

the Corannas. The Missionary talked to many of the parents about their lost children, and they were so unhappy, that it was quite sad to see and hear them. Some of the people said, that a little while before, a number of their children were led by Dutch farmers across the plain upon which they live. Their parents saw them, and they saw their parents. Both ran towards each other,—mothers caught up their daughters, and fathers took hold of their sons, but it was of no use. Though the Lighoyas cried very much, and begged the Dutchmen to give them back their little ones, these hard-hearted men were not moved by their cries and tears. Instead of pitying them, they drove the wretched parents away, saying, "Get you gone, wicked Caffros! These children are ours. We bought them from the Corannas." And then dragging the poor children from their fathers and mothers, they drove them across the plain to a land far away from all they loved.

Though the Boers employ the Corannas to do this great wickedness, they themselves sometimes rob the poor heathen. These vile men, when the dark night hides them from the view, and after the Lighoyas have lain down to sleep, will, all at once rush in upon their villages with swords and guns, set their houses on fire, and then carry off their children! So common is this practice in one part of South Africa, that the people are filled with fear at the sight of any Dutchman, and will cry out, "Here is the white man! He is coming to take away our children!"

I am sure you will not wonder that these poor children sometimes run away from the wicked men who had stolen them, and try to get back to their fathers and mothers. Many of them die in the attempt; but some succeed, though they often suffer a great deal before they reach their homes. "Late-ly," writes a Missionary, "I saw two of these children, who had taken the long and dangerous journey from Natal to Jammberg. During this journey they slept in the bushes, or under rocks,

and lived upon roots. One day they had the good fortune to find a gnu, which had been killed by the lions," and as they were afraid to light a fire lest they should be seen, they greedily ate the raw flesh of the dead animal.

Here, then, dear young friends, is another reason for sending Missionaries to the poor heathen. Where they go, such wicked practices cease. They are the protectors of those who have no power to protect themselves. Neither Corannas nor Boers, nor any other man-stealers, will venture, for such a purpose, near to a Missionary station. Indeed, many who once did these things have since learned to love their neighbors as themselves. And if there were servants of Jesus Christ in all the towns and villages of Africa, the men-of-war which are sent to the coast of that unhappy continent to catch slave-ships, and thus to stop the slave-trade, would have nothing to do, and slavery would soon cease forever.—*Juv. Mis. Magazine.*

#### SIBERIAN MISSION—BURIAT NOTIONS OF A FUTURE STATE.

The Buriats have strange ideas about that state in which we all shall live after our bodies are dead. They think there are many places where the souls of the departed go. But as there are different kinds of character in the world, some better, and others worse, they think there will be different places in the next life, to suit them. They do not know that God only looks upon two classes, *the good and the bad*; but they say there are eighteen heavens and eighteen hells: the first heaven for those who are *just* good, but the eighteenth for those who are *very* good, who do many good works, feed many priests, and worship idols *most*. The first hell is the mildest kind of suffering, where those are sent who have sinned only a little. But the eighteenth hell is the most dreadful state of punishment. Ah! poor people! when they sin they always hope they will only go to a mild hell, and so they sin on and on, and