

THE

JUVENILE PRESBYTERIAN,

OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



CHURCH OF CANADA,
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. 1.

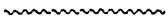
July, 1856.

No. 4.

A POWERFUL ARMY. THE SABBATH SCHOOLS OF THE CHURCH OF SCOTLAND.

It may be that the faithful teacher of some humble Sabbath School in some remote locality, or in some narrow lane of our cities, becomes discouraged, as he considers his own want of influence and the difficulties that beset him, and has fears about the success of the work, in which he is engaged. Let him not be discouraged, but let him tell his little class, that they form a detachment of a mighty army, engaged in a bitter warfare but with powerful succour on their side. The little rills make up the rapid river, and so it is with the Sabbath Schools. The little circles here and there make up a large aggregate. Sabbath school pupils of Canada, we cannot tell you how numerous your company may be, but we can tell you how many children are enrolled in the Sabbath schools of our Church in Scotland, and we rejoice in their numbers. We learn from the Report of the Sabbath School Committee, presented to the Assembly in Edinburgh the other day, that, although some Synods had not reported, yet there were in those heard from, 1308 Sabbath schools and 980,685 scholars on the rolls, with 8337 teachers. And, estimating for the Synods not heard from, the Committee

calculate that there were on the rolls last year not less than 103,000 children in the Sabbath Schools in connection with the Church of Scotland, with nearly 8600 teachers. Is not this indeed encouraging? Said we not well that our Sabbath schools form part of a mighty army, but not of an army trained to deeds of earthly warfare. The Sabbath school is indeed an important institution of the Church—teachers hold a responsible position, and pupils enjoy many privileges. It is hopeful that so many are thus being familiarized with the holy Scriptures. May the truths taught, therein, take deep root in their hearts, and may teachers and taught, proving worthy soldiers of the Cross, be enrolled in the army of the Lord of Hosts, and, when their earthly warfare is ended, receive the victors' crown.



LETTER TO OUR READERS.

ORPHAN REFUGE, CALCUTTA.

THE many young readers of the "Juvenile Presbyterian," who collect money to support children in the Orphanage for female orphans in Calcutta, will be delighted to read the following letter, from a kind correspondent in Calcutta, addressed to the Children of Scotland, which has arrived from India, and which we extract from the "Juvenile Record of the Church of Scotland." It will encourage their hearts.

"My dear Children,—I was at the opening of the new Orphanage here on Tuesday the 11th of February, and I thought while there, how delighted some of the children of Scotland would have been if they could have witnessed the whole scene. Now I would like to interest you in the children of India, and I am going to give you a little sketch of our Tuesday's meeting:—

"The house, which was the Orphanage before, was sold lately and Mr. and Mrs. Yule were obliged to look out for another; they got one not far from the old one, and, after they got all settled, it was proposed to have a meeting of the friends of female education here in the new school. We assembled in the hall, and one side was arranged for the girls. Between fifty and sixty were there, all sitting with bright happy faces clothed in the native costume, with a white chudoh over their

head and shoulders. Mr. Yule gave out a Bengalese hymn, and how sweetly did the poor children sing, and then how earnestly did they join in prayer; and, dear children, remember these girls would mostly all have been bowing down to stocks and stones but for the kind help of Christian friends in Scotland, who loved the souls of these poor neglected ones, and established a home for them. After praise and prayer Mr. Yule read the report for last year, and he told us his encouragements and his discouragements. He told us four of his children, as he calls them, had died; two of these had died in faith, and by their deaths they had gladdened the hearts of Mr. and Mrs. Yule, who had been like parents to them. One of these, although in extreme agony before her death, told them she trusted alone in Jesus. They have no doubt gone to Heaven, and are helping to praise their Saviour, singing, 'Worthy is the Lamb that died.' They have gone where there is no difference between black and white children, they are all one in Christ. Think for a moment, dear children in Scotland, who have loving Christian parents who tell them of Jesus, who have Bibles and Sabbath schools, many of whom even send Bibles and teachers to the heathen children, if I have all these blessings and am not in Christ, how will I look upon these poor children who had none of these, but just what strangers brought them, but who accepted them, and treasured them more than gold, who took Christ for their own while they lived, and, when they came to die, they were not afraid, for Christ was theirs? One other thing would I mention. Mr. and Mrs. Yule have gone Home for a season, and, when it drew near the time, oh! how broken-hearted these poor orphan children were; for days before their faces were quite melancholy. The people say here, the Bengalee has no feelings of gratitude; oh! who could say so, and look upon these streaming eyes, and such embraces,—they well nigh broke kind Mrs. Yule's heart. One little thing in particular was quite pining away; she followed Mrs. Yule wherever she went while in the house. She has no father or mother, and was brought to the Orphanage while quite an infant. You may ask, what has changed their hearts so? I will tell you, dear children. Just what changed the heart of the jailor of old; they are taught the knowledge of Jesus; it is that, and that alone, that can make a good child, both in India and in Scotland. I hope I have not wearied you. Go on in your work of collecting means to send to the heathen, you cannot do too much in that way; but you must not neglect another duty; that is, to give us your prayers, pray often for the Orphanage children, and for all the poor neglected children of India, that they may soon be all the lambs of Christ.

We have had sent to us the following extract from a letter from the Rev. W. Yule, dated Calcutta, 13th February, 1856:—
 "I have

NEWS FOR ST. STEPHEN'S BOYS SABBATH SCHOOL,

but whether good or bad I can hardly say. Their protegee, Diljohn, was married on the second of this month, and for herself, I dare say, it is good; but she was so very useful in the Orphanage, and such a help in every department, and withal so trustworthy, that her absence is a great loss to the Institution, and that is the bad of it.

"Her husband is a member of the English Church Mission, and is our teacher at Kidderpore. I have great hopes of Diljohn in her new sphere of labour—it is an important one, but one which requires peculiar wisdom and grace."

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 "HE CARETH FOR YOU."

Poor and needy though I be,  
 God Almighty cares for me,  
 Gives me clothing, shelter, food,  
 Gives me all I have of good.

He will hear me when I pray,  
 He is with me night and day,  
 When I sleep and when I wake,  
 For the Lord my Saviour's sake.

He, who reigns above the sky,  
 Once became as poor as I;  
 He, whose blood for me was shed,  
 Had not where to lay His head.

Though I labour here a while,  
 Father, bless me with Thy smile;  
 And, when this short life is past,  
 May I rest with Thee at last.

Then to Thee I'll tune my song,  
 Happy as the day is long,  
 This my joy for ever be.—  
 God Almighty cares for me.



### THE CITY OF TURIN—ITALY.

Our readers are supposed to be looking westward while surveying the city of Turin from the point from which our woodcut view is taken. The city is situated in a plain on the banks of the river Po.

It is, we are told, one of the most regularly built towns in Europe, most of the streets being in straight lines, and intersecting each other at right angles, the square being also of a regular form. The buildings, though massive and lofty, are, generally speaking, plain. The town is about a mile and a quarter in length, and little more than half a mile in its greatest breadth. The citadel, which is regularly constructed, and is one of the strongest in Italy, lies outside of the town to the westward, and is seen on the left of our picture. A splendid view is to be had from the summit of some of the buildings of the distant chain of the snowcapped Alps, extending from Mount Viso round to the picture-que group of Mount Rosa, on

the north-east. Through the kindness of a friend, who is a valued patron of the Waldenses, we hope to furnish our readers with a view of the new Protestant Church, for which we obtained contributions from them last year.—*Juvenile Record*.

The publication of a Juvenile Magazine has a strong tendency to enlist the young in Missionary work. Our contemporary, the *Church of Scotland Juvenile*, is proving of much service in this respect, as will be seen from the ensuing summary, extracted from its pages.

### OUR LAST YEAR'S COLLECTIONS

THE following sums have been acknowledged on our Cover, as received by us during the year ending 13th April, 1856, and have been paid over to the Treasurers of the various funds, for which they have been designed:

|                                                         |           |
|---------------------------------------------------------|-----------|
| Schemes of the Church, . . . . .                        | £81 18 10 |
| Orphan Refuge, Calcutta . . . . .                       | 61 8 16   |
| Orphanage at Cochin . . . . .                           | 7 18 7    |
| Christian Education of Jewish Females. . . . .          | 0 15 6    |
| Church at Carlsdyke . . . . .                           | 0 10 0    |
| Mission to Irish Roman Catholics. . . . .               | 11 11 10  |
| For Books and Tracts to Hospitals in the East . . . . . | 7 19 2    |
| Glasgow Mission to the Crimea . . . . .                 | 2 12 1    |
| Sundry objects . . . . .                                | 4 3 0     |

Total received and paid over by our Treasurer, £128 18 4

The following sums have also been acknowledged on our Cover, according to request, as paid directly to the Treasurers of their respective Funds.

|                                                        |           |
|--------------------------------------------------------|-----------|
| Orphan Refuge, Calcutta . . . . .                      | £3 0 0    |
| Orphanage at Cochin . . . . .                          | 30 13 8   |
| Christian Education of Jewish Females . . . . .        | 3 0 0     |
| For Book and Tracts to Hospitals in the East . . . . . | 12 14 6   |
| Scottish Tract Society . . . . .                       | 0 10 0    |
| Patagonian Mission . . . . .                           | 0 12 0    |
| London Missionary Society . . . . .                    | 1 0 0     |
|                                                        | £51 1 2   |
| Unappropriated . . . . .                               | 0 8       |
| Total acknowledged on our Cover,                       | £180 12 2 |

Our young readers are invited to contribute to the Calcutta Orphanage. We will gladly receive and acknowledge their mites, transmitting them to the Treasurer of the Church in Canada.—*Editor's Juvenile Presbyterian.*

### SABBATH SCHOOL EXERCISES.

(For the Juvenile Presbyterian.)

It has been suggested that it is not desirable to furnish very many proofs in the "Juvenile Presbyterian" on any given subject, but rather, having supplied a few, in order to ensure a commencement, to leave the filling up mainly to parents, teachers and scholars. The hint is a good one, and one upon which a judicious Sabbath School teacher would be apt practically to act. Such a teacher or superintendent having clearly stated to the class or Sabbath School the doctrine or duty to be proved, or the kind of examples desired, will feel satisfied with having furnished one, two, or three passages for proofs, requesting the young people to get as many more as they can. If in some degree this practice has been or may be departed from in these contributions, the object sought is to afford a series of Scripture references which may be found useful subsequently.

For July 18th.

Prove that Jesus makes His people righteous.

The forgiveness of sin is the foundation blessing, received into the soul of man,—the beginning of all spiritual good. For, as soon as the sinner by faith comes into contact with the Saviour, all sins are remitted. As, in the case of the offerer of a victim under the ceremonial ritual, the placing of his hand upon the head of the burnt-offering was a token of the transfer of his guilt to the sacrifice, so, in the dispensation of mercy through the Lamb of God, the coming unto Jesus secures a transference of our sins to Him and of His righteousness to us. Thus not only are believers pardoned and justified, they are also made holy. Pardon is the pledge and precursor of saintliness. "Without holiness no man shall see the Lord. But whom God justified, "them he also glorified." We shall give our proofs in two divisions. *First.*—We shall show the sanctification of the followers of Christ among Gentiles and Jews; *Secondly.*—That the restored of the future Israel in their own land shall be righteous.

PROOF 1st—EPHESIANS v, 25, 27. 2nd—TITUS ii, 14. 3rd—1st CORINTHIANS i, 30. 4th—2nd CORINTHIANS v, 21. 5th—



1st JOHN ii, 2. PROOF 2nd. 1st—JEREMIAH xxlii, 6. 2nd—JEREMIAH xxxiii, 16. 3rd—EZEKIEL xxxvi, 25, 29.

For July 20th.

Prove that God loves us.

The importance of this subject will be felt, when we remember that the Love of God is the fountain of redemption.

PROOF 1st—JEREMIAH xxxi, 3. 2nd—JOHN iii, 16. 3rd—JOHN xiv, 21, 23. 4th—JOHN xvii, 23, 26. 5th—ROMANS v, 8. 6th—EPHESIANS ii, 4, 5. 7th—1st JOHN iii, 1. 8th—1st JOHN iv, 10, 16, 19.

All these passages apply to the love of the Father. This is the originating cause of Christ's coming, as our Saviour.

For July 27th.

Prove that the Son of God loves us.

The Love of Christ is that of Him, who has become our "elder brother." It comprehends human sympathy, and sways the tenderest yet most potent of all influences over regenerated man.

PROOF 1st—JOHN xiii, 1. 2nd—JOHN xv, 9. 3rd—ROMANS viii, 37. 4th—GALATIANS ii, 20. 5th—EPHESIANS v, 2, 25. 6th—2nd CORINTHIANS v, 14. 7th—REVELATION i, 5.

We were lately called upon to celebrate the return of peace in a day of thank-giving. Now there may be different opinions as to the terms upon which "the allies" concluded peace with Russia. But there can be no difference as to the fact, that peace is in itself a blessing. We shall therefore

For August 3rd

Prove that public or social peace is a blessing.

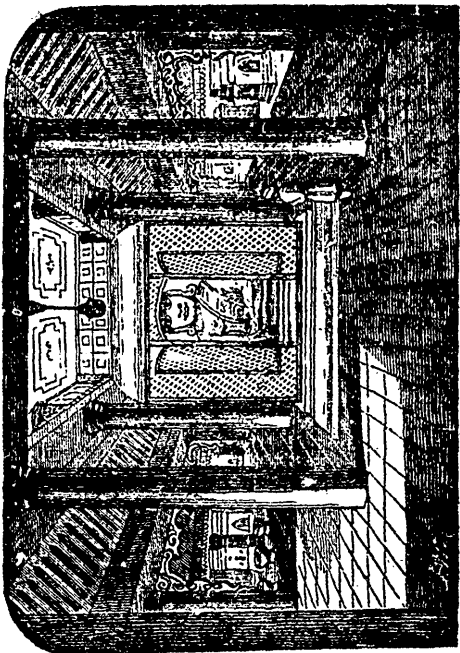
In 1st KINGS iv, 20—24, we have an animating description of the wonderful prosperity of Judah and Israel during the brilliant reign of Solomon. The inspired historian, when bringing to a close the vivid narrative, says of this wisest of men, "and he had peace on all sides around about him." This may serve as an example of the felicity of peace resulting from the beneficence of the providence of God. See 1st CHRONICLES xx, 9.

Additional proofs.—LEVITICUS xxvi, 6. 2nd KINGS xx, 19. 2nd CHRONICLES xv, 5. PSALM xxxvi, 11. PSALM cxlvii, 14. ROMANS xiv, 19. 2nd THESSALONIANS iii, 16.

For August 10th.

Prove the blessedness of the peace of God in the soul.

PROOF 1st—JOB xxii, 21. 2nd—PSALM xxxvii, 37. 3rd—ISAIAH lxii, 7. 4th—ROMANS v, 1, 8, 6, 15, 13. 5th—EPHESIANS ii, 17. 6th—COLLOSSIANS iii, 15. 7th—ROMANS i, 7, and the beginning of nearly all the Epistles.



INTERIOR OF THE GOLD TEMPLE, RANGOON.  
BIRMAH.

The woodcut sketch gives a view of the inside of the Gold Temple on the terrace of the great Dagon Pagoda, Rangoon. We subjoin the following explanation.

The building is quite open on every side. In the centre is the principal figure of the deity, Guadma, enclosed within an iron cage painted dark red; and the whole of the inside of the temple is entirely gilt, with the exception of the space between the rafters, which is painted red. Previous to the capture of Rangoon, entrance to the temple was forbidden to all but the priests. The huge figure in the cage, set up for worship, is

about thirteen feet high, placed on a pedestal nearly three feet high. The circumference of the head, measures ten feet nine inches; of the body, taking in the arms, sixteen feet three inches; and of the arms, above the elbow, five feet one inch.

Such is the inmate of this magnificent temple, at the gorgeous great Dagon Pagoda of Rangoon. We may learn from it two lessons,—*man's need*. What will a poor convinced sinner not do if he can but obtain peace of mind in prospect of the future? Who can count the vast sums of money that have been lavished on the building and adorning of the "gold temple" by those who have hoped to reap benefit to their souls from the sacrifice? But how does all this teach us also *man's ignorance and folly!* When will the time come when all such idol temples will be known only in histories of the past, or, if existing, be seen, as are the remains of the Druid temples in Britain, to excite wonder that such things could ever have been, and gratitude for deliverance from this service of devils? (See 1 Cor. x 20.)

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### THE CHILD'S PRAYER.

Lord, look upon a little child,  
By nature sinful, rude and wild;  
Oh! put Thy gracious hands on me,  
And make me all I ought to be.

Make me Thy child, a child of God,  
Washed in my Saviour's precious blood,  
And my whole heart from sin set free,  
A little vessel full of thee.

A star of early dawn and bright,  
Shining within Thy sacred light;  
A beam of grace to all around.  
A little spot of hallow'd ground.

Oh! Jesus, take me to Thy breast,  
And bless me; then I shall be blest.  
Both when I wake and when I sleep,  
Thy little lamb in safety keep.

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It is a great matter, when the mind dwells on any passage of Scripture, just to think how true it is.—*Dr. Chalmers.*

## WHO TRANSLATED OUR BIBLE?

*Continued from Page 37.*

It was "bloody Mary" who next sat on the English throne. What a cruel ~~to~~ <sup>got</sup> was she! How she hated the Bible! One of her first laws was to stop the people from reading it, for she meant to bring the whole nation back to Popery. Oh, how *could* they give up the Book they had learned to prize so highly? How *could* they return to the poor, foolish rites of priestcraft? They had been feeding upon the Bread of Life: could they be satisfied with the husks and stubble served out to them by monks and cardinals? Then came dark days to England—dark, *very* dark. Again people were called upon to choose between Bible Religion and Popery; and at what a fearful risk men chose the former! It was the Bible and *death*; yet there were not only men but delicate women and dear children who counted not their lives dear to them for the steadfast love which they bore to the Word of God. Good John Rogers, the picture of whom burning at the stake you have often seen, was the first of that noble band of English martyrs who at this time sealed their attachment to the Saviour by their blood. In spite of laws and spies many a little congregation used to steal away into thick forests, into lonely fields, into cellars and barns, to read the Book of Life; but constables were everywhere on the watch, and many a one was suddenly taken up by armed men, who bound and committed to prison the poor unfortunate ones, whence, if they persisted in refusing to return to Popery, they were led to the burning pile. Thus full 300 of England's best subjects—*best*, because they loved and obeyed the Word of God—were victims to the bigotry of bloody Mary. But these martyrs were witnesses for Christ; they were *living letters* of the excellency, the patience, the joy, the hope, the consolation, which a serious study of the Bible can give to the soul of man.

After an unhonoured reign Mary at length died, unloved and unlamented; and her sister Elizabeth ascended the throne. There was a custom, on the coronation of a prince, to release prisoners; when this had been done, and men long bound came forth to light and freedom, one of Elizabeth's lords said, "There are yet 4 or 5 others to be freed." "Ah, who are they?" she asked. "Matthew, Mark, Luke, John, and Paul," was the answer; "they have been long shut up so that they could not talk to the common people, who are eager to see them abroad again." Elizabeth was a Protestant, and she was ready enough

to let the good Evangelists go free. Soon their fetters were taken off, the bad laws of Mary were repealed, and they walked out again among the people, who, as you may well suppose, received them gladly. A law was made that every parish church should be provided with a Bible, and that every parson should have a Testament for his own private use. How curious does such a law seem to us, when no minister would think of spending a day without the society of his Testament. Bible truth planted by Wickliffe, by Tyndale, by Coverdale, and watered by the blood of martyrs, now grew up and flourished on every side strong and beautiful, full of green leaves and good fruits. From Tyndale's translation of the New Testament to the close of Elizabeth's reign there were 216 editions of the Bible issued from the English press—a great many more than were published anywhere else in all Europe.

After Elizabeth's long and in many respects useful reign James I. became sovereign of England. Soon after the festivities attendant upon his coronation were over, a great ecclesiastical council, or ministers' meeting, was held in the winter of 1604 at Hampton Court, one of the king's palaces, situated in a beautiful park, 16 miles from London. The object of this meeting was to settle some Church difficulties which had sprung up in the last reign, but it is chiefly interesting to us on account of an important measure issuing from it—a new and able *translation of the Bible*; and it is the translation then made that is used by us at the present time, and called the Authorised Version. 54 of the most learned and distinguished divines were selected for this most important business. These were divided into 6 companies, to whom were assigned different portions of the Sacred Volume. The 1st met at Westminster with the books of Moses, with all the Jewish history to the Second Book of Kings, for their work. Dr. Andrew, whose learning was held in high estimation over all Europe, presided over this division. The 2nd, under the charge of Dr. Lively, met at Cambridge, and they translated from Chronicles to Canticles. The 3d assembled at Oxford, under Dr. Harding; their portion was from Isaiah to Malachi. The 4th, at Oxford, laboured upon the Gospels, Acts, and Revelation. The 5th, at Westminster, translated the Epistles.

Each one of a division took the same chapter, and, having translated it in his own study, they all met together and compared their work: if there was disagreement, they altered and improved it until the best translation was agreed upon; it was then sent to the other companies for examination. After the whole was completed, it was carried to London, where 2

delegates from each university met, and examined it anew; and these last learned doctors, gave 6 months hard labour to the revision. A great deal of care, and time, and learning and study, you see, were bestowed upon this important work; and it is their severe labour which has made the translation so valuable and enduring. In 1611 it issued from the press after 7 years work upon it, a noble folio Bible, which has been a fountain of life to thousands and thousands who read the English language. Do you value this precious volume as you ought? Do you make it your counsellor and the guide of your life? Oh, bind its truths continually upon thy heart, and tie them about thy neck. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word. Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart."

#### PITCAIRN'S ISLAND, SOUTH PACIFIC.

Those of our young friends, who have heard about the Mutiny of the Bounty, and of the pre-ent inhabitant of Pitcairn's Island, will read with sympathy the following extract from a letter lately received from the Pastor of the little community of Christians who inhabit that remote speck on the bosom of the deep:—

"I am right happy to state, for the information of the venerable Society, that the clerical affairs of the island are in a most satisfactory condition. Of the two hundred persons who form the community, none but infants, and those who must necessarily take care of them, are absent from Divine service twice on the Sabbath, and the weekly evening prayers are also attended. The communicants amount to eighty. The average attendance for the last year at the monthly administration is sixty-five. The Sunday school is attended by sixty persons, several of whom are adults under the care of five teachers, of whom I am one; others are named *Jemima Young, Mary Young, Jane Nobbs and Francis Nobbs*; as I cannot always attend by reason of my medical avocations, my class is then under the direction of *Edward Quintal*, who is also master of the day-school, which numbers fifty scholars, and who attend five days in the week from seven A.M. to one P.M. This school I also superintend daily from ten o'clock till dismissal. These duties, with the care of the sick, keep me fully and, I am glad to say, beneficially employed.

"We are anxiously awaiting letters from England in regard to Norfolk Island; there must be at least a partial emigration

before long, and, if it is not to Norfolk Island, I am sure I do not know where. As respects myself, I am ready to go or willing to stay, if the emigration should not be total, just as our friends in England may decide. 'Tis but a few more years, according to the course of nature, that I can expect to dwell in the flesh; may I be as ready and as willing to depart, when death summons me!—*Juvenile Record.*

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A HELPFUL KING.

THE king of Tonga visited Australia a few months ago; and he was deeply impressed by the efforts which Christians were making for the good of their fellow-men. He returned fully persuaded that it was the duty of the Church in Tonga to do much more than they had ever done. Hearing that missionary meetings were about to be held at Vavau, he sent over a message from Hawaii, urging the chiefs and people to exert themselves, and setting them an example by contributing twenty gallons of oil. This was seconded by his son, David, who resides at Vavau; and many of the chiefs and teachers gave four gallons; so that the people raised about three tuns altogether from that circuit. The king also expressed his wish that every man in the Island should contribute four gallons a-year towards the support of the mission. This has been partially acted upon; "so that," says one of the missionaries, "together with the voluntary contributions and the oil for books, we shall forward this year to the colonies about forty tuns of oil, which, at the same rate at which the last was sold, will realize about £1200." Many such kings and chiefs will God raise up in His own good time. Let us take courage, then, "always abounding in the work of the Lord."—*Ibid.*

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### WHAT MAY WE EXPECT!

WE believe that the world is to be Christianized, first of all, because we have a sure "word of promise." There is another argument, however, which is gaining strength every year. The *past success* of missions shows us what we may expect hereafter if we are careful to conform to the Divine will. This matter was clearly stated by Bishop Selwyn, not long since, in the pulpit of the University of Cambridge. "When I remember," he says, "that it is only forty years since the first missionary landed in New Zealand, and that for the first ten years the work was carried on by catechists, and yet that *the whole nations*, so far

as I am able to judge, comparing man with man, are as worthy of the name of Christians as our own people in England, I cannot see reason to doubt the outpouring of the Spirit of God upon every missionary work undertaken in simple faith."

This testimony is highly gratifying; and the expectation of the Bishop is certainly reasonable.

## THE SPIRIT OF THE LORD'S PRAYER.

### THE LORD'S PRAYER BREATHES

|                                  |                                                                                          |
|----------------------------------|------------------------------------------------------------------------------------------|
| A FILIAL                         | spirit,—“Father.”                                                                        |
| A CATHOLIC                       | spirit,—“Our Father.”                                                                    |
| AN ADORING                       | spirit,—“Hallowed be Thy name.”                                                          |
| A MISSIONARY                     | spirit,—“Thy kingdom come.”                                                              |
| AN OBEDIENT                      | spirit,—“Thy will be done.”                                                              |
| A DEPENDENT                      | spirit,—“Give us this day our daily bread.”                                              |
| A PENITENT                       | spirit,—“Forgive us our trespasses.”                                                     |
| A FORGIVING                      | spirit,—“As we forgive them that trespass against us.”                                   |
| A CAUTIOUS                       | spirit,—“Lead us not into temptation, but deliver us from evil.”                         |
| A TRUSTFUL and<br>GOD-GLORIFYING | spirit,—“For Thine is the kingdom and the power, and the glory for ever and ever. Amen.” |

## HOW TO LAY HOLD OF GOD'S STRENGTH.

ISAIAH xxvii, 5.—“Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.”

“I THINK,” said the Rev. Thomas A. Toller of this passage, so that every one may understand it by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was, that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, and he had made peace with me.”



## PEACE!

PEACE!—How joyful the sound! At long'h, after a two years' murderous warfare, the sword has been placed in its scabbard.

"No longer hosts encountering hosts  
Shall crowds of slain deplore."

Oh, that that sword might never again be drawn!

There is another, "the sword of the Spirit, which is the Word of God," let hosts of willing and brave warriors be aroused to take up that, and go forth "to the help of the Lord against the mighty." May they never give up the contest till the Prince of Peace reigns in triumph over all nations!

Peace!—How joyful are its effects! How many a released captive now bounds with gladness as he wends his way to his loved home! How many homes are gladdened by the return of the father,—the son,—the brother, from the exile of a dreary imprisonment! Oh, for the spread of that better "Peace on Earth," through which long-lost captives,—the very bond-slaves of Satan,—had be brought in triumphant joy to the family home of God's own children!

While thankful to God, the great Disposer of all events, for so merciful a deliverance from the horrors of war, let us be stirred up to a louder song of thankful praise for the means of deliverance from the still more tremendous horrors of "the wrath to come." Shall not every one, who has experienced this deliverance, arise and proclaim his message of Peace? Shall we not enter every open door, and sound the trumpet of so blessed a jubilee, making known to all in every place the name of the Lord Jesus? Glory be to His name, a wide door has been opened in Turkey for the proclamation of the Gospel. The Gospel may now be preached to the vast masses of the Mohammedan population in that country. It seems as if God were saying to us, as of old to the Church of Philadelphia, "Behold, I have set before thee an open door, and no man can shut it." During the past year 13,000 copies of the Scriptures have been bought by native Moslems. Who can tell how many miserable captives may obtain deliverance, and be brought to the family home by this proclamation of Peace on earth, and the good will of God to men?

Oh, for praying hearts to plead with God that greater marvels of success and victory may mark this new era of Peace.  
*Church of Scotland Juvenile for June.*