

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
  - Pages damaged/  
Pages endommagées
  - Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
  - Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
  - Pages detached/  
Pages détachées
  - Showthrough/  
Transparence
  - Quality of print varies/  
Qualité inégale de l'impression
  - Continuous pagination/  
Pagination continue
  - Includes index(es)/  
Comprend un (des) index
- Title on header taken from: /  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
  - Caption of issue/  
Titre de départ de la livraison
  - Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below /  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE  
CHILDREN'S MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

---

VOL. I.]

DECEMBER 2, 1844.

[No. 12.

---

**HUMAN SACRIFICE.—DRUIDS.**

DEAR CHILDREN,—The Picture on the opposite page is intended to explain to you more distinctly, than we can do by any words, one of the most dreadful customs of the heathen, “who sit in darkness.” The people represented in the picture are about to offer to their idol, not a lamb, or a kid, but a human being, a young man, as a sacrifice; you see he is bound to a tree, and cannot move, and the officiating priest whom you see standing up, is ready to plunge a knife into his heart, or perhaps he may be burnt to death. But we must explain a little more particularly.

It is our intention if possible, to furnish you with a wood-cut in each succeeding number of the *Record*, and we have chosen this one, for the first, as being one in which some of our readers will feel much interested. There are no such heathens now, as are represented in the picture; there are many it is true, who at the present day, present human sacrifices to their idols, but this race is extinct—they were called Druids, and were about eighteen hundred years ago, the heathen inhabitants of England. That was of course before England became a Christian country, for Augustine with forty other Missionaries were the first, who brought Christianity into Eng-

land, and that was in the year 597, A. D. The Druids had no temples in which to worship, but instead they had sacred groves, where they performed these horrid sacrifices. Within these groves they sometimes had one or two circles of immense stones, and on these stones they often sacrificed their victims. It was sometimes their custom also to enclose the sacrifice in a large wicker case, made like the figure of a man, and when shut in there to suspend him between some of their immense stones, and burn him to death. This, they thought doing their gods service, and had it not been for God's mercy, Britain might be now, as then, a heathen land. There are many places in Britain, where to this day may be seen those circles of large stones, where those cruel rites were performed. Near the officiating priest, in the picture you see some other Druids on their knees—and behind are a body of Roman Soldiers, armed with spear and shield, after the manner of those times. The tree to which the young man is tied, seems to be an oak, which was a tree held sacred by the Druids. We could give many more interesting facts about the Druids, but the present statement will be sufficient to prove that the "tender mercies of heathens are cruel."

---

## THE WAY THE HEATHENS PRAY.

*From Children's Missionary Newspaper.*

There is no exercise, dear children, so blessed to us as that of *prayer*. It is by prayer we get the forgiveness of our sins, and strength to resist evil, and grace to do God's will; and yet many *young* people especially, have very little right idea as to what *real* prayer is. Some seem to think it is *saying* pretty verses, or nicely worded sentences to God, or kneeling down when others speak or express their wishes to the Lord. Now, I may say the sweetest verses that were ever written, or I may kneel till my knees grow horny, as some of the monks are said

to have done, and yet I may never pray. Prayer is something else than *words* or *postures*, however sweet the first, or becoming the last may be. A little deaf and dumb girl was once asked what she thought it was, and her answer is the best I could give you on this subject; she wrote it on a slate, because she could not speak and it was, "*Prayer is the wish of the heart!*" and so it is. It is "the wish of the heart," let the words in which it is expressed be ever so fine or ever so rude.

Then it is the wish of the heart sent up to God with faith in Jesus Christ, as the way of access to God. If the Jew had wanted to pray to God he would have brought a lamb for a sacrifice, and then, with his faith resting on that lamb as his atonement, he would have looked up to God, who had told him to bring it, and he would pray him now to fulfil his promise. We do the same when we pray with faith in Christ and we have the sweet promise that our prayer shall be answered if it be for a right blessing, where our Saviour says, "Whatsoever ye shall ask the Father in my name, he shall do it for you." The heathen are ignorant of this way of coming to God, and so they invent many foolish ways of presenting their prayers, about which I am now going to tell you, in the hope that you will learn from them to prize your superior knowledge, and come to God in the way of *his own* appointment.

In Tartary the people have a large machine, called a praying machine. It is a round hollow box, something like a drum, and turned round sometimes by the wind, and sometimes by men in the way the knife-grinders turn their wheels. Almost all the great houses have such a machine. The people write their prayers on long pieces of parchment, and putting them into the box, turn it round and round, thinking, by this means, to get the gods to hear and answer. When the wind turns these machines, like our windmills, of course the man goes on with his work, and fancies his prayers are going on, and up to heaven, as long as the box keeps turning round.

In Tonquin, the person who comes to pray at the temple writes his prayer on a leaf or some light substance, and gives it to the priest, who reads it aloud before the idol, and then burns it in a vessel of smoking incense, while the man lies on his face upon the floor, and fancies that the smoke from his burning prayer takes up his wish to God.

We have an incense in which to send up our prayers, but you know it is the incense of Jesus's merit.

In Africa there is a tribe of people who go in crowds at certain times to the side of a river, where a large tree grows, which they worship, and say their prayers to it. If the women want anything they tell it to the men, and they ask the tree for it, for the women are not thought worthy of speaking to the tree. If you saw a Brahmin in India at his prayers, you would certainly think him mad. You would see him standing before an ugly idol, and making strange motions. Now he strikes his elbows against his sides, then snaps with his fingers round about his head, stamps with his left foot upon the ground, and beats his cheeks with his right hand, and mutters all the time most strange and unearthly sounds. How different is this to the way our Saviour has taught us! My dear children, do not put down this paper to laugh at the heathen, but to do these three things.

*First,* To come *yourself* to God in prayer by faith in Christ, and no longer mock him with mere *words* without *wishes*, or even *wishes* without *faith*.

*Secondly,* Pity the poor blind heathen who, in his darkness, often longs with more sincerity than you with all your light; and,

*Thirdly,* Be grateful to God who has cast your lot in a better country, and amidst better teachers. How much do you owe to him for all the privileges you possess?

---

## Sketches of Missions.

### WESLEYAN MISSIONARY SOCIETY.

You will remember that in the last number of the

*Record* the sketch of missions, gave a short account of the formation and progress of the Wesleyan Missionary Society. A number of places in Europe, Asia, Africa and America were pointed out, where successful Mission stations had been placed, and many dead souls been raised to newness of life, by the words of truth taught by the Missionaries. A Missionary station in a heathen land is like a light house on a bleak and rocky coast. The light house is placed there, to warn the captain and sailors of the ships that sail by, that there are rocks and shoals at hand, and to direct them to keep to their proper course. It is also often placed at the entrance of a harbour to guide the vessels safely in. Jesus said to his disciples, ye are the light of the world, and a little community of disciples, is just a light house to warn sinners, that they are in danger of perishing for ever, and to invite them, to take refuge with Jesus Christ. Perhaps, you thought from what you read last, that this Society must be very large and very active to have done so much, you are right, it is very extensive and very zealous, but the half has not been told you, you only read about the first fruits, the harvest is yet to be gathered in. In the year 1815, this Society employed two Missionaries in Europe; in 1840, twenty-five Missionaries laboured in fourteen different stations. The year 1815 witnessed their first attempts to invade the strong holds of Idolatry in Asia; and in 1840, twenty-two Missionaries and 17 assistants were imparting to those who had abandoned their gods made with hands, the knowledge of the only one true and living God. In the West Indies alone, within the same period of time, the Missionary staff had increased from thirty-one to forty-eight. In Africa the father-land of the black and coloured population of the West Indies; instead of *two* Missionaries to rear the Gospel standard as in 1815, we find twenty-five years after, a band of *fifty-two* fighting the battles of the Lord.

In Canada, and the uncultivated parts of North America, this Society has been a most successful pioneer, it has sought the Indian in his wigwam, and followed him to his hunting ground, while to many a secluded and forgotten settlement it has spoken words of peace and joy, and revived truths and impressions well nigh worn out. Within the same period of twenty-five years the Missionaries employed in this service, have increased from thirty-four to ninety-three. The funds necessary to carry on a society of such extent are very great, at times, the silver and the gold have failed, and often have the servants of God been cast down and tried with many fears and anxieties, lest the great effectual doors opened, should be shut for the want of means to go up and possess the land. But he who saith "the silver and the gold are mine," hath shown the cause to be his own, and not sent them at their own charges. The income of this Society for the year 1843, amounted to £98,253 12s. 8d. One item of this large sum, children should particularly notice, viz., £2,138 9s. 7d. was received as "Juvenile Christmas offerings." Yet all this money and more was paid away, as the sum expended the same year was £100,663. 13s. 9d. What was deficient they trusted to the Lord, that he would repay.

As it would be impossible to give you in this sketch even a peep into the mass of interesting details, the reports of this Society afford, such has been avoided altogether. One institution of rather a moral kind may just be mentioned in conclusion, viz., an institution for educating the sons of native Kings and chiefs, &c. situated at the mouth of the river Gambia, in Western Africa. Mr. Fox, the superintendent of the Institution writes as follows: "We have in this Institution two sons of the King of Bataba, a son of the powerful Chief at Nabantane, and one of another Chief a few miles beyond Embro; besides which, we have two Mandingo boys, whom we have placed in the Institu-

tion as companions and fellow students with the royal pupils, who are much pleased with their company. The ages of the boys are from eight to fourteen, some of them are described as very tractable, and delight in learning. Several others are expected to join the Institution, and a gradual increase of royal pupils may be anticipated from far and near. The importance of such an Institution is very great, not that the soul of one of these little princes is of more value than the soul of the Hindoo, or slave boy, but if they can be brought up in the nurture and admonition of the Lord; and if God blesses to their real conversion these means, much good would result from their influence and example, and thus, fulfil the words of the promise, that in the latter days, God will lift up his standard amongst the people; they shall bring their sons and their daughters into it, and Kings shall be thy nursing Fathers and Queens thy nursing Mothers."

---

**Facts to be Thought about especially at the Close  
of the Year.**

1. There are in the world about 800,000,000 of souls.

Of these Christianity is professed by

Roman Catholics, 80,000,000	}	200,000,000
Protestants, . . . 70,000,000		
Greek Church, . . . 50,000,000		

2. There are who never hear the Gospel

Jews, blinded by unbelief, . . . 5,000,000	}	600,000,000
Mahomedans deluded by the false prophet, . . . 140,000,000		
Pagans, sunk in idolatry and superstition, . . . 455,000,000		

3. Amongst this last 600,000,000 of heathen, there are only about 1400 Missionaries, including those of America, Great Britain, and the European Continent, or one Missionary to every 428,571 persons.



4. The entire sum of money raised by Great Britain for missionary purposes every year is about £350,000, and by America, £150,000, making together, £500,000, which is only equal to what is raised by one single idol temple in Calcutta,—the temple of Kaléc,—in the same period for the support of its superstitions.

5. If every Sabbath scholar in Great Britain would collect one penny a-week for the Missions, it would raise £433,333. 8s. 8d. a-year, and if divided amongst the principal societies, would enable them to print twice as many books, establish twice as many schools, support twice as many Missionaries, and occupy twice as many stations.

6. Last year there were 150 schools and 10,000 scholars reported to the Canada Sunday School Union. We know there are many who did not send in annual returns, and there may possibly be half as many more Sabbath school Scholars in Canada. Let us see what *they* could do for Missions?

Suppose 10,000 children give one copper every week to the Missionary Box, in one year it would raise the large sum of £1,083. 6s. 8d. for Missions. Were each child to bring a penny, they would raise in one year £2,166. 13s. 4d. Were 15,000 children to give one copper every week, it would raise £1,625. And, were 15,000 to give one penny a week, it would amount to £3,250 in one single year. What have the teachers and Sabbath school children of Canada been doing?—They can do much if they were willing, and surely there is need for all their exertion.

7. To add force to all these facts, remember that of these neathen,

20,000,000 die every year.

54,794 die every day.

2,283 die every hour.

38 die every minute.

At this rate, 36,860,000,000 have died during the Christian era, and 6,540,000,000 since the Reformation !