great bodily distress. It was sad to look upon her poor emaciated frame, and hear the groans which her suffering wrung from her. Still her hope was fixed on the Rock of Ages, and she looked forward with longin - desire to her dismissal. Only a few moments before her death, a reference was made to those mansions which Jesus is preparing for His people. In answer to an inquiry made, she said, "I hope that there is one for me;" and her last words, just as the spirit was leaving its frail tenement, were, "Prepare a mansion for me."

Thus died Miriam, a member of the Lodiana orphan school, on the 21st of May 1854, aged about thirteen.—*Church Missionary Gleaner*.

"JUST AS I AM."

READER, have you ever *felt* your need of salvation? Have you ever sought it as one who must *obtain* it, or *perish*?

When a sinner is first brought to feel sin to be a burden—when he feels wrath *abiding* upon his soul (John iii. 36), and that his whole past life has been a life *without God* (Eph. ii. 12) his question is, "What must I do to be saved?" "Is it possible that my sin can ever be forgiven by God, who has said that the wages of sin is death, and who is angry with the wicked every day?"

Till we come to ask that question, we don't pay much attention to all that God says in the Bible about sin, and about Christ. We think it dry. We like the story parts better. But it is a different thing when the Spirit has awakened us to feel that *one thing is needful*. Have you ever *once* been brought, on your knees before God in secret, to ask that question *in earnest*, "Is it possible for me to be saved?"

So far as any thing you have been, or are, or can be, or can do, or can wait for, *in yourself*, is concerned, it is *not possible*. You are a sinner, and can never make yourself any thing else; and the wages of sin is *death*.

Yet it is possible. How? Notice these words. You have read them often, and know them by heart. But notice them *now*. Think what they say.

"GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSEVER BELIEVETH IN HIM SHOULD NOT

PERISH, BUT HAVE EVERLASTING LIFE" (Christ's words, John iii. 16).

"WHEN THE FULNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW, TO REDEEM THEM THAT WERE UNDER THE LAW, THAT WE MIGHT RECEIVE THE ADOPTION OF SONS" (Gal. iv. 4, 5).

Notice, we were *perishing*, and God gave his Son that we might *not* perish. Christ became a man, and obeyed the law, and died an accursed death upon the cross, *instead of sinners*, that sinners might be saved. God is willing to take Christ, and all He has done, *instead of you*, and to take you back to His love as if you had done it all. Are you willing to take Him? This is to *believe*—this is to *come to Christ*—just as a poor, hell-deserving sinner, who but for Him would have been lost for ever—to let go every hope connected with yourself, and cast yourself upon Christ. It was just this that saved the thief on the cross, and Saul of Tarsus, and the Philippian jailor. This was what saved them, and made them glad. And no wonder it made them glad. For they were saved *at once*, and saved *for certain*, for God had given his dear Son to die for the very purpose.

Dear reader! have you ever laid to heart that it is just in this way that a sinner is to look for pardon? Is it true that the greatness of your sins need be no hindrance to your acceptance, if only you are now willing, with all your heart, to turn from sin to God? Yes: it is true. It was *for sinners* Jesus died. It was *for sinners* the blood was shed. "They that be whole need not a physician, but they that are sick; I am not come to call the righteous, but *sinners* to repentance" (Matt. ix. 12, 13).

When at any time you have heard Christ, in all His fulness, pressed upon your acceptance—when you have been invited, just as you are, and *now*, to draw near with a true heart, in full assurance of faith—is it not true that secretly you may have been raising some such difficulty as this, "Oh, but I am *such* a sinner—I cannot expect to be received *just as I am*; I must wait till I have mended my life, and then I will come; I must wait till I have mended my heart, and then I will come, I must wait till I have prayed longer, and then I will come; I must wait till I have had deeper convictions of sin, and then I may hope that the Lord will receive me if I come?"

Is this your notion of the way of salvation? If it be, you are surely all in the wrong. Is it not just as if you were to

say, "I cannot go to God *just now*, for I am a poor, vile, guilty sinner, with no good thing about me at all—a poor beggar, who has nothing to give for salvation; but I shall wait till I have something to recommend me, till I can gather up something good, and then I shall go?" Dear reader, would *this* be a *free* salvation? You want to *pay* for salvation; but God offers you salvation *without money and without price*. "Ho! every one that thirsteth, come ye, to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk *without money and without price*." (Isa. lv. 1). "Whosoever will, let him take the water of life *freely*" (Rev. xxii. 17).

But supposing it had been required that you should bring some good thing with you when you come seeking pardon, how vain would be your hope! How long would you have to wait? He who for a moment thinks such a thing, has evidently never been brought to feel the total and utter depravity of his nature, that in him, that is, in his flesh, dwelleth no good thing (Rom. vii. 18). When a sinner is once truly awakened by the Spirit of God to see the awful ruin of his condition, he then feels that, so far from it being a comfort to him, to tell him that he must wait till he find some good thing in him to recommend him, before he could hope for pardon from an angry God, would be the very thing that is the likeliest to drive him to despair.

The Lord shews us a more excellent way. Glorious truth! spoken of Jesus by those who were stumbled by its very glory,—"*This man receiveth sinners*" (Luke xv. 2). For calling us to come to Christ, so far as the ground of our coming is concerned, the Lord has no respect to the sinner's state at all, as to whether it be better, whether it be worse. The only question is, Art thou *willing*?—the invitation is, "*Whosoever will*."—*Free Church Children's Record*.

LED BY A LITTLE CHILD.

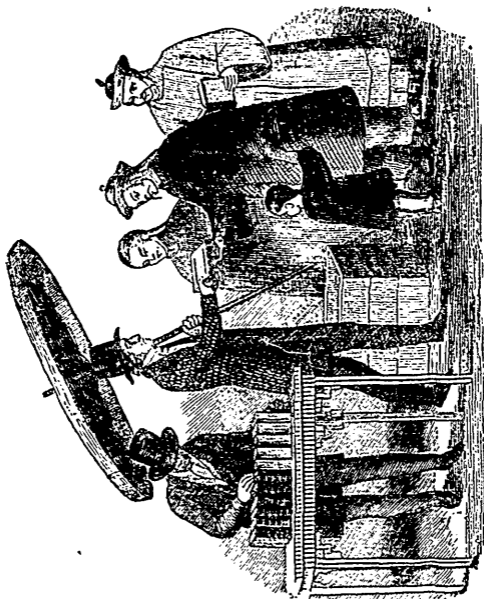
A blind man lets himself be led by a child. So must we be brought to feel and to acknowledge to ourselves, that we are blind: and then the time may come when a Little Child shall lead us.—*Hare*.

DARKNESS AND LIGHT.

In darkness there is no choice. It is light that enables us to see difference between things; and it is Christ that gives us light.—*Hare*.

CHINA.

The following cut will give our young readers an idea of the costume and appearance of the Chinese, that singular people with whom Britain is now at war, though in the shock of the atrocities committed in India, it has almost been forgotten that such is the case. May peace soon be restored and may a nobler warfare be waged by the Gospel



of Peace in that benighted land. Light is beginning to find an entrance, Bibles are being circulated and Missionaries are preaching the word, and here and there gathering little bodies of native Christians around them. May the time soon come when this mighty nation shall be born to a knowledge of the truth.

THE "TRY COMPANY."

A MANUFACTURER was travelling on a railway in company with a gentlemen, his wife, and a little boy of some five or six years of age. The little fellow had a parcel in his hand, and was trying, apparently in vain, to unloose the knot in the string, when the stranger took out his knife and offered to cut the knot, saying, "You can't open it." The child immediately said, "Please, sir, father does not allow me to say *I can't*—I belong to the '*Try Company*.'"

The manufacturer was delighted with the remark, and watched the little member of the Try Company, until he finished his task.

We should have fewer dunces in schools, and many more clever, industrious youths and men in the land, if parents would teach their children not to say, "I can't," but train them up as members of the *Try Company*.

Whenever I see a boy or girl diligently learning some difficult lesson, I say to myself, "There's a member of the *Try Company*."

Whenever I see a child of naturally irritable temper striving to repress the stirrings of anger, keeping the mouth shut lest the tongue should utter unguarded words, I say to myself, "There's a member of the *Try Company*."

When I see a kind and loving sister shewing kindness to her little brother, and lessening the daily duties and trials of her mother, I say, "There's a good member of the *Try Company*."

Whenever I see a Sabbath school teacher regularly at his post at the appointed time, and greeting his class with a smile, I say to myself, "There's a member of the *Try Company*."

Dear reader! are you a member of the *Try Company*?—*American S. S. Visitor.*

DEGRADATION OF THE JEWS.

The Rev. Dr. Miles of Glasgow, at a late meeting of the Society for the conversion of Israel, observed as follows:—

"I have seen Jews in many parts of the world, and they are still, in some places, a 'byeword.' About six years ago, when in Barbary, a country inhabited by a large number of Jews, I visited Tetuan, a city which contains a population of 60,000 persons, of whom no less than 40,000 are Jews, under the dominion of the Moors. These Jews are not ground

down, as in former ages, to the death; for the times will not admit of such persecutions; but they are ill-treated and robbed, openly and systematically robbed by the Moors, while their degradation seems to be almost complete. The city is divided by a wall, separating the Jews from the Mohammedans, because of the contempt of the latter. No Jew enters a Mohammedan city on horseback. From Tangiers to Tetuan, a distance of about forty miles, several Jews were of the party with whom I travelled, and when we drew up at the gates of Tetuan, every Jew dismounted, and walked into the city, not being allowed in a Mohammedan country to enter on horseback;—for the 20,000 Moors are dominant over the 40,000 Jews. It was also humiliating to observe these descendants of Abraham, whenever they came near to a mosque of the false prophet of Arabia, take off their shoes, and carry them in their hands till they had passed the building. These things, and the accounts of such things might be multiplied, show plainly that the period of the degradation of the Jews has not yet terminated."

TO OUR FRIENDS.

We forward a copy of this number to every minister on the Synod Roll, with the request, that, if our paper already circulates in his congregation, he would endeavour to extend its influence, and if not that he would countenance the *Juvenile Presbyterian*, and recommend it to his people.

TO OUR READERS—AN OFFER.

Will not our young friends too make an effort for us, and each get us a new subscriber? We already communicate monthly with over 2400 of them, but we would like to extend the list of our acquaintances still somewhat. This is your paper, will you not work for it? This is a suitable season for getting new subscribers, and we will give a handsome pocket Bible to that one of our young friends, who sends us with a post-paid remittance, the largest list of new paid subscribers. American periodicals will at the New Year, be subject to postage, while our paper is free. Who will help us? The 3rd volume commences in April. The subscription price is 1s 3d for single copies, or 1s per annum each if 25 copies are taken in one parcel. But we will supply copies from the January number to March, 1859, for 1s. 3d. each, to new subscribers, in parcels to one address of not less than 8 copies.