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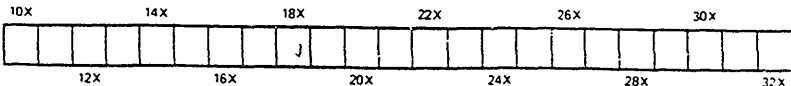
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"Feed my Lambs."

THE JUVENILE PRESBYTERIAN

MISSIONARY RECORD

AND SABBATH SCHOLARS' NEWS PAPER

OF THE PRESBYTERIAN CHURCH OF CANADA
IN CONNECTION WITH THE

... CHURCH OF SCOTLAND. ...



"Out of the mouth of babes and sucklings Thou hast perfected praise."—Matt. 21

Vol. VI. }

JULY, 1861.

{ No. 7.

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CONTENTS.

	PAGE.
Missionary Intelligenco.....	73
Without and Within.....	77
Christianity among the Greboes.....	78
What Mary did.....	81
Our Orphans in India.....	82
Indian Orphanage and Juvenile Mission.....	84

THE
JUVENILE PRESBYTERIAN,

A Missionary
OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



Newspaper
CHURCH OF CANADA
WITH THE
OF SCOTLAND

Conducted for the Lay Association.

VOL. VI.

July, 1861.

No. 7.

MISSIONARY INTELLIGENCE.

MADRAS ORPHANAGE.

We give the following extracts from Miss Anderson's letters, which cannot fail to be most interesting to our readers :

"I send you letters from Ruth Toronto and Sarah Christiana Bain to their respective supporters. They are written in Tamil first, with the English translation underneath. I have not in the least assisted them. They wrote first on their slates and then fair copied upon paper. I shall endeavour to send you by next mail some more little letters from the younger ones, of course wholly in Tamil, as they do not write English yet. As you say that any little thing about the girls in the orphanage serves to keep up the interest of their supporters, I am glad to say that most of them are very nice little girls. I will just mention a few.

1. Anna, supported by Sabbath School at Fergus, age 9½ years. A nice open-hearted quick girl. Anna's parents supposed to be alive.

2. Antonia, supported by Scarboro Sabbath School, age 9. Rather wild and impulsive, but will improve with a little pains. Her mother is dead.

3. Keren Hoppuch, supported by congregation and Sabbath School at Markham and Crosby Corners, age 9. Quick and well behaved. Parents supposed to be alive.

4. Joanna, supported by Sabbath School at Perth, and also known as Sarah Christiana Bain. A very dark girl. Clever and amiable. Gives very little trouble. Is also a thoughtful and serious girl, age 14. Parents supposed to be alive.

5. Ruth Toronto, supported by St. Andrew's Sabbath School, Toronto, 14 years of age. Rather a stout girl, very fair, very clever and well-behaved. Her father is dead. In speaking of another girl, named Pearson, Miss Anderson writes, "She is the best girl in the orphanage with the exception of Ruth Toronto, who is also very clever. They are about equal.

6. Rachel, supported by Sabbath School at Charlottetown, Prince Edward's Island, 11 years of age. A good girl, and improving fast. Her mother alive but very poor.

7. Rebecca, supported by Sabbath School at Martintown, age 8½. A quick girl, and tries to please. Her mother is alive but very poor.

8. Topsy, to be called Janet Brooke, supported by Rev. Dr. Brooke's Sabbath School in Fredericton, N. B., only 6 years of age. A very nice little girl and very clever. She has read through the first Tamil instructor. She has only a father, and he has deserted her. Her mother is dead.

9. Phoebe, supported by St. Andrew's Sabbath School in Montreal, 8 years of age. A quiet little child. Father dead. Has been in Roman Catholic bonds."

The following are the letters referred to by Miss Anderson. They are beautifully written in Tamil, with a translation annexed. The Tamil letters are so small, that it must almost require spectacles to read it:

MISSION HOUSE, MADRAS, 15th April, 1861.

To the children St. Andrew's Sabbath School, Perth, C.W.

MY DEAR FRIENDS,—I wish to write a letter to you. God is merciful, I am quite well. So I hope you are all quite well. God bless and reward you a hundred fold in this world, and in the world to come.

I should like very much to see you all, but that will never be in this world. If we love and serve Christ on earth we shall meet in that happy land where each one of us shall receive our reward. Our day school is very large, so many

little heathen girls come to it, and they all hear God's word. I like to see it very much.

I remain your humble and dutiful,

SARAH CHRISTIANA BAIN.

Mission House, Madras, 15 April 1861.

MY DEAR FRIENDS,—I wish to write a letter to you. God is merciful, I am quite well, so I hope you are all quite well. God bless you, for you have done me great things, both to my body and my soul. It is God who has put it into your hearts to be kind to me a poor Hindoo girl. I would be very glad to see you all, but we may not see each other in this world, but if we are followers of Jesus we may meet in that happy land, and meet to part no more. In my prayers I always think of you and pray for you all. I know you all pray for me that I may be a true Christian child of God, which I am trying to be. My dear mistress and missey loves to teach me, and bring me up in the fear of the Lord.

I remain your humble and dutiful,

RUTH TORONTO.

To the Sabbath School Children, Toronto, C. W.

CANADIAN SCHOOL.

The Rev. Mr. Herdman reports as follows of this interesting school.

Greesch Chunder Dutt continues to be the head. 39 were present, divided into 5 classes. Three had lately left to be settled in life at the age of 10! In the second class is a widow eleven years old who never saw her husband. All unite in singing, in object lessons, in oral instruction, and in the elements of geography and arithmetic. (Extracted from letter of 3rd April, 1861).

CALCUTTA ORPHANAGE.

Miss Hebron's last letter is dated the 22nd April. In this Miss Hebron advises that the Canadian School had been divided into eleven classes, each called by a distinctive name, and that these classes could be assigned to Canadian Schools who would undertake their support. In another column we give a list of these classes and their lessons. Miss Hebron writes further :—

I wish I could send you the photograph of the school, but

the artists ask such a sum to go out to Belgothee. However I shall not give up the attempt yet. You will I think be pleased to learn that Iona Ruth is to be married to a very respectable young man of the name of Moniram. He is engaged on the railway, and his minister, the Rev. Mr. Sandys, thinks him to be steady and pious. Ruth also has improved very much lately, and she intends writing to her kind supporters before she is married. In her stead if you will accept of two others I shall be very thankful. There are two girls in the orphanage supported by their father who has fallen into very reduced circumstances, and wishes us to take them entirely. Their names are Caroline and Jane. If you think you can get supporters for them I shall not send their names to Scotland, only please let me know by whom they are to be supported.

We have just lost a very interesting girl, aged 11 years. of the name of Maria. The whole school without exception loved her. Her disease was consumption. She spoke very sweetly at times, and I feel no doubts concerning her, for she loved her Saviour. She was so very patient. Whenever she was asked how she felt she said very well. One of her last expressions to me was "I want to go to Jesus." Life is short. Oh may it make us more earnest to train these little ones for Jesus! Oh to be more like Jesus, whose meat and drink was to do the will of God.

Nearer, my God to Thee,
 Nearer to Thee;
 E'en tho' it be a cross
 That raiseth me,
 Still, all my song shall be,
 Nearer, my God, to Thee,
 Nearer to Thee.

Yours in Jesus,
 FRANCIS HEBRON.

CANADIAN SCHOOL.

Our young readers will feel interested in learning the following new plan of conducting the Canadian School. It was suggested by a kind friend of the Juvenile Mission in Montreal, and met with the hearty concurrence of Miss Hebron and of Mr. Dutt in India.

The Canadian School has been divided into 44 small classes, each of which at present contains four scholars, but

more will be added ere long. We now propose to such of our friends and Sabbath Schools as may like the idea, to undertake the future support of one of these classes. The annual expence has been fixed at ten dollars, being one-half the cost of an orphan. For the supporters of these classes we will endeavour to procure names of the children composing each, with reports on their conduct and progress from time to time.

Mr. Dutt has himself selected names for the classes and effected the division. We give his list, which also contains the books studied in each class.

I. *Paton class*,—Bible Stories, First Geography, Bippo's Hymns, Catechism of Bible and Gospel History, and St. Luke's Gospel.

II. *Herdman class*,—Peop of Day, Catechism of Bible and Gospel History. Bippo's Hymns, First Geography.

III. *Hebron class*,—Conversation between a daughter and her mother, Bippo's Hymns, First Geography, First Catechism.

IV. *Carey class*,—Infant Teacher, part 2, Daily Text Book, Bippo's Hymns, First Catechism.

V. *Marshman class*,—Infant Teacher, part 2, Hymns, First Catechism.

VI. *Star of Bethlehem class*,—Infant Teacher, part 1. Hymns, First Catechism.

VII. *Rose of Sharon class*,—Infant Teacher, part 1, Hymns.

VIII. *Lily of the Valley class*,—First Book of Reading, Hymns.

IX. *Machar class*,—Bengali Spelling Book, part 1, Hymns.

X. *Milton class*,—Alphabet, Hymns.

XI. *Cowper class*,—Alphabet, Hymns.

GREESH CHUNDER DUTT.

WITHOUT AND WITHIN.

When Mrs. Judson read the Lord's sermon on the Mount to the first Burman convert, he was deeply affected. "These words," said he, "take hold on my very heart; they make me tremble. Here God commands us to do everything that is good in secret, not to be seen of men. How unlike our religion is this. When Burmans make offerings at the Pagodas, they make a great noise with cymbals, that others may see how good they are; but this religion makes the mind fear God; it makes it of its own accord fear sin."

There can be no "make believe" in the religion of Christ; the heart must be right with God, or everything is wrong.



CHRISTIANITY AMONG THE GREBOES.

About five-and-twenty years ago, a mission was commenced among a people in the west of Africa, called the Greboes; but, for some time, the missionaries saw little fruit of their labours. At length, however, the promise was fulfilled, "They that sow in tears shall reap in joy." Amongst their early converts, there were many striking instances of the grace and power of God. One of these was that of an old heathen named Hyano. For many years he had been what is called "a devil doctor." The poor ignorant people that he lived amongst thought him "The great power of God,"

and you may suppose that his influence over them was very bad. For some time, indeed, this man, after he became convinced that he was a sinner, did not truly receive the Gospel. But at length he gave proof that the light had shined into his heart. By his prayers, his earnest desire to understand the Word of God, his fear of doing what was wrong, and his endeavours to bring others to love and serve the Saviour, he made it plain that he had become a new creature. In describing the great change to the missionary, he said, "The Word of God first lived in my head, but now *it live in my heart.*" Soon after his conversion he tried to bring a friend, called Tiba, to Jesus, and there was reason to hope that God gave him the desire of his heart. Speaking one day to the missionary, he said that he thought the Word was beginning to live in Tiba's heart. "He," said Hyano, "passes all other men in town for hear God's palaver. He come look my house all times for me teach him."

But the heathen were angry when they saw what a great change there was in Hyano, and they made him pay a heavy fine, because, as they said, his wife had gathered some palm nuts upon forbidden ground. But he paid the fine without a murmur, and when asked by some one where he would get money to buy food, as the fine had taken away his little all, he said he would pray to God, who would give him what he wanted.

At first Hyano wished to remove from the heathen town where he lived to a Christian village which had been formed by the missionaries, but when he was told that, by staying where he was, he might do more good, he willingly did so. And now, upon the very spot where he had formerly kept his idols and performed his devil-worship, he set up a family altar, and there, with Tiba and his own wife, he called upon the name of the Lord. Not long after this, another woman, who appeared to be one of the least hopeful in the town, joined herself to these disciples. And when the missionary on one occasion asked Hyano if this woman came to evening worship as regularly as before, "Yes," he said, "she come at all times—s'pose she come home from work too late, she come look my house and ask me to pray to God one more time. Yuwa love God's Word more than her daily food." And this poor African in her turn became a missionary, and brought another aged friend to hear the Gospel, who soon afterwards showed that she had not heard it in vain.

Hyano now became a very faithful witness for Christ,

Wherever he went he boldly pointed out the sins and superstitions of the heathen; he told them how he and other devil doctors had cheated them, and he called upon them to seek the Lord. From village to village, and from tribe to tribe, he carried the glad tidings of mercy to those who were in darkness. He was tall and thin, but he had a noble countenance and a commanding appearance, and the missionary writes that, as he leaned upon his tall staff, or walked through the villages, or sat in his long robes at eventide at his cottage door, he looked like one of the Patriarchs.

But though he remembered and could repeat much of the Bible, he could not read well. Yet he tried hard to learn. Once, when he had stumbled over a few verses of the New Testament, he cried out, "Me feel so happy!" and when asked "Why?" he said, "Why s'pose me can learn to read God's book, then me can go in my house, and read it all times myself."

On one of his missionary journeys, he landed at a place on the river Cavalla, where he had once gone to practice his arts as a devil doctor. The people wondered to see him, his face and dress and manner were altogether so changed from what they were when he was at that place before. And well they might. Then he was the agent of Satan, but now the messenger of Jesus. And they not only wondered but feared. This was especially the case in one instance, for when Hyano last went to the place, he left behind him some rice, and in order to keep it, he said that whoever ate it should die. But a man there dared to do this, and, as he died soon afterwards, the people of course, were convinced that Hyano had the power he pretended to have; and they, therefore, dreaded his return.

While there, a man who now did not know him, he was so altered, and who probably shared in the stolen rice, put his arm round the stranger to give him a welcome, and then asked his name. "I am Hyano," he replied. In an instant, as if stung by a serpent, the man sprung back and took to his heels, much to the amusement of Hyano. It was difficult to make this man and others believe that a devil-doctor, so powerful as he thought Hyano to be, could come to their place to tell them of mercy and pardon and peace, of the love of God to man, and the grace of Him who laid down His life for ours.

In the beginning of 1855, Hyano went with a number of people of the town to a great distance to grow rice. His

health was feeble, and many of the h then wished and said that he would soon die : but he became better, and such was his conduct that many said, "Hyano's God is the true God."

This is but one of the very many instances of the success which has cheered the hearts of the Christian missonaries in Liberia ; and they are labouring on, with the confidence that their labour is not in vain in the Lord. In this and other parts of Western Africa, from which so many have been dragged into slavery, many Christian churches have been formed of those whom Jesus Christ has set free.



WHAT MARY DID.

Mary lived in a large city—it was a beautiful city too. But in this beautiful city there were many poor houses, and

many poor people. And do you know, when poor people have burned up all the wood or coals they have, and have no money to buy more, the little ones are sent out with baskets, to find and pick up chips wherever they may! Well, one cold day, a poor little girl had been out all day, and had sought so successfully, that the weight became almost too much for her strength.

But the little thing dragged along with it, thinking no doubt, how glad her mother would be when she saw the warm chips—for the chips would look warm, would they not, to one who had no fire?

Just then little Mary was going home from school, and saw the poor child with her heavy basket. In a moment she was at her side, and catching hold of the basket, said she was going that way, and she would help her.

After a little while, Mary came to her home. The little girl thought she could now get along very well indeed, she said, if she could only get the basket on her head. This Mary succeeded in assisting her to do.

And now she saw a rude boy come along, and as he passed the little girl, he unfeelingly tilted the basket from her head. She saw it fall to the ground, and the poor shivering child stooped to reload it. Mary's heart was again moved, and she hastened to her side, and helped her in the work.

Now, Mary's mother had been sitting near the window, and had seen, with a swelling heart, what Mary had done.

Mary came in very quietly, and her mother, looking up lovingly from her sewing, asked, "Is not my daughter a little late from school to-day?"

"Not much, I think, mother," said Mary; "I only stopped to help a poor little girl to carry her basket" and she added not another word.

Now, do you not see that Mary had done a very kind deed? And she had done just as she would be done by; had she not? That is the golden rule, you remember. And she had not let her left hand know what her right hand had done. I hope you understand that. Neither had she done well that she might be praised. Now, shall we not all try to act from just such high and holy motives as this lovely Mary did?—

The Appeal.

For the Juvenile Presbyterian.

OUR ORPHANS IN INDIA.

Under this head many will remember the pleasing little incidents which were noticed in the number of the "Juvenile"

for March, as having occurred in a Sabbath School of one of our churches in Western Canada, and we doubt not our young readers will be still further interested in the following additional facts from the same school.

Our former correspondent thus writes :—

“In our Sabbath School it is customary for most of the classes to keep a missionary box, into which is dropped the weekly Sabbath donation of each scholar. These boxes we open once or twice a year, and in this way each class takes a much greater interest in the amount collected, than if all were at once put into one common fund. And here we would recommend the adoption of this plan in those schools where it may not be already followed out.

At our last monthly teachers' meeting, one of our number stated that a few Sabbaths previous to the opening of the missionary box at his class, one of his pupils, quite a little fellow, brought a ten cent piece as his donation. As this was (for him) an unusually large sum to give, his teacher was anxious to know how he had become possessed of it, and therefore asked him the question.

“O,” said the lad, “I picked up all the scraps of iron I could find, and sold them that I might have something to give to the orphans.”

What a reproof is this to those who (whether young or old) so often spend many a much larger sum in trifles, and never think of the many good purposes to which these savings might be applied. Let no little child think that, with such small sums as he could give, but little good could be accomplished. Remember that in one year the half-pennies of the children of *one denomination* in Scotland, amounted to the large sum of £3000 in aid of the Calcutta mission. Yes, children can do much, under the blessing of the Almighty, to help on the cause of missions.

See that noble river as it rolls swiftly on to pour its waves into the mighty ocean, how many stately ships with their white sails, and steamers with their smoking funnels, and crowds of passengers, cover its calm, but deep and rapid waters. See where it flows past yonder large and populous city, how its wharves are filled with vessels from all parts of the world, until their masts appear to stand as thickly as the trees of the forest. Yet how small a beginning had that now mighty river. Trace it backwards to discover its source and you will find that it takes its rise far up perhaps among the hills where it is now but a mountain torrent. As it flows

down amid the valleys, every little rippling stream, and purling brook, and each rain drop as it fell, has *helped a little to swell the torrent in its course*. See, how as it flows still further on, it has gradually widened its rocky bed, and has at last spread out into the mighty river.

Another pleasing incident in connection with our school, was mentioned by our minister who has ever taken a great interest in the well-being of the schools and pupils under his charge. He stated that the week previous he had received a visit from a lad who had lately been a sabbath scholar and a subscriber to our Mission fund, but who was about to leave home for a school at some distance, and who handed his minister a gold dollar as his parting donation to the Mission Fund.

Children be not weary in well-doing. Remember that just as *every drop* helped to swell the mighty river, so the important schemes under your care, the Orphanages, and the Canadian School, depend for their success not upon the rich and great people in our churches, but upon the *efforts* and the *prayers of every child in each of our Sabbath Schools*; and that not one is either too young or too poor to help on the good work, either in the one way or the other.

And remember also, that by your exertions, your teachers, and your ministers also, will be stirred up to take a still greater interest in the work of spreading their Redeemer's cause abroad throughout the world.

A SABBATH SCHOOL TEACHER.

INDIAN ORPHANAGE AND JUVENILE MISSION SCHEME.

In aid of Canadian school.

Seymour Sabbath School, per Rev. Rob. Neill,	\$22 50
Lanark " " " Mr. P. McLaren,	6 00

For support of orphans.

Markham and Crosby's Corners, per Rev. James Gordon, for support of Keren Hoppuch,.....	20 00
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\$48 50

JOHN PATON,
Treasurer.

Kingston, 20th June, 1861.

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