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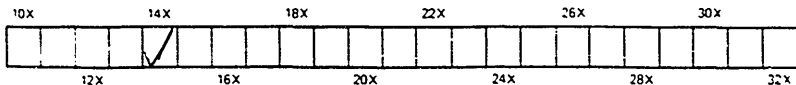
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THE

JUVENILE PRESBYTERIAN

A Missionary
OF THE PRESBYTERIAN
IN CONNECTION
CHURCH



Newspaper
CHURCH OF CANADA
WITH THE
OF SCOTLAND.

Conducted by a Committee of the Lay Association.

VOL. II.

November, 1857.

No. 8.

THE ORPHANAGE AT CALCUTTA.

A FAR-TRAVELLED MISSIONARY'S LETTER.

We doubt not our friends would peruse with interest the intelligence as to this excellent institution, which was furnished us by Miss Hebron's letter; but we are now happy to lay before them independent testimony as to its value, which has opportunely been placed in our hands. We lately saw a far-travelled letter, which had been written on a thin sheet of paper by an earnest minister at Calcutta, in reply to a young friend, formerly an active Sabbath School teacher in Scotland, and now engaged in the same labour of love in Canada. This letter crossed the wide ocean from India, and, reaching Scotland, commenced a new journey to Canada, and has, since wending its long way, re-crossed the ocean to Scotland. Strange, is it not, how one mind thus holds converse with and influences another at such a far distance! But to our story. The friend who shewed us this letter, and permitted us to take some extracts from it, some time ago remitted a small sum from the children of St. John's Sabbath School, Glasgow, to an excellent minister of the Church of Scotland in Calcutta, with the request "that he would apply it in such a way, as to let the scholars feel that

their contributions had some definite equivalent in the work done for the Mission in India." The best way of doing this, as the minister decided, and as we are very glad to learn, was the selection of an orphan; and, after waiting some time, one was obtained and allotted to the School. Her name was, as our readers will think, a very singular one, "Thoro Sotie." This good minister then goes on to say, and he little dreamt when penning his letter, to how many, in far distant America, he would thus speak a word of counsel:—

"The amount required is a little more than you have sent, but I feel sure that your children will not hesitate to endeavour to raise it; and I fervently pray that they may be led by their efforts in this cause to give themselves to the Lord Jesus.

"Will you tell them from me that I am glad to be able to choose so nice and sweet a little girl for them. She wants one thing, however. She is not a child of God. I trust there are many of the children attending St. John's Sabbath Schools, who love the Lord Jesus; and I hope they will all pray, that this little Hindoo orphan may be made one of the lambs of Christ's flock. I hope that every little boy and girl will give more than his penny for Thoro Sotie—will give his or her prayer; and I hope some day, if God spare me, to see the School of St. John's Church, and tell them all about their protégée."

This is an interesting extract. Young readers think of that terrible want of "the one thing needful," which explains all the cruelty being perpetrated in India, and ask yourselves whether it can still be said of you, as of this poor, little, ignorant Indian child, "She wants one thing, however; she is not a child of God." Listen to the earnest appeal of Miss Hebron, "Pray for us," and then pray for yourselves; and hearken to this message from God, with which from far distant India this devoted Missionary of the Cross concludes his letter, designed to encourage the hearts of his Scottish friends, but which is equally applicable to you: "Tell them all that I pray that they may give themselves to the Lord Jesus, who loved us, and gave himself for us;" and then he thus concludes: "Now, my dear young friend, may the Lord bless you and your fellow-labourers in the Sabbath School, and render you blessings to those whom you teach, making you the instruments of bringing many to himself." May each one who reads these words examine his own heart, and resolve that henceforth he and his shall serve the Lord.

"FAITHFUL UNTO DEATH."

Among the many affecting incidents that have come to us relating to the prevailing terrible revolt in India, the one we select beneath, will have a special interest for our young readers. As they read it, let them reflect on the heroic, christian courage of this young martyr soldier, and ask themselves to which type their own faith belongs, whether to his or to that of the feeble and ready to halt, Mohammedan convert. True, the latter was but a babe in the truth; but yet may his faith and ours be strengthened by this striking incident. Pray for India, then, that light may come out of darkness. May the Lord of Hosts take unto Himself His power and reign in that benighted land; and may the Gospel mightily advance there, over all this confusion:—

The following is an extract from a letter from an officer in the East India Company's service:

"When the wretched 6th Regiment mutinied at Allahabad and murdered their officers, an ensign, not 17 years of age, Arthur M. H. Cheek, who was left for dead among the rest, escaped in the darkness to a neighbouring ravine. Here he found a stream, the waters of which sustained his life for four days and nights. Although desperately wounded, he contrived to raise himself into a tree during the night for protection from wild beasts. Poor boy! he had a high commission to fulfil before death released him from his sufferings. On the fifth day he was discovered, and dragged by the brutal Sepoys before one of their leaders to have the little life left in him extinguished. There he found another prisoner, a Christian catechist, formerly a Mahomedan, whom the Sepoys were endeavouring to torment and terrify into a recantation. The firmness of the native was giving way as he knelt amid his persecutors, with *no human sympathy* to support him. The boy officer, after anxiously watching him for a short time, cried out, 'Oh, my friend, come what may, do not deny the Lord Jesus!' Just at this moment the alarm of a sudden attack by the gallant Colonel Neill with his Madras Fusiliers caused the instant flight of the murderous fanatics. The catechist's life was saved. He turned to bless the boy, whose faith had strengthened his faltering spirit. But the young martyr had passed beyond all reach of human cruelty. He had entered into rest."

The details which have reached us of what took place are

too terrible for publication. One of the outrages which will bear mentioning was committed upon a European servant of the mess. This man was cut up into little pieces, and portions of his flesh forced down the throats of his children! Even the native servants of the mess were "marked" by the mutineers, by having their hands or ears cut off.—*Hurkaru, July 6.*

THE JUVENILE MISSION.

We are glad to tell our young readers, that the mission work which they have undertaken, is being extended by the children of Nova Scotia and New Brunswick to those Provinces, and that the Synod of our Church there, have cordially endorsed the movement. The Synod of New Brunswick having learned that four Sabbath Schools had already been engaged in collections for this object, "earnestly urged on all ministers within their bounds to engage the sympathies of the young of their flocks in behalf of the destitute orphan girls of India." In the Nova Scotian Synod—that body having heard the Report of Mr. Paton on the efforts of the friends of Sabbath Schools for the maintaining of orphans in India, in connection with the Scheme of the Parent Church—recorded "their sense of the importance of this Scheme, both as affecting the temporal and spiritual welfare of India and the good which is thereby accomplished, in exciting and preserving zeal among the children of the Church on behalf of Missions in general, and earnestly recommended all ministers to use their influence to extend the operation of the Scheme." This is indeed encouraging, shewing, as it does, how a good effort grows, and widens the sphere of its influence. We trust that much good will yet be accomplished by this humble instrumentality, and earnestly pray that the night of darkness, which now like a pall overhangs India, may speedily and forever, be dispelled by the light of the glorious Gospel.

HOW LONG.

With their present yearly income, it will take the Bible Societies more than 600 years to supply a copy of the sacred Scriptures to each of the seven hundred millions in the heathen world. The sum *annually* spent in Great Britain in intoxicating liquor, would do it in *one year!*



INDIA.

We place at the head of this article an engraving, which represents a Hindu water-carrier, with his yoke across his shoulder, and with a couple of water vessels suspended from it. Such a person, of course belonging to one of the lower castes' may often be seen pacing along in certain parts of India, bending under his load of water. To use a well known expression, which we get from the Bible,—the people of India are "*hewers of wood and drawers of water.*" You will not wonder to be told the fact that in a country like India, where wells are almost unknown, there are many water-carriers. This cut we borrow from *The Missionary Guide Book*, to which also we are indebted for the chief points of information in the present article. We are in many ways under obligation to the accomplished lady who writes the full, accurate, and beautifully written volume bearing the above title. The volume is adorned with forty-five woodcuts, representing the costumes of those various tribes of the human family among whom missionary work has been undertaken. With many of these engravings we

expect to make our readers familiar, as the authoress of the book referred to* has, in the most handsome manner, placed them gratuitously at the disposal of the editor, for the entertainment and instruction of his young readers.

We do not suppose our readers generally spend much time on newspapers, but few of them can be ignorant that the native soldiers in India, called sepoy, have lately been in a state of rebellion. In some places they have risen up against the few white people living amongst them, and have remorselessly put them to death. These facts have called the attention of this country to India; and they make thoughtful persons consider how vast and important a country India is, and to how great an extent we are dependent upon it for our outward prosperity as a nation. This sad rebellion also ought to lead all Christians among us, old or young, to consider if Britain, while it exercises such a sway in India, has not provoked God, by its neglect of the spiritual welfare of a people, from whom it has been so long deriving so many temporal advantages.

Let us now give a very condensed statement of facts, showing the importance of that great country. The Portuguese, after discovering the way to India by the Cape of Good Hope, more than three centuries and a-half ago, sent a fleet every year to the Indian coast, which returned to Lisbon laden with riches and with merchandize. About a hundred years after this connection between Portugal and India had been established, a number of English Merchants (in 1599,) applied to Queen Elizabeth for sanction to trade with India. The sanction granted by the Queen was the first foundation on which was afterwards established the well known East India Company. Thirty-three years afterwards (in 1632), the Mogul Emperor of Delhi, a city of great extent and incomparable splendour) with all its British stores in the hands of the rebels), granted to these English merchants license to trade and establish a little factory near Orissa, in Bengal. The Dutch, the French, and the Danes had, meanwhile, acquired similar privileges. In 1707, a little factory, defended by a wall, and garrisoned by 155 soldiers, received the name of a "Presidency." Such was the foundation of our immense Indian empire. We cannot stay to tell how, a hundred years ago, the King of Delhi captured the English factory at Calcutta, and threw into a dungeon, 18 feet

* The Missionary Guide Book; or a Key to the Protestant Missionary Map of the World. Society: London.

square, well known under the name of the *black hole*, about 150 Englishmen, of whom there survived, after one day's confinement, not more than four and twenty; how the English nation was provoked by this barbarity to take revenge; how Calcutta was fortified; and how, by a succession of encroachments, Britain has established her sway, not only over the three Presidencies of Bengal, Madras, and Bombay, but practically over the whole of India, with its population approaching to two hundred millions of souls.

We cannot enter into a detailed description of this vast and densely peopled country. A few leading facts are all we can here take time to name. The Himalaya mountains rise far above the elevation of the loftiest point in Europe. Six Ben Lomonds, piled on one another, would not rise so high as these towering heights. The river Indus flows 1700 miles, spreading itself at some places over a breadth of six or even nine miles. From the sea to Lahore, a distance of nearly twice the length of Great Britain, a whole fleet of ships could pass without obstruction. The population, as we have seen, is on a gigantic scale, as well as the mountains and rivers. In the denser parts of India, you cannot pass on for a mile or two without coming upon some new village or town teeming with a population of several hundreds, or even thousands of souls. We close this very meagre statement by adding the appalling facts, that while there are a considerable proportion of Mohammedans in India, (in Bengal amounting to one-tenth of the population), and while Europeans amount to about one man in five hundred, the remainder are idolaters; it being computed that the idols there are more numerous than the people, and rise at least to the number of three hundred thousand.

Here, then, dear young readers, is a field calling for your exertions and prayers. We do trust that when the young readers of these pages have taken their places in our congregations as men and women, they will be found doing an hundredfold more for India than their fathers have done. Let them count the awful events that have been passing lately over that miss'ion-field, as a call at once from God and from man, to help a better and more enduring kingdom in India than any that Britain can claim, even the kingdom of Christ. Let them pray that this very shock now felt in that great country may, under God, help to shake Satan's kingdom to its foundation, "that those things which cannot be shaken may remain."—*U. P. Juvenile Magazine.*

THE BLACK SHEEP OF THE SABBATH SCHOOL.

It was in the winter of 1847 that I was at a tea meeting held in Dubiin, by the members of the Methodist new connexion, for the purpose of collecting funds in aid of their missionary societies. Several clergymen of various denominations were in attendance, for however they might differ upon some points of doctrine, they could all unite upon common ground to promote the object dearest to the heart of every Christian—the promulgation of gospel truth among the ignorant and unconverted.

Among the number was an humble old man, whose form had bowed, and whose head had whitened beneath the hand of time; but his heart was still earnest, and his words were still powerful to proclaim the glad tidings of salvation, as when, in earlier years, they had made the walls of his chapel ring to the soul touching sounds of God's message to man.

Though well acquainted with him by name, I had never heard him speak either from pulpit or platform, and anxiously awaited the moment when this eminent minister should address the assembly. When the chairman introduced the Rev. Dr——, the old gentleman rose, and, so soon as his voice could be distinguished above the heart-felt demonstrations of pleasure indulged in by the audience, he said—"For that evening he would leave to others the task of discussing at length the many interesting facts which he understood should be brought before the notice of his hearers, and confine himself to the relation of a short story, which he thought would do much to impress upon them the vast importance of two great branches of the work to be accomplished by the Church of Christ on earth, namely, the necessity of perseverance and faith in the training of her Sabbath-school children, and also that of sending forth men, into whose hearts the Spirit of God had entered, to bear the lamp of his grace to the dark places of the earth." Some years before (the Rev. speaker proceeded), whilst making a tour through the south of Ireland, he arrived in a small country town late upon the Saturday night, and took up his abode at the house of a friend. Early next morning, accompanied by his host, he sallied forth to visit the Sabbath school. Groups of the peasantry were lounging here and there in the main street; many were hurrying to the neighbouring chapel; all the smaller shops were open, for the hour at which Sabbath traffic becomes illegal had not yet arrived; that district was essentially Popish, and as they pur-

sued their way there was little to remind them that that day was the Lord's.

They entered the little Sabbath school, and here a small but faithful band were engaged in the arduous work. Teachers and scholars were alike few, but the former, at least seemed to labour with an earnest spirit.

"Do you see that boy?" said the host, pointing to one who sat near, "he is the most incorrigible lad in the town; all we can do has failed to bring him to good; and after a long trial, though it is with sorrow, the rector has resolved to expel him, for his example is most vitiating to the other scholars."

The Doctor spoke a few words of advice to the boy, gave him a tract or two, with an inward prayer that they might be blest; then, turning to another part of the room, lost sight of the refractory youth.

It was long after, when he again visited the town, while passing along its principal thoroughfare, a young man suddenly darted from the opposite side of the way, and politely accosted him with "Dr——, I presume." The good man replied in the affirmative. "You do not then recollect me?" continued his interrogator.

The countenance of the speaker was frank, open, and intelligent. The Doctor had some dim remembrance of having seen it before, but could not call to mind when or where. "You visited our town more than nine years ago, and on that occasion your attention was directed to a boy, the black sheep of the Sabbath school."

The circumstance at once occurred to the Doctor's memory. "Then," resumed the young man, in a tone of deep feeling, "I was that boy. Your words, my dear sir, first led me to reflect, and reflection brought conviction. Since then, I trust my life has been a changed one. I was not, as had been threatened, expelled from the school, but ere long became a teacher. My earnest desire was to enter the ministry, and funds were raised to further my wishes. I now only await ordination to leave Ireland for a distant land, there, with the blessing of God upon my labour, to lead others to that fountain of light and life to which I, the wandering and rebellious one, have been myself so mercifully led."

"And now," continued the old gentleman, drawing forth a letter, while the tremor of his voice became each moment more perceptible, "it was only to-day that I was seated in my study, noting down the heads of a speech for the evening, when this letter was put into my hands. It bore a foreign

post-mark ; the superscription was in a hand unknown to me ; in vain I tried to guess who the author of it could be, so opening it, my friends, I read—read, with tears of gratitude to the Lord my God, what you shall now hear.”

The Doctor then proceeded with the contents of the letter: it was from Jamaica, and the writer was the refractory do-no good boy of——town, then one of the most zealous labourers in the vineyard of the Lord. It briefly stated the principal incidents which had marked the career of the young missionary since the last interview with his good old friend ; then, as nearly as I can remember, went on—“ My flock here at present numbers between forty and fifty souls, all natives, and who, I have every reason to believe, have received the truth as it is in Jesus. The change visible in their uncouth natures is a wondrous instance of the power and influence of the spirit of the Most High.

“ A few months ago, I received some papers from Ireland, and was shocked to read in their columns of the desolating ravages which pestilence and famine had made in my own dear country.

“ One evening, when the people had assembled around me for prayer. I took occasion to tell them of the visitation with which the great God afflicted my native land ; how he had sent a blast upon their principal means of subsistence, and that hundreds of them were perishing daily for want of food ; how the terrible sickness was stalking among them and gathering a rich harvest, leaving many houses desolate, and making the whole country resound to the cry of distress and sorrow ; and I asked them if they would not do something to help the poor Irish, and keep alive the children of their great Father.

“ Dear sir, it was no wonder that my eyes were moist ; I saw my words had touched their hearts, tears were starting down their swarthy visages, and when I ceased speaking, they burst upon me with the unanimous response. ‘ We will, we will help poor Ireland, good Ireland, that sent the kind father to tell the poor black man of Jesus Christ and the great father, God.’ I could say no more, and in a few days they placed a sum in my hand amounting to £5 English money, which I now remit. It is the gift of the poor black man to the suffering and famine-stricken Irish.” “ There,” continued the good Doctor, holding up the bank-note which the missionary had enclosed, “ there is the gift of the poor black man to the suffering Irish. The poor black man brought home to Jesus by the prayers and the preaching of the incorrigible boy, the

black sheep of the Sabbath school, over whose head had long hung the threat of expulsion."

My friends, which of you will now say that the cloud of sin lies too heavily upon the heart of some never-do-well Sabbath scholar, ever to be dispelled by the glorious radiancy of the effulgent light, shed by the Sun of Righteousness? Oh!—Cast your bread upon the waters, and you shall find it after many days. *Church of England Sunday-school Quarterly.*

MISSIONARY TIDINGS.

CASSANDRA—ITS MISSION.

FROM Salonica Mr. Lowndes, agent of the British and Foreign Bible Society, and who has spent more than forty years in the Mediterranean, writes a long and interesting letter, describing a visit he lately paid to our mission at Cassandra. Much inquiry has begun among the Greeks, and the pure Scriptures being spread amongst them, are giving their interest a right direction. Dr. Wolfe, Mr. Rosenberg, and Mr. Crosby labour together in this field. A little congregation has been formed, and Mr. Lowndes pleads strongly for the establishment of schools.

SMYRNA—GOOD HOPES.

Mr. Coull proposes in this city to erect a school, if possible, of Jewish boys. He may make only a small beginning, but it will be the best means of paving his way to higher results, should he succeed in reaching the hearts of even a few of the youngest. Mr. Benoliel, his colleague, reports much progress in circulating the Scriptures, and a less stern and bigoted opposition on the part of the Jewish authorities. How dead, changed, and dark all is in this region, where once went the footsteps of the Son of Man in the midst of the Seven Churches! But over it there seems again to be kindling and hovering a good hope through grace.

SALONICA—ITS MISSIONARIES.

THE staff of labourers in this quarter are still prosperously at work. At Cassandra the mission-station is full of interest. Dr. Wolfe, our medical missionary, reports various cases, both amongst Greeks and Jews, of an anxious inquiry after Gospel truth. Every hindrance, both by the priests and the corrupt authorities of the country, is thrown in their way; but we are happy to say that, in Turkey, though it has not

yet wrought its full effects, a degree of singular liberty has been granted by the Sultan to Protestants, in the exercise of their faith and worship; and in time we may expect a brave and persevering stand on the part of our mission to reap large fruits. It is even reported, that, very lately, the Sultan received from an English missionary a copy of our Protestant Bible, and received it with much respect and interest. The plan of our mission is now to erect two Presbyteries in Turkey—one embracing all Macedonia, the other, with its seat at Smyrnn, embracing Asiatic Turkey. This is thorough comprehensive action, and our whole Church will look anxiously to the plan, wishing it God speed.

BOMBAY—A CONVERT'S TRIALS.

The young convert mentioned in a former number is described by Mr. Sheriff, in another letter, as cleaving steadfastly to the truth he has embraced. Every persecution from his relatives he has suffered. Even violence was attempted, that they might drag him from the mission-house; and through their complaints a Government inquiry was made into the case. It results in his being still left in Mr. Sheriff's care; and so much attention has the matter won, that it may lead to yet others declaring for the faith they fear as yet openly to hold.—*Church of Scotland Juvenile.*

OUTLINES OF SABBATH SCHOOL LESSONS. EIGHTH MONTH.

LIFE OF CHRIST.

I.—WITH THE DISCIPLES IN CAPERNAUM.

PARABLE OF THE SOWER EXPOUNDED.—(Matt. xiii. 18-23; Mark iv. 10-20; Luke viii. 9-15.)

HIDDEN THINGS REVEALED.—(Mark iv. 21-25; Luke viii. 16-18.)

PARABLE OF THE TARES EXPOUNDED.—(Matt. xiii. 36-43.)

PARABLES—THE HID TREASURE—THE PEARL OF GREAT PRICE—THE GOSPEL NET.—(Matt. xiii. 44-52; Luke viii. 19-21.)

II.—ON AND BY THE LAKE.

FOLLOWING JESUS.—(Matt. viii. 18-22.)

THE STORM REBUKED.—(Matt. viii. 23-27; Mark iv. 36-41; Luke viii. 22-25.)

THE DEVILS CAST OUT—THEIR ENTERING INTO THE SWINE.—(Matt. viii. 28-33; Mark v. 1-14; Luke viii. 26-34.)

RESULTS OF THE MIRACLE.—Mark. v. 14-21; Luke viii. 35-40.)

III.—IN CAPERNAUM.

JESUS EATING WITH PUBLICANS AND SINNERS.—(Matt. ix. 10-17.)

HEALING OF JAIRUS' DAUGHTER.—(Matt. ix. 18-19, 23-26 ;
Mark v. 22-24, 35-43 ; Luke viii. 41-42, 49-56.)

THE DISEASED WOMAN TOUCHING JESUS.—(Matt. ix. 20-22
Mark v. 25-34 ; Luke viii. 43-48.)

CURE OF THE BLIND AND DUMB.—(Matt. ix. 27-34.)

IV.—FROM NAZARETH AGAIN TO CAPERNAUM

UNBELIEF IN NAZARETH.—(Matt. xiii. 54-58 ! Mark vi. 1-6.)

MISSION OF THE TWELVE DISCIPLES.—(Matt. ix. 35-38 ; x. 1-15 ;
Mark vi. 7-13 ; Luke ix. 1-6.)

THEIR PERILS AND THEIR STRENGTH.—(Matt. x. 16-23.)

THEIR FEAR AND THEIR SHIELD.—(Matt. x. 24-31.)

THE GOSPEL KINGDOM—ITS MYSTERY—ITS REWARD.—(Matt.
x. 32-42.)

THE ORPHANAGE. NOTICE TO SABBATH SCHOOLS.

(For the Juvenile Presbyterian.)

The Secretary of the Orphanage scheme, begs to express his great regret, that several schools have been disappointed in not receiving reports respecting their orphans. It having been found, that the applications were too numerous to be met at Calcutta, the Committee in Edinburgh decided a few months since upon appropriating all of the orphans at Bombay to the Canadian Schools, and it is from this Institution, that no report has as yet been received. There has not yet been time for a reply from Bombay, but steps are being taken to procure the needed information.

It is scarcely necessary to call attention to the unforeseen difficulties, which have been attended this most interesting scheme ; even in times of peace and prosperity, it would have been difficult to have arranged a system of regular communication, and to have carried on the extended correspondence which is entailed. The disturbed state of our East Indian possessions has added greatly to this difficulty ; and the Secretary therefore trusts that the various Schools will excuse delay, thus rendered unavoidable.

The last annual report of the Scottish Ladies Association, for Female education in India, has just been received, and a copy forwarded to each School contributing to the scheme. In this document much interesting information respecting the orphans will be found.



A HINDOO MOTHER AND HER BABE.

How true are the words of the Bible, that the heathen are "without natural affection!" But what makes them so? It is their cruel superstition. It makes the mother "forget her sucking child." But it is not for want of tender motherly love, as we may see in this touching picture. It is a custom in India for people of high caste to burn their dead; but, as this ceremony costs much money, the poorer Hindoos

cannot afford it. They therefore merely burn the mouth with strow, and then bear the body to the Ganges—the sacred river.

If you had been in India, you might have seen the poor Hindoo mother take her dead infant in her arms, and carry it to the bank of the river. On reaching it, she spreads a little mat upon the sands while the tide is low, and then stands weeping and lamenting over the dead body. When the tide begins to flow, and the water of the river to rise towards the spot where her child lies, she moves back to a little distance, and sits down to drive away the Pariah dogs and birds of prey, that would otherwise devour the body. Here she waits for the moment when the stream will sweep the corpse away, or, as she in her darkness believes, when the god Gunga takes it in his arms and makes her child his own.

But all this time, no one could see that poor Hindoo without being quite sure that she had a true mother's heart and felt a tender mother's love. Tears, such as none but mother's shed, are flowing down her sad countenance, and as she weeps, she every now and then breaks forth into the following words: "Oh! my child, who has taken thee, my child? I nourished thee, and reared thee, and now where art thou gone? Take me with thee. Oh! my child, my child! Thou playedst around me like a gold top, my child! The like of thy face I have never seen, my child! Let fire devour the eyes of men, my child! The infant continually called me 'mother, mother.' The infant used to say, 'Mother, let me sit upon thy lap.' Oh, my life! Say 'mother' again, my child! My arms and my lap feel empty. Who will fill them again? Oh, my sweet burden, my eyesight has become darkened, now that thou hast vanished from before it." *

What must that system be which freezes such warm love as this, and turns the tender mother into the cruel murderess of her own babe? But heathenism does this. And there are few dark lands in which proofs of this are not found.

In all the South Sea Islands, infanticide was common before missionaries went there. It is believed that in the Sandwich Islands, more than half the children that were born were destroyed by their parents. Mothers would dig a little grave, and cast their infant alive into it, and cover the body with earth, and then tread upon it to stifle the dying cries of the babe. After the missionaries went there, some

of the women confessed to them that they had murdered all their children.

In another island, Mr. Williams once asked some mothers how many of their little ones they had killed, when one said *five*, another *seven*, and a third *nine*. Dear young friends, surely you, who owe so much to Jesus Christ, will not rest until you have done all you can to save from death the children of the heathen.

THE CANADIAN SCHOOL AT CALCUTTA.

The arrangements for supporting this school, have not yet advanced so far as we had hoped, they might have done ere this. The prospects are, however, hopeful, and we think that we will soon be able to report a successful issue. One School is likely to give \$30 towards it, and two Ladies Dorcas Societies have the plan under consideration. Meanwhile are there no Schools who will volunteer to do something. The more widely the support of the School is diffused, the better will it be. It will be seen too, that we are invited to support a catechist at Madras. The field is a wide one, and we doubt not there will yet, under God's providence, be wide opportunities for peaceful labouring in India.

BORN TO TROUBLE.

We are born to trouble as men (Job xiv. 1), and born again to it as Christians (2 Tim. iii. 12.—*Philip Henry*.)

INDIA ORPHANAGE SCHEME AND JUVENILE MISSION.

Already acknowledged,	£15	0	7
St. Andrew's Church Sabbath School, Hamilton, for the support of Lydia Burnet,	4	0	0
St. Paul's Church Sabbath School, Montreal, for the support of a new orphan to be called Catherine McKenzie Gibson,	4	0	0
St. Andrew's Church Sabbath School, Quebec, for Mary Quebec,	4	0	0
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	£27	0	7

JOHN PATON,

Treasurer to Synod for above Scheme.

KINGSTON, 24rd October, 1857.