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THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

VOL. I

NOVEMBER 1, 1844.

No. 11.

MAP OF PALESTINE.

DEAR CHILDREN,

On the opposite page we present you with a simple map of Palestine, or, as it is called, the Holy Land. All the cities and towns in that once populous country are not marked in this little map, but we have inserted the principal ones, and we ask your particular attention to the few remarks which we have to make in explanation of it:—

Any Sabbath school scholar who is acquainted with the Bible could tell us no doubt what country Palestine is—that it was the land which God chose to be for many years the residence of his peculiar people, the Jews; and last of all, that there our Lord and Saviour Jesus Christ was born, lived, and died upon the cross. Hence it gets the name of the Holy Land.

It was originally called Canaan, and various nations lived in it at the time of Abraham; to him and his seed was the land promised by God, and in due time they possessed it. The children of Israel, as you no doubt remember, after wandering for forty years in the wilderness under the guidance of Moses, came to the east bank of the River Jordan, which you see in the map flows from the Lake of Gennesareth, or as it is called in the New Testament, the Sea of Galilee, south, until it mingles its waters with the

Dead Sea. At Gilgal the children of Israel crossed under the direction of Joshua into Canaan, the land promised to their fathers. You know that the patriarch Jacob had twelve sons. The sons of Levi, however, were appointed to be the Priests of the nation, whilst the descendants of the other eleven sons had the land of Canaan divided amongst them. From the two sons of Joseph, Ephraim and Manasseh, tribes severally sprung; and in this way, when the Israelites entered on the possession of the land, they were divided into twelve tribes, exclusive of the Levites, who had no part with their brethren. Our present map does not give us the boundaries of each tribe's possessions, as it is merely intended to show you the situation of the principal places which our Saviour visited whilst he lived on earth. We may just mention, however, that the children of Israel were first, as you may remember, governed by judges, and that after they desired a change of government, God directed their choice to fall on Saul the son of Kish, who was their first King. With the history of his successor King David, and of his son Solomon, most of you are, we hope, well acquainted. The young reader of Scripture history will recollect that Solomon got the celebrated cedar wood of Mount Lebanon (which you see at the top of the map) from Hiram, King of the then great city Tyre, from which, in floats, they brought it to Joppa, and thence to Jerusalem. The route you can trace on the map. Under the reign of Rehoboam, the son of Solomon, ten of the tribes revolted, formed themselves into what they called the "Kingdom of Israel," and made Samaria their chief city or capital, whilst the two tribes of Judah and Benjamin retained, Jerusalem as their capital, and formed what was called the "Kingdom of Judah."

The Israelites were governed by Kings for about two hundred years, but God then, on account of their sins, delivered them up to the power of the King of Assyria, who

carried the whole nation captive into Assyria ; and to this day, the ten tribes have never again become a distinct people. In their room the King of Assyria placed men from Babylon and other cities in the east, and from these emigrants, who gradually adopted the greater part of the forms of Jewish worship, came the Samaritans, of whom you find mention made so frequently by Christ in the gospels. You will see in the map, the situation of the city of Samaria too—there Christ preached—it was there he sat on the well with the Samaritan woman, and taught her what, by his word, he teaches you—to come to him for living water, that is Eternal Life.

We need hardly call to your memory the history of the Kings and people of Judea, as we hope it is familiar to you all. They were spared as a Kingdom longer than the Israelites ; but sin never goes unpunished ; and God punished the Jews by a seventy years captivity. They were, however, God's chosen people—the seed of Abraham, from whom Christ was to come, and God restored them to Judea, but they never afterwards attained their former power as a nation. And when Christ came into the world, Judea was but a province of the great Roman Empire, and the idea the Jews then had, and they firmly believe it still, was that the Messiah foretold by the Prophets was to be a great King, and was to make the Jews a great people again. No wonder then that they despised the humble Jesus, for he did not come into the world as a temporal Prince, else Mary would not have been his mother, nor the manger in Bethlehem his birth-place.

Let us now run over the principal places marked in the map, and we particularly request all our readers to turn up in their Bibles and read carefully the passages to which we now direct attention. At the bottom of the map, which is the south, you find a town marked Beersheba. In that place Abraham and Isaac dwelt, (see Gen. xxi. 14, and

xxviii. 10,) it was the town farthest south in Palestine, as Dan was the farthest north ; so that the expression "from Dan to Beersheba," means the whole of Palestine. To the left you see Gaza, the chief city of Philistia, or the country of the Philistines. You will recollect that Sampson carried off the gates of Gaza, (see Judges xvi. 21-30.) To the west of Philistia is the Mediterranean Sea, or, as it is called in Bible, the Great Sea. To the north-east of Beersheba you find Hebron, one of the oldest cities in Palestine, and twenty miles south of Jerusalem. (For further information see Genesis xiii. 18 ; Numbers xiii. 22 ; 2 Sam. v. 1-5 ; Joshua xiv. 13.) To the east of Hebron you see the Dead Sea, or, as it is sometimes called, the Salt Sea, (see Genesis xiv. 3 ; Joshua iii. 16 ; Numbers xxxiv. 3.) The Dead Sea rolls over what were once the wicked cities of the Plain, Sodom and Gomorrah, which God destroyed with fire and brimstone on account of the sins of their inhabitants. To the east of the Dead Sea lies Moab, of which mention is often made in the Old Testament, (see Num. xxi. 13.) You will recollect that its king, Balak, wished Balaam the prophet to curse Israel, as they journeyed from Egypt, under Moses, to Canaan. Around Hebron lies the Hill Country of Judea, a mountainous tract, which was the birth-place of John the Baptist, and which, no doubt, included the "wilderness," where Christ, after his baptism, was tempted by the devil. Still going to the north, we see that famed little town of Bethlehem. It was the town where good King David was born ; but, above all, it was there that in a manger, Jesus Christ the Son of God became a little child and dwelt with men. (For the best description of that wonderful and interesting event, we refer you to Matt. ii. chap. and Luke, the ii. chap. To the north of Bethlehem you see Jerusalem marked. It was the chief city of Judea, and was once called Jebus. There David and Solomon and all suc-

ceeding kings of Judea lived ; and there was built the great temple, where the true God was worshipped. There, too, Christ taught—there he was brought to trial before Pilate, and condemned to suffer, an innocent Saviour, for guilty sinners. Close by Jerusalem you see the Brook Kedron, which passed through the Garden of Gethsemane, where Christ endured before his death such dreadful agony, (see Matt. xxvi. 36–47,) and flows into the Dead Sea. Near Jerusalem you see Mount Calvary, where Christ hung, the Lord of Glory, on the accursed tree, until he cried, “It is finished,” and gave up the Ghost. To the north-west you see Arimathea, the birth-place of the Joseph in whose tomb Christ’s body lay until the morning of the Sabbath, when he burst asunder the gates of death ;—and near Jerusalem you see the Mount of Olives, from which Christ ascended, more than eighteen hundred years ago, to the right hand of his Father’s Throne. To the north-east of Jerusalem you will observe the town of Jericho, sometimes called the City of Palm-trees, (see Deuteronomy xxxiv. 3 ; Joshua iii. 16, vi. 1–21.) Opposite Jericho stands Bethabara, (see John i. 28.) Bethel also deserves attention. It was at first called Luz ; and it was there that Jacob had the wonderful dream of the ladder reaching from earth to heaven, as related in Gen. xxviii. 10–22. When Jacob awoke he called the place Bethel, which means “the House of God.”

North of the district of Samaria lies the district of Galilee, where we see the village of Nain, in which Christ performed the miracle of raising the widow’s son, (see Luke vii. 11.)—Nazareth also we see prominent—there Christ spent his boyhood, and early manhood until he entered on his ministry, in quiet and poverty ; thus he fulfilled the prophecy, which said, “he shall be called a Nazarene.” To the east you see the “Sea of Galilee,” or of Tiberias ; or, as some call it, the “Lake of Gennesareth.

It was much frequented by our Lord when on earth. On its shores, or in Capernaum, Bethsaida, or Chorazin, he often taught, and on its troubled waters he walked to his disciples when they were tossed by the storm, (see Matthew xiv 22-33.)

Mt. Carmel is a mountain on the shore of the Great Sea, where the prophets Elijah and Elisha dwelt, as you will find, in 1 Kings xviii. 19, and 2 Kings ii. 25. Along the shore of the Great Sea, between it and Galilee, lay a narrow district of country, called Phaenicia, in which you find, Accho, Tyre, and Sidon three important sea-port towns. Their inhabitants were principally merchants, who were so remarkable for their wealth as to be called "Princes," and their workmen were famed for their skill in various arts. To the east of Tyre and Sidon is Dan, the most northern point in Palestine, and Mount Lebanon, famed for its stately cedars, and still farther to the east is Damascus, the capital of Syria. It was here that the persecuter Saul, came breathing threatenings against the early Christian converts, as we are told in the 9th chapter of the Acts of the Apostles, and by God's grace he became here converted, and was afterwards Paul, the great apostle of the Gentiles.

Our readers may wish to know something of the *present* state of the Jews. This we intend telling you of at another opportunity; in the mean time, we have only room to add, that the Jews are now scattered over the whole earth. *Jerusalem and the Holy Land are in the power of Mahomedans*, and, worst of all, the Jews themselves resist the Gospel—they look for a Messiah—a temporal prince, who never will come; for the true Messiah has come already, and is now passed into the heavens. Oh let the children of God amongst our readers pray for the Jews, for they alone can *pray*. Others may *say* a prayer, like the little Pharisee, but they do not know what it is to pray.

Let this be the subject of your prayers, that the veil may be taken away from the mind of God's ancient people when they read the law and the prophets, that they may see Christ to be the promised Messiah, and that they may believe to the saving of their souls.

Missionary Hymn for Children.

"The love of Christ constraineth us."

While my Saviour's love I know,
Best of all that I've been taught,
And I would my heart should glow
Even with the sacred thought :

Sure I would that love proclaim
Over every land and sea,
That the world might know his name,
And that all might love like me.

Let me then do all I may,
And although it be but small,
God can bless the mite I pay,
And that will be best of all.

Sketches of Missions.

WESLEYAN MISSIONARY SOCIETY.

DEAR YOUNG FRIENDS,—Perhaps you are beginning to grow a little tired of sketches of missions, to think the many names and dates you read somewhat dry, and to wish for something more of a story. Suppose you had an elder brother going to a distant land to take possession of a rich inheritance which had been left to him by his father, but which had been overrun and greatly destroyed by his enemies, so that before your elder brother could enter upon his own property he must first overcome those who had usurped his authority, and cast out of his inheritance all who had

so wickedly taken possession of it. Now, do not you think you would feel a deep interest in all his progress—in the number and condition of his soldiers—in their movements and success—would not every victory be hailed with joy—every advance to the accomplishment of his progress be a new source of congratulation? So should it be in the warfare in which Jesus, our elder brother, is engaged. His father hath given to him, the Heathen for an inheritance, and the uttermost parts of the earth for a possession, and with his missionary army He goes forth conquering and to conquer. This army is divided into many different companies, but they have all one captain, and are all engaged in the same contest. The soldiers of Christ you are now to hear about are called Wesleyan Missionaries, they have been in the heat of the battle, and have gathered many trophies of victory. About seventy-five years ago John Wesley presided at a meeting held in the town of Leeds, England, for the purpose of promoting the coming of Christ's Kingdom. He stood up in the Assembly and asked, "Who will go to help our brethren in America?" Two of his sons in the gospel responded to the call, and offered themselves for this labour of love. These went forth, as the pioneers, to make the first inroads, and for some time laboured unassisted by others. In 1786, (seventeen years after,) Dr. Coke left England with three missionaries, intending to settle in Nova Scotia, but their vessel was driven by a storm among the West Indian islands, they then planted a missionary station in Antigua—thus, God directed their steps by a way that they knew not. This mission was the commencement of a work of grace among the Negro population of these islands, not perhaps surpassed since the first ages of Christianity.

"And now the grain of mustard seed began to put forth goodly boughs." In 1791, missionary operations were commenced on the Continent of Europe; in Africa, in 1811; and in Asia, during the year 1814;

Australasia was first visited by a Wesleyan missionary in the course of the following year, 1815; and Polynesia, where the word of the Lord has been so eminently glorified, in 1822. From this statement you will see, that the field in which the labourers belonging to this society are employed, is *the World*. On the shores of Sweden, and in the Upper Alps, at Gibraltar and Malta, and on the banks of the Gambia, at Sierra Leon, and on the Gold Coast, at the Cape of Storms, in Ceylon, and on the shores of Southern India, amongst the Colonists and Aboriginal tribes of Australia, in New-Zealand, in the Islands of the Western as well as of the Southern Hemisphere, and from the Gulf of St. Lawrence to the far West, the agents of the Wesleyan Missionary Society are found, has this Society sent the Gospel of our Salvation since the question was asked in 1769, "Who will go to help our brethren in America."

The spiritual success attending these manifold efforts, proved the work to be of God and not of man. The supply never came up to the demand. The eagerness for instruction increased beyond the probability of being gratified. "Oh when," exclaimed one Chief, "will the tide flow that is to bring us a missionary." "I am the Chief of a numerous people," said an aged Indian warrior, "and I wish to be instructed. We have heard that our brothers, who are near the White Settlements, have received the great word. The great Spirit has told the white man to send that word to all his red children—why does he not send it to us? I have been looking many moons down the river to see the Missionary's canoe, but it has not come yet." Such is the desire for the word of God spreading in both hemispheres, and who can refuse to lend a helping hand.

(To be Continued.)

The Little Boy whose Heart was Softened.

Wax at first is hard, and it will not do to press the seal upon it in its hard state. Even the strongest man

would fail to imprint the seal. But bring a candle, and melt the wax, and then it is easy to make an impression—so easy that a little child may do it.

In like manner the heart, by nature, is hard, and the word of God has no effect upon it. The ablest minister applies the truth to the sinner in vain. But when the Holy Spirit softens the heart, a word spoken even by a child may save a soul. To think of impressing the heart without the Spirit, is like trying to imprint upon the wax without the candle.

Tommy Martin was at a Sabbath school, where other children heard the same truths that he did, and perhaps understood them quite as well; but Tommy *felt* them, while others did not. The teacher applied the word to *their hearts* as well as to *his*, but Tommy's heart was softened and impressed, while theirs remained hard. Why was it so? It was because the Spirit made his heart tender.

When Tommy went to school, he was very young, but being attentive, he soon learned. After a while he was taken ill, and lingered for months in great pain, and then it was seen that the Spirit had softened his heart. The truths he had learned at school, were the joy of his dying hours. He had there been taught that he was a poor lost sinner, and the Holy Spirit had made him feel that he was so. He had been taught that Jesus came into the world to suffer, and bleed, and die for sinners, and the Holy Spirit had melted his heart to love the Saviour. He had been taught, that without a new heart he could not see the kingdom of God, and the Holy Spirit had inclined him to pray earnestly for it.

As wax, when melted, receives the very image of the seal, so the heart, when softened, receives the image of Christ, and this boy was renewed after his likeness. Like Christ he hated sin, and like Him he loved to be with God. To show this, we shall mention one or two things about him.

Once when he had been playing with a boy before the

door, he came in and said to his mother, "This boy has been saying a bad word. I will not repeat it. I do not wish to play with him again." This showed his hatred of sin, and his desire to keep away from it—he would not walk in the way of sinners.

At another time his mother missed him, and going up stairs, found him in prayer. She said, "My dear, are you praying now?" "Yes," he replied, "morning and evening are not enough." This showed that he loved to be alone with God. He did not *say* his prayers as a task, glad when it was over; neither did he pray to be seen of men—he loved to be with God in secret.

During a storm of thunder and lightning, he said to his mother, "Do not be afraid, it is the voice of God: the thunder was louder than this when God gave the law to Moses upon Mount Sinai."

When very ill, he often said, "Oh! how bad I am; but Christ suffered more for me." One day, when he had been lifted into bed after having it made, he said—

"Soft and easy is my cradle;
Coarse and hard the Saviour lay."

If he were on earth I would give him my bed." He often repeated the hymns he had learned at school, and frequently, when he could not speak, his lips moved in prayer. The last words he was heard to utter, were "Blood, blood!" Perhaps he was thinking of the blood which cleanseth from all sin. And now, with robes washed white in the blood of the Lamb, he has joined the countless multitude before the throne, and is singing the new song—"Salvation to Him that sitteth upon the throne, and to the Lamb for ever and ever."

"They are Gone Missionarying."

Who? The faithful ministers whose hearts are so full of love, that they have gone to distant lands to

"Tell to sinners round
What a dear Saviour they have found."

Yes, they are gone; and perhaps some dear cherished child, "whose heart God has opened," is hoping that one day the voice which called Samuel may call him to this high and holy service; but many years must pass ere that can be. Listen then, dear young friends, while we tell you that they were children like yourselves who are "gone missionarying."

In a large town in Lancashire, England, one of the town missionaries, who go about to tell their neighbours of the same salvation you long to send to the heathen, had gathered together a class of about twenty children, whom he met every week in the house of a poor woman in the district. Going one evening as usual to instruct these little people, he found the room empty. "Where are the children?" he said. "Oh, Sir, they are all gone missionarying."

He was going to ask what that meant, but the inquiry was answered by the return of first one and then another of the young absentees, each one bringing two or three persons whom they had been to seek; and so many came the room would not hold them all, so the cottage window was opened very wide, and they who could not find room within stood outside to listen, while the kind teacher told them the glad tidings of salvation.

Dear children of Sabbath-schools! young hearers of the word! will you enjoy your blessings alone? Cannot *you* go missionarying?

Missionary Intelligence.

MADAGASCAR.--No. IV.

It was midnight before all their arrangements were made, and every thing ready for the journey. They then once more knelt down: and, commending themselves to God, they left the house in solemn silence. It was a quiet night, and many soldiers were on the watch, but they got out

of the city without discovery. They felt all depended on their losing no time, so they walked as quickly as they could, halting very seldom, and keeping out of the main roads. By the next night they had travelled 50 miles, and reached a place of safety—the house of some Christian friends. These good people received them very kindly, and did all they could to cheer them, while they united with them in blessing God for bringing them safe thus far. The names of the Christians they had got to, were Rafaravy, Andrianilaina and his wife Sarah.

It was a joyful moment when the poor tired Christians reached these kind friends, and they sang a hymn of praise, but their joy was only for a time. The soldiers soon pursued them, and three days after they found they were not safe. Joseph and David fled to a deep forest, where they were joined by Stephen and Rafaravy, and hid amongst the mountains all day, only venturing to come amongst their friends at night. For some time no soldiers came, and the Christians began to feel more secure. At last, one morning, while Rafaravy was still in the house with Sarah, three came, and Rafaravy had very near been caught by them. She and Sarah were talking, when they thought they heard the crows making a great noise outside, and Sarah went out to see what was the matter. She saw the men coming, and had only time to give warning to Rafaravy in a whisper to hide herself before they were at the door. Rafaravy hid beneath the bed. The men came in, and staid above an hour, but did not find her. Poor Rafaravy now found she was safe nowhere long, so she went to another village, and was there hidden by a friend. Sarah and Andrianilaina were soon after forced to fly, and joined her in the village. Once, while there, 100 soldiers came to look for them, and they were forced to hide in the bottom of a pit to escape the search. At last they took refuge with a good rich man, who made them a little hut in his plantation, and took care of them for

many weeks. While with him they heard that Mr. John had come with a ship to a place called Tamatave, and was waiting to take on board any of the persecuted Christians that could get to him. They were then 250 miles from Tamatave, and the road to it lay directly through the capital, but for all that they resolved to go. Andrianilaina, Sarah, and Rafaravavy, all set out together. The two first were dressed as master and mistress, and Rafaravavy as their servant. She carried a large bundle upon her head, and allowed a part of it to cover her face, to prevent her being known. The journey was most dangerous, but they got safely through. In three days they got to the capital, and Rafaravavy and Sarah were hidden by their friends, while Andrianilaina went on to Tamatave to see what they were to do. One day 15 or 20 men came into the house where Rafaravavy was hid. She was in a closet at the time, and the men tried to push open the door, but could not, for she was pushing in the inside. The men thought the man had his sacred things in the closet, and went out to let him take them away. The moment they were gone, Rafaravavy got out and escaped down the garden, and over a wall to another house. The men were back in a minute, but she was safe.

When David and Joseph and Simeon heard in the forest of Mr. John's visit, they also resolved to go to him, and joined the others at the capital just as Andrianilaina came back to tell them to go to Tamatave. They all set out together. It was in the middle of the night that they began their journey. Two friends went with them for the purpose of giving the alarm, if any danger was discovered. One went before, and the other followed some distance behind. They had not travelled very far, before they met people they knew, but they turned into a wood, and so escaped their notice. They soon after passed through a village. The people were all in their beds, and the rain fell in torrents, and they passed without being seen or heard. It was now about midnight,

and they turned into a wood to rest a little. The rain still poured down, they were wet to the skin, and they soon set off again. Their way now became very dangerous. There were 300 soldiers marching before them to Tamatave, many of whom knew them and had been in search of them, and they were much afraid lest they should fall into their hands. About 6 o'clock, they saw several men coming towards them. They turned into the wood, but the men followed them. They ran and hid themselves amongst the grass, and the men passed by without discovering them, and then they went on their way. At last they came down to a river full of crocodiles, and they could not tell how to get across. The soldiers had just passed before them, and the ferrymen that had taken them over supposing this party also to belong to them, took them over without asking them a single question.

As they proceeded the dangers increased. They were now on the main road to Tamatave, and as it lay directly through a forest, they could not easily turn out of it if they wanted. They more than once met people that they knew, and once they heard some that passed mentioning their names, and saying they wondered where they were going. On the sixth night of their journey they tried to pass through a village where some of them were known. The people were all out in the street, and would not let them pass, but made them stop all night, though nobody discovered them. The Decana, or chief officer of the place, was at the time searching for them. They slept in the next house to him, and some of the soldiers came into the room, and yet they were not known. The next day they set off very early, and in the evening arrived at a deserted village, where they slept in an empty house, which they called "The Porter's Lodge." If you have read the "Pilgrim's Progress," you will know what they meant.

They now reached the sea coast, and sent word to

Tamatave, to tell their friends that they were come, and were hidden in the wood by the side of a lake. In the evening their friend sent a boat for them, and they got safely to his house. He was a rich man, and treated them very kindly, but they were forced to hide most closely, as the town was full of soldiers, and people looking out for them. In a few days the ship arrived to take them off; but it was very difficult to get them to the shore, for they had to walk down through the soldiers that were watching for them. Their friend cut off all their hair, and dressed them like sailors. He then went, and engaged the soldiers in conversation; and while he was entertaining them with stories, the Christians passed down beside them, got into the boat, and went off to the ship. The captain weighed anchor directly, and as he did so, shouted aloud. "The business is over! all is safe!" The Christians were overcome with joy, and joined together in a sweet song of praise. The breeze wafted the echo of it to the shore, their persecutors heard it; but their prey was now beyond their reach.

Poetry.

Christ the Hope of His People.

In all my troubles, sharp and strong,
 My soul to Jesus flies;
 My anchor hold is firm in him,
 When swelling billows rise.

His comforts bear my spirits up,
 I trust a faithful God;
 The sure foundation of my hope,
 Is in my Saviour's blood.

Loud hallelujahs sing, my soul,
 To thy Redeemer's name;
 In joy and sorrow, life and death,
 His love is still the same.