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Australia.

Much interest now attaches to the people and country of Australia. Even from Canada many persons have gone thither with a view to improve their temporal circumstances. The moral and spiritual condition of that far-off region is more than ever important.

From the *Wesleyan Missionary Notices* for August, we make the following extract:—

Extract of a Letter from the Rev. William Butters, dated Melbourne, November 25th, 1852.

1. Our "*Wesleyan Emigrants' Home.*" Since our District Meeting, His Excellency the Lieutenant-Governor has furnished us with an additional proof of his estimate of the institution, by promising us £1,600 from the public funds, towards the completion of the building. It was opened last night by a social tea-meeting, to which between three or four hundred persons found their way, through floods of rain, that were descending at the time. After tea several addresses were delivered, and a collection made, amounting to about £200. The entire cost of the

erection will not be less than £3,000; but we regard it as money well expended. In connection with the "Home" will be a Register Office, where our friends may obtain information particularly valuable to persons on their arrival in a land where nearly every one they meet is a stranger. Our chief object, however, is to provide a religious home for our own people and their children, till they can provide homes of their own. We hope, especially, that many excellent young men, who have left fond parents and devoted friends in their fatherland, will find shelter in our "Home," and be led to say of their father's people and God, "This people shall be my people, and their God my God." Such has been the crowded state of Melbourne for some time past, that before our "Home" was opened, we had on several occasions to allow our vestry and school-room to be used as a place of nightly shelter, to newly-arrived members from home.

2. *Chapel Extension.*—But Twelve months ago, nearly all our chapels in Victoria were filled, and some of them then needed to be enlarged, or replaced with larger ones; but the demand

for labor, which arose out of the discovery of gold, precluded the possibility of our carrying out any of our plans in reference to projected enlargements or erections. Mechanics could not be obtained on any terms. We resolved, therefore, to make a vigorous effort to pay off all our chapel and school debts, and, with the assistance of £500, long previously promised by our esteemed General Superintendent, the Rev. W. B. Boyce, towards the reduction of our Collins-street debt, we accomplished our object. But our difficulties are now as great as ever. Wages, brick, stone, and timber are so dear, that it is utterly impossible for us to build with brick or stone, on any such scale as our present wants demand. We have therefore resolved, after much serious thought, to endeavor to overtake the emergency, by the erection of iron chapels. By the "Sydney" steamer will be sent home an order for an iron chapel, to contain from twelve hundred to fifteen hundred, for Melbourne, East; and a large supply of Galvanized and corrugated metal, of which to erect smaller chapels around Melbourne, after our district meeting. But before we ventured to send home this order, we called together several of our friends in Melbourne, and two or three of the places around, and laid our plans before them. The meetings were not large, but £4,118 were subscribed towards the object. Our friends at Geelong greatly need increased accommodation, but have not yet determined upon the particular course they will pursue.

3. Our *Gold Fields*.—I have just received a communication from the Honourable the Colonial Secretary, informing me that His Excellency the Lieutenant Governor is prepared to allow a stipend for a Wesleyan Minister at Balarat, in addition to those allowed for Mount Alexander and Bendigo, if we can appoint one to labour there. We hope to be able to meet this case on the arrival of our brethren from England. Everything, however, con-

nected with this part of our work is precarious in the extreme. A few weeks ago, the general belief seemed to be, that new gold fields, which had been discovered about one hundred and fifty miles from Melbourne, exceeded in richness any locality previously known; and thousands of persons at once moved towards the spot. Subsequent information, however, proved that the new fields were not equal to the old ones, and multitudes immediately returned. Sometimes a valley, that at the beginning of the week is crowded with tents, is, before its close, nearly deserted, in consequence of other discoveries made near at hand; so that our brethren scarcely ever know where to find their members. The Mount-Alexander Plan has on it the names of about twenty local preachers, several of whom preach once or twice every Lord's day.

MORAL STATE OF THE COLONY.

I wish I could write more favourably in reference to the spiritual condition of our Society, and the moral condition of the country; but the state of excitement in which we have been for the past year has been most unfavourable to spiritual prosperity. Melbourne is in a very different condition now from what it was before the gold was discovered. We are resolved, however, to continue to endeavour, by the distribution of tracts, the re-establishment of out-door preaching, and the employment of every other means within our reach, to stem the torrent. I have a deep conviction that if the church of Christ does not do its duty at the present time, the land will become a proverb and a reproach. We, as a people, have a great work to do. May we have grace to do it!

Allow me again to thank you for the prompt and liberal manner in which you have responded to our appeal for help. We are anxiously waiting for the arrival of the brethren. May they have a safe and prosperous voyage to our shores, and be greatly blessed, and made an abundant blessing among us!



RASSALAMA, ONE OF THE EARLY MARTYRS.

Madagascar.

This Island, contiguous to Africa, has attracted a large share of the sympathies of the Christian Church, particularly since the year 1835.

Upon a population exceeding *four millions* the London Missionary Society commenced to exercise their Christian charity and zeal in 1819, by the ministry of Messrs. Bevan and Jones. Very soon after, the former, with his wife and child, were removed from their labours and sufferings to their everlasting reward. Another labourer was introduced into the field, of the name of Griffiths, who with Mr. Jones opened their mission at Tannannarivo, the capital, under the most favorable regards of the king.

The favour of the king was doubtless to a considerable degree secured by the beneficial arts and customs which the missionaries, in subordination to the higher objects of their office, introduced and commended to his subjects; but eventually multitudes of the people understood and appreciated their ministry, and sought from them instruction in the great truths of salvation. Large congregations were formed, many schools were established, and everything connected with the new mission seemed auspicious and promising.

Encouraged by such intimations of Divine Providence, the directors made vigorous efforts to extend their labours in Madagascar; and from the year 1818 to 1828 they sent thither *fourteen* labourers, consisting of six ordained missionaries, two missionary printers, and six missionary artisans.

At the expiration of eight years from the establishment of the mission, Radama, who had proved its active and faithful friend, died; he was succeeded by the present queen, whose reign of cruelty and terror needs no description. From the commencement of her authority she was wholly under the influence of the advocates of idolatry but her hostility against the religion of Christ was restrained or disclosed, as policy required until, in the month of March, 1835, the fatal edict was issued, by which the people were forbidden, under pain of death, to profess Christianity, and the missionaries were soon after compelled to leave the island.

Translations and schools.—But, during the fifteen years of their residence in Madagascar, the missionaries had laboured with unwearied diligence, zeal, and self-denial; and the results of these labours must excite astonishment and command admiration. The

number of *schools* they established amounted to nearly one hundred containing four thousand scholars; and more than ten thousand children passed through these schools during the period under review, to whom were imparted the elements both of useful instruction and religious truth. *Elementary books* were provided for the pupils; and a large proportion of these were distributed among those who *voluntarily* acquired the art of reading without attendance on the schools; while many of the principal scholars directed their attention to the English language, and became familiar with the English Scriptures. Two large congregations were formed at the capital; and nearly two hundred persons on a profession of their faith, were admitted to *Church fellowship*. *Preaching stations* were established in several towns and villages, at a distance from the capital; and many week-day services were held at the dwellings of the native Christians. Two *printing-presses* sent out by the Society, were in constant operation, and besides school-books, not fewer than twenty five thousand *Tracts* were printed and put into circulation, and a *Dictionary of the language* also was prepared and printed in two volumes. But, *above all*, the whole of the *Scriptures of the Old and New Testaments* were translated, corrected, and printed in the native language—a language which had been first reduced to a written form by the labours of the missionaries.

Missionary expelled—But, as it has been stated, towards the close of 1834, the coercive and persecuting measures of the queen were brought into full and fatal operation. All Christian instruction was prohibited in the school, —the congregations dispersed,—the observance of Christian ordinances strictly prohibited, and even the possession of the sacred Scriptures was attended with heavy penalties. And in addition to all other sorrows, the Christians beheld their faithful missionaries compelled to abandon their

much-loved work, and themselves left as sheep without a shepherd in the midst of ravening wolves.

Suffering unto death.—During seventeen succeeding years, (that is, from the expulsion of the missionaries to the year 1851,) the same oppressive policy has been continued. Many hundreds have been degraded and impoverished; hundreds more have been doomed to slavery; and between forty and fifty have suffered death for the sake of the Lord Jesus, in various forms of aggravated horror. Several have died by the sword or the spear; others have been precipitated from rocks, and dashed to pieces in their fall; and four have been burnt alive in the capital of Madagascar.

“The more they afflicted them, the more they multiplied and grew.”—But the number of the sufferers, and the willingness with which they have suffered, is in itself conclusive evidence both of the firmness of their faith and the extension of their principles; and from the latest and most authentic intelligence received, we learn that, during this reign of terror, tens have increased to hundreds: so that no less than FIVE THOUSAND (and, probably, a far greater number) have continued to study the Holy Scriptures,—to sanctify the Christian Sabbath,—and to assemble together on the mountains and in the caves of Madagascar, to unite in prayer to God, and in acts of love and obedience to Christ, as their Redeemer.

“The right hand of the Lord doeth valiantly.”—And at length the faith and patience of the saints have triumphed! God has heard the blood of his martyrs from beneath the altar, and to his suffering Church in Madagascar there has arisen light in the darkness. The only child of the persecuting queen, and heir to her throne has learnt the faith in which the martyrs died; and the only son of the late prime minister (the bitterest foe of the Christians) has, it is reported, avowed himself the Christian’s friend. To the

young prince has also been committed to the government of the country; while the son of Raniharo (the late prime minister) has succeeded to his father's office; and as the first-fruits of this most blessed change, the ports of Madagascar are about to be opened to foreigners, and English missionaries, it is confidently expected, will henceforth be freely admissible to the country.

Pastors and teachers.—Among the native Christians, it may be expected that the great Head of the Church has trained, by his word and Spirit, and by the painful discipline of their past history, many faithful men for the work of the ministry. In Mauritius, also, about five hundred Malagassy Christians are waiting to return to their native land; and among these are several well-qualified for the work of native teachers and evangelists. But it is obvious that valuable, *most valuable*, as this amount of native agency will prove for the future extension of the gospel among the numerous population of the island, *an adequate number of judicious and devoted English missionaries must be superadded.* On them it will devolve to guide and instruct the infant Churches of Madagascar in the faith and order of the gospel, to select and train up native Christians as pastors and teachers of their countrymen; to translate into the vernacular language suitable Christian literature; and vigorously to employ the printing-press for the interest of education, social improvement, and religion.

"Joy cometh in the morning"—Throughout the night of weeping, God has sustained his saints amid all the cruel mockings and fiery trials which the power and hatred of their enemies could inflict; and, by their trials and their triumphs, he has taught us that his word and Spirit can still work miracles in human minds, and give a martyr's faith to meet a martyr's doom. *Prayer* have long made the sufferings of Madagascar the burden of their intercessions; often have they

cried, when supplicants at his footstool, "How long, O Lord, shall the wicked triumph!" "Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die." And at length these supplications are about to be answered, and the adoring acknowledgment becomes us, "Surely the wrath of man shall praise thee, and the remainder of wrath shalt thou restrain."

But as the night in which no man can work is passing away, the advent of day invites to labour. And let the Church of God listen with obedient spirit to his solemn call, and prepare to send forth the messenger of peace, to beseech the idolator and persecutor to be reconciled to God; and let effort be sanctified by importunate and humble prayer, and the faith of her martyrs will become the faith of Madagascar; and her swarthy millions, renewed by the Spirit, and attracted by the cross of Christ, shall place their many crowns upon his head, and gratefully adore him as their Redeemer and their Lord.

We have drawn the preceding information from the *Missionary Magazine and Chronicle*, published by the London Missionary Society, and take the following, of precious worth, from the same source:—

We now present the subjoined correspondence, having reference to the late signal interposition of Divine Providence on behalf of the long-tried and faithful servants of Christ in Madagascar:—

Extracts of letters written by native Christians in Madagascar, addressed to Andriado, an evangelist, at Mauritius, dated Tamatave, August 20, 1852.

I come to see you with this letter. We have heard from the king (Ratokotond Radama) that he wishes to make peace with the English people.

He is only waiting the arrival of a ship of war at Tamatave to put affairs on the same footing as they were under Radama, his father. The prince has written to the governor at Tamatave, saying, "Do not sell anything to the whites until the English have made peace with us."

The great minister, Rain'haro, is dead; and his son fills his place now. Saith your friend. R.

From a letter, dated three days later.

I come to see you with this letter, and to mention to you the great changes that have already taken place in the laws of our country, Madagascar.

1st. The commander here, at Tamatave, is waiting for the English to come over and make a treaty of commerce and peace between the two nations, as in the days of Radama.

2d. The queen has issued a law, by which all her subjects, who have left her country to reside with the whites, may return to Madagascar. "Let them do so," saith the queen. R.

From a third note, dated 14th September, 1852.

As regards the affairs of Prince Ratokotond Radama, thirteenth honour, officer of the palace, prince commander-in-chief, he is the head of the whole family. It is he who commands in the name of his mother. When orders do not emanate from him, they are not followed. He is above all governors. He reigns in the room of his mother, and possesses the same authority as she did.

Extract of letter addressed to Rev. David Griffiths, without date, but written about the same time as the preceding.

OUR BELOVED FATHER,—We are exceedingly glad and truly rejoice to receive a letter written with your own hands, and the letter sent us by the Rev. Noble Shepperd, of Sligo, dated May 15th, 1851, and also that written by you the same month to the Madagascar Christians, in which you state that the Christians in your country

sympathize with us, and that the London Missionary Society feel strong attachment to us, and is very anxious that the word of God should prosper in our country.

We thank Jehovah for his goodness to us, that the Society has not forsaken us, but still intends to send us teachers again as soon as the door opens in Madagascar. We thank God for the intelligence that the Society has not forgotten us and our country, but that it intends to send the sowers of the Word of Life to the people of Madagascar, that they may fear God and become holy people, according to the word of Jehovah to Moses, saying,— "Speak to all the congregation of the children of Israel, and say to them, Be ye holy, for I Jehovah your God am holy." Yea, truly happy are the people that embrace it with their heart, for they will be holy in heaven forever. And very great is our joy to learn that you have still an intention of returning to our country again. Yes, dear sir, we cannot forget you, for you alone, are the only one living of our fathers, the missionaries.

Our very souls were filled with inexpressible joy by reading your joyful and consoling words from our friends in a distant land. They were as cold water to the thirsty soul. May you, dear sir, live long, be happy, and be blessed of God. Pray do not forget us and our country in your prayers.

I tell you a little of the present state of Madagascar.

Rain'haro, thirteenth honour, is dead and Roharo, his son, succeeds him as commander in chief; he was promoted by Ratokotond Radama, now reigning prince to the fourteenth honour, for they are both great friends. The laws of Madagascar are changed for the better. They are much better than they were before; for it is Ratokond Radama now makes the laws, and is about to relig-

Extracts of letter from Rev. J. Le Brun, jun., dated Mauritius, Oct. 4, 1852.

We have received encouraging

from Madagascar. Rain'haro is dead; his son, Haro, has succeeded him as prime minister; he is a Christian, or at least favourable to Christianity, and seconds the young prince admirably in all his plans of usefulness to his people and country. The queen seems to coincide in all the wishes and projects of her son. The flags hoisted along the coast of Madagascar bear the name of Rakotond Radama. He may, therefore, be considered as being in fact king, though his mother still wears the royal diadem.

The prince is making every effort to renew the good understanding between our government and his own. He proposes opening the ports to the commerce of all nations, and is anxious to have a treaty made with the British government to insure the permanency of amicable relations between the two countries. Three messengers have been sent to Tamatave with power to negotiate with any agent sent by the British government. * * *

My dear sir, is not this good news? Should not the Christian friends in England do everything in their power to bring about the so-much desired opening of Madagascar to the messengers of gospel peace and mercy? O! had we some one of the old missionaries to watch the moment so long and so ardently prayed for, when his feet could again tread that land rendered a thousand times dear to his heart from the fact of so many faithful witnesses for Christ having bled and died there for the gospel! What an awakening it would create here; what a reviving of faith and love would it excite in the hearts of our refugees and other Christian Malagassy friends! And when the prince shall issue forth the order, "Let the missionaries return to their former field of labour," how happy and propitious would it be to have some one ready to step forward, and in the name of our Protestant mission, taken possession, before the emissaries of Antichrist (who are already watching their opportunity at Bourbon) go before us, and thus de-

prive us of the privilege of being first, to answer the welcome invitation.

We must be up and doing; and watch and pray. Now is the time to plead strongly, earnestly, and believingly with God. Let the Churches at home set apart a day of humiliation and prayer in behalf of the mission at Madagascar. May the Lord cause the light of his countenance to shine upon us, and invite us again to that once promising and blessed field of evangelical labour.

We extract from the Report of the Association for the Relief of Irish children attending Scriptural Schools, the following passages, showing the working of the schools, the blessing which has attended them, and the necessity for the continuance of the aid already granted. This report, which comes down to October, 1852, acknowledges from Canada £10 12s. sterling. There are many Irish children in Canada who have bread enough and to spare. Let them read these anecdotes, and increase their own blessings by sharing them with those who are ready to perish:—

From Mrs. O'Callaghan, the Glebe, Outerard, January, 1852.—"The barrels and their contents arrived safely; many thanks to our kind friends in Scotland. There are a number of nice school girls who sing in the choir in the church. I have given each of them a dress and a tippet, so that they look very neat on Sabbath. Mrs. Willis of Clairville gave a dinner to the children the day after Christmas. It was a delightful sight. The soldiers had, with the permission of their commanding officer, decorated the fine school-house at Glan with wreaths of laurel and holly, and appropriate texts. It was indeed pleasant to see the children, with grateful happy faces, after returning thanks

to God, sit down to the plentiful meal provided for them by their kind friend."

From J. Kelly, Scripturo-Reader, January, 1852.—"Since October, when Mr. O'Callaghan was appointed rector of this parish, the attendance at the Glan and Outerard schools have been doubly increased. Several of the scholars have deserted the priest's school the last two months, and are attending the Protestant schools and church. When we visit the parents of these children, it is wonderful the report they give of their children, and the good practices they are following since they went to our schools; for, instead of playing and fighting, they are now busily employed reading their Bibles. One woman, whom I found reading the New Testament, told me, though she had been married to a Protestant for twenty-six years, she had never read the Bible till lately, when she was enticed by a little boy to spell some sentences in the Irish primer, and from that she began the Testament; now she cannot, late or early, do without it; she says she prays to God to bless the little boy; and while she lives, she will be his friend. Another very respectable woman said to me, since her children had attended Mr. O'Callaghan's school, they had been as hard at work as nailers, reading the Bible; and that she takes the greatest delight in hearing such blessed books. This family used to be the greatest persecutors in Outerard; now they attend church and school, and are bearing much persecution for Christ's sake."

From the Schoolmaster, Outerard, January, 1852.—"I don't know how the wants of some of our school children are to be alleviated during this winter and spring, unless the Lord stir up Christian friends to enable us to keep up the food in the schools. Yesterday evening I met little Michael Naughton, the son of a poor widow, carrying a basket of surze, which he had broken for provender, and for

which he expected to get a halfpenny, to buy turnips for his mother and two sisters. He does this every evening after school. I advised him to go into the poorhouse; the tears trickled down the poor child's face, and in broken accents, he said, 'I would rather live on the portion of food I get in school, than go to the poorhouse; for then I should go to the school there, where they would teach me to pray to saints and angels, and would not teach me anything about Jesus.' Another boy, Stephen D'Arcy, came to me on Monday morning, and with tears in his eyes, said he must go to the poorhouse, for the portion of food he got in school (less than half a pound of stir-about) was not sufficient to support life. I asked him if he wished to leave us; the tears ran down his cheeks, and he said, 'Oh! no, sir; but when I go home I have nothing to eat, and I must go.' This is a very good, clever boy. Mr. O'Callaghan has allowed me to give him a double portion."

From Mrs. O'Callaghan, 23rd September, 1852.—"The girls are getting on nicely with the crochet; and they can work at it during the long winter evenings in their own homes; so that it will not interfere with the lessons and plain work in school. They are instructed in white seam; and are taught to make and mend their own clothes,—a thing almost unknown in Ireland. I think you would be quite pleased with the Outerard school if you saw it now. The children are so neat, and clean, and intelligent."

The present state of the Lough Corrib district is thus described by Mr. O'Callaghan:—"The schools have been visited and the scholars sifted by hundreds of visitors all this year; and the attendance, order, and intelligence of the pupils have elicited the marked approval of all who came to see for themselves. The Rev. Mr. Marrable examined the children of the Outerard school in the presence of the Dean of Tuam, and both declare they never

heard better answering. The old school-house there was too small, and we have now a fine new house. The master and mistress are first-class teachers, regularly trained. The history of one school is that of all; the same astonishing amount of Scriptural knowledge, the same heart, and sparkling animation of countenance, and, alas! in many respects the same nakedness and evidences of pinching poverty in the fleshless limbs; but whatever be the other too palpable signs of want, the countenances always speak of peace within, freedom of thought, and determination of for ever loving and cherishing the Bible. This day I visited the Outerard school with the Rev. Mr. Crampton. The day was wet, the new walls damp, the fire nearly extinguished; but the moment he proposed examining, the eager opening of Bibles, the cheerful looks, the heart-spoken answers, and the quick eyes and ears, told how much their hearts were in the work. I send you a paper about the future prospects of Outerard, which is the most important I have ever read. The newly enlarged church is nearly full every Sunday. The Glengola school will soon be opened, and the new one at Castlekirke is being rapidly proceeded with. We have opened new ground, and the work is, on the whole, advancing steadily. To God be the glory. I thank your Committee most sincerely for their kind and constant aid."

About eight miles from Kilmilken, the most distant of the schools under Mr. O'Callaghan's superintendence, is the very interesting one of Asleagh. In reference to it, the Hon. Mrs. D. Plunket wrote in February:—"The priests visited all the Roman Catholics, and persuaded them to keep their children from school. I did not mind that, knowing they would soon return; and so it turned out. On one of the days she was kept from school, one dear little girl ran into the master's house, and snatching a Testament, read as if she would devour it; then said, 'In

spite of the priest I will read that book.' I hear that the priest, when the people make excuses for sending their children, alleging they are too young to learn any harm, says, 'These young children learn there what they never will forget.' God grant it may be so, and that many of these little darlings may have graven on their hearts what they never will forget. We find the £1 gives a meal to fifty children for sixteen days; and little as this may seem, in about a week after giving it, their faces shew the benefit it is to them."

The Rev. W. Ashe, missionary clergyman at Asleagh, has furnished us with the following short account of the present state of that mission:—The congregation is now about one hundred. After referring to the difficulties encountered by those who separate from Rome, Mr. Ashe says, "There is in this district a large body of inquirers who never go to mass, and who, I am persuaded, will attend our service as soon as the church (now roofed) shall be completed. Miss Aldridge's school, so connected with every good which the Lord has mercifully bestowed upon the neighborhood, still advances in usefulness; the pupils and their parents become daily more sensible of the advantages of education; and the attendance is regular, and visitors during the past season have marked their approbation in the highest terms. My evening class made their appearance a few days ago in the middle of the heaviest rain we have had for a long period. I did not wish to detain them, thoroughly drenched as they were. A little fellow seeing this, exclaimed, 'Sure, sir, we are not big wet!' This appeal I could not resist. I must not omit to mention the industrial school, in which the grown girls, who heretofore were obliged to work in the fields, are employed in shirt-making and other plain work. It is astonishing what progress they have made, and what habits of tidiness they have acquired. A night school has

also been opened for the laborers. Twenty Romanists attend; some to learn to read, others to use their knowledge of reading in searching the Holy Scriptures."

Turning from the favored west, it is delightful to find that a very similar tale can be told as to the English-speaking regions.

Nov. 12th.—The Rev. D. Massey, Killishen, Carlow, thus writes to the Committee, who send him £1 per month, collected for the school by one kind friend:—"The best proof I can give of the value of this benevolent supply is, that the Romish priest, in his efforts to withdraw the children from learning God's Word, had offered a weekly sum to their parents, on condition of removing them from our school, which has been refused, with the unpalatable information, that the children like their Protestant teaching and Protestant breakfast better than the instruction and relief which he offers. I have opened a nightly lecture in our reader's house each Saturday; it is always crowded. Several of our Roman Catholic scholars attend, and are obliged, from want of room, to sit under the table. One boy leads his blind father, and I assure you, the poor old man's answers are very affecting, in the views which they give of the spiritual light which is dawning on his soul. One little scholar lately came to church, and on his return, said, that he ought to have gone there six months ago; and that he would, if he could, take his mother on his back there. May the Lord enable your Society to go forward in the work of mercy, which supplies food to many little ones, enabling them, like the hungry multitudes of old, to follow and hear the Saviour's words!"

For two years a very trifling assistance has been given to Miss Stubbs, Rosdroit, who, under very many discouragements, has been "doing what she could" for the well-being of the poor in her father's parish. Antici-

pating the wants of the winter, Miss Stubbs thus writes:—

"I am wishing much to know how your Society stands as to funds at the beginning of a new winter, or how far your Committee can help us. They have already done so much, having altogether given us £9 7s., that I almost hesitate to write; and yet I know the poor Romanists who do come are so much in need, and that the meal a day you have enabled us to give them has really kept several from the poorhouse, so that I should feel almost guilty in not seeking to procure the interest of their kind Scottish friends. We are building a new school-house in a central part of the parish, and expect that our numbers will much increase. At present we have but twenty-five on our roll, fifteen of them are already in much distress, often staying from school from not having any breakfast. I have latterly given them a piece of coarse bread, baked by our housemaid, every second day. I have 2s. 7d. of your last kind grant remaining; but this I must give for meal this week. This is the state of our parochial school; will you ask the Lord to give it his blessing, and that these little ones, ragged and wretched externally, may be trained for heaven? How wonderful to look at them, and think they possess within an invaluable jewel—an immortal soul purchased by the precious blood of Christ; what a stimulus to exertion! for are we not fellow-workers with God? I am now trying to get up a ragged infant school in a little cabin in a remote part of the parish. That attractive system is unknown here, and I think it may prove stronger than priestly influence. I hope to try at all events; some kind friends enable me to set it up and support it for three months; if it prospers, the Lord will give me means to continue it. If you can aid us in any way of food, it would be a strong inducement to the children to come, as there is much wretchedness in that locality."

Of the Vice of Lying.

BY FRLEG PORTER, OF PORTERVILLE.

Nothing more exhibits the universality of human genius, than the facility with which men will invent a lie. All truths, we are told, have many sides, but a lie has still more, and the genius of the creature homo has shown several sides not found in nature. It is only now and then, we find a man who can chisel a good statue, or produce a fine painting, or become a renowned orator or scholar, and these only after years of unremitted toil and application; but all mankind possess a surprising skill in manufacturing a lie, and setting it off with various trappings that lend to it an air of probability and an interest. This seems to be a natural accomplishment, since for its acquisition we need pay no tuition fees. The seeds of this diabolical virtue are deeply imbedded in the heart, and spring up betimes like the weeds in our gardens. That men differ materially in this particular, and that a certain kind of education will render them more adroit and smooth in their mendacious transactions, there can be no doubt. But devoid of education, man possesses enough of this kind of erudition. Hence we can entertain no great respect for those schools where our youth are trained to acquire this debasing species of knowledge. We cannot entertain a high degree of respect for that pliable, garrulous merchant, whose conscience yields to his interest, and whose clerks are to be modelled after his own character.

Nor is that circle where dissimulation is taught by practice if not by precept, less deserving of the reprobation of all good men. Worst of all is the family school where the nursing is reared to tell lipping lies. Such habits, embraced in early childhood and consecrated by parental influence or example, infect the entire character and poison the humanity that approaches it.

And when once an adept in this practice, what a curious creature is the liar! Were it not for the multiplicity

of this species of animals, we should be inclined to catch the liar, cage him, and turn him over to Barnum to be exhibited as a rare natural curiosity. And how would he excite wonder and amazement above the conder of the Andes, or the brindled lion of the desert! What chivalry does he exhibit! What miracles has he wrought, what risks run and hairbreadth escapes made! He can rehearse a record and tell of a life, no man has experienced—he has been a great tourist, has seen many lands, and enjoys an intimate acquaintance with most of the notable men of the time. In all his sight seeing, too, he happened to be peculiarly fortunate—arrived at the right time—had the best view, and all things were arranged so exactly to his liking that we are inclined to think he lived in a peculiar day.

But this wonderful character, so generally diffused through society, deserves especial notice. We have represented it as a universal proclivity in human nature—a spontaneous tendency of the species; not that all men are gross, back door liars. A lie has many shades, reaching all the way from pure, unmixed truth, to a point-blank falsehood intent. How is it that he makes out to become a liar? The achievement is not made at once. The chasm, stretching from pure truth to the domains of unmixed falsehood, is broad, and not to be leaped at a bound. About the regions of falsehood there are many sinuosities, spiral ways, that would baffle the keen scent of a lawyer. It is amid these and by degrees that the searcher for truth becomes bewildered and ruined. He ceases to love truth—fails to utter the conceptions of his own mind, and substitutes a defective picture for the one painted upon the mental canvass. And this may be accomplished in various ways. This picture is seldom totally changed at once, since that would defeat the purpose of the liar. but is so far modified as completely to caricature and belie the original.

Truth is not put away, but so com-

pressed about the neck as to produce the distortion of hanging, or so stretched as to lose its elasticity. The angelic figure is marred, the lineaments of the heavenly are erased, and the truth is left an unsightly, terrific thing—a beauty murdered—a spectacle to men and angels.

This may be produced by prevarication—a species of quibbling or shifting—a variation in the statement of the conception or fact. And as all men are not endowed with a keen perception of the relative positions of the different parts of a truth, this becomes the hiding place, the hazel row, into which the decent sinner slinks away and hides his sins.

The same effect is produced by the suppression of a part of the truth. A few little points suppressed, like the removal of the pins from a structure, and the whole fabric falls in pieces—the same thing is done as to tell an out-right falsehood. Indeed, this is more dangerous than an open lie—the poison lies concealed, the murderous instrument is veiled. And yet in human estimation how is this species of conduct palliated? The trader suppresses the defective portion of his wares, and while chuckling over a good bargain, wipes his mouth of falsehood. But if he escapes the utterance, he acts the lie much more wickedly than he could have spoken it. He has conveyed a thought that is not in his own mind. In concealing and palliating the faults of the Stuarts, Hume as effectually falsified history as he would have done by so many additions.

Any addition made to truth also turns it into falsehood. Whoever daubs the finished picture, or sticks a bit to the polished statue, deforms their beauty and destroys their proportions. They cease to express what they did when they fell from the hand of the artist. Precisely so does the retailer of neighborhood gossip, by sticking in a word here, a phrase there, and an air yonder, spoil the truth, and make it all one with a lie. God threatened our first

parent's with death, in the day they should eat of the forbidden fruit, but Satan put in the little word *not*, and by this little lie ruined the race. And how numerous have been his imitators! They have so skilfully interwoven truth and error as to really lie, and yet elude the law. A lie is a slimy thing, and hard to be kept long in one position.

Others there be who retaining all the ground work, the substance of truth, yet impart to it such a range, and encircle it with such a halo as entirely to deceive. The scenery about it gives it a new appearance. In its utterance, there is such an air, and swell, and circumstance, as to throw into it a new world of meaning. They have thrown about the madonna a foreign drapery, or transported her to some misty eminence, where, seen through a deceptive medium, her classic form becomes magnified into the proportions of a giant. My neighbor Hall tells me the truth, wonderful, surprising truth; but I always need to bear in mind that his eyes are constructed with large magnifying power.

But you may lie by the simple juxtaposition of truth. "It was not three minutes after Mr. Goode left that I missed my pocket-book." Both these things are true, but for the good name of Mr. G. are very unluckily hitched together. You do just as bad to lie about the harmless man. "Our minister delivered a discourse on covetousness last summer, and Mr. Bachelor has not been to church since." All true; but ought not both to be named the same day, since they are truths that do not dove-tail, and that have no particular fellowship with each other.

So much on How to tell a lie. But, reader, I hope you will not covet this kind of knowledge, and if you are a Christian I am sure you will not—will keep clear of it. It is a vice hateful to God, men and devils; for even the liar himself detests liars. And if you would keep clear of it, beware of the approaches to it.

Be Kind unto thy Mother.

"What would I give to call my mother
back for one day, to ask her pardon, upon my
knees, for all those acts by which I gave her
gentle spirit pain!"—CHARLES LAMB.

Be kind unto thy mother,
Nor from thy lips let sound
A word of harsh or angry tone
That might her feelings wound:
She bore for thee a thousand pains,
For thee she jeopardized
Her valued health and precious life—
Gifts that are highly prized.

Her breast was once the fountain
At which thou lovedst to lay;
And long and plaintive were thy cries
When from it forced away.
Her love for thee was strong as death;
For when disease had laid
Its sickening and infectious hand,
And others were afraid—

To enter near thy chamber
Or touch thy fevered cheek,
Then near thee was thy mother—
"Twas bliss to hear her speak;
She sat beside thy little bed,
And watched thy heaving breast,
While the long hours of night sped on
Without her seeking rest.

Her kind, soft hand has touched thy pulse,
Has gently pressed thy brow;
Her anxious heart was rent with care
As sickness brought thee low.
Then agonizing long in prayer
For thee, her soul has poured
Its applications to her God
That thou might be restored.

Her prayer was heard, and thou hast lived
To see fair manhood gained,
While she, throughout thy childhood's years,
Thy comfort has maintained.
And canst thou now, ere yet the dawn
Has left thy youthful cheek,
Turn from thy mother's gentle voice,
And elsewhere counsel seek?

Oh, canst thou wound her tender heart,
Force from that heart the sigh,
Or look indifferent on the tears
That moist her loving eye?
Or canst thou turn away thy face,
Close from her words thine ears,
And laugh in cold derision
As she speaks a mother's fears?

Then turn thee not in angry mood,
Wrest not the hand she holds,
For thy blest interest ere enwrap
Within her heart's deep folds.
Remember! oh, remember!
The time not far may be

When that dear anxious mother
You may no longer see.
When low beneath the heavy sod
Her precious form is laid,
How sad will be remembered words
Once passionately said!
—*Christian Intelligencer.*

The Two Advisers.

There was once a little girl whose name was Kitty, and she had two advisers, who were always telling her what she had better do. One generally spoke the quickest, and that I shall call the first adviser: the other, who was modest though very faithful, shall be called the second. Sometimes she minded one, and sometimes the other, and according as she heeded the one or the other, so she behaved.

Kitty slept in a little room near her mother's, and her mother usually waked her in the morning with "Jump up Kitty." Early one winter's morning "Jump up Kitty," waked the child, and she lifted her head, and it looked early, and felt quite wintry. "I would not get up," said the first adviser, who was always sure to be at hand; "be quite in your snug little bed; it is very cold and early; stay where you are warm."

"Kitty, it is time to be stirring," whispered the other, for they were always cross-counselling each other. "It is time to be stirring, Kitty: your morning duties are waiting for you; up, up!" Kitty thought a moment, and then jumped up. She carefully dressed herself; then she shut the door and knelt down to pray, thanking God for his kind care through the night, and asking for help through the day. Then she skipped out, crying joyfully, "Mamma, can I help you? can I help you, dear mamma?" but her mamma had gone down stairs; so she sat down by the fire in her mother's chamber, and began to study her spelling lesson; and study Kitty did with all her might. After breakfast, she dusted the parlor, and fetched papa's boots, and hushed the baby, and did all she had to do

with a sweet and willing spirit ; and her mother thought, as her little one went to school, "What a comfort Kitty is to me." All the morning Kitty was hearkening to the second adviser.

I do not know how it was during the forenoon at school, but as Kitty was walking down the sunshiny side of the street, on her way to school in the afternoon, "It is too pleasant to be cooped up in a school-room," whispered the first adviser ; " it is nice to walk, it is nice to play, to slide, or do something else." Kitty listened, and as she listened, she lagged and lagged more and more, until, in quite a discontented mood, she reached the school-room. School had begun, and she was tardy ; this was quite provoking. Kitty went to her seat, and sat down in rather a pettish manner. "Pleasanter to be walking than to be here," whispered the same adviser. Then she opened her desk, and screened by the cover from the teacher's eye, she began to whisper to one of the girls to go to walk after school ; but the teacher saw it, and it grieved her. Then Kitty nibbled a cake. Then, when her class was called up, her lesson was not learned, and she missed, and she pouted, and the first adviser kept saying, "It is too long a lesson by half ;" and Kitty cried, and said she could not learn it. Alas, Kitty had not tried, and the teacher was sorely grieved, and she said, "Kitty can be studious and good, but sometimes she is *very* troublesome."

Now, which adviser was the safest and best ; the first or the second ? The first was called Feeling, and the second Principle. Feeling seeks only to gratify for the moment ; Principle endeavors to do what is right. Feeling looks only at self ; Principle has an eye on the comfort and interests of others as well as self. Feeling is uncertain, unsteady and not to be relied upon ; Principle is true, straightforward, and trusty. Which adviser is safest and best ; and which do the little girls follow who read this?—*Child's Paper.*

We have got the Root.

Some time since, several Christian natives of Tahiti called on one of the missionaries, and told him of a conversation which they had just had with the Roman Catholic priest. They said the latter had shown them a large tree, with the root, the trunk, the branches, the twigs, and explained to them the meaning of it. At the root was a lamb, and that, said the priest, meant the Saviour, the Lamb of God ; and the tree, he added, represented the Roman Catholic Church. At the bottom of the trunk, next above the root, was Peter, the first bishop of Rome, said he, and next to Jesus Christ.—"Yes," said the Tahitians, "we know about Peter ; we have got two letters of his, which we read in our Testament. That was the man who denied his Master ; but the Saviour looked on him, and that look melted his heart, and the Saviour forgave him."

"But who are all these," said the Tahitians, "rising up on the trunk of the tree above Peter?" "Oh," said the priests, "they are the Popes, the successors of Peter." "Ah, we don't know about them," said the natives ; "but never mind, *we've got the root.*"

And what are the straight branches that go off from the trunk?" asked the inquisitive Tahitians. "They are the different orders of the Church—monks and friars, and so forth." "We don't know them either," said the people ; "but go on, we've got the root, so we can do without them." "But pray what are these twigs, dropping off at the extremities?" "Ah, they are the heretics, and they are falling quick into the flames below." "Indeed!" said the Tahitians ; "then whereabouts are we?" "Oh," said the priest, "you are there," pointing up to one corner ; "there's Luther—a decayed twig—he is dropping off, you see, into the flames, and that's where he is, and where you and your missionary teachers will go, for you are all heretics!"

"Ah, well," said the astonished Tahitians, "such is the picture, and such

is the meaning of it you give us ; but, however, *we've got the root*, and so we think we cannot be very far wrong, and we mean to keep to that."—*Juvenile Missionary Magazine.*

The Sailor-boy's Prayer.

The *Cornelia* was a good ship (said one of the West Indian chaplains of the Seaman's Friend Society), but at one time we feared that she was on her last voyage. We were but a few days out from the harbour when a severe storm of five days' continuance overtook us.

I must tell you of an act performed by a sailor-boy at the height of the storm. He was literally a boy, and far better fitted for thumbing a spelling-book than furling a sail in a storm. The ship was rolling fearfully. Some of the rigging got entangled at the mainmast-head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it. He lifted his cap, and glanced at the swinging mast, the boiling seas, and at the steady determined countenance of the mate. He hesitated in silence a moment ; then, rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes, when he returned, laid his hands upon the ratlines, and went up with a will. My eyes followed him till my head was dizzy, when I turned and remonstrated with the mate for sending the boy aloft, "He could not come down alive ! Why did you send him ?"—"I did it," replied the mate, "to save life. We've sometimes lost men overboard, but never a boy. See how he holds, like a squirrel. He is more careful : he'll come down safe, I hope."

Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he came down, and walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft. "I went, sir," said the boy, "to pray." "Do you pray ?" "Yes, sir : I thought that I might not come down alive, and I went to commit my soul to God." "Where did you learn to pray ?" "At home ; my mother wanted me to go to the Sunday-school, and my teacher urged me to pray to God to keep me ; and I do." "What was that you had in your jacket ?"—"My Testament, which my teacher gave me. I thought if I did perish, I would have the Word of God close to my heart.—*Christian Intelligencer.*

Jubilee of the Sunday School Union, England.

By our last advices from England we learn that on Wednesday, July 13th, a public meeting was held in Exeter-hall, London, to celebrate the jubilee of the Sunday-school Union—Mr. W. B. Gurney, founder and president, in the chair, supported by Mr. J. Nisbet, Mr. T. Thompson, and several other friends of the union. When the Institution was first started, there were only 2,100 scholars attending Sunday-schools, whereas they now number upwards of 140,000. The report stated that it had been proposed to erect, on a freehold plot, a suitable building for the purposes of the society, at a cost of £10 000. During the last few years the union had ordered the erection of school-houses in various parts of the country, by pecuniary grants to the extent of £7,000. It had also assisted in procuring a cheap Bible for Sunday scholars, and had, up to the 31st of March last, established 2,750 libraries, the value of which, at publication prices, was £16 762, but for which the schools had only paid £5,587. The total amount of grants for benevolent purposes, from 1831, amounted to £28,704 2s. 7d., of which sum the metropolitan schools had received £7,118 1s. 7d.

COURSE OF SCRIPTURE LESSONS FOR 1853.

FIRST SERIES.

- Sep. 11.**—*Scripture to be read*—Luko xxii. 54-71. *To be committed*—Eph. vi. 10, 11. *Subject*—Christ is brought before the High Priest. *Prominent Topics of the Lesson*—Jesus brought to the High Priest—Peter's sin—its circumstances (verse 33)—aggravations (Matt. xxvi. 74)—cock crowing, circumstance in providence employed to bring his sin to remembrance—also the look of the Lord—how the weak may be strong. (Eph. vi. 10.)
- Sep. 18.**—*Scripture to be read*—Luko xxiii. 33-46. *To be committed*—Heb. x. 12-14. *Subject*—Christ is Crucified. *Prominent Topics of the Lesson*—Examine facts of preceding verses—numbered with transgressors—forgive enemies—save himself! could not break his own covenant, and let sinners perish—king—of the Jews—sinner saved at eleventh hour—to day with me—no purgatory—darkness—it is finished.
- Sep. 25.**—*Scripture to be read*—Luko xxiv. 1-15. *To be committed*—Rom. i. 3, 4. *Subject*—Christ rises from the dead. *Prominent Topics of the Lesson*—End of chapter 23—first day—Lord's day—work of redemption finished—not here—the vision—women messengers to the apostles—"his words" now understood, John ii. 21—the twelve not believing till they saw—the two talking together by the way—Jesus drew near, Mal. iii. 16—resurrection, evidence of his divinity, Rom. i.
- Oct. 2.**—*Scripture to be read*—Luko xxiv. 36-53. *To be committed*—Acts vii. 55, 56. *Subject*—Christ ascends into Heaven. *Prominent Topics of the Lesson*—Evidences of resurrection, 36-43—Scripture fulfilled in Christ—law and prophets looked unto Jesus—pardon through him—preached to all—first at Jerusalem (love to his enemies—no provocation can quench that love)—following the Lord, we should pity that people too—promise of the Spirit repeated, (John xiv.) Ascension—worshipped—person of Christ—Deity—seen by Stephen.
- Oct. 9.**—*Scripture to be read*—Acts ii. 1-13. *To be committed*—1 Thes. i. 4, 5. *Subject*—Christ sends the Holy Spirit. *Prominent Topics of the Lesson*—Had waited for the promise—the time, fifty days after Passover—disciples not only in one place, but of one heart—this a right state of preparation for receiving the Spirit—immediate effect, spoke with tongues—Jews from all these places up at Passover—would spread the tidings—effects of preaching, v. 41—no power in the preacher, until Holy Ghost given. Ezek. xxxvii.

SECOND SERIES.

- Sep. 11.**—*Scripture to be read*—Acts xxvi. 12-29. *To be committed*—Ps. lxii. 7, 9. *Subject*—Paul before Festus and Agrippa. *Prominent Topics of the Lesson*—Briefly revise the history of Paul's conversion—v. 17, delivered and sent—v. 18—his errand—to open, &c.,—for these causes persecuted—help of God—appeal to prophets—the Roman's opinion of Christian zeal—the almost Christian—the prayer.
- Sep. 18.**—*Scripture to be read*—Rom. x. 1-11. *To be committed*—Verses 3, 4. *Subject*—The righteousness by faith. *Prominent Topics of the Lesson*—The desire of his heart, and hence prayer without ceasing—a zeal, but do not know the way—God's righteousness by faith—expound fully v. 4,—a believing heart within, and a bold confession without.
- Sep. 25.**—*Scripture to be read*—Rom. x. 12-21; xi. 1-4. *To be committed*—Gal. iii. 28, 29. *Subject*—All one in Christ. *Prominent Topics of the Lesson*—In the gospel no difference between Jew and Greek—from verses 14, 15, appeal in behalf of missions.—The quotations from Isaiah and Moses,—Baal, 1 Kings xix.—God's hidden ones.
- Oct. 2.**—*Scripture to be read*—Rom. xi. 13-27. *To be committed*—John xv. 4, 6. *Subject*—The olive tree—its cast-off, and its engrafted branches. *Prominent Topics of the Lesson*—Apostle of gentiles—a missionary—great office—Jews cast off, and Gentiles brought in.—The grafting—not high-minded—not right to despise the Jews—it is all of grace—(Deut. xxvi. 5.) "Abide in me"—pray for the bringing of the Jews. The Deliverer.
- Oct. 9.**—*Scripture to be read*—Rom. xiii. *To be committed*—Verses 9, 10. *Subject*—The law a rule of life. *Prominent Topics of the Lesson*—Briefly the first six verses—though justifying righteousness comes not by the law (see preceding lessons)—it is the rule of life—the second table summed up in love your neighbor—time short, works of darkness—light is a defence—honesty—temperance—peace—put on, &c.