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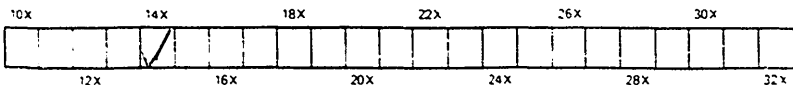
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THE
JUVENILE PRESBYTERIAN

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

May, 1857.

No. 2.

THE EDITORIAL CHAIR.

We have had of late much to encourage us in the performance of our voluntary labour of love. The kind aid of friends, the rapid extension of our subscription list, and the kindly expressions of countenance and encouragement from many quarters, inspirit us. In spite of the almost prohibition of postage, our paper had made head-way, and now that, that tax is removed, we anticipate a very wide circulation. We always believed that as an educational paper, this publication was free, and we are glad that our views have been sustained by the Post Office Department. The expression of kindly feelings and interest from many quarters is encouraging. A Quebec friend writes, "the Juvenile Presbyterian gives great satisfaction not only to the children but to others who read it, and when the monthly supply is brought into the school there is a perfect rush for it." A New Brunswick friend, in transmitting an esteemed order, says, "Your little periodical seems very well liked," and suggests the return to the yellow cover as being more acceptable to the youthful portion of the Sabbath Scholars—a step which will be forced upon us in next number, by the discovery that we cannot continue the extra four pages contained in last number and defray the cost of publication. We wish our readers distinctly to understand, that the *payment of every subscription* is necessary to enable us, at the low subscription price, to pay the actual cost of publication. We cannot compete in point of finish and execution, with our limited subscription

list, with the largely sustained Juvenile papers of Britain and the States, but, nevertheless, we conceive that we have a distinct sphere to occupy, and that advantage to the Church and to the cause of our Master, may result from our humble efforts in that sphere. We rejoice to think that we have the sympathy and cordial aid of many young friends. Many testify it by their subscriptions to the Orphanage, amounting in the last year to £103 cy., and by their exertions to circulate our paper. We mentioned last month one pleasing instance, and this month, a young friend in sending us 5s, says, "having had the Juvenile paper for the last year and having read it carefully, (we like to hear that) I took it to my school fellows and gave each a number of your useful little paper." We thank this young friend and our other kind readers for their cordial sympathy. Now that our paper is declared free of postage, we trust to reach many localities to which hitherto, an entrance has not been found.

CLEAN HANDS AND STRENGTH.

A LITTLE boy called John washed his hands many times a day, which was a very proper practice. The number of times he went to the hollow stone by the well led his elder brother Henry to ask him why he washed his hands so often. "Because I wish to be strong." "Do you think that washing your hands will make you strong?" "Yes."

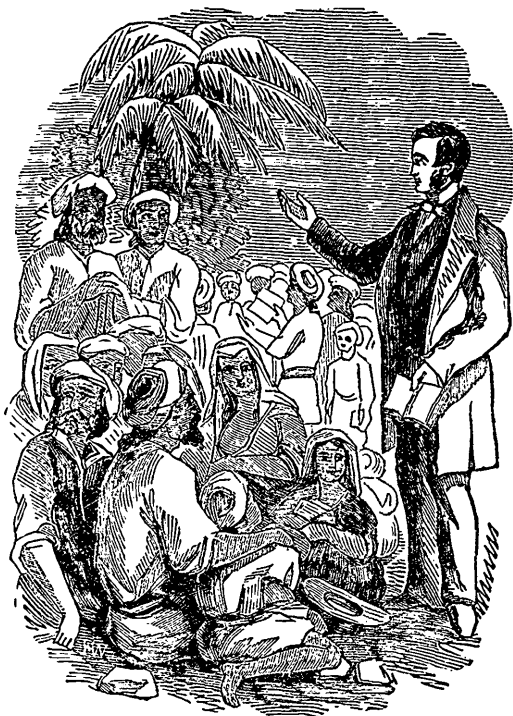
At evening, Henry asked John why he thought that washing his hands would give him strength. "Because I read it in the Bible," was the reply.

"Where did you find the passage?" "I will show you," said he, and got the Bible, and read the ninth verse of the seventeenth chapter of Job, "He that hath clean hands shall be stronger and stronger." John was sure he was right, for the Bible said it. Henry proceeded to explain to him the meaning of the passage, and convinced him that it was to be taken in a figurative sense; that the passage taught, that those who do right, increase in strength to do right.

The truth thus explained made deep impression on John's mind, and it is hoped will make an impression on the reader's. Every time you do right, you increase your power to do right. The highest kind of strength is strength to do right; and this strength comes from God. If we ask him to give it us, he will do it.—*Early Days.*

AN IDOL FOR A TEXT.

Here is a missionary at Madras in a village, standing beside an idol, trying, with two converts beside him, to make known to the poor Hindus around him the unsearchable riches of Christ. But let us hear him describe it. Here is a piece of his journal, —



In the evening we crossed a level plain to Anamutam, a village on the north bank of the lake. As we entered it we

found ourselves confronted by a black stone about four feet high, placed upright in the centre of a grass plot. On one side of it was inscribed a square divided into compartments like a multiplication table, with a Tamil letter in each division. This we found to have been erected by some Saunyassees in former days, and the use to which it is applied is the following:—When cattle are sick they are taken thither. Water is then poured abundantly upon the stone, and through the pool which thus collects, at the base of it, the diseased bullocks are led. We did not, however, hear of any restorative power being exercised by this ceremony.

When we began to sing, the people soon came round us, and then Narrayana, Patcha, and I, made known the gospel to them. In approaching our great subject we naturally and necessarily spoke of their sin and error in worshipping idols. They seemed a simple, ignorant people, and but little disposed to argue for their usages. One young man, however, maintained that the village-idol was divine, on the ground that if a lime or fruit were placed in front of it, it would after a time be found to have changed its position. The doctrine of Christ fell upon their ears as strange tidings, but though respectful to us, they had little inquiry among them. We found only one boy who could read, and gave him a tract. We left them with the sorrowful feeling that they were sunk in much ignorance, which we hope, in future visits, effectually to assail.—*Children's Record.*

A LAUDABLE EXAMPLE.

ST. ANDREW'S CHURCH SABBATH SCHOOL, QUEBEC.

Among the many instances of juvenile efforts in the cause of the Shepherd of the Flock, we are glad to be enabled to state, that the children attending St. Andrew's Church Sabbath School, Quebec, recently decided to do somewhat towards aiding deserving young men to qualify themselves for the sacred office of the ministry. They accordingly took up a collection for the purpose, which realized the handsome sum of upwards of £20. Out of this they have appropriated £12 10s for a bursary to a Student at Queen's College, and intend to continue it. This is right. These children may thus help some deserving youth to the ministry, and much good may be the result. We trust that while they contribute their pence, they will also pray for the young men, to whom their offerings are appropriated. We are glad to see such an effort prosper. May there not be some among our

young readers who may see it to be their duty to enter the most honorable of all human employments, that of the ministry, and to say with the "Child Samuel," "Here am I." Read 1st Samuel, 3 Cap.

THE NEW YEAR'S THANK OFFERING.

THE CALCUTTA LIBRARY.

In again, acknowledging some remittances for this interesting object, we have pleasure in stating, that Mr. Wright of Edinburgh, the Secretary to the Ladies Association, in a letter to the Editor, acknowledging the receipt of £9. 0s. 9d. currency, says "I have no doubt the Sub-Committee will at once agree to your proposal to label the Books, to be purchased with the above and other funds to come yet from Canada, with a *distinctive (Canadian) label.*" The Juvenile Record of the Church of Scotland, has, as we have said, adopted our Scheme, and has appealed earnestly to the Scottish children, to come to our aid in the following terms:—

"But while there is all this to rejoice in, there is one want still these poor children might have supplied. In Canada, through the medium of a little magazine such as this, called the *Juvenile Presbyterian*, an appeal has been made to all the Sabbath Schools in connexion with our Church and missions throughout that country, asking them to raise a sum that may be sufficient to assist in purchasing a Sabbath school Library for the Calcutta orphanage. This is the want still to be supplied—the work that may be immediately set about—and, in aid of the efforts that are being so earnestly made by your brother and sister scholars in Canada, we now appeal to you, dear readers, that you may give your little Contributions. Should an interesting Sunday library be purchased in this way, and sent out to the children in Calcutta, it will carry with it part of your Sabbath blessing for them—and the thoughts and stories so well known and so dear to you, it will unfold, thousands of miles away, to cheer and gladden them. We doubt not but the little gatherings of our Sabbath schools will, in a few months hence, supply the sum needed for this object."

We trust this object will now be taken up by all our read-

ers. There are many who have given nothing to the Orphanage. Will not some such collect a few mites for the Library and send them to us. Who will try? Meanwhile read this picture of the Orphanage into which disease and death so lately entered, and let it have your sympathies and prayers.

“We have spoken about the place where they live and are educated, as an Orphanage, and the name instantly suggests the thought of their lonely orphan life, the young brow unshaded by a father's hand, the path they are about to enter on in the world unguarded by a mother's prayer. Yet we are wrong to think of them as orphans unwatched over and unloved. The good Shepherd, who never slumbers and never sleeps, is bending over the little flock—He is shielding them, guiding them, and loving them with a closer arm, and a stronger love than ever earthly father could have passed around them, with a depth of tenderness warmer and brighter far than ever could have fallen over them from an earthly mother's face. When you think of these little orphans kneeling down, clasping their hands over the Bible page, turning their meek faces up to heaven, and murmuring out, “Our Father!” you call them orphans no more, but children, as you yourselves are, of Him who has arms great enough to clasp the whole world, and yet tender enough to take up the feeblest lamb of His fold and lay it on what is love itself—His own eternal heart. So that, in helping to send out a Sunday Library for them, you will just be sending them proof that *you* know and believe this. Every book, as they turn its leaves, and read its story, and glance over the inscription on its title-page, will be a token to them of the ties that bind them, far across the sea, to brothers and sisters in this distant country, and, still more, of the one great common tie, that, through the cross of Jesus, binds you and them alike to the hands and love of your Father in heaven. The chill thought of a friendless orphaned state, will then pass away—the tears of gratitude will fall over the memorials of every little page. Every Sabbath evening, each little book will pass from hand to hand, linked with the murmur of your names—and the deed you may do, with so small an effort, will be heard often and again, through heaven, in the still whisper of many an orphan's prayer.”

MISSIONARY TIDINGS.

TURKEY—PATIENT LABOURING.

For long seasons, and through a thousand difficulties, the missionary of the cross must wait with patient longing, even for the first fruits from the field that to him may seem so white unto harvest. His success is often like the advance of the tide upon the beach—now coming up with a long far-reaching swell, and again checked for a while, and appearing to flow away back into its ocean bed. But this is only that it may gather new strength—for a time returning to its great ocean springs, that it may get a new impulse, and pour its waves high r up than ever. So the kingdom of Jesus often seems to retire or be staid for a season; but it is only that it may go back to Him, its deep ocean fountain, and, receiving out of his fulness a new throb of grace and love, come up again with grander and more resistless sway. Meantime, the missionary labours on in meek and patient faith.

In Salonica, at present, our mission forcibly illustrates this. There seems to be a little season of check and discouragement. About twenty-nine Jewish families, we are told, have been interested in the gospel message—but of these the Chief Rabbi in the city has publicly excommunicated several. To a Jew, this is the sentence of a terrible curse. When pronouncing it the Chief Rabbi burst into tears—if a Jew becomes a Roman Catholic or Mohammedan they have hope of his return to his father's faith, if he becomes a Protestant they have none. For the time, therefore, communication between the inquirers and the mission-house has been much broken off, yet in fours and fives these poor awakened people are found stealing under the shadows of night to the missionaries' dwelling, that their souls may in secret eat the bread and drink the water of life.

In Cassandra, again, Mr. Rosenberg has succeeded in getting around him about forty who have left the pale of the Greek Church. The mission has also been greatly strengthened by the arrival of Dr. Wolfe, a new medical missionary, in Salonica, about the middle of December last. Persecution will beset the steps of these men, but greater is He that is for them than he that is against them!

PRINCE EDWARD'S ISLAND—AN AGED SERVANT.

A touching story is told by Mr. Mackay, one of our Missionaries in this beautiful island, of an aged minister, (Mr.

M'Donald,) who for many years has laboured there, without, it appears, church, or friend, or assistant, to cheer him on. He visits no less than eleven churches in different places, far scattered; he is in his seventy-ninth year, yet he has not abated in his pious zeal; sometimes he preaches in one or other of these churches, sometimes in lonely spots among the wild island retreats, where but a few sprinkled houses dot hill and plain; he has no dwelling of his own, but like the early Apostles, he journeys with his staff and scrip, and sleeps in lowly homes, and eats of any humble fare that may be offered by the way. His life is simply and purely devoted to the preaching of the cross, and apart under the shadow of His Master's hand, he has lived and laboured on, till now his eyes are waxing dim, and his silvery hair tells of the head ripening for its crown. He loves our Church, and wishes to leave all the fruits of his labours in her hands. May he breathe Simeon's prayer at last!

MADRAS—BAPTISMS.

In the course of the last year many inquirers have been received at the mission, but as is usually the case, they have to seek for the truth at the risk of undergoing the heavy displeasure of friends and relatives. One young man, we are told, was last year admitted for baptism, but having gone to visit his family for a few weeks, they forcibly prevented his return, and though he has made a fresh application at the mission since, he has not yet been again received. The whole number of baptisms in the past year has been seven. Four were those of Female converts one of them being a girl of ten years of age, named Rebecca, now cast off from her heathen parents, but united to Him whose sheep hear and know His voice and follow Him. The other three baptisms have been those of infants, children of Christian parents. Do not be disappointed with these apparently small results. Read and ponder over Zech. iv. 9,10.—*Juvenile Record of Church of Scotland.*

OUTLINES OF SABBATH SCHOOL LESSONS.

SECOND MONTH.

LIFE OF CHRIST.

1. The Word. The Forerunner's Message.
(Read John i. 1-18; Matth. iii. 1-4; Mark i. 1-4;
Luke.iii. 1-6.)

THE WORD. Who—how described—His godhead—His work—how—*"life"* and *"light"*?

COMING INTO THE WORLD. How received—*"the world"*—*"His own"*—*"sons of God"*—*"the Word made flesh"*—full of what—how God declared in Christ?

JOHN'S MESSAGE. When and where he preached—his message—explain it.

11. John in the Desert. Baptism of Christ.

(Read Matth. iii. 5-17 ; Mark i. 5-11 ; Luke iii. 7-23.)

THE BAPTIST'S PREACHING. His congregation—how composed—give the points of his address.

JOHN'S BAPTISM. What—how distinguished from Christ's—terror of *His* coming—John's fate.

CHRIST BAPTISED. His answer to John—what happened—the Voice—explain.

111. The Temptation in the Desert,

(Read Matth. iv. 1-11 ; Mark i. 12-13 ; Luke iv. 1-13.)

FIRST TEMPTATION. Who led Christ—circumstances—how He could be tempted—the tempter's first words—the answer—explain both.

SECOND TEMPTATION. Circumstances—second effort of the tempter—his subtlety—how met.

THIRD TEMPTATION. Circumstances—the tempter's falsehood in his third effort—the reply—*"departed for a season"*—explain. How Christ overcame in all.

IV. John's Preaching. Christ gathering Disciples.

(Read John i. 19-51)

JOHN AND THE LEVITES. Questions put—go over each—and explain the references.

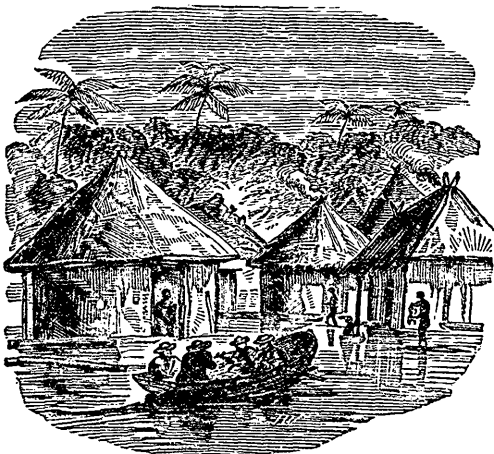
JOHN'S TESTIMONY. His text—explain its terms—the sign given him—his record.

JESUS WINNING FOLLOWERS. Circumstances—meaning of to follow, be brought, and found,—Christ in all—Nathanael's confession.

FLOATING ON A GREAT RIVER

As some of our readers are old enough to know, there is, far away south from this country, across miles of ocean, a vast

continent, stretched out under a hot sky, and inhaled by races, strange, dark, and savage in their life and aspect. A terrible mystery seems to hang over them and their land. Whole tracts have never yet been visited by a white man. In other parts where white men have penetrated, they have come sometimes on what seemed the very homes of desolation, and again on scenes lovely and radiant as the fairest this earth can shew. Only think what the history of Africa has been! In one corner, among the ruins of Egypt, the footmarks of one of the oldest and grandest races the world has seen—in other corners a vale of gloom flung over great regions, so thick and rayless, that, now travellers are a little raising it up, we can but feebly guess at the horrors and long solitude of the past.



Some believed that, after leaving the ocean shore and going inland, there was nothing but a wide sandy waste, glaring under a fierce and copper sun—others pictured howling forests shaken by the roar of wild beasts—others told of far-spread marshes, sending up black heavy mists that poisoned the air with disease and death. Traders in human blood, too, made the coasts and river-banks of the land desolate. Slaves, poor helpless beings, torn from their desert homes, filled every ship,

and were carried over every sea. For a long time their dreadful wrongs cried to God. Then you have read the story of perils and escapes through which travellers have passed in exploring a way to the sources of the great African rivers—of the sad deaths so many have met—of the wild scenes of savage life of which others tell us—of the trackless places where the missionary's foot has never been—and of the millions of souls who have never heard the name of Christ, and to whom all you learn and love in your Bibles is shut up and sealed. Mungo Park's adventures on the Niger, and his melancholy fate at last, every young reader knows well—and scarcely less interest has been thrown round the distresses, the lonely journeys, the dangers escaped, and the triumph won by the heroic Landers, on the banks of the same mighty stream. We may well say, then, Africa is a land of terrible mystery and sorrow.

But noble as have been the lives laid down on its pestilential coasts, or lost in the gloom of its desert graves, the toil and sacrifice have not been in vain. It was said, you know, in early times, when the saints of Christ were suffering great persecution, that the blood of the martyrs was the seed of the church. And so the blood of devoted men on the banks of African waters and in the sands of African deserts, is likely to be the seed of toil yet more devoted, and sacrifices yet more pure and glorious in their love. Paths are being opened up, wide and far, also in the interests of commerce and science; and in their track missionaries of the cross will follow. For all these perishing souls in the wilderness depths, there are the glad tidings of a Saviour, so tender and unforgetting in His love, that He will make their very sorrows and their cut-cast state the means of drawing towards them the prayers, the interest, and the help of far off Christian hearts. He will yet prepare the way, and scatter abroad the seed, and shed down the dews of heaven, so that the wilderness and the solitary place shall be glad, and the desert rejoice and blossom as the rose.

Meantime, from the records of a late expedition up the Niger, take the following picture of savage life, such as eyes of white men never before had witnessed:—

“We entered,” (says Dr. Baikie, the writer of the narrative,) “a creek on the north side of the river, and shortly afterwards sighted a village, at which we soon arrived. To our astonishment, the first thing which brought us up was our running the bow of the boat against a hut; and, on looking around

we found the whole place was flooded. We advanced right into the middle of the village, and found no resting place. right and left, before and behind, all was water. People came out of the huts to gaze at the apparition, and, standing at the doors of their abodes, were, without the smallest exaggeration, immersed nearly to their knees, and one child I particularly observed up to its waist. How the interiors of the huts of these amphibious people were constructed I cannot conjecture; but we saw dwellings from which, if inhabited, the native must have dived like beavers to get outside. We pulled in speechless amazement through this city of waters, wondering greatly that human beings could exist under such conditions. We had heard of wild tribes living in caverns and among rocks, we had read of races in Hindostan roosting in trees, of whole families in China spending their lives on rafts and in boats in their rivers and canals; we knew, too, of Tuarik and Shanbah roaming over vast sandy deserts, and of Esquimaux burrowing in snow retreats, but never had we witnessed or even dreamt of such a spectacle as that of beings, endowed like ourselves, living by choice like a colony of beavers, or after the fashion of the hippopotami and crocodiles of the neighboring swamps."

DO IT NOW.

MANY good purposes lie in the churchyard.—*Philip Henry.*

THE BIBLE QUESTIONS.

THE SUCCESSFUL COMPETITORS.

We now publish the Prize Questions with the answers to them. We had in all 50 Competitors in Canada, and two from New Brunswick, for answers to these instructive questions which were originally published some years ago in an English Juvenile paper, the "Band of Hope Review," and more lately in the Boston "Well Spring," a valuable little paper. We are glad to learn that their publication has led many to study their Bibles very closely, and has also introduced in several Sabbath Schools, the use of a series of such questions. We shall occasionally give our young readers a similar exercise, though without offering prizes. We may perhaps offer them a prize for an Essay on some simple subject, towards the close of the year. Meanwhile we are sure they are curious to know the successful competitors, and we now announce the result in the confidence that those answers have been fairly given.

1st. Mary Lowe, Kingston, who answers the 1, 5, 6, 7 and 12.

2nd. Margaret MacDonald, Fergus, answering the 5, 10, 11, 12 and the 3rd in part.

3rd. Margaret Neilson, Perth, answering 1, 5, 10 and 12.

4th. M. Adelia Chittenden, Niagara, answering 5, 9, 11, 12.

5th. William Stewart, Ottawa, answering 4, 5, 12 and 11 nearly.

Bibles will, during the month be forwarded to these young ladies, and we trust that they will each make the Bible her companion and friend, remembering whose word it is, obeying the command to "search the Scriptures," and clinging in faith to the glorious hopes and promises of the Gospel.

ANSWERS TO THE PRIZE QUESTIONS.

1.—Describe, in the language of prophecy, three sins of an ancient city, which wrought its overthrow.

ANSWER.—This was the iniquity of Sodom: pride, fullness of bread, and abundance of idleness, was in her and in her daughters.—Ez. 16: 49.

2.—What beautiful definition of Christianity, or the Gospel, did our Lord give to one of the Apostles in a personal conversation?

ANSWER.—That given to Paul, and recorded Acts 26: 18. "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among all them which are sanctified by faith that is in me." (See v. 15, "And he said, I AM JESUS," &c.)

3.—Give a Divine diploma, conferred by Jehovah upon a good man; and, by way of contrast, a distinguishing cognomen belonging to a wicked man.

ANSWER.—"The Friend of God," on Abraham; "Traitor," on Judas, one of the twelve.

4.—What singular phrase is employed by one of the sacred writers in reference to the remnant of the nation that returned from Babylon?

ANSWER.—"A nail in his holy place." Ezra 9: 8, speaks thus of the return.

5.—The New Testament contains two Epistles to the Ephesians, and two to the Hebrews—refer to them.

ANSWER.—The Epistle of St. Paul to the Ephesians, and that named in Rev. 2; the Epistle to the Hebrews by St. Paul, and the Epistle of St. “James to the *twelve tribes scattered abroad.*”

6.—Describe in short but significant Scripture phraseology, the last surviving heir of a family.

ANSWER.—“My coal which is left,” 2 Sam. 14 : 7. “My coal,” an only son, who alone could prevent the family from being extinguished. This figurative expression is derived from a Hebrew word.

7.—Where have we a most magnificent description of a tempest which derives a sacred vitality and power from the presence of Jehovah ?

ANSWER.—In the 29th Ps. “The voice of the Lord is on the sea,” &c. Here we have a thunder-storm or tempest, which, rising from the Mediterranean, and travelling by Lebanon and along the inland mountains, reaches Jerusalem, and sends the people into the temple palaces for refuge.

8.—Refer to a beautiful sentiment expressed by an Old Testament writer, which, if we invert the members of the sentence will convey a glorious truth, most heartily responded to by every redeemed sinner.

ANSWER.—“Precious in the sight of the Lord is the death of his saints ;” *inverted*, Precious in the sight of the saints is the death of their Lord. “He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight ;” *inverted*, Precious shall his blood be in their sight. Ps. 116 : 15 ; 72 : 14.

9.—Quote two declarations malevolently uttered by the enemies of our Lord, as derogatory to His character, which are essential truths, demanding unceasing gratitude from every child of Adam’s fallen race.

ANSWER.—“He saved others, himself he cannot save.” Matt. 27 : 42. “This man receiveth sinners.” Luke 15 : 2.

10.—Give in a few words, from ‘the Book of the Lord,’ an awful description of one who dies rejecting the Gospel.

ANSWER.—“The wrath of God abideth on Him.”—John 3 : 36.

11.—Quote two passages where a Scripture name is used by metonymy for the Pentateuch.

ANSWER.—“If they hear not Moses and the prophets,” &c. Lu. 16 : 29. “Beginning at Moses and all the prophets,” &c. Lu. 24 : 27.

12.—Name the first person who dared to destroy any part of the written word of God ; state what signal punishment was pronounced on him, and what became of the writers of the destroyed portion ?

ANSWER.—“Jehoiakim, the last king of Judah.” Jer. 36 : 23. For this it was decreed by God, that Jehoiakim should have none to sit upon the throne of Judah, and that his dead body should be cast out, in the day to the heat, and in the night to the frost, which was literally fulfilled, as recorded by Josephus. “The Lord hid them,” the writers, Baruch and Jeremiah. Jer. 36 : 26.

PARTING HYMN.

Here, with those we dearly love,
 We but meet to part again ;
 But in our happy home above
 We ne'er shall know a parting pain.
 Oh ! the hope, the hope is sweet,
 That we all in heaven shall meet !
 There we all shall happy be,
 Happy, happy, happy we !

Here, our joys are marred by sin.
 Pains and sorrows never cease ;
 But once the golden gates within,
 We'll reign with Christ in endless bliss.
 Oh ! the hope, the hope is sweet, &c.

Here, we oft together sing
 To the praise of saving love,
 With hearts impure and cold within ;
 But there are no cold hearts above.
 Oh ! the hope, the hope is sweet, &c.

