

THE JUVENILE MISSIONARY RECORD

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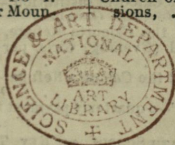
SABBATH SCHOLAR'S MAGAZINE

IN CONNEXION WITH

THE CHURCH OF SCOTLAND.

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SCOTLAND'S CURSE.

WILL you believe it, that, in Scotland alone, between five and six MILLIONS OF POUNDS are every year thrown away upon WHISKY?

Not to speak of other hurtful drinks, *seven millions one hundred and twenty-two thousand gallons of whisky* are annually consumed in Scotland alone! And need we say how much the traffic in intoxicating liquor is the accursed means of ruin to thousands both for time and for eternity? The rending cry of squalid, hungry, sickly children; the oaths and foul jests of the beastly drunkard; the horrible moans from the maniacs cell, whose moping madness began in the delirium of intoxication; the "weeping, and wailing, and gnashing of teeth," from thousands whose drunkenness has shut them out from the kingdom of God,—(1 Cor. vi. 9, 10.)—these are the fearful sounds which, as from a many-headed monster with a thousand tongues, thunder in our ears as to one sin at least, which (since it is indeed a mother-sin, bringing forth a horrid brood of national iniquities) may well be called THE CURSE of our country!

Would it be too much to ask every Christian family to give next year to *missions*, what, last year, was spent by them upon *tobacco* and *whisky*?

Should Scotland put off the cause of Christ with a few thousands of pounds, and *millions* be spent by her upon what was never better described than when intoxicating drinks were called "*distilled damnation*?"

Will it do, when the Lord comes to take account of us of our money-spending, and when He asks how it happened that so many urgent calls for aid in the preaching of His Gospel were unheeded and unanswered,—will it do *then* to say, "We could not afford the money to help them?" Will it do *then* to plead, that a foul lust for intoxicating drinks, or the fashion of the country, cost us so many *millions* in doing *the devil's* work, that we could afford no more than a few thousands to help on *the Lord's* work?

But if a condemnation so evidently speechless and unanswerable be thus awaiting those who *spend* money in such a traffic, what blessing can there ever be on the lot of those who *make* money by it? If there be so evidently the deepest guilt in Scotland's allowing herself to be drawn in to mispend five or six millions upon whisky, is there no guilt in God's sight upon the souls of those who drive a trade in drunkenness, who lay out the snare at every street corner,

and live by being the tempters of their fellowmen to ruin both in this world and the next?

Is it too much to ask every Christian man, whose conscience tells him he runs a risk (however remotely) of incurring *such* guilt—for the Lord's sake, to instantly get out of it? Is it too much to ask those who *call* themselves God's people, to leave the devil's work to those who, for the devil's wages, *will* sell themselves to do iniquity?

One thing is clear, that if every Christian man and woman would but act in this matter under a solemn conviction of personal responsibility to the Lord Jesus at His coming again, much might be done to stay that plague of drunkenness which is Scotland's curse. While, even though it were but little abated, its miserable victims could never say that it was a child of God who had snared them into the fatal habit; or that they had ever been countenanced in their ruinous indulgence by any one who bore the name of *Christian*.

DISCOVERY OF JEWS IN CHINA.

MUCH interest has been excited by the receipt of intelligence from China of the discovery of a colony of Jews in the interior of that country; and we have now the pleasure of publishing a communication which has lately been received from Shanghai on the subject:—

“An elderly lady in England, having read or heard of the account given by some Romanists, that about 150 years ago there existed, in the interior of China, a number of Jews, became so much interested, that she gave, through the Lord Bishop of Victoria, (Dr. Smith,) the sum of £500, to be used in the search after them, &c.

“Dr. Smith visited Shanghai in October 1850, and the province of Honan, in which it was said those Jews resided. Being easily accessible from this, he made arrangements that two young men, Chinese Christians, attached to one of the Protestant Missions here, should go in search of them, (the Jews,) leaving 150 dollars towards defraying their expenses, &c. They went, and after an absence of fifty-five days, have just returned, (six days ago,) with the most interesting and remarkable intelligence, that they have ‘found them’ living at the very place named—Kae-fung-foo, a large walled city, and the capital city of the province of Honan, distant from Shanghai about 520 miles. They report the number of the Jews amounts to about 200, mostly women; that they have been without a Rabbi

for some fifty years back; and that they are now unable to read their books, of which they possess several in Hebrew; and as a proof that they possessed these, and also that the Jews were verily found, eight of the books were purchased, and brought away, one of which, being in Hebrew, the 13th, 14th, and 15th chapters of Numbers, I had in my possession for a short time last evening, inspecting it as a curiosity, &c. It has been well preserved; and a Jew from Bagdad, who resides in Shanghai, says, the paper is apparently Persian, (certainly not Chinese;) and the impression is, that the people must have originally come from Judea to Persia, and across the country eastward to their present locality in China. They are in great poverty, a distinct people, and looked down upon by their neighbours, even by the Mohammedans. They have a synagogue, which is in a very delapidated state, and, latterly, a part of the grounds formerly belonging to it has been sold to the Budhists. There are not any idols in their synagogue; but several tablets and writings on the walls, both in Chinese and Hebrew; the Chinese of some of which were copied by those sent, and attempts were made at copying some of the Hebrews. Although they sold the alluded to eight books, they had others, and also ten scrolls of considerable length preserved in a Bamboo case, which they valued very highly, and would not part with. These documents may be most important ones, and it is very desirable to obtain them, or copies thereof. From the copies made of some of the tablets' writings, it would appear, they (the Jews) have been residents at Koe-fung since a short period previous to the birth of our Saviour.

"Kae-fung-foo is easily accessible from Shanghai, going by boat to Chinkeang, near Nanking, then due north to the Yellow River, (Hoang-ho of old geography,) and then down the Yellow River to the city in question, situated about sixty miles south of its bank. It is a very ancient city, and formerly one of great splendour. The surrounding country is exceedingly low, and frequently the whole province suffers severely from inundations and famine."

C. S.

Kae-fung-foo is about 520 miles from Peking.

Honan province is estimated to contain over 23,000,000 inhabitants, or 420 to the square mile.

Keang-soo province (in which Shanghai is situated) is estimated to contain 37,000,000, or 1,000 to the square mile.

One of the inscriptions in Hebrew, which was copied, is, "Jehovah, God of gods."—*Friend of India.*

THE LITTLE HINDU HOME MISSIONARY.

(From one of our Missionaries in India.)

MANY of the Sabbath School children of Scotland are now aware that few of the Hindus, either old or young, can be prevailed on openly to acknowledge Jesus Christ, our blessed Lord, as the only Saviour. Not a few of them, especially among the young, do believe that He is so; while, at the same time, they do not believe in their own religion; and this will be more and more the case as the Christian teachers in India are able to acquaint them with what their own religion really is. Indeed, the change taking place among them, in this respect, is very great. But, hitherto, those who *openly profess* the Gospel, as Christ himself requires them to do, is very small. Many causes contribute to this, with some of which, I am sure, after reading so much about India, you are aware.

Yet there are some, even among the young, who, by Divine grace, shew that they are "not ashamed of Christ," and who "fear God rather than man." I mean now to give you an instance of this, taken from an account of what is doing among the heathen in India, by a missionary now in Madras; and who has been employed, as such, for more than thirty years.

It is about a little Hindu girl, who was educated in the Mission Boarding-school, at Oodoville in Ceylon. She yielded herself up to the Saviour when she was thirteen years old, and then became a member of the Church. Now, little reader, may I ask whether you, who are the child, not of heathen, but of Christian parents, and who live in a country where there are Sabbaths, and Sabbath Schools, and Bibles, and none to persecute you, have yet given *yourself* up to the Saviour? Think of it,—and do it.

But the little girl was not satisfied with becoming a Christian herself. Some time after she had joined the Church, she wished to go home to her mother's house, who was still a heathen, to converse with her about the danger of living without the Saviour. She was allowed to go accordingly. In this country, when a child has been away from her home and parents for a considerable time, it is customary for the mother, on the return of such child, to spread a *mat* on the floor, and tell her to sit down on it till she cooks some rice for her. You know there are no chairs or tables in the native houses here. Well, the mother of this child, who was very glad to see her daughter, did so; but the little girl said she was not hungry, and would much rather converse with her mother. "You cannot talk with

me," said the mother, "until I have cooked some rice for you." "Mother," said the little girl, "you worship idols, and I am afraid that you will lose your soul; and I want to talk with you about Jesus Christ." The mother became somewhat angry, and reproved her. But the child, who loved her mother, and also Jesus Christ whom she wished to please, would not cease speaking about the salvation of her immortal soul. Her mother, at last, got into a passion, and said, "Unless you be silent about your religion, I will beat you severely." "Mother," said her little daughter, "you may beat and whip me, but I *must* speak to you about Jesus Christ;" and she burst into tears. The mother's heart was then melted. She sat down on the mat beside her child, who talked affectionately and earnestly to her, and prayed with her; and afterwards, during the whole night, fearing her mother's soul might be lost, she was overheard praying for her. God heard her prayers. The mother was led to renounce her idols, and became a Christian; and was the means of inducing several others to become Christians too.

Now, in this little girl's case you see the manifestations of genuine religion. Whoever *truly* believes the Gospel and loves the Saviour, will strive to bring others to Him, and thus extend the blessings of His kingdom. See, then, that your heart is thus given up to the Saviour; and if your converted parents do not require you to do for them as this girl did for her mother, yet there are but too many around you whose souls are in danger, and whom you ought to pray for, and speak affectionately and faithfully to of that danger.

IN MEMORY OF THE SAVIOUR.

BY THE FIRST BAPTIZED HINDU.

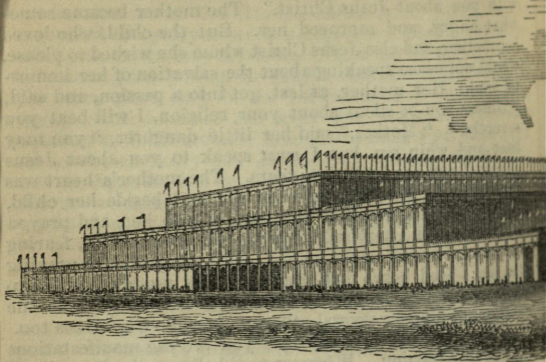
Oh! thou, my soul, forget no more
The Friend who all thy sorrows bore.
Let every idol be forgot;
But, O my soul, forget *Him* not.

Jesus for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief.
Nor Him forget who left His throne,
And for thy life gave up His own.

Infinite truth and mercy shine
In Him; and He himself is thine.
And canst thou then, with sin beset,
Such charms—such *matchless* charms forget?

Oh! no; till life itself depart,
His name shall cheer and warm thy heart;
And lisping this, from earth I'll rise,
And join the chorus in the skies.—KRISHNU.



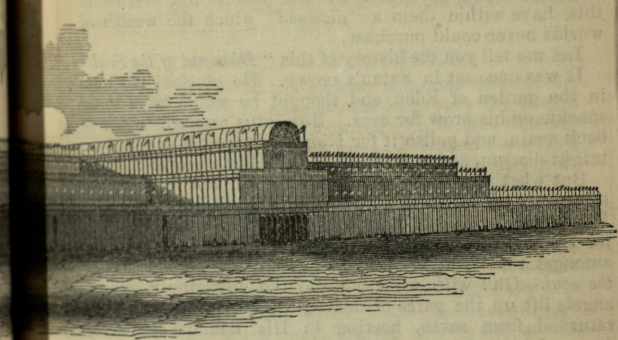
THE CRYSTAL PALACE.

No. I.

The Koh-i-noor, or Mountain of Light.

WE have long been wishing to ask our young readers to take a walk with us through the *Crystal Palace*. Though most of our young friends have seen pictures of this remarkable place already, we have thought it right to give one, for the benefit of many in distant parts of the country, who have only heard of it by name: and we would only remark, that except the lower panels, all the rest of that wondrous building is made of GLASS. But I am going to speak to you at present about the *Koh-i-noor*! What is that?

If you go in at the great entrance of the Crystal Palace, you hear, perhaps, many voices, young and old, asking, "Where is 'the Mountain of light?'" You hear little boys and girls saying to their papa and mamma, "Oh! tell us where the great Diamond is?" and presently they are taken to a stand, on which is a large iron cage with bars, and in the middle of the cage, there is a piece of stone like rock-crystal. *That* is the wonderful thing they have heard so



much about, which is said to be worth millions, and whose fame is known in all the world! Our Queen thinks it very precious, too; for there is a policeman stationed round this cage to guard it, in case of any one attempting to carry it away.

I believe most of our little, and big visitors too, are disappointed with the "Koh-i-noor" when they see it. They expected to see something very bright and sparkling, that would have dazzled their eyes when they looked upon it; but there are large specimens of rock-crystal and alum not far off, which are just as pretty; and I believe, if my young friends had their choice, they would quite as soon have one of these as the wonderful diamond.

Does this 'Mountain of light' in the iron cage remind you of anything? Is it not like *the soul* in this wicked world, which God fences in to keep it from all evil? Satan is constantly on the watch, trying to steal the soul away from God. But God "watches it *every moment*," "lest any one should hurt it." He has "given His angels charge over it," and "it is not His will that one of His little ones should perish." He speaks of His people as "*His jewels*," (Mal. iii. 17,) and Jesus says of them, "None shall ever pluck them out of His hand!"

It is with the soul as with this great diamond. People see little beauty or worth in it. The world, with its pomp, and riches, and splendour, is itself a great crystal palace, in which they see what seems far grander and more valuable; and yet the youngest child, and the poorest too, who reads this, have within them a "*diamond*" which the wealth of worlds never could purchase.

Let me tell you the history of this "*Diamond of the Soul.*"

It was once set in Satan's crown. He plucked it away in the garden of Eden, and thought he would have it to sparkle on his brow for ever. But Jesus resolved to get it back again, and polish it for Himself, and set it in His own bright diadem, and wear it on His throne in heaven!

But what a price He had to pay for it! No "corruptible thing such as silver and gold" could buy it back! It was His own precious blood. But having died upon the cross for sinners, He "spoiled principalities and powers," and amongst that spoil, and chief of it all, was *the diamond of the soul*. Oh! with what joy did the glittering ranks of angels lift up the gates of heaven when the King of Glory returned from earth, bearing in His triumph the lost diamond of the immortal spirit!

"Here we have," said a good man lately, addressing 3000 little children; "Here we have 3000 '*mountains of light!*' Yes, every child's heart is much more valuable than the great diamond; for the great Diamond is only charcoal, and must be destroyed, but children's hearts are to last for ever. But if the great diamond be only charcoal, why does it shine? Charcoal is black and ugly, and never shines. Why? because it catches the light. It is the sun that makes it shine; and it is the light of the glorious Gospel of Jesus Christ that makes a child's heart shine when he loves Christ, and hears Him, and serves Him, and delights in Him all his life."

Dear young reader, be happy in the thought, that God "keeps you,"—that He has you safe in the enclosure of the covenant,—that His angels have charge over you,—and that soon you will be taken from an evil world, and set, as a bright gem, in the crown of Jesus!

Are you prepared for "that day on which God will make up His jewels?" Are you safe in the enclosure of the Covenant? I have told you there are in the Crystal Palace many beautiful stones near the "*Mountain of Light*" mistaken for it. Take care that you be not mistaking and deceiving yourselves,—that you be not merely in *appearance* redeemed gems for the crown of Jesus, while

you are not so in reality! How awful, on the great day, to hear the words, "*Ye are none of His!*"

My heart's desire and prayer to God for you all is, that, as bright diamonds, you may be found at last in the Palace of Glory—in the "building of God—the house not made with hands, eternal in the heavens!"

A SWIMMING MISSIONARY.

In one of the islands of the Pacific, a young native, who had become a Christian, was desirous to preach the Gospel to the poor heathen in a neighbouring island. But this was very difficult to attempt. Some good missionaries had tried to do so some years before, but they had their garments all torn by the inhabitants, and were nearly murdered. This young man had read in his Bible, "Do good to them that hate you;" and he resolved to go himself, and try to preach to them once more. Sailing in a ship called "the Messenger of Peace," he had arrived in sight of the shore. We have all read of the angel "flying with the everlasting Gospel," (Rev. xiv. 6,) but who ever heard of any one "swimming" with it? Yet this brave youth did so. He bound a New Testament to his head with many rolls of native cloth, and then dived into the ocean. Being an expert swimmer he reached the shore in safety with his treasure, and seating himself on the beach, began to read with a loud voice. The astonished natives gathered around him; they heard him speak in their own language. They listened attentively, offering no violence. Jesus blessed the courage and labours of this humble missionary. Several of the principal persons believed, and a door was opened for the admission of the Gospel of peace into a whole group of islands.—H. B.

HEATHEN IDOLATRY.

NO. III.

THE WORSHIP OF THE DEAD BY THE HINDUS.

(From one of our Missionaries in India.)

I HAVE little doubt that all the readers of this *Record* have heard that the number of the Hindu gods is estimated at 330,000,000,—that is, about three times more than the vast population of India. There may be that number, though, I dare say, it would be very difficult to reckon them up. I do not, however, mean to speak of them; but to state that, innumerable as the gods of the poor superstitious Hindus are, they are occasionally adding to the number.

I mean to give here an instance of this. It may serve, among other purposes, to show how idol-worship in many cases began. Some authors tell us, that the worship of the

elements paved the way for it. Mankind, they say, first looked on the sun—the grand source of heat—the air, the earth, and water, as emblematical of God, and venerated them. The sun especially seems to have been thus venerated very generally at an early period, under the names of Baal, Moloch, Mithras, Ohre, &c., which all signify nearly the same thing. They next formed images to represent these emblems; and thus, forgetting the original import of the emblems, came to worship the works of their own hands. All this shows us how dangerous it is to depart, in the least degree, from the narrow path of the Divine commandments.

But another form of idolatry, called hero-worship, likewise extensively prevailed in ancient times. This was the worshipping of remarkable men and women after their death. You remember what the Bible says of the body of Moses,—that it was buried, but that no man knew where the sepulchre was. The reason of this concealment, no doubt, was, the probability that the Hebrews would worship it, as they did the brazen serpent.

Now, though the worship of dead men and women, like every other kind of idolatry, is so foolish and sinful, that you may think nobody could now be guilty of it, the truth is, that there seems a tendency in fallen human nature to indulge in it.

The case to which I referred, and which may be considered illustrative of this, is the following:—

In the early part of the year 1849, a young missionary and his wife, after having paid a visit to Madura, a city in South India, embarked on board a native vessel on their return to Jaffra, in Ceylon,—the station in which they had been appointed to labour. They had not proceeded far, however, before the young wife became seriously ill. The disease soon manifested itself to be cholera, and very speedily cut her off. She was buried on the coast nearly opposite Madura. In no long time, the natives of the surrounding country, having taken up the impression that she was “a holy woman,” began to perform *poojah*,—that is, to repeat prayers at her grave. The delusion continued to spread and to deepen; and a superstitious notion arose among them that the spirit of the deceased was powerful to ward off diseases from those who worshipped her. The poor blinded people maintained, that no case of cholera had occurred since they began to offer her worship; and that it was her intervention that had secured them the favour. Her grave, in consequence, became more and more frequented by votaries; and there is little doubt that, in a short time,

a *pagoda* (temple) would have been erected, and regular worship, under the care of a presiding priest, performed in her honour. An "image," too, would speedily have followed.

The missionaries in the neighbourhood, however, soon heard of all this; and they, along with her relatives, to prevent such sin, adopted measures to have the body removed from the grave to a safer resting-place. But so strong had become the superstitious confidence of the people in her power, as the local deity of the place, to hear their prayers, and bless them, that there was no little danger of a tumult to prevent the removal. Indeed, the relatives were obliged to obtain the authority and co-operation of the magistrate of the place. They were at last enabled to disinter the remains; and having brought them to Madras, they were a second time deposited in the tomb.

I may mention as an example of the length to which this kind of worship may be carried, that the patron goddess of Madras, whose name is Agatha, (pronounce *Yagata*,) and whose image, just like a large doll about three feet in height, is carried in solemn procession along every one of the streets of the city on certain days of the year, was originally a girl of low rank, who lived about a century or two ago. After her death—a violent death, if I remember right—miraculous powers were also exhibited at her grave; and now she has many worshippers, and several temples erected to her honour. Many of the gods and goddesses of ancient Greece and Rome, as well as those of other nations of antiquity, had, no doubt, a similar origin.

Such occurrences are well fitted to teach us many important lessons. How fearfully sunk are the poor Hindus who are thus still tost about from one superstitious observance to another,—all of the lowest and most contemptible kind! What a glorious deliverance will that which Christ gives to His believing people be to them, when once they receive and honour Him as the only Saviour and Mediator, as He truly is! Then they will know that the spirits of the just made perfect do not linger near their graves here below, but are present in bliss with their Lord.

Let us not forget, that our forefathers in Britain were once about as sinful and foolish in their religious worship as the Hindus now are; and that, as those who had been blessed with the knowledge of the Gospel came and enlightened them, so are we bound to use every exertion, personally or otherwise, to communicate the spiritual blessings with which God has so richly favoured us, to those unhappy ones who are "perishing for lack of knowledge."

CHURCH OF SCOTLAND'S MISSIONS.

THE following is a statement of the sums actually collected during the past year, viz. :—

(The *first* column contains Collections, Contributions, and Legacies; the *second* contains Interest, Dividends, Government Grant for Normal School, &c.)

I. Education Scheme,	£4896	2	2	£1877	3	3	} Totals.	
Do. to liquidate debt on Glasgow Normal School,	4700	0	0	...				£11,473
Ladies' Gaelic School Society,	372	6	0	...				372
Elders' Daughters' Association,	180	0	0	...				180
II. <i>In</i> dia Mission, including building Fund,	3658	3	2	225	1	8		3883
St Stephen's Congregation for Ghospara,	150	0	0	...				150
Ladies' Association for Female Education in India,	1575	12	10	25	11	3		1601
Do. for Buildings at Madras,	151	1	3	17	2	2		168
III. Home Mission,	3632	19	6	206	8	8		3839
IV. Colonial Churches,	2801	13	8	141	8	6		2943
V. Jews' Conversion,	2302	13	6	255	12	9		2558
Ladies' Association for Jewish Females, for year ending 15th October 1850,	379	15	0	...				379
VI. Endowment Scheme (to 30th May 1851,)	6712	11	11	...				6712
Lay Association,	2613	10	4	15	4	4		2628
Total,	£34,126	9	4	£2763	12	7		£36,890

The foregoing is exclusive of sums privately expended by members of the Church in the support of churches, and especially of schools, but of which no public account is taken.

The missionary undertakings of the Church of Scotland can require no extraneous recommendation to the renewed spirit. That which is essentially lovely and excellent, bears upon itself its own testimonial and attraction. Oh! Christian hearts! how long will your chords remain irresponsive to the pressure of these six distinct and earnest breathings? How long will ye receive, as words only, the pleadings which have a significance so intensely real, so imperishably enduring? How long will ye suffer the cold suggestions of a worldly prudence,—the insidious whisperings of an unfounded but convenient distrust,—the guidings of an unbelief which ye disown, but practically obey? Earthly wisdom may approve of such caution, but what says Heavenly Wisdom?—*He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.* It is indeed a precious inheritance which is attached to the bounty of Christian benevolence: *He hath dispersed; he hath given to the poor; his righteousness endureth for ever.*—*Edinburgh Christian Magazine.*

NEWBATTLE PARISH SABBATH SCHOOL.

Collected by—	s.	d.						
Hannah Fringle	3	0	Elizab. Dudgeon	0	7	Ellen Macintosh	0	6
C. and J. Chapel	0	3	Christina Watson	1	0	Walter Macintosh	0	8
John M'Neil	0	6	Janet Meek	2	3	Margaret Craig	5	9½
David Stirling	2	3	Janet Smith	2	1			
M. Walkingshaw	2	0	Jessie Craig	5	6			
								L.1 5 6½

FOR MADRAS BUILDING FUND.

OLD MACHAR PARISH SABBATH SCHOOL, per REV. JAMES GEORGE WOOD.

Collected from—	s.	d.				
Mr. John Millar's Class	4	5½	Geo. Ramage, jun.,	Class	0	10
James Stable's do.	3	5	James Stewart's	do.	0	5½
Patrick Polson's do.	1	10	Robert Smith, jun.,	do.	0	5
George Ramsay's do.	1	8½	Thomas Scott's	do.	0	4½
Alexander Milne's do.	1	7½	Alexander Lounie's	do.	0	3½
John Thom's do.	1	1				
						L.0 16 6

KINGHORN PARISH SABBATH SCHOOL.

Collected by—	s.	d.						
Mary Duncan	0	6	Sarah Smith	0	4	David Darney	0	4
Rachel Duncan	0	6	Euphemia Smith	0	4	John Darney	0	4
Euphemia Aitken	0	2	Ann Downie	0	2	Catherine Grey	0	1
Mary Nelson	0	2	E Wishart	0	2	Margaret Young	0	1½
C M'Kenzie	0	1	George Bowie	0	6	Ann Dow	0	1
Christian Morgan	0	1	Morton Bowie	0	6	Janet Farmer	0	2
Janet Dow	0	0½	Frank Bowie	0	4			
T. Hepburn	0	6	John Bowie	0	4			L.0 7 8
James Hepburn	0	4	John Minorgan	0	9			
			Rachel Minorgan	0	9			

FOR VARIOUS OBJECTS.

PER REV. ROBERT GRAHAM.

Kilbarchan Sabbath School Missionary Box	L.1 15 0
Village Sabbath School	0 11 4
	L.2 6 4

To be allocated as follows:—

Education Scheme	L.1 0 0
India Mission	0 16 4
Home Mission	0 10 0

LOSSIEMOUTH SABBATH SCHOOL, PARISH OF DRAINIE.

Collected by—	s.	d.						
<i>First Class.</i>			<i>Fourth Class.</i>			John Tod	1	6
Marg Stephen	3	6	Elspeth Sinclair	2	10½	<i>Ninth Class.</i>		
Helen Thom	3	5	<i>Fifth Class.</i>			John Bain	1	1
Jane Mackenzie	2	7	Mary Anne Jack	2	10	Balance after pay-		
<i>Second Class.</i>			Agnes Kerr	1	0	ing <i>Juvenile Miss.</i>		
Jane Mellis	5	0	<i>Sixth Class.</i>			<i>Rec.</i> ; collected in		
Anne Mennie	2	7½	Mrs Anderson	3	3	smaller sums than		
Jane Falconer	2	3	Jane Smith	1	6	one shilling, or		
Jessie Forsyth	1	9	Euph. Rennie	1	3	by friends not		
<i>Third Class.</i>			<i>Seventh Class.</i>			connected with		
Mary Garden	2	6	John Reid	2	3	the Sab. School	12	4
Helen Bowie	2	2	Alexander Shand	1	6			
Jemima Grant	1	5	James Cameron	1	0			L.3 3 0
Jessie Edward	1	0	<i>Eighth Class.</i>					
			William Grant	2	5			

To be divided as follows:—

Bibles to Irish Roman Catholics	L.2 2 0
Church of Scotland's Education Scheme	1 1 0

PROVAN MILL SABBATH SCHOOL, per MISS AGNES MILLAR.

Collected by—	s.	d.						
Missionary Box	20	0	Daniel M'Farlane	1	0	Helen Frazer	0	6
Marg. Ferguson	0	9	Helen Ure	1	0	Helen Anderson	2	6
Cath. M'Ewan	0	2	C. Crawford	1	4	Mrs Bell	1	0
Mary Young	3	6	John M'Culloch	5	2			
James Simson	6	0	Janet Ferguson	3	10			L.2 8 9
			James Struthers	2	0			

To be divided as follows:—

Bibles to Irish Roman Catholics	L.1 8 9
India Mission	0 10 0
Jewish Mission	0 10 0

