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THE MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

Vol. VI. ]

MARCH 1, 1849.

No. 3.



MANDARIN EATING WITH CHOP-STICKS.

The customs and practices of the Chinese would form an interesting chapter for our readers, and we may, at some future period, indulge them in this respect. The cut represents a Mandarin, or an officer of the Government, eating with chop-sticks. The Mandarins may be called the nobility of China, and, however strange it may seem, the constant practice of the Emperor is to choose the officers of the Government without respect to their wealth or connections, and regards only their attainments in learning. This is a very commendable feature in the practice of the Emperor, and we would hope the time is not far distant when he will be governed by a yet higher test of qualification for office. The following account will show that however high the intellectual attainments of the officers of the government may be, that, as a nation, they know little of the true God :—

**Idolatry of the Chinese.**

The Chinese, from the earliest period noticed in their history, have been

the worshippers of gods many, as they are at this day. By not keeping this in mind, we shall be liable to presume on their having much more knowledge than they actually possess. It is very difficult, I think impossible, for one whose mind has been imbued with Christian knowledge from infancy, to understand the true condition of the entire mass of mind in China. The experience and observation of others may be different from my own; but the more I learn of the moral and intellectual degradation of this people, the more dreadful does it appear.

So far as I have been able to ascertain, the Chinese have no knowledge of God, or of the immortality of the soul; nor have they, until comparatively modern times, been at all influenced by revealed religion. Instead of the Creator of the Universe, the only living and true God, they have imaginary beings innumerable, whom they adore and

worship. In the very earliest record which we have of their religious worship, more than two thousand years before the Christian era, we see their monarch offering sacrifices to these false gods; and the same thing has been done from that day to this. The visible material universe (primordial substance) they suppose eternal; in which the principle of order, eternal reason, reigns. Of all the beings in the invisible world, and the soul's immortality, they are in profound ignorance. They have only confused notions of future states of existence, indescribably vague and irrational. They often fear the gods, and wish to propitiate their favour; but in regard to their own condition in any future state, they seldom, if ever, manifest any serious concern. Gross and carnal, their moral and religious sense is dull. They are almost without a conscience; and the exercises of this faculty of the soul are so faint, and have been so little noticed by native writers, that the translators of the Bible are in great doubt how the word rendered "conscience" in our version ought to be expressed in their language. The phrase hitherto used for "conscience" means, literally, "a good heart."

The Chinese having always been in this condition, all the facts and doctrines which are peculiar to revealed religion, are of course entirely new to them. The Bible, the great treasury of Christian knowledge, contains a multitude of principles regarding faith and practice, of which they have no conception. All these facts and doctrines and principles the missionary must communicate in the language as we now find it, a language essentially fixed and settled in its principles and usages. Accordingly, we are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word "Shin," commonly used to denote the imaginary beings whom they adore and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of

the soul; so of heaven; so of hell; and so of a multitude of other words. Our ancestors, who translated the Old and New Testament, had a language in which the grand truths of revealed religion had already been expressed and made familiar. Not so with him who translates the Bible into the Chinese language.

### SOIREE AND EXAMINATION.

The annual soiree of the Sabbath School of the Presbyterian Church at Three Rivers was held on the 27th December. Though the evening was stormy and unfavourable, yet a goodly number of both parents and children were present on this occasion. After tea the children, with their parents, repaired to the church, in which they recited various pieces of sacred poetry with great proficiency, and were examined on their knowledge of the Scriptures and Shorter Catechism. They also evinced some knowledge of the books they had read in the Sabbath School Library.

On the 28th Dec., in like manner, the children of the Sabbath School at Black River were examined and gave great satisfaction.

At both places the parents, children, and friends, were addressed after the examination by the pastor, the Rev. James Thom.

We are sorry that our limited space will not admit us giving this address in full. We can only find space for the two following paragraphs:—

Remember the Sabbath to keep it holy. I should fail in duty to God, and to you, were I to part with you, perhaps never to address you more on a like occasion, without taking notice of this important question. Evil impressions are easily made; and the councils that lead you to forgetfulness of the Sabbath coincide with the depravity of the human heart. The Sabbath is the Lord's day, by way of eminence and excellency; because it is holy to the Lord and honourable, and your behaviour on this day ought to be sedate at home, in the church, at the Sabbath School, and in the way. The whole day is for the public and private exercises of God's worship, except so much as is to be taken up in works of necessity and mercy. You will easily see the Sovereign right of your Creator to this seventh portion of your time. He gives you six days of the week for your own employments; but, from the holiness of his nature and government, as well as in mercy to mankind, challenges an especial right in all your youthful thoughts, words and actions, on this holy day.

Memorable are the sad calamities that have befallen nations, families, and individuals,

from contempt of this Sovereign commandment. And we know no place, or people, or country, in which there are not temptations to the transgression. In very many instances we have known the consequences to be deplorable. We can only mention the case of a widowed mother in Derbyshire, England, who had two sons, the elder 16 and the younger 13 years, who, in spite of every remonstrance, went to slide on the ice at some distance from home. But before they left their home for the fatal spot, they were urged to accompany their mother to the church and the Sabbath School. All was in vain; they were enticed by evil companions. While engaged in their heedless sport, the ice gave way; for a moment they were seen; for a few moments more they were clasped in each others arms; they sunk to rise no more. From transgressing the words of our earthly parents, and the commandments of an Almighty Father, who hath said remember the Sabbath, they were launched into eternity.

### The Mother's Lesson.

A mother, sitting in her parlor, overheard her child, whom a sister was dressing, say repeatedly, 'No, I don't want to say my prayers, I don't want to say my prayers.'

'Mother,' said the child, appearing at the parlor door.

'Good morning, my child.'

'I am going to get my breakfast.'

'Stop a minute, I want you to come and see me first.'

The mother laid down her work on the next chair as the boy ran toward her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backward and forward. 'Are you pretty well this morning,' said she, in a kind, gentle tone.

'Yes, mother, I am very well.'

'I am glad you are well. I am very well, too; and when I waked up this morning and found that I was well, I thanked God for taking care of me.'

'Did you,' said the boy in a low tone—half a whisper. He paused after it—conscience was at work.

'Did you ever feel my pulse?' asked his mother, after a minute of silence, at the same time taking the boy down

and setting him in her lap, and placing her fingers on her wrist.

'No, but I have felt mine.'

'Well, don't you feel mine now—how it goes beating.'

'Yes,' said the child.

'If it should stop beating I should die.'

'Should you?'

'Yes, I can't keep it beating.'

'Who can?'

'God!' A silence. 'You have a pulse too, which beats here in your bosom, in your arm, and all over you, and I cannot keep it beating, nor can you—nobody can but God. If he should not take care of you who could?'

'I don't know,' said the child, with a look of anxiety, and another pause ensued.

'So when I waked this morning I thought I would ask God to take care of me and all of us.'

'Did you ask him to take care of me?'

'No.'

'Why not?'

'Because I thought you would ask him yourself.'

A long pause ensued—The deep and thoughtful expression of his countenance showed that his heart was reached.

'Don't you think you had better ask him yourself?'

'Yes,' said the boy, readily.

He kneeled again in his mother's lap, and uttered in his simple and broken language, a prayer for the protection of Heaven.

### First Rule.

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

### LITTLE GIRL'S PRAYER FOR TRUTH.

May never falsehood in her heart,  
Nor in her words abide,  
But may she act a truthful part,  
Whatever may betide.

### Introduction of Christianity into England.

My dear readers, you know, that before the coming of our Saviour, there was only one nation on the earth which had any knowledge of the true God : it was among the Jews only that the one great Jehovah was worshipped. The people of all other nations then living (whom you find in Scripture called by the general name of the Gentiles,) were worshippers of idols and false gods. Many of these people were learned, and brave, and polite ; but on the subject of religion, St. Paul has truly said of them, " Professing themselves to be wise they become fools ;" and the poorest child in our days, who attends to what he is taught at church or chapel, or in a Sunday school, may learn more truth concerning the name and character of God than the richest and wisest of the Greeks and Romans, before the coming of Christ, could be acquainted with.

At that time no nation was in a more savage, or ignorant state, than the people of Great Britain ; the only clothing which they wore was made of the rough skins of beasts ; and they used to paint their bodies and faces with strange colours, to make themselves look terrible to their enemies in battle ; for they were almost constantly engaged in fighting with one another. They did not know how to plough the ground, or to provide themselves with any of those things which we call the comforts of life ; still less had they the comforts of true religion. As that blessed book the Bible was then unknown, they believed all the foolish and wicked things taught them by their priests ; who, being without religion, used the power they had over the people to a very bad purpose. They taught them to believe in a number of false gods, such as Tanaris the Thunderer, Hesus the god of Victory, and Andraste the goddess of Victory. They also pretended to foretell future events by the aid of these gods, and as their servants and favourites, they demanded gifts and offerings from the deceived people.

The priests took a very cruel method to secure the payment of these gifts ; they made the people at the beginning of winter extinguish all their fires in one day, and rekindle them again from the sacred fires of the Druids, which, as they said, would make the houses fortunate for the ensuing year. If any one refused to pay his yearly offering the Druids refused him a spark of fire ; and as none of his neighbours dared to relieve a person who had offended them, he might thus perish with cold or hunger. It was the common custom of the Druids to offer animals as sacrifices to their gods ; but they also on some occasions offered up the life of men in sacrifice to assist them in their pretended works of magic. So far were they from knowing that blessed truth which the Bible hath taught us—that the Almighty God is no respecter of persons and has as much compassion for the lowest as for the highest of his children on the earth.

About the year 55, (that is fifty-five years after the birth of Christ,) the Romans invaded England, and having made the savage people of this country submit to their power, they taught them by degrees many useful arts but they could not teach them true religion, for of that they were themselves still ignorant ; yet these heathen conquerors may be said to have prepared the way for christianity in England, by putting down the religion of the Druids. This they did, not from any dislike to idolatry, for when they first landed in this country they shewed themselves willing to worship the false gods of Britons, along with their own ; but finding that the Druids excited the people to revolt against them, they resolved to destroy their power. Accordingly, a Roman general, at the head of his troops, pursued the Druids and their followers to the Isle of Anglesea, which was the chief seat of their religion, and having cut down their sacred groves, (the dark woods in which they used to practice their secret rites,) and having killed a number of the priests themselves, the

ver which they so much abused was brought completely to an end. This happened in the year 59, and after christianity first became known in this country; but it is not exactly known who were its first preachers in England. The most probable account is, that it was Bran, the father Caractacus, a British prince who, being taken prisoner along with his wife, and led to Rome, received the gospel there from some of the early christians, (those to whom St. Paul writes his Epistle,) and on his return England brought the "good tidings" to his people. There is also some reason to believe that Claudia, who is spoken of along with Pudens, by the Apostle Paul, was a British lady of this household; but as very few books were written to tell the history of what passed at that distant time there is no doubt on all these things, or as an old writer says, "the light of the world shone here, but we know not who led it."

The first christian church was founded at Glastonbury, in Somersetshire, and was very rudely constructed of timber-work, like the dwelling houses of the people at that time; but a fine one was afterwards built on the same spot, the ruins of which still remain.

As we possess no certain account of the first preacher of christianity in this country, so there are but few records remaining to us concerning the history of the British Church, but we may conclude that christianity had many disciples in our island, during the two hundred years that passed after it was established; for in the year 284, Diocletian became Emperor of Rome and began to persecute and destroy the christians in his dominions, and a few were put to death in England, because they refused to worship the gods of the heathens.

The first person who laid down his life for this cause in our country was called Alban, since called Saint Alban, because he lived a truly good man, and died a martyr. He had grown up without receiving instruction in chris-

tian doctrines and duties. However, during the persecution I have mentioned, a christian priest flying from his persecutors came to his house to beg for refuge; Alban readily took him in, from pure compassion, to give him shelter; but when he saw his guest pray earnestly to God he begged to be instructed by him, in the name and character of that great and good being whom he worshipped. The christian then told him of the true God, and of his only son, and Alban rejoicing to hear of such a God, and such a Saviour, believed in these words of truth and comfort, and the Holy Spirit blessing his endeavours to think and feel rightly, he became a christian, and joyfully prepared himself to do and suffer every thing that the cause of his Divine Master might require. When the pursuers of the christian priest reached his house, Alban insisted on putting on the hair cassock which his teacher wore; and having done so, gave himself up in his stead; thus affording to the other the means of escape. As he would neither betray his guest, when led before the heathen governor, nor consent to offer sacrifice to the gods of the Romans, he was cruelly scourged and then put to death on the spot where the abbey now stands which bears his name. It was then a beautiful meadow, on a gentle rising ground, and was (as the old writer says who gives this account of St. Alban) "a fit scene for a martyr's triumph."—*From the Gleaner.*

Freely ye have received, freely give.

Christian, thy Saviour God,  
To redeem thee shed his blood;  
When no other arm could save,  
Then for thee himself he gave—  
When in darkness, sin, and woe,  
And in misery lying low,  
Then by him thou wast made free—  
By his blood he ransomed thee.

Shall not then thy tongue proclaim  
Glory, honour to his name?  
Wilt thou not his goodness tell,  
Who redeemed thy soul from hell?  
Wilt thou not to all around,  
Show the Saviour thou hast found,  
When his grace so rich and free,  
Freely he hath given thee?

Poor and indigent thou wast,  
 In the depths of misery cast ;  
 When he looked with pitying eye,  
 From his dwelling place on high,  
 He enriched thee with his grace—  
 Made to shine on thee his face—  
 All thy sins he did forgive—  
 Caused thee to "believe and live."

Mysteries of grace untold  
 He will yet to thee unfold :  
 And wilt thou not publish then,  
 And make known his love to men ?  
 When to cleanse thy soul from guilt,  
 His own precious blood he spilt—  
 When his grace, so rich and free,  
 Freely he hath given thee.

JANETTA.

Springfield, Feb. 5, 1849.

## WESTERN ASIA.

The fact mentioned below is an indication that the Turkish government are becoming more considerate and cherishes a more humane regard for the welfare of its subjects, and is less under the influence of fatalism than formerly.

**BROOSA.**—The thirteenth day after the cholera commenced here, five physicians arrived from Constantinople, being sent here by the Sultan, at the request of the pasha of Broosa. I have understood that they are chiefly young men from the Sultan's medical school. One of these was assigned to the Armenians. For a little time, this somewhat relieved us; but he being a haughty, authoritative, unsympathizing man, demanding pay for his services of all who were able to pay, and bestowing but little attention on the poor; was not acceptable to the people; and several after having employed him, having occasion afterwards for medical aid, came to us. We were always, however, very careful not to do anything where any regular physician had been called, and I gave our colporteur particular cautions on this subject.

The course which we pursued seemed to make a more favourable impression on the minds of the people generally; and several began to show us particular friendship, who had former-

ly been cold and distant, or decided enemies. Our native brethren have told us of persons frequently making such remarks as these respecting us, viz. "While others flee and leave us, they stay by and assist us. This is true Christianity." "If these men are not true Christians, there are none in the world." An Armenian, formerly an enemy, came to me one day for advice and medicines. He had, a day or two previous, lost a son, who was attended by the above mentioned Turkish physician. On leaving my house, he was met at the door by one of our native brethren, who observing that he had medicines in his hand, said to him "Have you been to obtain medicines?" "Yes," said he, "and they told me to come again, if I had need, and they would help me what they could. These men certainly manifest in their conduct true Christianity."

*Constantinople*

The gospel appears to be exerting more and more influence in the interior of Turkey. In several places "towards and on the Ege rates," Mr. Homes says, there are some evangelically minded, and (it is hoped) converted men, among the Armenians. "From Ankara," he adds, "one with whom we have long held correspondence, writes that he and his brethren have been anathematized, and expelled from the Armenian church; that the Turkish Governor has refrained from protecting them, allowing the chief priest of the Armenians to scourge them; and that he himself has been obliged to flee from the place."

*Oregon Indians*

Letters have been received from the missionaries, written in July last, from which it appears that Messrs. Walker and Bells, with their wives, have arrived at Oregon City in safety, and that sixty men, of their own accord, were to remove them to the low country. Mr. Walker says, "Too much credit cannot be given to the officers of the army, for the interest they have manifested in our welfare, or to the sixty who volunteered to come to our rescue. The Indians at Tshimaganain appeared to regret the departure of the missionaries very much; but it was their unanimous opinion that a continued residence among them was unsafe."

**MALTA.**—Dr. Kalley is now established here as a physician; and it is to be hoped that he may be instrumental of as great a work among the Maltese, as he has been among the people of Madeira.



## HOPE M. WADDELL.

The above represents Hope M. Waddell, who, with three others, namely—Samuel Edgerly, a native of England; Andrew Chisolm, a native of Jamaica; and Edward Millar, of direct African descent, left Liverpool, having been detained with adverse winds, on the 6th of May, 1846. Mr. Waddell had, for several years, been labouring with much success in Jamaica, when an invitation was sent from the King and Chiefs of old Calabar to the Missionaries in Jamaica to come over and help them, offering a tract of land to the missionaries and such other pious families as might accompany them. We have frequently adverted to this mission in the *Record*. At present we subjoin a few extracts from the address of Mr. Somerville, previous to Mr. Waddell's departure.

*Rivers of West Africa.*

Africa has an extensive line of coast, washed on the west by the waters of

the Atlantic, into whose ample bosom many navigable rivers pour their streams. Upwards of sixty of these rivers exist on the west coast, and have for ages rolled down their waters to the great ocean—forming convenient inlets into the interior, and inviting the churches of Christ to send by them the gospel to the many nations roaming along their banks. These ample bays and estuaries have, we may say, hailed our ships as they passed by, and said, "Remember the multitudes perishing for lack of knowledge;" but Christians have shut their ears to the call. These bays and estuaries have, indeed, been often visited, but not by the mission ship. The slaver, with her tall, dark masts, has stealthily sailed them, that it might get its human cargo. What a magnificent field does Central Africa present for the spread of the gospel."



*Negroland, a Habitation of Cruelty.*

“Of Negroland, it may perhaps be said more truly than of any other country, that it is full of the institutions of horrid cruelty. They are enslaved by various sorts of supernatural charms, and worship the spirits of the river and of the land. Human sacrifices on a vast scale are exceedingly common. Their fetish rites and customs, as they are called, are of the most sanguinary character. Their priests are frightful monsters, whose weapons of rule are terror and the knife. When a king or great man dies—when a war is to be undertaken—when a calamity is to be averted, or when any important public matter is to be transacted, hundreds are seized, and doomed to cruel and protracted deaths. The bones of the noble dead are sometimes taken from the grave, and washed with warm blood. The mangled limbs of the victims are hung on the horrid fetish tree, a prey to the vultures; and the skulls of those that have been sacrificed are scattered in all places. The soul sickens on reading the frightful details of their religious customs and rites; and truly do we feel that theirs is a land of death, and that the things which they sacrifice are to devils. Conceive for a moment this view. Imagine yourselves in one of Africa’s towns. A discharge of musketry is heard. Instantly the slaves are seen flying in crowds to conceal themselves in woods outside the city, and the inhabitants are rushing into their houses and fastening their doors. You ask what is the reason of such a movement? The answer is the king is dead, and he must have attendants in the other world. In a few moments you behold the princes and persons of royal blood issuing from a palace in a highly excited state, running through the streets, seizing all that they can catch, and dragging them to the palace in order to be sacrificed. . These things are the religion of Africa, the workings of the sin-stricken soul, striving, amid gross darkness, to find the path of life. What can abolish these rites, and stay

the effusion of human blood? What can drive the fetish priest from the city and the slaver from the coast? What can heal the wounds of Africa’s bleeding bosom? The gospel—nothing but the gospel.”

*Region of Old Calabar.*

“Circumstances, which it is not now necessary to state, led to the selection of this place. It is a wise choice. Calabar may be said to be the key to Central Africa. A few words will give you a general idea of the locality. Suppose yourselves on board the mission ship. On the forty-sixth morning after leaving Liverpool you come on deck, and are informed that you have reached your destination. You look around with eager interest: what is it that you behold? On your left is an extensive tract of low marshy country. That is the Delta of the Niger—the spot long sought in vain—where this magnificent river, after a course of 2,500 miles, discharges its waters in’o the ocean by twenty mouths. On your right is the Cameroons, a mountainous ridge rising to the height of 14,000 feet, and still further to the right is the elevated and beautiful island of Fernando Po, distant about sixty miles. In front of you is the estuary, or Firth of Old Calabar. It is wide and winding. Sail up this frith and you will soon perceive that you are in a land of heathenism. When Lander ascended it a few years ago, he saw a human being suspended from a tree, his hands and feet immersed in the water. It was a sacrifice to the demon of the river. Surely such a sight will make you hasten sail, that you may the more quickly be at your work.”

*Canton.*

We extract the following from the *Missionary Herald* of the American Board of Commissioners for Foreign Missions. The annual meeting was held in September last, at which a report of the previous year’s proceedings was

submitted, from which we extract the following:—

#### *Boy's School and Bible Class.*

The boys have pursued the same general course of instruction, which has been heretofore reported. Their time is about equally divided between the study of christian books in Chinese, and their own classics, in connection with an outline of general geography and the geography of their own country. Besides attending divine service, they have either Scripture lessons, or lessons in some catechism, every Sabbath. The printers and others in our employment have also a Bible lesson. The interest manifested is pleasing. Indeed, it has been no uncommon thing for some months past, on the Sabbath, to observe little groups of two, three or more, reading and explaining the Bible. And during the week, some of the men are seen not unfrequently, with their books open by their side, while at their work. They listen, as do some of the boys, with equal interest to explanations given at morning and evening prayers, and in the more public exhibitions of divine truth. I have not before noticed such a deep and lively interest manifested by this people in the truths of the Bible. God grant the convicting and converting influences of his Holy Spirit, that it may result in the salvation of souls!

#### *Conclusion.*

In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary. We find that the Chinese are not so far degraded and stupefied by idolatry, that they cannot understand and feel the importance of revealed truths.

There are five places, outside the foreign factories, where the gospel is publicly proclaimed in Chinese every Sabbath. The whole number of persons who hear it, is between four and five hundred. A beginning has been made in planting the good seed in this sterile soil. We trust that God will give us grace to continue planting and watering, as long as our lives are spared, and that we shall yet see some fruit.

Mr. Bridgeman, writing under date of Sept. 6, adds:—

“Hundreds of preachers of the gospel are needed in the city, and hundreds more in neighboring places. This statement will admit of no modification; the need is absolute.” He estimates the population accessible “according to consular regulations,” or which may be reached by missionaries without being absent more than twenty-four hours, at not less than three millions! “The Roman Catholics,” Mr. Bridgeman adds, “have four extensive sites in Shanghai and its suburbs, and many others in the vicinity. Close to our house they are now building a cathedral, two hundred feet by one hundred and twenty. They have also a college in a neighboring village.”

#### INDIA.—SALEM.

*Fruits of the Gospel.*—On my journey last month (writes Mr. Lechler,) into various parts of this district, I had the pleasure of baptizing thirty-three persons, small and great, in three villages—Muteloor, Aruloor, and Samathanapooram. Amongst them were some whole families. Most of these individuals are the fruit of several years' hard labour, but it is hoped also a kind of first-fruit and the beginning of a future church. Considering the depth of ignorance, vice, and consequent misery from which they have so recently emerged, they have made creditable progress in Scripture knowledge, and have evidently exercised a simple and steady faith in the Redeemer. I was particularly cheered and edified by the language of a widow woman who very lately lost her husband and two of her children. I had first some fear that she would not be able to stand her trials, but be induced by her numerous relatives to go back to heathenism. But the Lord has been better than

my fears. She manifests an humble and strong faith in Jesus which it is very pleasing to witness. "Had I remained in ignorance of Him," she said, "what should I have done? I should have been without hope and comfort like other heathen; but now I know that this affliction came from the Lord—I know He sent it that I should give my whole heart to Him."

*Youthful Disciples of the Saviour.*—Most of the candidates evinced similar simplicity and confidence in the Saviour. Much of the good work, no doubt, must be ascribed to the instrumentality of their teacher, *Andrew Grantham*. He has lately very much improved himself, though he regrets that he does not know a useful trade, in order to be in this respect also an example to the people. I observed, with great satisfaction, that he and his wife (the latter brought up in our school) have been active and faithful in their Christian labours.

There were among the candidates for baptism two children—brother and sister—the one about 10, the other 12 years of age, whose parents are residing in the Christian Village, but are yet unbaptized, not having given evidence of a change of heart and conduct. As it is not generally my custom under such circumstances to baptize young children in the presence of their parents, I wished to let these two children wait until their father and mother, by the Lord's grace, might come with them; but their beseeching looks and petitions, and the testimony their teacher gave of them, made me change my plan. It appears that they often unite in prayer for their parents privately, and with their school-fellows; and when they see their parents doing anything wrong they tell them of it, and repeat the text of the Bible which they have learned on the subject at school. Their parents also wished them to be baptized. May the lesson which their young children have thus taught them, not be in vain!

When I left the village, the boy just mentioned prevailed upon his parents, though the eldest of five children, to let him come with me to Salem, that he might obtain more knowledge, and learn a trade.—*Missionary Magazine*.

### *Sandwich Islands.*

The Minister of the Interior, acting provisionally as Minister of Instruction, in a late report on the state of the public schools, says: "The average number of scholars reported for the year 1847 exceeds that of any former year by about one thousand. The number of youths in all the schools on the Islands may be safely estimated at

twenty thousand; and it is believed that in no year since the introduction of christianity, has the cause of national education advanced more steadily and surely, not to say rapidly, than during the past year. It is a cause which takes deeper and stronger hold of the national mind; and, if vigorously sustained, cannot but produce the most lasting and important benefits."

Mr. Camberlaie says, under the date of August 22, "It is very evident that our cause is in a prosperous state, and that the Lord has smiled on our work. Whatever fears may be entertained with reference to the future, we can say in regard to the past, 'Hitherto hath the Lord helped us.'" He also says that the people have contributed for benevolent purposes, during the last two years, \$9,605 52 in money, and \$4,176 62 in produce. "One-half (perhaps more) of this sum has been expended on meeting-houses; while the rest has been laid out for the support of scholars, teachers, and assistant preachers; and some, doubtless, to help the needy."

### A CHILD'S EVENING HYMN.

Now I lay me down to sleep,  
Nicely covered in my bed,  
God alone can safely keep  
Harm and danger from my head.  
Oh how gracious he must be,  
Thus to mind a child like me?

Though my tender parent tire,  
God still watches through the night,  
Neither sickness, storm, nor fire,  
Break my slumbers with affright.  
Oh how gracious God must be,  
Thus to mind a child like me?

Soon my weary eyelids close;  
Soon my little limbs, undress'd,  
Quietly enjoy repose,  
Till I rise again from rest.  
God is my preserver; he  
Cares for little ones like me.

By-and-by, in sleep of death,  
I must lie down in the grave;  
But the Lord, who gave me breath,  
Then my trembling soul can save  
Helpless, sinful, though I be,  
Jesus died for such as me!

**TEACHER'S CORNER.****PRECEPTS FOR TEACHERS.**

The office of teacher in a Sunday school, is an all-important one. It is presumed that those who devote themselves to it are filled with an intense desire for the salvation of the young souls under their care. With this object ever before their minds, they will seek to know by what means their labours, under the blessing of God, may be most likely to be crowned with success. To such the following hints may be useful.

Adhere strictly to the rules of the school. Be punctual in your attendance. No excuse can atone for unnecessary absence or lateness. These are offences against the whole school, and lessen the moral influence of the teachers over the scholars.

A good arrangement of the class, both while sitting and standing, is essential to regularity and order, and will facilitate the labor of teaching more than many are aware of. There will be no activity of mind with a sluggish posture of the body; but this must be varied, else the attention will flag.

Train up your scholars to habits of attention, by examining them upon the opening exercises, the psalm, prayer, &c. Teach them also how to pray. This is an important branch of your duties, and should be frequently reverted to.

Proceed upon a settled plan in teaching. To young children prescribe two or four verses of a psalm or paraphrase, or a lesson from the Old or New Testament: the biographical portions, miracles, parables, moral duties from examples and precept, will for a long time prove interesting exercises. Refer constantly to the Bible; this will interest your scholars, and lead them to search the Scriptures for themselves. Direct them to do this in an humble, docile spirit—not to cavil, nor to indulge in vain curiosity.

Diligently study the lessons beforehand. There are many books published at a cheap rate, which are excellent helps for this purpose. Thus prepared, your duties will be easy and delightful; and you will be easy and delightful; and you will make the truths tell upon the minds of the scholars. A simple anecdote for illustration will also help to increase their interest, and impress their hearts, but see that you avoid formal exhortations; rather encourage your scholars to ask questions. Study their dispositions, and try to win their affections.

Get personally acquainted with them by occasionally calling upon their parents during the week. This is essential to success. It will insure constant attendance, proficiency in school exercises, and benefit both parents and children. Pray for a blessing upon your labors. Every Sunday morning and evening these supplications should be precise and spe-

cial, rising up, full of fervor and faith, in concert to the throne of the Eternal.

In fine, never forget that yours is purely a work of faith and labor of love." Be not, therefore impatient nor discouraged by unpromising appearances: your duty is to labor not by sight but by faith. See the following passages:—Isa. xxviii. 10; Gal. vi. 9; Col. iii. 23, 24; 1 Cor. xv. 58; Rom. ii. 6, 7; Dan. xii. 3.

**ANNUAL MEETING OF THE UNION.**

The Twelfth Annual General Meeting of the Canada Sunday School Union was held, as usual, with the Anniversary Meetings of the other Religious Societies of the city, in Zion Church, on the evening of Tuesday the 30th January. The president, J. Ferrier, Esq., occupied the chair. The Rev. J. M. Loud, of the American Presbyterian Church, opened the meeting with prayer; after which the Chairman introduced the business with some suitable remarks, and then called upon Mr. T. A. Gibson, one of the Secretaries, to read the Report. Our space will not admit us to give any detail of the meeting, which was the most interesting and the most numerously attended of any that we have yet had. The communications from the different schools indicate a measure of advance truly encouraging, and must tend greatly to reward the Committee for their exertions in this good work. We will take occasion to refer to these in a future number of the *Record*, in the meantime, we give the following items from the Report:—

"Reports have been received from 97 schools, in which we find 866 teachers, and average attendance of scholars numbering 5069. Of these, 4179 are returned as able to read, 80 schools report having libraries, containing 13,469 volumes. Of the 96 schools, 67 are open throughout the year, 22 for six months, and the remaining 8 for a greater or less period.

The Donations received from Schools amount to £6 11s."

"During the past year, the issues from the Depository are the following: Library books, 16,851; Elementary books, 7,276; Bibles, 23; Testaments, 120; Hymn-books, 553; Tracts, 4125. Total for the year, 20,915.—Total since the establishment of the Union, 201,963. There have been issued 81 Libraries for Sabbath Schools. Of these 38 are Libraries of the London Tract Society sold, at one-half or two-thirds value; and 43 of the

American Sabbath School Union, at the rate of \$10 each."

"We have to report that free grants of books to a very considerable extent have been sent to Sabbath Schools in poor settlements. The value of these, together with the allowance made on Libraries sold, amount, during the past year, to the sum of £126 3s 7d, being £70 3s 7d of free grants of books, and £56 of allowance on Libraries sold."

"We owe a heavy debt of gratitude to the London Religious Tract Society, and the Sunday School Union of London and New York, by whose continued countenance and liberal support the Union has been enabled to produce the above results."

"The Cash Sales for the year have decreased about 25 per cent: the Credit Sales have increased about 50 per cent, making the aggregate business of the Depository about the same as last year.

From a Statement prepared in the Depository, we find that 171 schools have participated, during the by-gone year, in the benefits of the Union."

"Of these, there are conducted by	
Congregationalists.....	8
Lutheran.....	1
Unitarian.....	1
Wealeyan.....	17
Episcopalian.....	7
Baptists.....	10
Presbyterians.....	23
Union Schools unknown.....	84
<hr/>	
Total.....	151

In like manner, we find that the schools reported to the Committee, are conducted as follows:—

Presbyterian.....	26
Methodists.....	11
Baptists.....	11
Congregational.....	10
Episcopalian.....	2
Union.....	35
Lutheran.....	1
<hr/>	
Total.....	96

"Whilst there has existed too frequent cause for the expression of regret on the part of instructors, that the spiritual progress of the pupils has not been commensurate with their wishes, still such expression has been usually accompanied with an attestation to the effect that their deportment has been more serious, and has betokened a growing concern about the things pertaining to their eternal peace."

"It is gratifying to note, that in some of the schools in the larger towns liberal contributions are made for Missionary purposes. Though a variety of urgent causes precludes the poorer and less populous locations from regularly contributing to this cause, yet the returns show that very laudable and successful exertions have been manifested in some of these:

We find that 'The Missionary and Sabbath School Record,' which was established in 1843, and has a circulation of 3000 monthly continues to keep alive in the minds of the young that interest in the progress of the Redeemer's kingdom, which the varied and recent intelligence that its pages contain, is well calculated to excite. It is refreshing and encouraging to record the unanimous testimony borne to the beneficial effects which are produced by the books of the libraries. These benefits are not confined to the pupils; in numerous instances, parents and other adults are induced to devote portions of their leisure on the week-days, but especially on Sabbaths, to the reading of works on general knowledge, which have a direct tendency, not only to interest and improve the understanding, but, under the divine teaching, to ameliorate the heart."

"We learn that the teachers of about one-half of the schools hold either monthly or weekly prayer-meetings, on behalf of the Sabbath School Cause. At several of these meetings, a systematic course of expository exercises on passages of Scripture is pursued in such manner as to conduce to more satisfactory results in Sabbath School tuition. In a large number of cases, the fact of the teachers living many miles apart, and with bad roads, renders the holding of such meetings impracticable; whilst we learn that in a few instances attempts have been made to establish them during full moon."

(To be continued)

We beg to notify the following individuals, that the Committee of the Union have decided to forward to them, free of charge, parcels of the last Annual Report of the Canada Sunday School Union, for gratuitous distribution in their respective districts—to those individuals who are likely to be interested in the Sabbath School cause, and whose names do not appear in the Report, as all those whose address the Committee know will be supplied by ourselves; and the plan now adopted is only to secure a wider circulation for the Report, a perusal of which, we think, cannot fail to interest the friends of the youth of our Province:—

Mr. A. Jeffrey, Cobourg, for the Newcastle District. Rev. W. Gregg, Belleville, for the Victoria District. Rev. J. McMurray, Brockville, for the Johnstown District. Mr. W. Ferguson, Kingston, for the Midland District. Rev. Mr. Wilson, Bytown, for the Bathurst District. James Walker, Esq., Hamilton, for the Gore District. D. Bell, Esq., London, for the London District. Mr. J. Nisbet, Toronto, for the Home District.

List of monies received on account of Record, &c., will be given in next number.

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