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THE MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

Vol. VI. ]

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[ No. 5.



LESTÆDIUS AND THE LAPLANDERS.

Scarcely half a century ago the Laplanders were pagans ; they are now protestants. This fact affords a strong testimony in favour of missionary enterprise, against which neither the burning plains of Africa, nor the frozen regions of the north, have presented obstacles too great for true christianity to overcome.

The missionary was obliged in his labours among these people as Lestædius did, to wander from hut to hut, from man to man, to deliver the glad tidings of the gospel. His privations, hardships, and zeal may be estimated from the details of the scene of his labours we are about to give. Whilst among some of the people he had to overcome a deeply rooted paganism, others had to be weaned from a degraded form of christian worship—that of the Greek church, the national religion

of Russia, to which two-thirds of Lapland belong. The climate of these inland parts of Lapland is one of extremes. The winter is long and severely cold, the summer short and intensely hot, lasting only about sixty-six days, during which no change is experienced either in light or temperature during the whole twenty-four hours, for there is no night, the sun never absenting himself. But the long winter presents a dreary reverse. The cold is so excessive that mercury, and even brandy, frequently freeze in the open air, and the whole face of nature is buried beneath sheets of ice or snow of great depth. During the winter the sun continues for seven weeks below the horizon, and in the day time only partial twilight prevails.

To these phenomena the characteristics of the people may be traced.

During the short period that nature smiles on them, there is not a more active race on the face of the globe;—in winter it would be difficult to find their parallel for indolence. Shut up in tents, rudely constructed in the icy but sheltered clefts of hills, they engage in little other employment than eating, drinking, and sleeping; the rein-deer, herds of which constitute their chief property, giving them little care save to preserve them from straying. Their habitations are formed by six branches of wood rising in the form of a cone, and not meeting at the top, to leave a hole for the escape of smoke. These poles are covered with a thick coarse cloth; a flap of which left loose between two of them, constitutes the door. The floor strewn with rein-deer skins, which serve the triple purpose of carpet, chairs, and beds. The early missionaries found the people involved in a universal idolatry, in which every object in nature was changed into a god; yet, despite the progress of truth, which was rapid in the minds of this misguided nation, much still remains to be done among them. Our engraving presents the best means to be employed for accomplishing the “much more,” which the religious state of the Laplanders requires. We there see the missionaries bringing the gospel to their very doors, rousing them from their lethargy and mental indolence to a knowledge of divine truth, and shedding the blessings of civilization and religion over their homes, forcing it, by constant visitation, and untiring exhortation, into their hearts.

#### YOUR OWN CHAPTER.

I have heard of a good man who was very poor, a sort of second Lazarus; and when a good lady one day told him how sorry she was that he was so poor,—“I poor!” he answered, “I am rich, and have all I want, for I have a golden key that unlocks my Saviour’s treasury, and supplies me with all I wish.” The poor man’s golden key was *prayer*: and I am going to tell you a little about

it, that you too may have it for yourselves, and so be as rich as he; and,

#### I. WHAT IS PRAYER?

1. It is not saying pretty verses, or beautiful sentences to God. Many children think, that to say a few verses every night or morning is to pray: but they are quite mistaken. The Pharisees said fine things enough; but God declared it was in vain they worshipped, and that they only drew near with their lips.

2. It is not putting ourselves in some peculiar postures. No: Mahommedans throw themselves down on the ground and lie flat on their faces pretending thus to pray. Many monks kneel for hours, and some have knelt till their knees were horny. Numbers of people stand up when the minister stands, kneel down when he kneels down, and put on all the appearances of prayer. All this may be done and they pray not.

3. True prayer is something more than this. *It is the desire of the heart.* To show it, I will tell you a little story. One day a lady went into a deaf and dumb school in which there were a great many little girls all deaf and dumb; and as she looked at them and saw how readily they wrote their answers to different questions put to them, she thought within herself, “I wonder what these girls would say prayer was!” and taking a slate she wrote upon it, “*What is Prayer?*” and gave it to one of the little girls. Now this little girl of course had never *said* a prayer, for she could not speak, and she had never *heard* a prayer, for she could not hear; what then could she answer? She took her pencil, and at once wrote underneath,—“*Prayer is the wish of the heart.*” And so it is, dear reader, and nothing less. For whatever you may say, however sweet in language, or beautiful in thought, unless accompanied with the wish of the heart, is not prayer. But that *wish* rising up to God is prayer, though nothing were said, and you were walking along the crowded street. Learn these pretty lines:—

"Prayer is a soul's sincere desire,  
Utter'd or unexpress'd ;  
The glowing of a hidden fire  
That trembles in the breast.

Prayer is the burden of a sigh—  
The falling of a tear :—  
The upward glancing of the eye  
When none but God is near."

## II. How are you to pray ?

### 1. In faith.

Believing that God will hear your cry ; not because you are needy, or because he is good, or because you are urgent, but simply because he has promised to do so. Believing, in other words, that he will just do as he says he will.

### 2. Through Christ.

When the Jew wanted to come to God, he took a lamb, and binding it to the altar, he slew it, and poured out the blood upon the ground, and kindled the fire ; and now, when the smoke went up, the Jew came near, and, knowing that God had appointed this way for him to come to him, he lifted up his hands and heart in prayer, and sought for mercy through the virtue of his sacrifice. So God has put Christ, "the Lamb of God," upon the altar of the cross. He has poured out his blood, and he has accepted the sacrifice ; and now, whoever comes to him, must seek for his blessing only through Christ's work and merit. To come to God, looking to Jesus as the Jew did to the lamb, is to come in prayer through Christ.

3. You must pray with the resolution of Jacob, who would not let him go—with the perseverance of the women who still cried after him—and with the earnestness of Peter who called, "Save, Lord, or I perish !"

### III. WHEN are you to pray ?

*Always.* "Men," says Christ, "ought always to pray, and not to faint." In prosperity and in trials—in joy and in grief—in sickness and in health—always. The moment you cease to pray you cease to prosper.

£2,800

## In One Hundred Thousand Offerings, for a Mission Ship.

It is known to most, if not all of our readers, that the United Presbyterian Church has for some years past had in successful operation a Mission Station, in Central Africa, at Old Calabar. When this mission was first projected, Mr. Robert Jamieson, of Liverpool, kindly placed at the disposal of the Mission Committee the loan, for two years, of a valuable schooner, called the *Warree*. In course of the last year, this vessel was restored to its beneficent owner ; but the expenses of the Mission taught them that a vessel similar to the *Warree* was indispensable to the success of the Mission. The Mission Committee seeing the necessity of procuring a ship to carry on this good work, made the necessary arrangements for the purchase of a schooner of about 70 tons, which, when fitted out for sea, would cost £800. But the funds in the hands of the Committee were insufficient for this, and it was suggested that an appeal should be made to the children attending the Sabbath Schools in connection with the Church. That sum was to be ready by the month of January, and presented as a New Year's gift to the Mission. Intelligence has just reached us, that instead of £800, £2,800 has already been paid in, and the last had not been received. Who does not rejoice in such a result ? We are but beginning to see the importance of systematic juvenile effort, and cannot estimate what it *could* accomplish.

In such a country as Central Africa, where there are no regular roads, horses, coaches, railways, and steamboats, ready to convey persons from place to place, where the "rivers of Ethiopia," formed by the hand of God, are the only highways yet prepared for social and commercial intercourse, a ship is indispensable. It also affords the missionaries a habitation, and while sickness prevails in one part, they need not, unnecessarily, expose themselves—they can move to some other, and even should sickness assail them, they can take a short sea voyage as a means of their recovery, if it is the will of God that they should recover ; but we have not space, and it is not necessary that we should fully explain all the rea-

sons why a ship is needed. All we intend at present is simply to call the attention of our readers to the work which those of their own years have accomplished in another country, and, as some of our readers may, no doubt, have been engaged in this very work, to show them what has been the result of their labour. We extract the following from the little Magazine published in Edinburgh, under the direction of the Church referred to. In our next we will, no doubt, be able to state the full amount collected :

DEAR young friends, we have now to say to you, Well done ! You have presented, in the course of six weeks, to the Calabar Mission, the sum of £2,800. You were asked to raise £800, and you have more than trebled that amount. Most heartily do we rejoice with you in this the most interesting gift ever presented to the missions of our church.

The sum itself, even from its amount, is a very important offering to the cause of the Redeemer. It derives, however, its chief importance from other considerations. Probably about 20,000 collectors have been at work. Their very multitude forbids the publication of their names. These 20,000 collectors have enlisted along with themselves probably 80,000 contributors, and thus about 100,000 separate acts of giving by 100,000 separate donors, are included in this bounteous offering. Besides acts of giving, other most important things have been done. Hundreds of miles have been gone over in the multitude of little journeys performed by the collectors. Thousands of little conversations, in which young voices have mingled with those of the mature and the aged, have been held about the mission ship, and the dark shore for which it is bound. We know that letters, soliciting subscriptions, have been written by some ; that tears have been shed by others who did not succeed so well as they desired ; and that many a young heart has beat with joy as his little treasure was enlarging, while he visited his friends, begging a little for the ship.

We doubt not that some of you have done your work in a way that should not be commended ; having been, perhaps, more anxious to get others to give, than to give the little sums you could spare yourselves. Perhaps some have, notwithstanding of the caution given against it, gone from door to door amongst strangers, asking help—a thing that may, perhaps, sometimes be done by older people—but which in children ought never to be encouraged. But, although we make large allowance for faults of this kind—and, alas ! nothing is done perfectly in this world, either by old or young—there remain, we believe, many thousand separate sayings, and doings, and givings, connected with this effort, which Christ has regarded with delight, as he did the hosannas of the children in the temple ; and, therefore, we would sincerely pity the heart that would not rejoice with you in what you have done.

There is not only something accomplished, but something promised in your undertaking. Your doings on this occasion will not be forgotten for half a century. Some of you will, we do not doubt, for the fifty years to come be found improving the lesson which this new-year's gift has taught you ; and while you are getting present advantage, the children who may follow you, when some of you are reaching threescore years, will not be the worse for your example.

There are one or two lessons and one or two cautions proper to be mentioned here.

1. Beware of self-exaltation. You have done a great work, and you have done it well ; but you have not done more than you were able, and therefore not more than you were bound to do. Remember, that while thousands of you have given little sums which you could call your own, you never could have raised so many hundred pounds without the assistance of your friends ; and the wisest and the best of them have been anxious not to minister to your pride, but to link you

with a cause, which, while it exalts God, humbles man—a cause in which God hath chosen the weak things of the world to confound the things that are mighty, that no flesh may glory in his presence.

2. Beware of forgetting the wants of your own souls in doing something to supply the wants of others. Oh, how sad to think of a child having a share in a mission-ship and yet no share in “the inheritance incorruptible, and undefiled, and that fadeth not away!” There is great danger in these days of people neglecting what is spiritual in personal exercise, in the bustle and activity of doing good to others. Fail not daily to come yourselves to Christ for salvation, while you are saying to others come. Let your characters be formed on that model which combines the spirituality of religion with its activities—the devotions of the heart with the doings of the hand.

3. Do not forget our other missions in your very proper and peculiar interest in Calabar. The souls of Caffres are as precious as those of Calabar; and it would be difficult to name a more interesting mission in the world than that which our church has pledged itself to support in Caffreland. Jamaica stands to Calabar in a kind of parental relation. Do not forget the mother church in Jamaica, when you are so earnestly and properly contributing for the support of the infant African mission, to which she has given birth. God has been afflicting Jamaica, and we sin if we do not regard and improve the affliction as our own. Disease and death have greatly reduced the number of our missionary circle in that island. Pray ye, therefore, the Lord of the harvest that he may thrust out other labourers into his harvest. We must add, forget not Canada or Persia.

4. Thank God that he has enabled you to offer so willingly after this sort: and while you “thank God,” “take courage.” Never despise a sincere gift to God’s cause, because it is small. We have heard a touching story about

a poor bareheaded, barefooted Sabbath school girl in Edinburgh, who, when among a multitude of other children, she was hearing about the poor perishing people of Calabar, and the mission-ship that was to be provided by children to carry the light along their dark shores, went half ashamed to her teacher, and said, “Will they take a farthing? I have no more.” Let not this farthing be forgotten among the thousands of pounds. We believe that upon it God’s blessing rests. Never be ashamed to give, or ask, or receive even a farthing for the cause of Christ, if that be all that can be spared. Think of your own ship as a proof that a multitude of little contributions make a large amount. Think of that ocean which your ship is to cross as being nothing more than a vast collection of little drops. Be thankful that God allows each of you to lay your little offering on the heap, and that he keeps his eye upon it, so that if it be a sincere gift it never can be lost. The children of Jamaica will join with you in this offering, and perhaps ere many years pass, Calabar itself will join with Scotland and Jamaica in some new and greater enterprise. “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.”

#### An Example from Hampden, Jamaica.

The Rev. Mr. Blyth writes:—The third anniversary of our Juvenile Missionary Society was held on the third of our August holidays, and reminds me of my promise to send you an account of it.

The meeting was attended by a large proportion of the congregation, adult and juvenile. My brother Mr. Anderson assisted, and delivered an excellent address on the duty of giving themselves to the Lord. Our catechists, one of the students, and several of the members, also took a part in the pro-

ceedings of the day. The amount of contributions during the year, has fallen a little short of what was raised last year, being forty-two pounds ten shillings. This sum was distributed as under ;

To the Synod's Foreign Mission, - -	£17 0
To the Calabar Mission, - - -	10 0
To the Station at Somerton, - - -	5 0
To the Kingston Building Fund, - -	4 0
To the Anti-Slavery Society, - - -	2 10
To the Total Abstinence Society, - -	2 10
To Tracts, Magazines, &c, - - -	7 10
	£48 10

Our collectors, who are all young people, and, with one or two exceptions, educated in our schools, have conducted the business of the Society with great regularity and exactness ; so much so, that I have not received a single complaint of their not giving due credit for the subscriptions they have received. This circumstance at once reflects credit upon their attention and strict integrity, and also upon the efficiency of our schools. Nearly all these collectors are also teachers of our Sabbath classes, and endeavour to make themselves useful in distributing tracts, magazines, &c. According to former agreement, they also enquire if any of the four hundred subscribers be unable to read, and if there be any children in the district who have not been sent to school. Two of the latter class have been reported to me since the meeting, and permission has been given for them to attend gratuitously. They are also instructed to use their endeavours to bring all their subscribers to the monthly meetings, which are held on the Sabbath afternoon at the close of the classes. We consider it of great importance that the young people become acquainted with missionary operations, and take an interest in that sacred cause. Indeed, I look upon this object as equally important with the raising of funds. During the year only one of the subscribers has died : but a number have passed through the furnace of affliction, although mercifully spared, I trust, for future usefulness. Several of them have also suffered

from worse evils than those of sickness, or death itself. They have turned aside into the paths of sin and folly, and their names have been removed from the roll of members. This discipline and watchful care of the members has a beneficial influence over them.— The funds being distributed by the collectors, and sanctioned by the subscribers, a small donation is annually voted to the Abstinence Society, which indicates the interest which they all feel in that cause. Indeed, it is my belief that there is not one of the subscribers who ever tastes any thing intoxicating, and very few have ever once tasted any substance of the kind. That fruitful source of immorality, degradation, poverty, and death, has been nearly banished from the congregation. Another object to which they contributed is a new station, five miles from Hampden, and beyond the first range of hills which intersect the island. It is a very populous district, and there is neither school nor place of worship in it, except one which I lately rented and opened as a school during the week, and a place of worship on the alternate Sabbaths. When I opened it some months ago it was crowded, and ever since, when one or the other of the catechists has officiated, it has been well filled.

### EARLY PIETY.

WHEN but five years old, his heart experienced the touches of divine love ; and he sometimes withdrew to a retired spot, where he poured out his soul in prayer, and was permitted to approach Him who said, "*Suffer little children to come unto me.*" Often did he look back upon this time, and the scene of these early aspirations, which seemed hallowed in his view. It was a precious period of his life when he was led to enter into covenant with his Maker ; when he walked out alone with his Bible, and poured out his prayers and his tears, being favoured with that heavenly feeling which surpasses every other enjoyment.—*Memoir of Shackleton.*



TEMPLE OF KALEE GHAUT.

The temple of Kallee Ghaut is situated about three miles south from Calcutta. It is the principal resort for Hindoo worshippers in Bengal, and is dedicated to the service of the most cruel and bloody of their deities, the infamous goddess called Kallee. At the present time I shall only describe to you her temple, besides telling you that, of all the goddesses and gods worshipped by the Hindoos, there is none more popular than Kallee. This is not because they love her, but because they are afraid of her. They think she is always trying to destroy and injure them: so they build her many temples, and offer many sacrifices, to gain her favour. The most famous of these temples is the one engraved above. Let me describe it to you.

It stands in a large enclosed space, the approach to which is very mean and dirty, through a low, half-ruined arch. You first enter a sort of courtyard, in which are several temples dedicated to the sons of Kallee, Gonedé, and Kadha Krishno, and a lofty ashotto tree, a sort of sacred tree, under which there is generally to be seen a number of religious beggars, and others, en-

gaged at their devotions. From this court you pass by a second low archway to the large enclosure, in which the temple stands. It is situated at the north side; and, though larger than most such temples in Bengal, is much less than the smaller churches and chapels of our own land. On the south side of this temple stands a sort of open hall, supported by pillars, and intended to accommodate the worshippers, and especially the Brahmins employed in reading the poems containing an account of Kallee's wars and triumphs. This court is called *Nath Mondir*. To the south of this is the place of sacrifice, where a sort of altar stands, on which the animals are slain. On the East of the temple is the *kitchen*, where the priests' wives prepare the food for the goddess. Several small temples, chiefly dedicated to Sheeb, Kallee's husband, are placed in different parts of the yard, and belong to private individuals.

The whole place has a most miserable appearance; dirty, mean, and ruinous, and has nothing like grandeur any where about it.

The idol is in the larger temple, and is a frightful object. It consists of a



huge black stone, with four arms attached to it, each holding a weapon of some kind or other. The face is hideous; the eyes, nose, and mouth, are painted red; a large golden tongue hangs out of the mouth, about nine or ten inches in length. The figure is not complete, and appears above ground only from the middle upwards. It is dressed out with all kinds of female ornaments, bracelets, nose-rings, ear-rings, necklaces, &c.; but making altogether a most frightful object.

The place where the temple stands was once covered with brushwood, called their jungle; and the stories told of the way it became so sacred are very foolish. Here is one:—It is said that a certain Brahmin called Holdar had a cow which would not give a drop of milk whenever she was allowed to enter the jungle in this part. The Brahmin wondered how this could be, and one day resolved to find it out by following her as she went into the jungle. He watched her for some time, till at last he saw her enter the deepest part of the forest, and stand still upon a spot which seemed to him lighted up with peculiar glory. Astonished at what he saw, he threw himself down upon the ground, and entreated the gods to explain the mystery to him. On this the Kalee appeared to him, and desired him to build her a temple on that spot, declaring that she had chosen him for this work, and giving to him and his descendants the exclusive right of possessing and conducting the place. Holdar accordingly cut down the jungle, and built the temple, publishing abroad the vision, and the rights the goddess had bestowed upon him. This was about *two hundred years ago*.

The temple soon rose to be one of the most famous in India, and has continued so ever since. The descendants of Holdar are still its proprietors, and have now increased to some twenty-five or thirty families, amongst whom are divided all the offerings

presented to the goddess. These offerings are very valuable, and amount annually to a no less sum, it is said, than FIVE HUNDRED THOUSAND POUNDS, or half a million of money. They consist of animals, such as he-goats, rams, and buffaloes, besides presents of rice, fruits of all kinds, gold and silver ornaments, jewels, and other valuable things.

Bloody sacrifices are offered every day; and, on Mondays and Saturdays (days specially sacred to the goddess), as many as from 200 to 300 goats and rams, and from ten to fifteen buffaloes, are regularly killed. The carcasses of these animals belong to the Holdars, and are claimed by them, unless the worshippers pay for them in money.

Kalee receives three meals a-day; the first is served about nine o'clock, and may be called her breakfast. It consists of rice, seasoned with spices, and is enough to satisfy the hunger of some thirty or forty people. Her second meal, or dinner, is served up at two o'clock. It consists of boiled rice, with all sorts of curries, sweatmeats, curds, spices, &c., and is enough to feed about 100 people. After dinner she is supposed to take a nap, and the temple is shut up for two hours. Her supper is towards evening, and is made up of fruits, sweatmeats, &c. During this last meal, the priests burn large quantities of incense before the idol. Of course the goddess eats none of the food. She lives, they fancy, on the smell of it; and so, as soon as it has been presented to her, it is eaten up by persons selected by the attending priests for the purpose.

Thousands visit this temple daily; and annually there is a great festival, when Kalee's worshippers offer the most costly sacrifices, and undergo the most painful sufferings, to gain her favour.

I am happy to be able to tell you, dear children, that the preaching of the Gospel is affecting all these heathen practices in India more or less. The Hindoos are getting their eyes opened

to the folly of their idolatries; and, before very long, we hope to see the entire overthrow of all their superstitions, and the destruction of every heathen temple. God has promised it. Let us pray and labour for its speedy accomplishment!

#### DEATH OF MR. AND MRS. SCOTT.

We have once more received heavy tidings from Jamaica. After having lately heard of the death of Mr Young, Mr Caldwell, and Mrs Winton, we have received intelligence of two other deaths in our missionary circle. Mr and Mrs Scott have fallen a prey to the fever lately so prevalent in Jamaica. Only three weeks intervened between the decease of Mrs Scott and that of her husband. She said in the immediate prospect of death,—“I am going to die; but I shall rest in Jesus—yes, I shall rest in Jesus.” Mr Scott died not only in peace, but in triumph. “They were lovely and pleasant in their lives, and in their death they were not divided.” Thus God is shewing us once more the absolute dependence of our missionary enterprise on Himself. Perhaps he sees that we are trusting too much to men and to means, and too little to Himself. Let our young friends be taught by these sad occurrences to look up to God in all they try to do to advance His kingdom; praying the Lord of the harvest to thrust out other labourers into his harvest. They and others ought to know that the climate of Jamaica is not deadly, however much our mission there has lately suffered by death; and, in desiring to see the blanks thus created speedily supplied, they ought to use a prayer like that of Moses:—“Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands es-

tablish thou it.”—*From the United Presbyterian Juvenile Missionary Magazine.*

#### CHRIST'S PATIENTS.

With this number we close our extracts from an interesting little work, by the Rev. Isley Burns, Minister of St. Peter's, Dundee, Scotland, entitled “Christ's Patients; or, the Leprosy, the Palsy, and the Fever.” The two first of these patients, those represented as having the Leprosy, and the Palsy, have appeared in the February and April numbers; and what follows forms the conclusion of the whole:—

My dear young reader, will you come, then, and become one of Christ's patients? Surely you need his aid. There is scarcely one of the dread and deadly maladies I have enumerated which you have not already felt. Are you not covered with sin's leprosy, palsied with sin's callousness, bitten with sin's sting? My poor child, what is to become of you? What will become of your soul if the dreadful malady is unhealed? Would it not be awful to live on with a guilty conscience, and a wicked, hardened heart, and then to die in darkness and despair; and rush, polluted and unclean, into the presence of your Judge? But this you must do, unless the disease of sin is healed. “The soul that sinneth it shall die.” You have sinned, and you must die. Yea you are already dying. The destroyer's sting is already in your soul; the mortal poison works within you; the sorrows of death are taking hold of you; nothing can save you, unless some Almighty Physician pity your wretched case, and heal your soul. Surely you need the Physician's aid.

“But how shall I get this great Physician to heal me? How should that glorious and mighty One, who dwells in the light inaccessible, and whom angels and archangels adore, attend to a poor sinful child like me? Surrounded with light and glory will he think of a vile worm of the dust? Amid the vast concerns that occupy his attention, and the multitudes that throng

around him and need his aid, will he have time and leisure to come to me?" My dear child, Jesus is always ready. He is never too much engaged. Never did a poor sinner cry to him for help, and find him either absent or pre-occupied; and though the weight of the universe is on his shoulders, he has leisure and heart to bend his whole mind on the care of the lowliest wretch that lies at his feet. For "he hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth: to hear the groaning of the prisoner, and to loose those that are appointed to die." He is even now looking down and listening whether any cry is coming up from your soul for healing and salvation. He is watching to see if any tear of godly sorrow is falling down your cheek, or any breathing within your heart after the better choice; and oh! if you will but stretch out your hands unto him, and lift up to him your heart, not all the blaze of glory that fills the eternal mansions will be able to hide you from his sight, nor will all the hal-lalujahs of heaven deafen his ears to your cry.

"*But how shall I find this Physician?* How get near to him, that I may tell my case and touch the hem of his garment? O that I knew where I might find him, that I might come unto his seat!" My child, he is here even now. He has been here all the time we have been speaking of him. He has been waiting to be gracious; he has been seeking you. He has not been fleeing from you; you have been fleeing from him. All your days he has been following you—from the time when, as a little helpless child, you were brought to him in baptism, and when he said, "suffer the little one to come unto me and forbid it not," even until now. Then he first met you—then, at the very threshold of your being—your very first step in life—then, when you could not seek or think of him, he sought and thought of you, and gave you the first proffer and pledge of

his grace; and ever since then he has followed you—by parental counsel, by the instruction of pastors and teachers, by invitations and warnings of his holy word—by dispensations of providence, strivings of conscience, pleadings of his Holy Spirit within you, knocking at your very door and saying, "Wilt thou be made whole?" Yes! he is near you, very near you, even at your very side. Stretch out your hand and touch him, and your soul shall live.

"*But how shall I touch him? how get a hold of his healing garments?*" I answer,—Ask him to be your Saviour. Throw yourself down before him, and and plead in earnest, importunate prayer, that he will save your soul. Give him no rest, and keep not silence till he has washed you in his blood, clothed you in his righteousness, and breathed peace and life, and love into your heart. Like Jacob hold him fast, and let him not go until he bless you; like the Syrophenician woman leave not his feet, or cease your cry, till you get the children's bread; like sinking Peter, stretch out your hand and cry, "Lord, save me, I perish;" tell him your misery and implore his aid, creep close to his side and say, "To whom shall I go, Thou hast the words of eternal life." *That is touching Christ; that is living, saving faith.*

What is my anchor? if you ask,  
A hungry helpless mind,  
Diving with misery for its weight,  
'Till firmest ground it find.

What is my rock? 'Tis Jesus Christ,  
Which thankless hearts pass o'er,  
But there poor sinners anchor may,  
And ne'er be shaken more.

Whosoever thus comes unto him, he will in nowise cast out.

In conclusion, "THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST." This is the very business and work of the Lord of glory. For this he left his throne—for this he lived, and toiled, and bled, and died—for this he reigns and intercedes. From first to last he has been the Physician, moving in unwearied com-

passion among the guilty and the perishing, and stretching out his hands to heal. It was so when he was with us in the flesh. It is so still. He *lives* for the healing of the dying—the saving of the lost. There are among us, as it were, two worlds—the world of the prosperous and happy, and the world of the afflicted and sorrowful. The one part walk in sunshine—the other in gloom and shadow. Among the former are the gay, the prosperous, the healthy, and the light-hearted—among the other, the sick, the heavy-laden, and the downcast. These two worlds mingle little with one another. The gay and prosperous keep out of sorrow's way as long as they can, and shrink from entering the gloomy realm of the mourners. They *must* go there some day, but they would fain not go *till* they must. *But in that world of sorrow Christ lives.* In the midst of the guilty, the heavy laden, the broken-hearted, the desolate, the unhappy, he walks up and down, stretches out his arms, and cries, "Come unto me, all ye weary and heavy-laden." It is his very business and his delight to save sinners. In this he sees of the travail of the soul and is satisfied. "The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison doors to them that are bound. Come, then, my dear child, to Jesus; and lay your guilty, sinful soul at his feet, and plead, "Lord, save me." He will receive you graciously; he will heal and comfort you, he will take you "on his shoulders, rejoicing," and carry you home to God; and you will sit and sing for ever amid the myriads of the saved,

O Lord, my soul thou hast brought up  
And ransomed from the grave,  
That I to pit might not go down,  
Alive thou didst me save.

My children, the knoll of the passing year is still sounding! Listen to its solemn voice, and flee without delay to the Hiding place.

### The Gospel Sent Too Late for a Poor Mother.

The people of India who are still without the gospel think very little of human life: but, when brought to a knowledge of the truth, all the sensibilities of their nature are at once awakened. The following anecdote, illustrative of this fact, was recently related at a public Missionary meeting:—At a great heathen festival there was present a careless mother, with her infant son in her arms. As she was pressed in the crowd, the child cried, and interrupted her pleasure; when she was so annoyed, that she retired from the throng, went out into the jungle, deliberately broke the child's back across her knee, threw it in the bush, and returned to the heathen festival to enjoy it without any further interruption.

A short time afterwards the gospel was brought to this dark part of the earth. A few of the natives received it with meekness and in love. A Christian school was established; and after a time an interesting anniversary was held, when the school-children sung most sweetly, and went through their various exercises in the Catechisms and in the Scriptures, to the great delight of their parents and friends who were present.

Among the spectators at this anniversary the cruel heathen mother, mentioned above, was present; and in the course of the exercises she burst into tears, with loud lamentations. When the missionary came to her to ask what was the matter, she exclaimed, with misery depicted in her countenance, "O my child! my child! I once had a lovely boy; but I killed him with my own hands. Why did you not come sooner? If you had brought the gospel sooner, my child might have been alive, and standing with the school-children to-day; but you came too late. O my child! my child!"

We have here an important lesson. What we intend to do for the heathen must be done at *once*, or it may be *for ever too late*.—*Wesleyan Juvenile Of.*

## Learn while you May.

A Romish priest in Ireland one day met a little boy coming across the field from the parish school, with a Bible in his hand.

"Do you go to that place?" said the priest, pointing to the Protestant school.

"Yes, your reverence," replied the boy.

"I thought so," said the priest, "by the book that you have in your hand. It is a bad book; give it to me."

"That book is God's word," said the boy, "and it teaches us the way to love God, to be good, and to get to heaven when we die."

"Come home with me," said the priest.

The boy did so; and on entering his study, the priest took the poor boy's Bible, and threw it on the fire.

"You shall never read that book again," said the priest; "it is a bad book, and mind, I shall not suffer you to go to that school again."

The Bible was soon in flames, and the poor boy at first looked very sad; but as the priest grew more and more angry, and told him there was an end of it all now, the boy began to smile.

"Why do you laugh?" asked the priest.

"I can't help it," said the boy.

"I insist upon your telling me why you laugh," said the priest.

"I can't help laughing," replied the boy, "for I was thinking your reverence couldn't burn those ten chapters I have got by heart."

Happy little boy—he could say with good King David, "Thy word have I hid in my heart, that I might not sin against thee." And though that word may now be but as a grain of mustard-seed in his young heart, yet shall it not return unto the Lord void; it shall accomplish that unto which God hath sent it; and in spite of wicked men's designs, it may spring up and bear fruit unto eternal life.

## TEACHER'S CORNER.

## Plain Duties of Teachers.

The existing plan of a school, so long as it obtains, should be carried out to the letter; and that every teacher should conscientiously contribute his quota of service towards the full triumph of law, order, and discipline. One teacher who, from ignorance, conceit, or self-will, does not fall in with the prescribed regulations of his school, is a serious obstacle to the comfort of his fellow teachers, to the harmony and efficiency of the institution, and to the reasonable and legitimate influence of the superintendent.

If this be correct, it must follow, that no such teacher, after suitable means have been employed for securing submission to legitimate rule, should be retained in any of our schools: nor is it less obvious that the first duty of every Sunday-school teacher, in entering on his work, is to make himself thoroughly acquainted with it; to understand all the existing rules and regulations of the school; to conform himself to them with an exact precision; and to throw his whole influence into the scale of order and good government.

I have heard it sometimes hinted that, as all Sunday-school teachers are voluntary, and even gratuitous agents, it will not do to be as strict with them as if they held office upon a different tenure. *I entirely differ from this opinion.* There is no hardship, no curtailment of proper liberty, in submitting to rule; and the teacher who consults his own happiness, the comfort of others, and the prosperity of the cause, will be as rigid a disciplinarian upon himself, as if the permanent well-being of the school depended upon himself. He will seek to do everything as efficiently as possible; and for this purpose he will constantly be aiming at self-improvement. All his duties will be discharged with intelligence and energy. He will invariably be interested himself in what he is doing, because he understands it, and feels its importance; and the result will be, that his class will be interested too; for you rarely see a teacher who takes pains with his mind and methods of teaching, who has the mortification of addressing himself to a listless class. In going round the classes in a school, I would engage to report, from the very look of things, what number of efficient teachers are engaged in the work.

*First Rule.*—In the school of Christ, the first lesson of all is, *self-denial and humility*; yea, it is written before the door, as the rule of entry or admission. *Learn of me, for I am meek and lowly of heart.*

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