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THE

CHILDREN'S MISSIONARY

AND

ABBATH SCHOOL RECORD.

PUBLISHED MONTHLY.

VOLUME THE SECOND.

1845.

MONTREAL :

PUBLISHED FOR THE CANADA SUNDAY SCHOOL UNION,

By J. C. Becket, St. Paul Street,

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PROSPECTUS OF

THE THIRD VOLUME.

With this present number of the *Record* closes the second Vol., and with it the labours of another year. We cannot remind our numerous Subscribers of this fact, without acknowledging the debt of gratitude we owe them for the support which the *Record* has experienced ever since its commencement. We would not, however, conceal the difficulties we have had to contend with in issuing the *Record* in the form at first adopted, and which has been latterly slightly altered. Previous to that alteration many complaints were received regarding the high and varying rate of postage charged by different Postmasters; this has, perhaps, annoyed our Subscribers more than anything else connected with the *Record*, at least so far as known to us. It was with the view of removing this just, but on our part unavoidable, cause of complaint, that we made our last alteration in the appearance of the *Record*, printing the cover on one sheet. By this change we were given to understand that it would come under the usual newspaper postage, which would have removed all uncertainty and variation in the postage, each number being charged *one halfpenny*, and no more, but in this we have been again disappointed.

In order, therefore, to bring this publication, so important in its object, within the limits of the half-penny postage, and also for the purpose of extending its sphere of usefulness, we have determined, with the advice of several friends, to publish it in a new form; and, in doing so, we earnestly solicit the hearty co-operation of the whole body of Sabbath School Teachers and Superintendents in procuring for the *Sabbath School Missionary Record* a wider and more extended circulation than it has yet obtained.

II.

With reference to the forthcoming Volume of the *Record* in its new shape, we may state, that every care will be exercised in the selection of the articles, so as to make it an interesting Record not only to the Scholars, but to the Teachers also; and no labour will be spared to carry out the important sentiment with which we at first commenced the work, namely, that it will be the *Missionary Record*, not of one church, or one denomination, but of the world; taking a comprehensive view of all Missionary stations; and in its travels round the globe, resting at every verdant spot where the gardens of the Lord are planted.

We cordially invite correspondence from the different Superintendents and Teachers, respecting the state of the various schools in the Province; by this means much good might be accomplished, in stirring each other up in the discharge of the important duties which are incumbent on all Teachers; and in exerting a healthy emulation amongst the various Schools throughout the Province. Each number will be illustrated with one or more Woodcuts.

The new series of the *Missionary and Sabbath School Record*, will appear on the first of January, in a neat Quarto form, and be mailed in time to reach our different Subscribers, as far as possible, before the first Sabbath in each month.

It will contain about the same quantity of reading matter, as at present, and will be charged at the same rate, 1d. each, or 1s. per volume; the postage, in all cases, to be paid by the Subscribers, unless they may prefer to remit us an amount sufficient to cover the postage, with their orders. The postage will invariably be one half-penny per copy.

Subscribers may, as usual, send their orders with the annual returns for the Canada Sunday School Union; and considering the low rate at which the work is published, we hope Subscribers will not think our terms hard, if we should insist upon payment in advance. To all the present Subscribers of the *Record*, except those who have advised us to the contrary, we will send the usual quantity of the first number, and should we not hear from them, will consider them as Subscribers for the next volume.

THE PUBLISHER.

Montreal, December, 1845.

THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

VOL. II.] JANUARY 1, 1845. [No. 1.



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

MONTREAL:

PRINTED BY J. C. BECKET, SAINT PAUL STREET.

1845.

THE CANADA SUNDAY SCHOOL UNION'S ANNUAL CIRCULAR.

{ CANADA SUNDAY SCHOOL UNION DEPOSITORY,
Montreal, November 4, 1844.

DEAR SIR,

It is with pleasure the Committee inform you, that the Annual General Meeting of the CANADA SUNDAY SCHOOL UNION, will be held here on or about the 20th January, 1845.

In order to present the most recent information of the progress of Sunday Schools, to the Members and Friends of this Union, the Committee request that you will favor them with Answers, as full as possible, to the following Questions; and trust that you will add any other interesting facts worthy of notice.

They are particularly solicitous to receive the most recent intelligence, that they may be enabled to present a Report, calculated to animate the zeal of benevolent persons on this continent, and in Great Britain.

The Committee would beg leave to remind you, of the annual contribution, to the London Religious Tract Society, of one penny from every Teacher, and one half penny from every Scholar.

They hope to hear from you, without fail, by the 20th December, as it is of importance your report should be received by that time. Address to J. C. BECKET, Montreal.

QUESTIONS.

1. In what condition is your Library? What is its influence upon the School?
2. Does your School continue open throughout the year?
3. How many children and youth, do you suppose, may there be in your vicinity, who do not attend any Sabbath School?
4. Do you know of any other places where Sabbath Schools might be established; and are there persons there, willing to engage in the cause, provided they were assisted?
5. Do the Teachers of your School observe the Monthly Concert for Prayer on behalf of the Sabbath School cause, on the second Monday of the Month?

MADAGASCAR.



MARTYRDOM OF RASALAMA.

(See page 9.)

THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

VOL. II.]

JANUARY 1, 1845.

[No. 1.

NEW YEAR'S ADDRESS.

DEAR FELLOW SCHOLARS,

The rolling year has again passed away, and having now entered upon another of those periods by which we measure our time, I think it the duty of some Sabbath school Scholar, to address his fellow scholars through the pages of the *Missionary Record*. I feel myself unable to discharge this duty, however, trusting in providence I will attempt it, praying that it may be the means of doing much spiritual good.

Dear Friends, I hope that with the New Year those of us, who are already God's children may increase in grace and in the knowledge of our Lord and Saviour Jesus Christ; and that those of us who have hitherto remained cold and indifferent about the concerns of our immortal souls, those of us upon whom the promises of God's mercy, or the threatenings of his justice, have fallen unheeded, may be now awakened. With the New Year, may we begin a new course of life, devoting ourselves soul, body, and spirit, which is our reasonable service, to that God against whom we have sinned, but whose guardian providence has protected us through the dangers of the past year, and of our past lives, and who still extends around us the wings of his protection.

This ought to be indeed a solemn season, a season of prayer, a season in which our souls should be engaged in holding the sweetest communion with our God, a season in which heaven

and earth as it were, should be drawn closer and closer together. Which of us may see another New Year's day, God alone can tell; but if we be Christ's flock, and *only* then, we shall be prepared for whatever he is preparing for us, and even when the summons of death shall come we shall be found ready to say: come Lord Jesus, come quickly. When this earthly tabernacle shall have been dissolved, we shall then have a better house beyond the Jordan of death, whose maker and builder is God. And ever remember that when God's time comes, "He changes our countenances and sendeth us away." "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." We must *all* leave this world whether we wish to do so, or not—but that is not to say that we will all go to heaven,—Ah! no. Let none of the readers of the *Record* think that because they attend the Sabbath School—if they have not given up the company of wicked companions—those who tell lies, swear, disobey their parents, break God's holy day, and it may be take what is not their own and then try to conceal it by falsehood—that the mere attending the Sabbath School will save them from the same condemnation as their wicked companions. God looks on the heart, and not on the outward appearance; and it is as true that there is a hell for the wicked, and for those that *forget* God, as that there is a heaven for Christ's people. Let us flee then from the wrath to come, and lay hold of eternal life; for soon, the Bible says, we must go, hence and be no more.

I dare say, some of the readers of the *Record* since this time last year, have passed into eternity, and which of us shall be the next, God alone can tell, perhaps reader, it may be you! Oh! how solemn the thought, what an enquiry for every one to ask himself or herself, am I prepared to die? If not, attend to it *now*, delay not till to-morrow, you are in peril now, but ere to-morrow you may be ruined for ever! Oh! then let us all be often at the throne of grace, seeking the pardon of our sins, for Christ's sake, and grace to help us in future. Soon we must join, either the ransomed myriads around God's throne, or those who are for ever excluded from his presence. Time is flying, and eternity is approaching, let us secure an inheritance in that bright world,

where we shall meet to part no more, and where we shall have God for our father, Christ for our elder brother, and Angels and the justified spirits of saved sinners, for our companions for ever

I remain, dear Friends,

A SABBATH SCHOOL SCHOLAR.

A NEW YEAR'S HYMN.

TO OUR READERS.

With smile of joy, and lightsome heart,
Ye hail the opening year;
No cloud of grief bedims its morn,
No sad or anxious fear.

On future paths your fancy strews
Full many a sunny flower,
Or forms what seems unfading wreaths,
In Hope's deceitful bower.

Yet ere ye drew the breath of life,
Did many gaily tread
This very path—who now are gone,
And silent with the dead.

Oh! may the God of life impart
His saving health in youth,
Withdraw your minds from carnal joy,
And fill your hearts with truth.

This would not mar one youthful grace,
Or fill the soul with gloom,
But raise unceasing songs of praise,
And clothe with fadeless bloom

Pray Everywhere, and About Everything.

God is everywhere, and can hear you wherever you are. Isaac prayed in a field: Abraham's servant at a well: Hagar cried to God in the wilderness of Beersheba: Jacob prayed by the side of a little brook of water: Solomon at the temple: Daniel in the den of lions: Jonah in the belly of a fish: Peter on the house top: and we

have read of three little boys who prayed in a saw-pit: and of another who prayed in a house that was used for keeping sheep, and because there was no part of the house clean, he knelt on a piece of turf that he carried in with him. The three Jews prayed in a fiery furnace: Paul and Silas in a prison: and the thief prayed upon the cross. We have heard of a little boy who prayed sometimes when he was walking along the street: he used to pray in a whisper, so that nobody heard him but God. You can pray to God in the same way—in the school, or anywhere else; or you can send up your thoughts to God without moving your lips at all. It is not the place, nor the time, which God regards, but the heart. He will hear *wherever* you pray, and *whenever* you pray, if you pray with the heart. He hears even a sigh.

“To heaven can reach the softest word—
A child's repenting prayer—
For tears are seen, and sighs are heard,
And thoughts regarded there.”

When you pray, take care of mocking God, by pretending to be sorry for sin when you are not; and by asking him to make you holy, when you don't want to be made holy. Tell him just what you feel, and what you want, and use your own words. A little boy, named Joseph, once prayed in this manner:—“O Lord, I am a sinful child. I know I have sinned against thee. O Lord, I wish I had not. Do hear me, O Lord, and save me, a poor sinful child. Christ was crucified: save me for his sake.” How did this little boy *feel*? He seemed to feel that he was a *sinner* and in *danger*; because he asks to be *saved*. Saved from what? From the punishment his sins deserved. He seemed to be sorry, too, for his sins; for he says, “O Lord, I wish I had not.” He knew likewise about Jesus; for he pleads his death—that is, he puts the Lord in remembrance that Christ was crucified—and he asks to be forgiven for his sake. Think on these four things—that you are a sinner—that

you are in danger of hell—that Christ died in the place of sinners—and that God pardons for his sake. If you *feel* all this, you may pray any place. God will be sure to hear.

It is not enough to pray at your bedside morning and evening. You should pray often during the day—sending up your thoughts in short prayers when you are at school, or in the street, or at home. The Bible tells us to pray always, and about everything. When at school, you should pray, “O Lord, help me to learn, and make what I learn useful.” When you hear children using bad words, or engaging in sinful play, you should pray to God to keep you from evil ways. When you are provoked at any time, and feel anger rising in your bosom, then you should pray very quickly, “O Lord, here is anger getting up in my heart, save me from it, and make me meek and lowly like Jesus.”

And now we shall finish, by telling you of two boys who were made to weep and pray by thinking upon a single word; and if you think upon the same word, it will perhaps lead you to pray too. “Eternity:” that was the word. They were play-fellows, and had been walking hand in hand in a field, when they sat down on a bank, and began to speak about death, and another world. “O,” said one of them, “what a dreadful thing is eternity; and how dreadful to be put into hell fire, and burnt there for ever and ever?” The thought of this made them weep bitterly, and they earnestly besought God to forgive their sins. Little reader, *your* eternity may begin to-day. *Now* is the time to pray: at death it will be too late.

INDIA.

BURNING OF A HINDOO WIDOW ON THE FUNERAL PILE OF HER HUSBAND.—Some of you have heard of the burning of Hindoo widows with their husbands' corpses, but we dare say very few of you imagine that

such a horrible scene could be transacted at the present day. This, however, was the case only a few months ago, and the following is the account given by the gentleman who saw it:—A Brahmin having recently died, leaving a wife, aged seventeen, but no children, on the following morning, the woman declared her intention of sacrificing herself upon the funeral pile of her husband; and, a wealthy native having offered to defray the expenses, preparations were made on a grand scale, in a secluded spot, about two miles from the Lushkur. A spot was chosen in the dry bed of a nuddy, and four large posts, eight feet high, were fixed, on which a sort of scaffold of dry wood was formed, and underneath it were layers of the driest wood and cow-dung, sun-dried, with other inflammable materials. The preparations completed, the procession set out: one of the deceased's relatives went first, bearing a small vessel with fire, and in the rear came the corpse on a charpoy. Comparatively few natives followed the procession.

On reaching the pile, the woman appeared to view the preparations with a look of exultation, and took her seat by the dead body, which had been laid on the ground, where she remained upwards of two hours, surrounded by a host of Brahmins of both sexes, performing numerous ceremonies. When the body was taken up and placed on the scaffold, over which dry straw was strewed, and oil and ghee poured, the woman, having walked thrice round the pile, mounted it, apparently with some reluctance, by clambering up on the outside, amidst the shouts of the spectators. She took her seat, and, after a short ceremony, putting her arm under the neck of the corpse, with much composure stretched herself beside the body, adjusting the hair of her head and her clothes. A considerable quantity of wood was now put over the two bodies, when a tremendous shout of applause rent the air, with clapping of hands, and other tokens of satisfaction.

A quarter of an hour was now spent in making preparations, when torches were applied to different parts of the pile. No sooner did the flames arise, than the unfortunate victim, unable to endure the suffocation and pain, struggled vigorously to extricate herself from the pile; and, as the flames waxed more fierce, her exertions became almost supernatural, till, at last, with a tremendous spring, she landed on her feet about ten paces from the pile, and entreated the bystanders to save her from what she felt was too great a trial. The Brahmins, however, insisted on her remounting the pile, and undergoing what was her own choice. She refused, and was instantly cut down with a sword, and thrown upon the flaming pile. Several Mussulmans of the Allegoïe were present, and commenced upbraiding the Brahmins; words ensued, till the Moslems, enraged, drew their swords, cut down a Hoozorian, and wounded several. The multitude of spectators soon dispersed; and thus was finished a ceremony at which every feeling mind must revolt.

Missionary Intelligence.

Martyrdom of Rasalama.

(SEE WOOD-CUT.)

In the October number for last year, page 157, we told you that this Madagascar Christian was put to death, because she had given up the worship of idols. She was a noble martyr for the truth, and we ask our readers to turn back and read again the interesting account of her death. You will understand it better now that you have a picture of it too. Her savage persecutors killed her with spears, when she had knelt down, and began to pray. The people of Madagascar are still many of them as fierce as her murderers, and nothing but the gospel will tame them. Is it not our duty to send it to them if we can?

Madagascar, No. 5. -Concluded.

In our last account of Madagascar we told you that

the little band of persecuted Christians had at last after great dangers got away from their native island in a ship. No words can tell their joy when they found themselves safe in the friendly vessel and saw the white canvass spread, and bearing them far away from those that were seeking their destruction, for though they could not but cast a long, last look upon the land that gave them birth, and think of the friends they had left behind, they felt they had great cause for gratitude to Him that helped them so far. They had a prosperous voyage to Port Louis, in Mauritius, and from thence to the coast of Africa, where they landed for a time. Here they met with some Christian Hottentots, and tried to talk to them, but found they could not, for they did not know each others' language. At last one of the Hottentots took his New Testament out of his dress, and a Malagasy seeing that, did the same, and holding it up seemed to express by his manner his feeling that they were brethren. The Hottentot then opened in Ephesians ii. 2—5, and, pointing to the chapter and verse, the Malagasy found the place, read the words, and answered by pointing to the 14th and 15th verses; and then to Galatians iii, 28, where it stands, "All one in Christ Jesus." For they felt they were one in heart, though of different colours, and speaking different tongues.

From this place they sailed to the Cape of Good Hope; and thence six of them came to England, where they arrived in May 1839, about four years and a half ago. A great meeting was held to welcome them in London at Exeter Hall, and they sat upon the platform in their native dresses. One of the Missionaries put questions to them in Malagasy, which were answered by them, and translated to the people.

After this they visited many towns in England, Scotland, and Wales, and excited much interest wherever they went.

It was thought very desirable to improve their education while in Britain, and so David was put under

the care of a minister, Joseph was sent to school at Walthamston, and James to the Borough Road in London. Rafaravavy and Sarah lived with Mrs Johns ; but poor Simeon in consequence of his many trials, sunk in his spirits, and had to be taken back to Mauritius by Mr Johns in 1840.

It was very delightful to see the spirit of these poor, persecuted Christians, while in England, and to hear the way they expressed themselves upon religious subjects.

Rafaravavy spent much time in prayer, and one day being asked, "How she supposed God understood people of different languages, when they prayed in their peculiar tongues?" She directly answered, "Our words are nothing to God ; He understands only one language, and that is the language, of the heart." She meant that true prayer was not words, but the wish of the heart, and that God knew the wish in whatever words it might be put. At another time, when she was asked how she bore her afflictions in Madagascar ? "My afflictions?" she said, "they were light afflictions, and one look at the cross took off all their sting!"

Sarah did not live very long after Mr. Johns left. She had been ill before he set off, and would have gone with him, but was too weak to be removed. All through her illness she was very happy, and often spoke of going home to Christ, and meeting her martyred friends before the throne. On the day she died she was very feeble, but quite at peace; and when she felt the pangs of death coming on, she sweetly said, "Jesus, dear Jesus, thou art now taking me to thyself!" and, without a struggle, breathed out her soul.

This was at Walthamston, on December 26, 1840, where she now lies waiting for the resurrection morning.

Her husband, Andrianilaina, of course, will never see her more in this world; but as she died so happily, he hopes to be with her before the throne of God for ever.

In October, 1841, all the others left England with

Mr. and Mrs Johns, and returned to Mauritius, that they might establish schools, and do what they could to benefit their countrymen. Since then they have been usefully employed in various ways, and, we rejoice to know, are still doing well.

While they were in Britain the persecution went on in Madagascar. Soon after they had left, a Christian woman, called Rafahiny, died from the ill usage she received, and three others were taken up and treated very cruelly. In 1840, no fewer than sixteen were seized and put into confinement. They had hidden themselves for two whole years, and were then trying to escape to Tamatava, to get off like the others to Mauritius. Nine of these were condemned and speared to death, amongst whom was David's wife.

After Mrs Johns returned with the refugees to Mauritius in 1841, Rafaravavy and the others paid great attention to the poor people there. They visited them in their houses, spoke to them about their souls, and tried to instruct them in the things of God. But their hearts were still set on being a blessing to Madagascar, and they often prayed that God would open up the way for their return. At last Mr Johns set sail in a ship with Andrianilaina, Sarah's husband, to see if he could either get a footing in the country, or save any of the people. The first place he visited was Tamatave. There he found the governor had orders from the Queen to seize him if ever he came there again. Some soldiers came on board to search for him, but he and Andrianilaina hid themselves till they were gone, and then set sail. He landed at several places along the coast, and found many chiefs willing to have teachers, if the Queen would have permitted it. At last he landed in a district where the chief was at war with the Queen, and which was the only part to which the Christians could fly, to escape from her fury, though even here they were not safe. The chief was from home, and as Mr Johns had to wait for his return the vessel sailed without him. A few days after, he

was seized with the Malagasy fever, and was brought very near to death. Poor Andrianilaina was in much distress to see his sufferings, and watched over him with great affection. When the fever was at its height, the soldiers of the Queen came down to fight against the people. Mr Johns heard their cannons, but just as he expected them to bear down upon the village, they set off to another district. The people were greatly alarmed, and fled to a little island about a quarter of a mile from the shore, taking Mr Johns and Andrianilaina with them.

Here they lived two months, during which time Mr Johns taught many of the people to read, amongst whom were several chiefs. These men promised to protect any Christians that fell into their hands, and Mr Johns soon after left in a ship which landed him at Nosibe, another island. Here he stopped a month and then sailed again. In the voyage he suffered much, as he was still very ill in the fever, and had no proper food. In twenty-seven days they landed upon Madagascar, and found some kind friends who were friendly to Mr Johns. They were young chiefs whom he had taught in the Mission schools, and they now remembered with gratitude his care.

While all this was going forward, sad things were happening in Madagascar. Many of the Christians were taken up. Some of them were sold into slavery, and two of them were put to death by spearing, and their heads afterwards cut off and stuck on the tops of poles to warn all others of their doom.

Three native teachers were soon after taken up, and after being cut in pieces, were burned in the presence of the people.

Rafaravavy and Josephi soon after this were sent to the island of Nasimitsio, on the coast of Madagascar, where they were kindly treated by the chief, who built them a school-house, and encouraged them to teach the people. So many came to learn to read that the house would not hold them, and they were forced to teach

them out of doors. They were very happy to be so well employed, and wrote to England, telling of their success. But they were not allowed to prosper long. One day a Roman Catholic priest from Nosibe, arrived upon the island, and calling Joseph and Rafaravavy before him, tried to get them to teach his doctrines in the school. This they positively refused to do, and the priest, finding them to stand firm, used his influence with the chiefs, and drove them from the island. The people were very sorry to see them go, but they had no power to prevent it.

Since then Mr Johns has been again to Madagascar to try to save some Christians, though without effecting it; and we lately received the sad news that he had landed on the island of Nosibe, and was stopping at the house of a French gentleman, when he was seized with another attack of Malagasy fever, and died on the 6th of August 1843. We were all grieved to hear about it, for in him the Missionary Society has lost a faithful servant, and the Malagasy a kind and loving friend. Poor Mrs Johns is still in Mauritius, and she and the other persecuted Christians with her, deserve our prayers.

Putting Resolutions into Practice.

HINTS FOR THE WORK.

At a Missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:—

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So as soon as the meeting was over, a leading negro took his seat at a table, with pen and ink, to put down what each came to give. Many came forward and gave some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others;

together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying "Dare! take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No! Dat wont do yet. It may be according to the first and second resolution, but it not according to the last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly, gave a large sum to the treasurer. "Very well," said the negro, "Dat will do.—Dat according to all de resolutions."

To the Sabbath School Children in Canada.

DEAR CHILDREN,—We could not give you better hints as to the way in which you should work for missions, than the poor black negroes of the West Indies do, in the account of their Missionary meeting, given you above,—“We will all give something.”

Well, and what are the children of Canada to give? They have *got* a great deal—they have got the Bible—they have got the offer of a Saviour, and if they receive and rest upon Christ, as *their* Saviour, they will go to heaven when they die. These wonderful blessings they have got from God. Should they not give something then to God's work? Surely children you will all say that you should; and when children do not do so, then we are sure they do not care for the blessings God gives them.

But if we are going to follow the good example of those negroes, we will *all* give something. Every one cannot do as much or give as much as another. God does not expect that; but although we may not be rich, if we give as God has enabled us, and if we give willingly, that is, if we give according to “all 'he

résolutions," we could do a great deal. Where there is a will there is a way; and if you tried it children, you would find it to be so. Remember too what we told you in our last number, that if fifteen thousand children would give one copper each, every week, to missions, at the end of the year it would amount to the large sum of £1,625—raised in Canada!

Try then to do something for the cause of God, and we shall be happy to insert in the *Record* this year as welcome "Home Intelligence," an account of your progress

In conclusion, take the following simple "Missionary Lesson," given you by Mr. Montgomery, well known as "the great Christian Poet."

A Missionary Lesson for Children.

PART I.

A grain of corn an infant's hand
 May plant upon an inch of land,
 Whence twenty stalks may spring, and yield
 Enough to stock a little field.
 The harvest of that field might then
 Be multiplied to ten times ten,
 Which, sown thrice more, would furnish bread,
 Wherewith an army might be fed.

PART II.

A penny is a little thing,
 Which e'en the poor man's child might fling
 Into the treasury of Heaven,
 And make it worth as much as seven.
 As seven! nay, worth its weight in gold,
 And that increased a million fold;
 For lo! a penny tract, if well
 Applied, may save a soul from Hell.
 That soul can scarce be saved alone,
 It must, it will, its bliss make known;
 "Come," it will cry, "and you shall see
 What great things God hath done for me." -
 Hundreds that joyful sound may hear;
 Hear with their heart as well as ear;
 And these to thousands more proclaim
 Salvation in the "Only Name."
 That "Only Name" above, below,
 Let Jews, and Turks, and Pagans know;
 Till every tongue and tribe shall call
 On "Jesus" as the Lord of all!—JAS. MONTGOMERY.

SUNDAY SCHOOL CIRCULAR.

6. Is there any Missionary or Temperance Association in connection with your Sabbath School?
7. What number of copies do you take of the *Children's Missionary and Sabbath School Record*? Are any more wanted, and by whom?
8. What mode, or plan, do your Teachers generally follow in instructing the children of your School?
9. What is the general influence of your Sabbath School on the community?

Name the District, Township, and particular location of your School. When it commenced. The number of Schools you report. The Denominational name of the School. Number of Teachers, Male and Female. The average attendance of Boys and Girls. Number who can read. Number converted. Number awakened. Number of Books in the Library. Names of the Superintendents.

AGENTS FOR THE RECORD.

Adelaide.....	James Hart,
Amherstburgh.....	Rev. R. Peden.
“	Samuel R. Kedey,
Ayr.....	Robert Wyllie, P. M.
Brantford.....	E. Roy,
Brighton.....	J. Lockwood, P. M.
Brockville.....	H. Freeland,
Bytown.....	D. Kennedy,
Clarendon.....	Robt. Creasor,
Cobourg.....	G. Hart,
Danville.....	Thos. C. Allis, P. M.
Gananoque.....	T. O. Adkins,
Hamilton	R. Roy,
Hereford.....	Alex. Rea, P. M.
Kingston.....	George Hardy,
“	Robt. Wallace,
Merrickville.....	J. T. Graffe,
Niagara.....	A. R. Christie,
Otonabee.....	M. Short, P. M.
Perth.....	J. Allan,
Ramsay.....	Mr. Wyllie, P. M.
Sherbrooke.....	William Brooks, P. M.
Stanstead.....	P. Hubbard, P. M.
St. Laurent.....	Mr. R. McNee,
Toronto.....	Alex. Christie,
Whitby.....	Rev. R. H. Thornton.

TO SUPERINTENDENTS OF SABBATH SCHOOLS.

We have inserted in this cover, the Annual Circular of the Canada Sunday School Union, with the view of obtaining from the Superintendents of any Sabbath Schools who through inadvertence or otherwise, may not have received one, a report of their schools before the annual meeting of the Union this month. All such will favor us by returning their answers to the questions attached to the circular as soon as possible.

VOLUME II., No. I.

We begin the labours of another year, with an earnest desire to be instrumental in elevating the tone of our Sabbath Schools, and infusing into the minds of our teachers and young friends, a missionary spirit. For twelve months we have spoken about missions, and we intend doing so still, but let us hope, that we will also have to state this year, great things *done* in Canada for missions. We solicit our friends throughout the country to let us know what they are doing in this matter, and we shall be happy to notice in the cover of the *Record*, the contributions of schools, to whatever missions these may be sent. We trust our friends will use every effort to increase our circulation, and to get their subscriptions paid with regularity. On their exertions, the existence of the *Record* depends; and if they could suggest any alterations in the plan of conducting it, by which it may be improved, we shall be most happy to hear from them. We would here acknowledge some valuable suggestions by Mr. A. Christie, of Toronto, some time since, but which we cannot however, as yet act upon. We trust our friends will always remember that the introduction of wood-cuts adds considerable to the expense as well as to the embellishment of the *Record*, and that we expect it will meet with corresponding support.

According to previous announcement, this is the last Number which we will send to those who have not paid their subscriptions for the past year. We intimate this by now sending to all such, their *Records* in a blue cover; this they will regard as an intimation that no more will be sent to the same address, unless we hear from such parties before our next issue, and as a request that they would immediately remit us the amount due.

TO CORRESPONDENTS.

We have to acknowledge the receipt of a communication signed A. S. S. S. Q., and request the favour of the writer's Post office address.

We request all our correspondents in future to furnish us with their names and address.