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*Rev. J. A. Brock*

Vol. II.]

[No. 12.

THE  
CHILDREN'S MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

DECEMBER 1, 1845.

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*The profits of this Publication to go to the Funds  
of the Canada Sunday School Union.*

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1845.

## TO OUR SUBSCRIBERS.

Our readers will observe that this is the last number of the second volume of the *Record*, with which we send a title page and Index, and would invite the attention of our subscribers to the prospectus of the third volume. We would also remind them that by a little exertion they may materially increase our circulation, and trust that they will endeavour to obtain new subscribers, *now*, before the volume commences, that we may know what number to begin with; and also that none may be disappointed in getting them from the first. The twelve numbers for the past year, and also a few of the first year, may be had bound up in two neat volumes, price 1s. 8d. each, by application to Mr. Becket, or at the depository, M'Gill Street. This book is very suitable for Sabbath School Libraries, and for presents for the young.

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## NOTICE TO CORRESPONDENTS.

We thank an unknown friend to the *Record* for his attention, and acknowledge the receipt of two papers; "The first meeting of a Christian congregation" is not quite suited to the *Record*; the writer seems to us to have a wrong impression of the feelings of the disciples on the evening in question. "The picture" is a very good and suitable article, and will appear in our next number, we regret that it was too late for the present. We hope to hear again from "A sabbath school teacher." We trust that some others during the leisure hours of winter, will turn their attention to our little *Messenger*, and send something by it to the young and rising generation in the Canadas—something that will interest and instruct the mind.

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**HINDOO IDOLS.**

You have been accustomed to hear that "the Lord our God is one Lord." You will therefore wonder to be told that in India, the Hindoos speak of three hundred and thirty millions of gods. They have "changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds and four-footed beasts, and creeping things." Our religion tells us of a Creator, a Preserver, and a Redeemer, and it tells us that the same merciful and holy God, is the maker and upholder, and Saviour of men. The Hindoos, however, change this truth into a lie. They teach one another to believe, that over the hundreds of millions of their Gods, there are three chief deities, one is the Creator, another the Preserver, and another the Destroyer. These three principal gods they suppose to be continually quarrelling with one another, to be indulging vile affections, and to be committing horrid crimes; and thus the poor worshippers know not which of them to obey, and feel, that in cherishing the most hateful dispositions, and in doing the vilest actions, they are just acting like their gods.

We wish to show you how "men's foolish hearts are darkened," and how they "become fools" when they

lose the knowledge of the true God. We are sure there is scarcely a child who reads this Magazine but will see how well idol worshippers deserve the name of "fools," a name given to them by that God who has taught us to deplore their sins, far more deeply than we despise their weakness. You must remember that there is something about a false worship far too awful merely to be smiled at. In Hindostan, for example, where gods are far more in number, they are a'so worse in character than men. The religion of the people, consequently, debases and pollutes their minds, instead of leading them to holiness. We shall mention a few of the vices of the Hindoos—vices, all of which are practised by every one among them, who has the opportunity and the temptation. Habitual falsehood and deceit, pride, tyranny, disobedience to parents, covetousness, gambling, ingratitude, perjury, cruelty, and revenge, often ending in secret murder—these are some of their leading vices, all of which are patronised by their false gods. It is said that in the single province of Bengal, ten thousand children are destroyed every month, and private murders of grown up persons are frequently committed over all the land; and all this among a people without natural energy of character, and not given to war, but thoroughly debased and ruined by a false religion.

#### I N D R A .

The three chief gods of the Hindoos referred to above, are Brahma, Vishnoo, and Shiva. Shiva is the detestable deity already mentioned as the destroyer. Indra, they say, was produced from Brahma, and is called the king of heaven. "His character is of the dark kind," says Dr. Marshman; "fearful, envious, and even thievish." He is represented as standing in great awe of the Brahmins, that is, of the priests among the Hindoos. A very child may see that these priests have invented this notion for the sake of their own power over the wretched people.

They say that once Indra laughed at some little Brah-

mins, and that to punish this insult, they set themselves to make another king of heaven, an hundred times more powerful than Indra. Hearing of this, Indra employed another to go and intercede with the little Brahmins on his behalf. This friend of Indra prevailed with them to make a king of birds, instead of a king of heaven, and thus Indra's kingdom was spared.

#### G A R O O N .

This god has wings and is the representation of Garoon, the king of birds, whom the little Brahmins made. We shall mention one or two things that are told about the deity of whom this figure is an image. When you read them, you may be disposed to laugh, but by millions of perishing Hindoos they are believed; and they are too sad for being laughed at, they are more worthy of your tears. This terrible being, they say, came out of an egg which had lain a thousand years. When he burst the egg, the mountains were blown away by the wind of his wings. To do a service to his mother, he is said to have flown to the moon, to have seized it, and brought it down, hiding it under his wing. Before he set out on this flight, they tell that he went to his mother and asked something to eat; she sent him to the sea side to pick up whatever he could see. Away he flew, and the three worlds were shaken by his wings, like the sea in a mighty tempest. Passing over a country where fishermen dwelt, he opened his mouth, and, by one breath, took in the fishermen and their houses, and the whole town at one mouthful. Pursuing his flight, and still complaining of hunger, he is pointed to an elephant and a tortoise, the one fighting with the other. The body of the tortoise covers eighty miles, and that of the elephant an hundred and sixty miles. Garoon seizes the elephant with one claw, and the tortoise with the other, and perches with them both on a tree eight hundred miles high—the tree breaks with his weight, but he flies to a mountain with his prey, and there devours it.

This is a specimen of the foolish fables invented by the priests and believed by the people of Hindostan. Here our young friends will perceive a most wretched attempt to make their gods great; but oh, how childish and base is this description, compared with what is told of Him, "whom no man hath seen, nor can see," whom "heaven and the heaven of heavens cannot contain," "who maketh the clouds his chariot, who walketh on the wings of the wind!"

Our God has said, "If I were hungry, I would not tell thee, for the world is mine and the fullness thereof. Will I eat the flesh of bulls or drink the blood of goats?" "Offer unto the Lord thanksgiving." Thus God asks thanksgiving, but the poor Hindoo has no word for thanks in all his language, and no feeling of thanks in all his heart. He knows nothing of that high and grand truth which a Christian child can express in these three words, "God is love." When he turns his thoughts to his base deities, he knows what it is to tremble, but he knows nothing of what it is to love or trust. He has no sense of the true blessedness expressed in such words as these; "We love him because he first loved us." "O Lord of Hosts, blessed is the man that trusteth in thee." Remember that Christ, who is the only image of the invisible God, has said, "Ye have neither heard his voice at any time nor seen his shape;" but if you would wish a description of the power and glory of the true God to contrast with the idle fiction given above, we would point you to the following words in the third chapter of the book of Habakkuk. How cheering to think that he whom they describe, is saying to every faithful missionary in the world, "Lo, I am with you always, even unto the end of the world."

" God came from Teman,  
And the Holy One from mount Paran. Selah.  
His glory covers the heavens,  
And the earth was full of his praise.  
And his brightness was as the light;  
He had horns coming out of his hand;

And there was the hiding of his power.  
 Before him went the pestilence  
 And burning coals went forth at his feet.  
 He stood, and measured the earth :  
 He beheld, and drove asunder the nations.  
 And the everlasting mountains were scattered,  
 The perpetual hills did bow :  
 His ways are everlasting."

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### THE PARABLE OF THE TALENTS.

MATTHEW XXV. 14—30.

This parable, as well as several others, begins by saying, "The kingdom of heaven is like," &c. These words, "the kingdom of heaven," when used in the Bible, often mean not only heaven itself, but the kingdom of Christ in this world. You know that he is the King of his people; all those who love him are his subjects, and they obey his laws. Many of his subjects have already left this world, and gone to heaven, where they see him as he is; but though those who remain on earth cannot see him, yet he takes as much notice and as much care of them, as of those who are living in his immediate presence. The Bible says, that all men belong either to the kingdom of Christ, or to the kingdom of Satan. Satan is called the prince, or king of this world; that is, of all those who seek for happiness only in this world, and who, instead of obeying Christ's laws, follow only their own inclinations, and the customs of other wicked men. The people of Christ are commanded to come out from the world, and to be separate from them; this does not mean that they are not to live among worldly men, for they cannot help doing that; it means that they are to act quite differently from them, so as to show plainly that they obey Christ as their King. Though they are scattered almost all over the earth, and few of them ever see one another in this life, yet they all belong to one kingdom, and will at last be all gathered together into one place.

The parable tells of a rich man who was going to travel into a distant country, to be absent for a long time. He did not wish his servants to be idle while he was away, so he gave some money to each of them, which they were to use for him. We are also told how each of the servants used the different sums that he gave them; how he cal-



led them to account after he came back ; and how he rewarded each of them.

The man travelling into a far country, is intended to represent the Lord Jesus Christ, who has left this world, and gone into heaven. The talents given to the servants, are all the things which Jesus Christ has given to those who are his servants, which they can employ in his service.

Money is one talent which he has given to them ; and though they are to provide what is necessary for themselves and their families, whatever money they can spare after doing that, ought to be spent in serving Christ. He does not, as you know, need it himself, but he has commanded us to help the poor, especially such as love him. He considers every kindness shown to them the same as if done to himself. It is also the duty of his servants to give money to buy Bibles for those who have none, and who cannot pay for them ; to help to support those ministers who employ themselves in preaching the gospel ; and to assist in the expense of missionaries going to the heathen. In these ways, and in many others, money may be used in the service of Christ.

Leisure time is another talent, which he has given to his servants. Many of them have to spend a great part of their time in working for their bread ; and even while they are doing that they are serving him, if they are diligent and industrious, because he has commanded them to be so. But whatever leisure they have, they should especially try to use it in his service. They should take every proper opportunity of reading the Bible, praying to God, hearing his word, and thinking about what they have read and heard. By his blessing, they will thus learn to love him more and more, they will become more anxious to do his will, and be made fit to enter heaven. They should also try to instruct those who are ignorant of the way of salvation, and talk to them of the love of Christ, that they may be led to love him too.

It is impossible for me to tell you all the different talents which Jesus Christ has given to his servants ; but whatever they have, that they can in any way use to serve him, is a talent committed to them by him. And remember, that whatever *any man* possesses, he has received from God, whether he is a servant of Christ or not. None should think, that because they do not pretend to be his

servants, therefore they may make what use they please of the things they have. It is still their duty to use the gifts of God for his glory. Those who do not love the Saviour, will never think of employing their all in his service; but their not loving him, instead of being an excuse, only makes their sin greater.

The servants in the parable did not all get the same sum of money, "but every man according to his several ability;" and neither have all the servants of Christ received the same number of talents, but each one has got what is most suitable for him. Thus, some have more money, and more leisure than others; some have a good memory, and a great deal of learning, while others know very little, and can hardly remember any thing that they hear. But as the servant that received two talents traded with them as well as the one who had five, so none should think that his having less than some others is any excuse for neglecting to serve Christ. Perhaps children may think, that surely Christ has not given them any talents. But have not you sometimes halfpence to spare, which you might give to the Missionary, Bible, or Tract Society, or to the poor? If you really love the Saviour, you would find far more pleasure in giving a penny for such purposes, than in buying toys or sweet things. And do you not spend a great deal of time in play, when you might be reading the Bible, or going to hear a week-day sermon? I do not say that you should never play: God does not desire that young people should give up innocent amusements, or that they should be always reading and praying. But I do say, that all your leisure hours should not be spent in play; and that you would be much more cheerful and happy than you are, if you spent some of them in serving Christ. You can read; now, is there no blind, nor aged, nor sick man or woman you know, that would let you read a chapter of the Bible, or a tract to them, sometimes? Perhaps these persons had not so much instruction when they were young as you have; they may not know the way of salvation, but they might learn it, if you were to read to them; or if they do know it already, it would be a great pleasure to them to hear the Bible read, when they are not able to read it themselves. You see that even children have talents committed to them; and you may easily find out others besides those that I have mentioned.

"After a long time, the lord of those servants cometh,

and reckoneth with them." This is to teach us, that Christ will come again, to call men to give an account of the manner in which they have used their talents. We read in the Bible of some people, who are so foolish and wicked as to say, because he is so long of coming, that he will never come at all. But however long it may be till then, he will certainly come, and those who have spoken in such a way, will find themselves awfully mistaken.

Each of the servants told their master what use they had made of the money he had given them; and so, "every one of us must give account of himself to God." Those of them who had made a good use of it, did not boast of what they had done. Thus the true servants of Christ, who have faithfully employed all their talents in his service, will not be proud of their good works, or suppose that they have deserved any reward for them. While they are in this world, they do not do what is right, in order that men may praise them; they rather try to hide many of their good actions from others. But at the day of judgment, the Saviour will call upon them to tell all these things, before the whole multitude of all the men that have ever lived; and then those who formerly ridiculed them will be ashamed; while they themselves will be unspeakably happy, in being kindly approved by the Judge. There was sin mixed with all they did on earth, even with their best services; but their sins will not be mentioned then, because they have been all forgiven for the Saviour's sake. The master said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." If you read from the 34th verse to the 40th of the same chapter which contains this parable, you will see what the Judge will say at last to his faithful servants.

The servant who had but one talent, came and said, "Lord I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth." There are few persons so bold as to say that God is a hard master, who requires more than they can perform: but many think so in their hearts. All men naturally hate him, and dislike to submit to him, Rom. viii. 7. And at the day of judgment, all their wicked and foolish thoughts of God will be exposed before angels and men.

They may satisfy themselves now with thinking that their faults are hid from others, but how ashamed will they be then! Dan. xii. 2.

The lord of that idle servant did not excuse him, because he had such thoughts; he showed, that even if he had been as hard a master as the servant imagined, that should only have made him the more anxious to do at least what he could to please him. And those will be found without excuse at last, who have refused to use their talents in the service of Christ. They will be obliged to own that they deserve that awful punishment which shall come upon them. They will be deprived of all that they once possessed; while more and more honour and happiness will be given to the faithful servants. Those who diligently serve Christ with the little that they have, may expect that he will in due time give them more; indeed, the longer they serve him, the more they will love him, and the more they will be able to do for him. But such as seek only to please themselves, and are too slothful to serve him, will sooner or later lose all the talents they now enjoy; this sometimes happens even in this world, but if not, it certainly will be the case at the day of judgment. The "unprofitable" servant was to be cast into "outer darkness, where shall be weeping and gnashing of teeth." See Matt. xxv. 41—46.

There are two things which children should particularly remember in this parable. The first is, that the servant who had only one talent, had to give an account of it, as well as those men who had more. And if children have fewer, or smaller talents than others, still they will have to give account of themselves to God, as well as older people. They will have to tell what improvement they made of every sermon they heard, every lesson they learned, and every hour that they were allowed to spend as they pleased. The "dead small and great" shall stand to be judged, Rev. xx. 12.

The second thing which I wish children to remember is, that the servant who was cast into outer darkness, had not wasted or stolen his master's money; he had only allowed it to lie by unemployed. And so, it will not be enough for children to say that they did not tear or destroy their books, that they never spent their leisure hours in working mischief, or laughed and talked while they were hearing the addresses of their teacher. If they have not done so, they

will not be punished for it ; but they will still deserve punishment, if they have not *improved* the things I have named, as they might have done.

Since children at present cannot give a good account of all the talents they have already had, they ought earnestly to seek forgiveness through the blood of Christ, and grace to use aright all those talents which they may receive.

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**INVITATION TO THE SABBATH SCHOOL.**

WRITTEN FOR THE "RECORD."

Come now, Robert, come away,  
This is not a day for play ;  
It is Sabbath, and, you know,  
All good boys to school should go.

The Lord who died for you and me,  
When bad men nailed him to the tree,  
Bids us leave off every sin  
And wickedness, and flee to him.

You'll be told what God has done,  
In sending forth his only Son  
'To bear our sins, that we might be  
Happy throughout eternity.

While on earth the Saviour said,  
When children in his arms were laid ;  
"Suffer them to come"—what love !—  
"For of such is heaven" above.

You know that we all must die—  
Repent and God will hear your cry ;—  
And when death and judgment's past,  
A happy home is yours at last.

Come, then, Robert, come away,  
In evil paths, oh, do not stay,  
Christ is asking you to go ;—  
Will you, will you, answer No ?

W.

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**A LIE CANNOT BE HID.**

Elisha the Prophet of the Lord, had a wicked servant, whose name was Gehazi.

There came, one day, to the Prophet, a very great

man, who was sadly afflicted with the leprosy ; and he, by God's blessing, cured him.

And he was very thankful. He wanted the Prophet to receive as a present very much gold and silver, and fine raiment, as a token of his gratitude,—but he would not. Elisha blessed him, and sent him back again in peace.

But the servant of the man of God longed to have some of this money,—and so he ran after Naaman, for this was the name of the person who had been cured, and overtook him. And he came down out of his carriage, and said, "Is all well?" And he said, "All is well!"

And Gehazi said to him, "My master hath sent me, saying, Behold, even now, there be come to me from Mount Ephraim two young men, of the sons of the Prophets; give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content,—take two talents. And he bound two talents of silver in two bags, with two changes of garments, and laid them on two of his servants, and they bare them before him."

This was very generous and kind of Naaman; but all that Gehazi had said was false. There were no young men come to his master. Elisha had not sent him.

Well,—when they were come into the town, Gehazi took the money and garments, and laid them up in a very secret place, and sent the servants back again to Naaman.

And he was greatly pleased with the success of his plan. He thought no one knew anything of the matter; and he already determined to buy oliveyards, and vineyards, and a large estate.

But lying cannot be hid. Though no fellow-creature may know it, God is acquainted with the secrets of all hearts: he knew all that the Prophet's servant had done, and he told Elisha.

And so, when Gehazi went in, and stood before his

master, as he had been used to do, Elisha said, "whence comest thou, Gehazi? and he said, Thy servant went no whither! And the prophet said, no whither! Didst thou not go after Naaman? Did he not come down from his chariot to meet thee? No whither, Gehazi! Did he not send his servants with thee to carry two talents of silver, and two changes of raiment? no whither! Hast thou not laid up in a secret place, the treasures which thou hast so basely gained?"

He was self-condemned. He knew that all his master had said was true, and he was speechless. And every liar shall be speechless, when God calls him in judgment.

But did not Gehazi gain a great deal of money by his lying? Yes,—but it did him no good. For though he gained the money of Naaman, he had with it his dreadful affliction. For he went out from his master's presence a leper, as white as snow.

There is nothing gained here or hereafter by lying. A lie cannot be hid. And God has told us, that all liars shall have their part in the lake that burneth with fire and brimstone.

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#### THE RULER WHO CAME TO CHRIST BY NIGHT.

There were many persons, when the Lord Jesus was here on earth, who believed that he was the Messiah, the great Teacher sent from God, and yet they were afraid openly to acknowledge it.

Nicodemus was one of these, he was a great man, a ruler among the Jews, and a member of the principal council of the nation.

For fear lest his friends should reproach him, he came by night to pay the Saviour a visit, and to inquire into his doctrine.

Our Lord did not flatter him, but told him plainly, that though he was a Master in Israel, and made a great profession of religion, that unless he was changed by God's Holy Spirit, in heart and life, that he could never see the kingdom of God.

Nicodemus had never heard such doctrine as this before, and he could not understand it. Therefore our Lord explained it more at large,—and still repeatedly and solemnly assured him, that if he should live and die a stranger to this great change, he could not possibly be saved.

And this is true of every one. It is the case with me. My heart and my life must be changed by God's Spirit, or I have only the name of Christian, which will profit me nothing. I too must be born again.

But how may I know, whether I am born again? I will tell you.

If you are born again, you have begun to pray from the heart; before, you prayed only with your lips,—this indeed was only the form of prayer. God does not accept any prayer which does not arise from the heart.

If you are born again,—you will delight to read the Scriptures. You will behold wondrous things in God's holy word. It will be a light to your feet, and a lamp to your path. You will say from your own experience, It is sweeter also than honey, or the droppings of the honey-comb.

If you are born again,—you will fear to sin against God. You will be sincerely concerned to do every thing which is pleasing in his sight. David said, "Thy word have I hid in my heart, that I might not sin against God." And you will do so too.

If you are born again,—you will love all the people of God. "By this," said the Lord Jesus, "shall all men know that ye are my disciples, if ye have love one toward another." "We know," said John, "that we have passed from death unto life because we love the brethren."

If you are born again,—you will desire God's favour more than anything else. Whilst many all around you are inquiring after worldly good, you will say, "Lord! lift thou upon me the light of thy countenance; this shall put gladness into my heart. Thy



favour is life, and thy loving-kindness is better than life."

O! if you are born again,—then you are a child of God. Then God will never leave nor forsake you. Then he will one day bring you into his presence, where there is a fulness of joy, and pleasures for evermore.

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**CHILDREN CALLED TO CHRIST.**

BY THE LATE REV. R. M. M'CHEYNE.

Like mist on the mountain,  
 Like ships on the sea,  
 So swiftly the years  
 Of our pilgrimage flee;  
 In the grave of our fathers  
 How soon we shall lie!  
 Dear children, to-day  
 To a Saviour fly.

How sweet are the flow'rets  
 In April and May!  
 But often the frost makes  
 Them wither away.  
 Like flowers you may fade,—  
 Are you ready to die?  
 While "yet there is room"  
 To a Saviour fly.

When Samuel was young  
 He first knew the Lord,  
 He slept in his smile  
 And rejoiced in his word;  
 So most of God's children  
 Are early brought nigh:  
 Oh seek Him in youth—  
 To a Saviour fly.

Do you ask me for pleasure?  
 Then lean on His breast,  
 For there the sun laden  
 And weary find rest.  
 In the valley of death  
 You will triumphing cry,  
 "If this be called dying,  
 'Tis pleasant to die."

## Missionary Intelligence.

### AMOY.

The American Board of Foreign Missions, from whose Monthly Missionary Herald we have extracted the following intelligence, have labourers in almost every portion of the missionary field. At Amoy, in China, they have two, viz., Messrs. Doty and Pohlman, with their families. Mr. Pohlman has recently sent very interesting intelligence to the committee in New York of the state of that country; and he frequently takes considerable journies through the country, visiting the different stations, and seeking opportunities of doing good. His letter is dated in January, 1845.

January 21.—While Mr. Pohlman was returning from Kolongsoo, he observed a bundle floating on the water. Its shape attracted his attention, and, upon inquiry, he found that it was an infant! From this fact he takes occasion to state the mode of destroying life in such cases. "Upon the first cry of the child, some grains of rice are put into its mouth, which produce instant death. The body is then bound up in a coarse sack, tied with a cord, and committed to the watery element."

Jan. 23.—Yesterday I visited the temple of the chief judge of the infernal regions. I have never before seen so many gods of all shapes and sizes, male and female, large and small, black and white. The sight was heart-sickening. I found the temple frequented by several old women, scarcely able to hobble along; and a poor priest was just concluding heathen mass for a dying person. I asked him whether he could save souls, and an affirmative reply was given. I then pressed him on the point of being saved himself, and asked, as he saved others, who saved his soul? To this question he returned no answer, and, being confounded, soon took his departure.

Like ancient Athens, of which the Apostle Paul speaks, this "city is wholly given to idolatry." I recently asked my interpreter to write down the names of the most common divinities, and he soon presented me with a list of eighty-six. I suppose there may be hundreds, counting chiefs and subordinates. Nearly every object known in heaven above, or in the earth beneath, is worshipped. Fire, earth, water, sea and land, mountains, sun, moon and stars, trees, horses and oxen, grain, medicine, dwellings, ships, heaven and hell, all have their respective deities; and go out when and where we will, we perceive that in all things the people are in great darkness.

*Feb. 1.*—Yesterday was the festival of escorting the gods to heaven. This is done by cracker-firing, burning gilt paper, incense-offering, and candle-burning. It always happens on the 24th of the last month in their year, and answers in time to our Christmas, being a week before their New-Year. The terrestrial, or the gods that are on the earth, go up to heaven, and the celestial, that is, those that are in heaven, come down to the earth; and this change of places is made, as they believe, that the gods who have been on the earth may tell the "Great Spirit" what they have been doing through the year, and the treatment they have received. The celestial gods, or those who come down from heaven, are to comfort and rejoice the people during the festivities of the new year.

#### TUPE OF RARATONGA.

Far away in the southern part of the world, in the midst of wide seas, many beautiful little islands are found. Their shores are lined with coral rocks; over the valleys the bread-fruit, cocoa-nut, and palm-trees, spread their boughs; and around the high mountains, vast numbers of most beautiful birds are seen flying, with their golden, green, and purple wings. These pleasant little spots are called the South Sea Islands. The people who live in them were once all idolaters; but the word of salvation has been carried to them, and many are now Christians.

Tupe was a chief in an island called Raratonga. Before the Missionaries went to his land he was active in the service of vain idols; but when he heard the Gospel he believed it, threw away his false gods, and worked hard to build the first house of the Lord that was raised where he lived.

There were some who did not love Tupe, because he left the worship of the idols, and they set fire to his house when he was asleep. His house was burned down; but God watched over him, and saved him. The fire caught the chapel, which was next door to Tupe's house, and that was also destroyed. "O Teacher," he said, "the book of God is consumed! My house, my property, never regard; but oh, my book! my book! and oh, the house of God!"

The next morning he called a meeting of the chiefs. "See," said he, "the house of God in ruins! what shall we do?" "Build it again," they replied. "Yes, friends, that very good; when shall we begin?" "To-morrow," they cheerfully added. "Teacher," he said to the Missionary, "be not cast down; let them burn, we will build; we will tire them out; but, teacher, do not leave this wicked place." At sun-rise the next morning, Tupe and his friends were seen with their axes on their shoulders, on their way to the mountains, to cut wood to build another chapel.

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Tupe loved the house of God; but at length he was too ill to go there. He was visited by the Missionary. "Ah!" he said, "it is the will of God my seat in his house should be empty. Here I sit, and hear the people sing; and, oh! I wish to be there I give myself to prayer. God is with me: he will not forsake me."

At another time he said, "Two portions of the word of God afford me much delight: that in Isaiah, 'Thine eyes shall see the King in his beauty; they shall behold the land that is very far off;' and the words of the apostle Paul, 'Having a desire to depart, and to be with Christ, which is far better.' I have no dread of death. Christ is my refuge." Then, in a little time, he added, "Salvation is all of grace, through the blood of Christ." "In our Father's house we shall meet again," said his teacher. "Yes, we shall meet in glory,—no more to part. No, to be forever with Christ. I long to be with him. I have done with the world, what remains is, to set in order, and think of the cause of Christ."

Again the Missionary went to see him. "How is it with your soul?" "All is well." "Do you find your Saviour your support in death?" "He is." "Is the path-way clear?" "No obstruction; the way is clear." "Have you any fear?" "None; Christ is mine. I desire to see him, and be with him. I go: you remain. I am going to God. I have done with the world; we have been long companions, now we part. It is painful; but the Lord's will be done." Some water was given him to drink, when he said, "I shall soon drink of the water of life."—He said much more to encourage his teacher, and to instruct his family, and then he died.

Had it not been for Missions, Tupe would have lived without God, and died without hope. Let the account of his life and happy death lead us to love the Gospel more, and increase our zeal in sending it to the heathen.—*Missionary T. a. t. s.*

### WESLEYAN MISSIONS IN WESTERN AFRICA.

"In Sierra Leone the state of things is generally encouraging. The state of the important missions at the River Gambia is as prosperous as could be reasonably anticipated, when the small number of the missionaries is taken into account. The state of the mission in Cape-Coast circuit affords ample proof that the society's agents have not laboured in vain. The mission in Ashanti is rising in importance, and presents advancing claims upon the watchful care and attention of the committee, while it appeals with increasing earnestness to the prayerful sympathies of the friends of the society. The last yam-custom was celebrated in the capital with the usual barbaric splendour and riotous excess; but it was distinguished by two remarkable circumstances

Formerly, at this great annual festival, literally torrents of human blood were shed; but on the last occasion, only one person was put to death, and he a criminal, who had forfeited his life by his offences against the laws; and on the principal day of the feast, when the excitement was at the highest pitch, between one and two hundred of the natives withdrew from the scene of temptation, and met together in the mission-chapel for the public worship of Almighty God. The regular religious services both at Kumasi and Bantama are well attended, and great interest is created by the preaching of the gospel, on the occasional visit of the missionary, in the town of Jabu. On a recent occasion, Mr. Chapman took his usual stand in the public street, and, on the very spot which the natural superstition had frequently soaked with the blood of human victims, directed the attention of a listening multitude to the great Christian Sacrifice, whose "blood cleanseth from all sin." Some events have occurred during the year, which, while they serve to show the difficulties which a mission in Ashanti has not unfrequently to encounter, at the same time as clearly prove how much the cause of peace and humanity depends upon the presence and influence of the missionary. The mission at Badagry affords much encouragement. The chapel is well attended, and sometimes even crowded with the residents of Badagry, and visitants from the interior."—*Report for 1845.*

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### Anecdotes.

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Mr W., a native of America, and a member of the Society of Friends, residing at Paris, had employed four workmen, who often experienced his liberality. On the commencement of a new year, they waited on him with their respects, to receive a new-year's gift: "Ah, my friends!" said Mr. W, "I have thought of you, and have prepared for each of you a little sum of 15 francs; or, if you prefer it, I will give you the Word of God: fifteen francs is but a small sum, and would soon be spent; but the Word of God will remain a continual source of consolation and salutary counsel.

The oldest of the men modestly inquired, what was the Word of God. "It is the Bible, friend, the Holy Bible." "O, sir," said he, "I should like to have the Word of God, but it would be of no use to me, because I cannot read." The second pleaded his urgent

necessity; and the third remarked, that the Book would not pay his rent. The fourth was a boy, about fourteen: "You too," said Mr. W., "I suppose, will prefer these little pieces of silver?" "Sir," replied he, "since you say it is so good a book, I would rather have the Word of God." "But can you read it?" "Yes sir; I will read it to my mother." "Let me hear how you can read?" Mr. W. then presented him with one of the Bibles: when opening it, he found in the middle a piece of gold, of forty francs value. He cast his eyes on Mr. W.; who then said: "You see my friend, the word of God is already kind to you: go, take it, and read often in this good book."

In the year 1822 a vessel was bound from Philadelphia to London, at which place she arrived after encountering many dangers on her voyage. She was there condemned as not being sea-worthy, and the individuals to whom she was consigned in London discharged the crew. One of them, a lad about 15 years of age, was recommended to make the best of his way to Liverpool, where he might probably be able to get employed in another ship bound for America. He accordingly left London, and commenced his journey to Liverpool on foot; and, being almost destitute of money, he soon began to feel the hardships of hunger. He was forced to part with such articles as he could spare, in order to procure food; and when passing through Stony Stratford, a small town in Buckinghamshire, was compelled to ask charity from a person standing at a door. The individual said, "What is that you have tied up in your handkerchief?" "*That,*" replied the lad, "*is my Bible.*" Well, can't you sell that, it will help you on your journey?" "No," said he, "I will never part with my Bible if I sell everything else, for it was given me by a lady in Boston, and she advised me never to part with it, and I love to read it, so I won't part with that." The boy's wants were supplied, and he pursued his journey.

This is a fresh proof that the distribution of Bibles among sailors will be attended with good effects. Here we see a poor boy, a stranger in a strange land, valuing the bread which cometh down from heaven above that which perisheth. Alas! how many would part with their Bibles only to procure trifling amusement and gratification.

A young female who belonged to the Brethren's settlement at Gnadenthal, said, to one of the Moravian Missionaries, that some time ago she was so angry with God and her teachers, that she resolved to get away as far as she could travel, and then she might put in practice whatever her sinful heart suggested without control. "I therefore," said she, "set off one day full of these evil thoughts, and when I got out into the fields I saw two of the school-girls sitting on the grass. On approaching them I found that they had got one of the new books, (a Testament,) and one of them was reading aloud. Just as I passed I heard her read, 'Away with him! away with him! crucify him!' These words went into my heart like lightning; it seemed as if I had pronounced them myself against my Saviour. I cried to him to have mercy upon me, and to forgive me my many sins. Of course I returned to Gnadenthal. Thus were these little children made the unconscious instruments of bringing back a wandering lamb from the fold of Christ.

At Wick, near Bristol, when the collectors called on a poor family which subscribed one penny per week for a Bible, they were much pleased with the conduct of a little boy. His mother desired him to look into a cup for the Bible-card and the penny: when he said, "Mother, let me give my sixpence, and then we shall have our Bible the sooner." His mother readily acceded, and said, It was his first money; and this act of her son gave her great hopes for the future.

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