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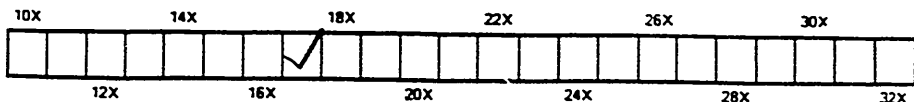
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THE  
CHILDREN'S MISSIONARY  
AND  
SABBATH SCHOOL RECORD.

NOVEMBER, 1843.



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

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

1843.

PROSPECTUS  
OF THE  
CHILDREN'S MISSIONARY  
AND  
SABBATH SCHOOL RECORD.



THE Committee of the Canada Sunday School Union, intend to publish a small periodical, to be entitled "THE CHILDREN'S MISSIONARY & SABBATH SCHOOL RECORD." It will appear monthly, at the low price of One Penny per number, or One Shilling per annum—when sent by mail, 2d per number, or Two Shillings per annum. The first number, which will be issued during the month of November, will be sent out as a specimen of the work, and will not be included in the volume, which will commence on the first of January, 1844. Each number will contain 16 foolscap octavo pages, and at the end of each year, will form an interesting volume of 192 pages.

It has been felt, by many engaged in the spiritual instruction of youth, that some work of this description is much wanted, to excite and keep alive a true Missionary spirit. General principles, and general information, seldom interest children; they are beyond their intellectual grasp; the mind has not yet undergone the preparatory steps that enable it to embrace comprehensive views. It is only when we come to minuter details, when we speak to them of other children, that we mark the glistening eye and the riveted attention. Here they are at home, within their own sphere of understanding, and we feel assured, that from the journals of men, who have hazarded their lives for Christ's sake, may be culled relations of a more deep and thrilling interest, than the whole collection of romances or fairy tales can afford. The children of our Sabbath Schools have hitherto been in the

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THE  
**CHILDREN'S MISSIONARY**  
 AND  
**SABBATH SCHOOL RECORD.**

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**TO OUR READERS.**

DEAR CHILDREN,

Probably most of you have felt how pleasant a thing it is, to receive a letter addressed to yourselves. You will pass by a great many letters addressed to others, and eagerly lay claim to the one that bears your name, and for you, this one letter will possess a deeper interest than the whole contents of the Mail Bag. Now we are anxious that you should feel the same interest in, and lay the same claim to, the contents of this little book, for it is your own, addressed to all the children of Canada; and though we cannot put all your names upon the outside, still no child can say, this is not written for me. It is intended for, and dedicated to, every one that reads these lines, and from every one that reads them, it waits for, and expects an answer,—you shall hear by and by what kind of an answer we expect. It is true, much of what you will read was not, at the first, written for the children of Canada; but for children in Britain, and they have read and returned a noble answer; and now, the same words which were written to them, which they received so gladly, and acted upon so readily, and the same stories, which interested them so deeply, and stirred up in their little hearts so much zeal and love, have come over the broad Atlantic, and are now addressed to you; and surely the children of Canada will not be behind them in any good work.

But there is another reason why you like a letter to yourselves, besides having your own name upon it, and being all your own.

when you open it and read it, it tells you about something you can understand ; it is written in a plain and simple manner, perhaps written in a large hand, so that, though you are but a little child, you can read it for yourself.

If the friends who write to you were writing to your Papa or Mamma, they would not put the same things in a letter to them as in one to you ; they might tell them of things that you could not understand, and that would not interest you. But in writing to you they will speak about little things that will please you, and make you like their letter. And this is another reason why we hope you will like this little book, because you will be able to understand all that it tells you. It does not indeed speak of little things, but of the greatest and most wonderful of all things ; but it will try to speak in simple language, and so plainly that every child will easily know what it means.

The object of a *Missionary Record* is,—just to gather into one little book all the most interesting portions of missionary intelligence ; and present it from time to time, to the friends of the Saviour that they may be stirred up to work and pray without ceasing for the perishing souls of poor heathen.

And such, dear children, will be *your Missionary Record*.

It will be, in short,—a Missionary Newspaper. Its news will come from every quarter of the world,—from every country, and nation, and tongue,—from the ice-clad mountains of Greenland, and “from India’s coral strand,”—and from every spot where a Missionary husbandman is planting and watering the Seed of the Word, and God is giving it the increase.

And this will be the nature of its news :—

*It will speak of Missionaries*,—telling their many trials, their many dangers, and their many deliverances ; and proving how true is the Bible promise, that ‘as our day is so shall our strength be.’

*It will speak of the Heathen*,—showing the awful depths of sin into which they have sunk, and their unspeakable wretchedness in the life that now is, and in that which is to come ; and proving how true is the Bible declaration, that ‘the wages of sin is death.’

*It will speak of Wars*,—not those bloody wars that wicked men wage against each other ; but spiritual wars, waged against the Prince of Darkness and the powers of Hell. Of victories, too, it

will speak—bloodless victories—won by the Peace-speaking blood of JESUS.

*It will speak of Wonders*—wonders far more wonderful than any ever told in nursery story or tale of fancy,—wonders that God Himself hath wrought ; how blind souls have received sight,—how dead souls have been raised to life,—how wicked hearts have been taken away, and new hearts given instead,—children of the devil have become children of God,—the blood-thirsty savage has become the meek and lowly Christian,—and, as the Prophet Isaiah foretells, the lion has become like the lamb.

*And then, last of all, What it speaks will never pass away.*—Its news will never grow old ; for it will not speak of those idle vanities of time, which fly away as quickly as time itself ; but of those great realities which shall endure for ever. It will record the doings of that Kingdom, which is an Everlasting Kingdom ; and write in its pages the histories of those whose names shall be written in the Lamb's Book of Life.

Dear Children, we would like to teach you some of those wondrous doings of the Lord ; and we would like to introduce you to some of those dear Lambs of His little flock ; that so, when you meet them in the Fold above, as we fondly hope you will, you may know them and love them there. And, therefore, we do now, with an earnest prayer for your everlasting welfare, affectionately inscribe to you,—this little MISSIONARY RECORD.

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HYMN.

L. M.

*Prayer for the Holy Spirit as a Spirit of Missions.*

Spirit of Holiness—within  
Our hearts dissolve the power of sin ;  
The galling bonds of Satan loose,  
And cleanse us for our Master's use.

Spirit of Lowliness—diffuse  
On contrite souls thy healing dews ;  
That while beneath the Cross we lie,  
We may our Saviour glorify.

Spirit of Love—be thine the power  
To arm us for the trying hour ;  
Constrain our hearts, and let it be,  
Our joy to live and die for Thee.

Spirit of Unity and Peace—  
 Let strife and disaffection cease ;  
 That 'neath the Prince of Peace we may,  
 Like marshall'd army win the day.

Spirit of Hope—our strength renew,  
 And keep the glorious crown in view ;  
 'Till Christ's bright banner is unfurled,  
 And peace proclaimed to all the world'.

Spirit of Missions—hear our prayer,  
 Diffuse around a holier air ;  
 Revive Thy drooping work again,  
 And free our souls from Mammoth's chain.



### The Two Girls.

A minister who had been talking with some Christian friends, seeing two little girls, between ten and twelve years old, sitting quietly in a corner, went up to them, and said, "My dear children, we have been talking about the love which the Saviour has for us : we did not send for you children, as we thought you would have been tired of listening ; but perhaps you would have liked to have heard something about it.

*Eldest Girl.* Sir, our mamma has promised that she will tell us, by and by, part of what you said.

*Minister.* Then your mamma will tell you about the Saviour. I hope you will be glad to hear about him ; but you will be still more happy if you love him. I hope you do love him, my dear children ?

*E.* We try to do so ; but we are only little children.—*M.* My dears, the heart of a little child is large enough to love God, quite as well as a grown person's.—*Youngest.* We have not learned much about him yet.—*M.* My dear, have you learned that there is a Saviour ?—*Y.* O yes, sir.—*M.* Do you believe it ?—*Y.* I hope so, sir.—*M.* Do you believe that He will save you ?—*Y.* I am

afraid I cannot quite say I do.—*M.* You, my dear, (to the eldest,) do you expect to be saved?—*E.* No, sir, not yet; but I hope I shall be, when I am wiser.—*M.* Tell me, my dear child, if I undertook to answer for all your evil thoughts, and sinful actions; should you expect to be punished for them?—*E.* No, sir; because you undertook to answer for them instead of me.—*M.* Well then, if, after I had undertaken to answer for your sins, (listen to me, dear children,) God was to send a punishment for these sins, who would be punished, you or I?—*E.* You, sir; for you were to answer for them.—*M.* Then should you expect to be forgiven, and not to be punished?—*E.* Yes, sir; because you had been punished instead of me.—*M.* My dear child, remember that Christ died for your sins; for yours as well as mine; He has suffered the punishment for them.—*Y.* Yes, that is what our teacher tells us; she makes us read the Bible to her every day.—*M.* Do you believe what the Bible tells you?—*Y.* Yes, sir; it is the word of God.—*M.* Is not there a text which tells us that God loved us so much, that he has laid all our sins upon his Son, and that he caused this only and well-beloved Son to suffer for us?—*E.* Do you mean this text, sir, "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us?"—*M.* Yes; it is in the 5th chapter of the Epistle to the Romans. Now, my dears, do you believe that what God tells us in that text is true?—*Both.* O yes, it must be true.—*M.* My dear children, if you *really* believe this, then you have faith, and faith will unite you to the Saviour. You will ask him to give you the Holy Spirit, and he will sanctify your hearts, overcoming the evil that is in them. You must pray that the Holy Spirit would do this, causing you to seek to do his will.—*E.* We will try, sir.—*M.* What will you do for the Saviour?—*Y.* We will try to love him with all our hearts.—*M.* How do you show your mother and your teacher that you love them?—*Y.* By obeying them, and trying to do all they tell us.—*M.* Do the same for God; obey him, always seek to do his will, then you will feel happy. And now, my dears, I will bid you good bye.—*A Small Tract.*

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### Missionary Curiosities.

*Extracted from Moffatt's Missionary labours in South Africa.*

Having travelled one hundred miles, five days after leaving Motsega, we came to the first cattle out-posts of the Matsi<sup>h</sup>oel, where we halted by a fine rivulet. My attention was arrested by a beautiful and gigantic tree, standing in a defile leading into an extensive and woody ravine, between a high range of mountains. Seeing some individuals employed on the ground, under its shade, and the conical points of what looked like houses in miniature, protruding through its evergreen foliage, I proceeded thither, and



found that the tree was inhabited by several families of Babrones, the aborigines of the country. I ascended by the notched trunk, and found, to my amazement, no less than seventeen of these aerial abodes, and three others unfinished. On reaching the top-most hut, about thirty feet from the ground, I entered and sat down, its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. Not having eaten any thing that day, and, from the novelty of my situation, not wishing to return immediately to the waggons, I asked a woman, who sat at the door, with a babe at her breast, permission to eat; this she granted with pleasure, and soon brought me some locusts in a powdered state. Several more females came from the neighbouring roosts, stepping from branch to branch, to see the stranger, who was to them as great a curiosity as the tree was to him. I then visited the different abodes, which were on several principal branches. The structure of these houses was very simple. An oblong scaffold, about seven feet wide, is formed of straight sticks, and thatched with grass. A person can nearly stand upright in it; the diameter of the floor is about six feet. The house stands on the end of the oblong, so as to leave a little square place before the door. On the day previous I had passed several villages, some containing forty houses, all built on poles, about seven or eight feet from the ground, in the form of a circle, the ascent and descent is by a knotty branch of a tree, placed in the front of the house. In the centre of the circle there is always a heap of the horns of game they have killed. Such were the houses of the poor people of this country, who having been scattered and destroyed by a great chief, had neither herd nor stall, but subsisted on locusts, roots, and the chase. They adopted this mode of architecture to escape the lions which abounded in the country. During the day the families descended to the shade beneath, to dress their daily food. When the inhabitants increased, they supported the augmented weight on the branches by upright sticks, but when lightened of their load they remove them for firewood.

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**“Whom the Lord loveth He chasteneth.”**

*From the Report for Jan., 1843, of the Glasgow S. S. Union.*

At the age of five, little Helen Barr was seized with a severe illness, which left a debility in one of her limbs, depriving her of the use of it, and causing her great pain during the three remaining years of her life. Being unable to run about with other children, she was kept much in the house; this gave her a thoughtful turn of mind, and at an early age she gave many proofs of Divine grace being at work in her soul. She delighted in attending church; and, being unable to walk, was frequently carried there.

During the service she was noticed to sit with her eyes steadily fixed upon the minister. On one occasion, after her return, he remarked, "That Christ must be a good man, in coming to save children, and calling them his lambs." When too ill to accompany her mother, she requested her to mark the texts and the psalms, which she afterwards examined with great interest. In her confinement and illness she recognised the hand of God. One day, being told of some children who were rioting in the street on the Sabbath day, she said, "I thank God I am not one of them; if I had been well, I might." She had great pleasure in attending the Sabbath school. During the last eighteen months, the school was held in her mother's house. From increasing weakness she was unable to sit up with the other children, and was supported in an arm chair with pillows. Her tasks were always prepared; and in singing the hymn her little voice rose above them all.

On reading the following hymn, found in one of the library books:—

"Behold a stranger at the door,  
He gently knocks, has knock'd before,  
Has waited long, is waiting still,  
We treat no other friend so ill, &c.

she remarked, showing the simplicity of her faith, "Mother, if a stranger knocked at the door, you would open it to him immediately; why should we not also open our hearts to Christ—it is as easy to do the one as the other?" Once, when repeating that beautiful hymn, "How bright these glorious spirits shine," &c., her strength failed her, and exhausted, she said, "all these were once sufferers like me."

She was often found with a Bible in her hand; it seemed to be her most loved companion. Early on the morning on which she died, she requested her mother to read the tenth chapter of St. John. Her mother wishing to do something about the house, asked a neighbour to do so. She firmly replied "*Mother, you must listen.*" After the chapter was read, she remarked, "Mother, the door means Christ, 'whoso entereth in shall be saved,' teach my little Elizabeth that," meaning her sister. As the hour of her death drew near, she grew weaker and weaker, until, some time after, she fell asleep in Jesus, cheered and supported by the hope of being forever with that Saviour who loved her, and early marked her as his own.

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### *Solemn Thoughts on Death.*

There is a Gospel of rich grace,  
Whence sinners all their comforts draw!  
Lord, I repent, and seek thy face,  
For I have often broke thy law.

There is an hour when I must die,  
 Nor can I tell how soon 'twill come ;  
 A thousand children, young as I,  
 Are call'd by death to hear their doom.

Let me improve the hours I have,  
 Before the day of grace is fled,  
 There's no repentance in the grave,  
 Nor pardon offer'd to the dead.

Just as a tree cut down, that fell  
 To north or southward, there it lies ;  
 So man departs to heav'n or hell,  
 Fix'd in the state wherein he dies.



### The Traveller.—A Visit to the Red River.

*From the Edinburgh Children's Missionary Record.*

Travelling westward from Upper Canada we reach a large lake called Winnipeg, into the lower side of which the Red River flows. The Church of England Society has a mission on the banks of this river—some account of which I think will interest my dear children.

A few years ago, the Indians of the Red River were literally *wild men of the woods*. The huts they lived in were generally formed by bending down the branches of trees into the ground, and covering them with mats. They had no fields of corn—no sheep nor cows—they had no Bibles—no ministers—no Sabbath—*no Saviour*.

When Captain Franklin returned from his voyage to the North Pole, he stirred up Christians in England to send a Missionary to them. This was about twenty years ago.

But O! how sadly was the missionary downcast when he reached the Red River, and began to teach the Indians about Jesus. They were so proud they would scarcely listen to what he said. They told him "the Indians know much more than the white people—white man goes to the woods and gets lost—cannot come home—when did an Indian do this? A dog will

find his way home, but a white man cannot." They were also very ignorant about God; while the Missionary preached to one of these savages about "the wrath to come," he cried out, "I am no more afraid of God, than I am afraid of an old woman; I never saw God casting men into hell. If you told me you would do something bad to me, I should tremble like a tree shaken by the wind. I am afraid of you, but not of God."

Many other difficulties lay in the Missionary's way. During summer most of the Indians went into the woods to hunt,—whither he could not follow them. And during winter the cold was so severe, as seriously to hinder him in his work. Sometimes, in travelling from one place to another, the mud and water froze to his horse's legs, till they increased so enormously that the poor animal could scarcely drag them along, while he was obliged to knock off with his whip the icicles from the horse's nose; and often when he had to go to a distance, he was almost frozen to death before he arrived at his journey's end; and when he collected the natives in church, the breath of the congregation would freeze on the roof of the building, and the hoar frost gather on his Bible.

The Missionary found a number of merchants living at Lake Winnipeg. They buy the fur skins which the Indians get by hunting, and send them to England. When they heard that a Missionary had come to the Indians, they laughed at the project, as if it had been very foolish or hopeless. They should have rejoiced that the poor Indians were to be taught to love the Saviour.

And now I wish I could show you a picture of the pretty settlement which the Missionaries have formed on the banks of the Red River. The first thing they did was to persuade the Indians to settle down in a fixed place, and build comfortable houses. *It took many years of patient labour to accomplish this. But now cottage after cottage is rising,—some of them two storied houses, with cellars underneath,—fields have been cleared, and are waving with golden corn,—the banks of the river covered with cattle. In due time a flour-mill was erected, and a neat church, with its spire overtopping the stately oaks which surrounded it;—a lovelier scene is scarcely to be seen in England. There are now, I believe, three such settlements. At one of these, formed only about nine years ago, the Indians have above two hundred cattle, twenty horses, and how many pigs I cannot tell, as few have less than two or three, and many have more than twenty.*

These are good news. I have told them to you, that you may learn, first, That no one cares about the happiness of his fellow-creatures except the Christian. The rich fur traders did not try to make the poor Indians better or happier; but the friends of Jesus

had pity on them. Secondly, The Christian not only cares for his fellow-creatures, and wishes to make them happy, but he knows how to do it. He has got the secret from Heaven; and by that secret, he can raise the vilest and most miserable to be happy on earth, and happier still in Heaven. O blessed secret. Dear children, have you learned it?

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### Missionary Intelligence and Anecdotes.

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#### Persecution of Dr. Kalley.

Dr. Kalley went to Madeira some years ago, intending to proceed to a more distant country. He began to practice as a physician, having then no idea of becoming a preacher of the gospel. He acquired a thorough knowledge of the Portuguese language, and, having got into an extensive practice, he became desirous of doing something for the souls, as well as the bodies, of his patients, and from the influence derived from his profession, he was eagerly listened to, giving as Dr. K. expressed it, a fine illustration of the effect which the gift of healing must have had among the early Christians. After some time, Dr. Kalley returned home and received ordination as a missionary, from the London Missionary Society, and returned to resume his labours.

For some time he preached the gospel with much zeal, without alluding particularly to the errors of the Roman Catholic system. He was highly esteemed, as he did much good among the poor, having devoted all the fees he received from the wealthier classes, to erecting an hospital and providing medicines for his poor patients. The thanks of the local authorities were given to him.

Within the last twelve months, he had conceived it his duty to preach against the worship of saints and images, and other sinful practices and doctrines. The sensation created by his ministry, and by the distribution of 2000 Bibles and Testaments, was very great, and many had thrown away their images of wood and stone to the moles and the bats. From ten to fifteen hundred used to attend his ministrations, and on the last occasion before he was interrupted in his labours, from four to five thousand eagerly listened to him, at the village of Santa Cruz. A poor woman was first persecuted, because she denied there was any virtue in an image; she was thrown into prison.

Dr. Kalley was then attacked and prohibited from preaching. The authorities were willing he should remain, if he would give up preaching, but this he refused to do. He was then threatened with assassination, but he remained firm, although his family, consisting of his wife, mother and sister, were grievously alarmed. Dr. Kalley was brought before the authorities, and an examina-

tion commenced. The witnesses bore testimony to his zeal and usefulness. The result was, that it was found he had not broken the law, every man being allowed to worship within his own house as he pleases, and Dr. K. having attended to that from the time he was challenged. The treaty with Britain also gave the fullest enjoyment of this privilege to British subjects. The eminent missionary continued to preach to numerous assemblages in his own house. The people who went in were watched by the agents of government—they went earlier to avoid them—The agents went earlier, and at last the people went the night before. The authorities were enraged, and Dr. Kalley has been a second time imprisoned. It was done when the English usually leave the island, and followed immediately after the reconciliation of the Portuguese government with the see of Rome. The charge against him is blasphemy, which, of course, is utterly ridiculous. The annoyance experienced by the missionary and his congregation was very great.

Application has been made to the British Government by the friends of Dr. Kalley, and assurance has been given that he will be protected.—*Toronto Banner.*

**MASSACRE OF THE NESTORIANS.**—Some years ago, in an obscure and mountainous part of the Persian empire, an English traveller discovered a colony of Christians living in the heart of the Persian empire. Their knowledge of Christianity was not of an enlightened kind, but it was free from superstitious observances. It was a matter of singular interest that such a people should be found there at all, having for centuries preserved the religion of their fathers without molestation.

Missionaries were sent to them from America, to disseminate the Bible and teach its invaluable truths more perfectly than they were known among this singular people. Their success was great, and their influence in proportion. But Roman Catholics came there also, teaching that the others were heretics. Church of England Puseyites came there also, and declared the Americans to be heretics. The French Consul at Mosul, a city on the Tigris, took part with the Roman missionaries. The British Consul, Mr. Badger, took part with the Puseyites. False reports were raised that the Christians (Nestorians) were building forts at the instigation of the American Presbyterian missionaries, and a persecution began. The Pacha of Mosul gathering a host of Koords from the surrounding country, fell upon the unoffending Christians, and massacred a large number of them. Several brothers of the patriarch, and his mother and sister are among the sufferers. The moving cause was the Church of Rome, for the Nestorians rejected all their overtures, and the English authorities also represented them as heretics.—*Id.*

RARATONGA.—“ You will doubtless rejoice to hear that the Book of Psalms, and the two first Books of Moses, are in the hands of the people, and the third in the press. By the time this reaches you, we hope the Five Books of Moses will be read by the inhabitants of this once heathen and cannibal race. It is truly gratifying and soul-cheering, to perceive the ardent desire manifested by the people to possess the Psalms ; which, with the New Testament, are daily read and highly prized by not a few. A few months ago, on my visits to the sick, I entered, unperceived, the house of a poor man who had been confined to his dwelling for more than two years. He was reading aloud a chapter in the Gospels. Soon as he saw me, almost forgetting his weakness, he attempted to raise his mat, and cried out with such an expression of joy, as I think I shall never forget, ‘ O teacher, I have found it ! I have found it ! Here teacher, I have found it, I have found it ! Here it is, here it is ! Come and see,’ turning over in haste the leaves of the sacred word, till he arrived at the precious portion ! ‘ I have got it !’ ‘ Well,’ I said, ‘ what is that you have found, and which seems to fill you with so much delight ?’ ‘ Here it is,’ showing me the second chapter of the gospel by Luke—‘ the birth of the Saviour announced by angels ! Oh, I have read it again and again, and my soul is filled with joy.’ He had heard of it before. Frequently had it been read in public ; but now his eyes saw it, and he read it in his own tongue, which produced such an ecstasy of joy. Ah ! had you been present to have witnessed such a scene, I think it would never have been erased from your memory. Nor would you think any labor too great, for the wider spread of the invaluable treasure of God’s word through all nations of the earth. By the side of this poor but good man, on his mat, I sat down and conversed with him and family on the glad tidings contained in that chapter. You will bless God through Christ Jesus our Lord, to hear that in about six months afterwards he recovered ; and has since joined the Church of Christ, with two of his sisters, who are among the most intelligent of our church members, and are walking consistently with the rules laid down in that precious volume he so much prized. Let the friends of the Bible rejoice at such instances of God’s infinite condescension to the poor heathen, and to Him give *all the glory*, and let it animate them to the most strenuous exertions, till all the nations of the earth be blessed with this sacred treasure.”—*Pitman*.

TWO CHILDREN LABOURING AS MISSIONARY EVANGELISTS.—Mr. Shaw, one of the missionaries among the Namaquas in South Africa, gives the following account of two little Hottentot girls :—About ten years ago, the committee of the Bible Society sent me a case of Bibles and Testaments to Cape Town, for free distribu-

tion, or for sale at a reduced price. Many were exceedingly joyful on that occasion; and some are now safely landed in a better country. Others are still in the land of the living, daily perusing that "law which is perfect, converting the soul," meditating on the "testimony of the Lord, which maketh wise the simple." *The children of the desert desire this word more than gold, and find it sweeter to them than the honey from the clefts of the rocks.* Almost twenty years ago, when the sacred Scriptures were exceedingly scarce, two little girls went from my station in Namaqualand, to visit a tribe on the borders of the Bushmanland. They carried their Testaments with them, and read among the people. The natives were so interested with what they had heard, that they allowed the two children but little time for rest. Day and night they were under the necessity of reading out of the "great word," by which several persons of that tribe were brought under the sound of the gospel. Thus, "out of the mouth of babes and sucklings, He has perfected praise."—*Mirror.*

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### **Cruelties to which Children of the Heathen are exposed.**

The Rev. Mr. Keith, a Missionary at Calcutta, after describing other effects of idolatry, that shock the feelings of humanity, says: My attention was more particularly attracted by a little child, laid, I supposed by its parents, on the cold ground, by the side of the river, to die. It was placed within the watermark, exposed to the burning sun. The relations of the child sat, without any emotion, at a little distance, near the wood, which was prepared to consume its body as soon as it should expire. It is customary to pour water into the nostrils of the children, and then leave them to perish.

In the eastern parts of Bengal, children are offered up in sacrifice to dumb idols. When a woman is married, she and her husband make a vow to the goddess *Gunga*, that if she will bestow children on them, they will devote to her their first-born. If after this they have a child, it is preserved until the season for assembling at the *holy place*. They then take the child with them, and encourage it to walk into the river, till the tide rising, carries it away into the deep; and if it be unwilling to walk in, it is pushed off by its parents.

If a child refuses its mother's milk, it is considered under the influence of an evil spirit. In this case, the babe is put into a basket, and hung up in a tree for three days. It generally happens, before the expiration of that time, the infant is dead, being destroyed by ants or birds of prey.

Among the Rajpoots, infants are literally starved to death, and not one half of the females permitted to live.

The Mahrattas select and cherish a number of human victims



for the altar. The most remarkable for vigour and bloom of youth are chosen; when, after fattening them like the stall-fed oxen, they offer them up to their gloomy goddess, in all the pomp of that tremendous sacrifice. In other parts it is customary to murder all weak or deformed infants, to prevent their becoming troublesome.

In the city of Pekin, in China, nine thousand children are annually offered in sacrifice, and many more in other parts of that empire. So awfully true is it, that the dark places of the earth are full of the habitations of cruelty!

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### Instances of Zeal and Concern by young persons to promote the Cause of Missions.

One Sabbath afternoon (says a Sabbath-school Teacher;) a little before the School commenced, as I was sitting alone in the vestry-room, Eliza C—— came up to me, and with a smile upon her countenance, said, "Sir, shall I read a chapter in the New Testament to you?" I answered, "If you please, I shall be very glad to hear you." She read the chapter in such a manner, for one of so tender an age, as greatly surprised me. I gave her a penny; after which I observed her to walk about the room, as if in search of something, and presently came again to me, and inquired, "Sir, have you not got a money-box?" (meaning the Sabbath-school Missionary-box.) I replied, "Yes, it is placed by the window;" pointing to it at the same time with my finger. She ran, got upon a chair, and dropped the penny into the box! When she had so done. I said, "What have you put your money into the box for?" She instantly replied, "It is to send somebody to tell the poor people about the great God; and I have got sixpence more at home, if my mother will let me have it."

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It is generally understood that Juvenile Missionary Societies commenced in Bristol. The circumstances which led to it are as follow:—A person who assisted in conducting a Sunday School, being much struck with a little piece which appeared in the *Evangelical Magazine*, entitled, "The humble prayer of the poor perishing Heathen," he read it to the children of the school, who were deeply affected on hearing it. It was proposed to them to give what they could spare, to send the Gospel to those who were perishing for lack of knowledge; and the next Sunday they brought some half-pence and pence, and others silver, which they presented with the most marked satisfaction. It was afterwards ascertained, that some of them, who had hoarded pretty money (as they term it,) exchanged it with their parents, to give on the occasion. This having become known, a society was formed; and the example was soon followed in other places.

## Good effects which the preaching of the Gospel has produced on Heathen Children.

A Caffre Boy, twelve years old, was asked, whether he did not repent his having come to Guadenthall? (a Missionary settlement of the Moravian Brethren.) He answered, "No." The Missionary observing, "But, in the Caffre country, you had meat in plenty, and excellent milk, and here you cannot get it:" he replied, "That is very true, but I wish to become a child of God, and I hear in this place how I may attain it; but, in my own country, I hear nothing of it. Therefore, I rejoice that I am come hither, and am satisfied with anything."

Young reader, learn from this poor African boy how to prize your privileges in Canada! and be thankful for your food, however plain.

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A poor little African Negro, only ten years of age, went to hear the preaching of one of the Missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an enemy to missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death, if he did. The poor little boy, in consequence of this command, was very miserable. He could scarcely refrain from going, yet knew that his death would be inevitable, if he did. In this critical situation, he sought direction and assistance at the throne of grace, and after having done this, he felt convinced that it was his duty still to attend, but to be careful that this should never interfere with his master's business, and, for the rest, to leave himself in the hands of God. He therefore went, and on his return, was summoned to his master's presence, and, after much violent language, he received five-and-twenty lashes; and then, in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five-and-twenty more," cried the inhuman wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward for a future reward," replied the little sufferer. "Give him five-and-twenty lashes more," cried the inhuman tyrant, in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded, "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered, "He enables me to pray for you, Massa," and instantly breathed his last !!!

## Postscript.

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It will be observed from the Address with which this Number opens, that one great design of our little Periodical is, by supplying our Readers with Missionary Intelligence, to excite in their minds an interest in the Missionary cause.

But such is not the only object of a Periodical like the present. Because, such an object as that can never be attained, unless another be first of all accomplished; we mean, the personal sanctification of our Readers. It is quite clear, that if this be not gained, any feeling of interest which might be excited by the rehearsal of affecting narratives, could only be of the most evanescent and inoperative kind. If we would draw out towards the perishing souls of others, the aspirations of affectionate interest, then we must first lead to personal anxiety, and to a feeling of the preciousness of the Gospel provision. All right motives to active exertion in the Missionary cause, are inseparably connected with the principles of "the new man in Christ."

While, therefore, it will be our business to lay before our Young Friends the interesting details of the work of conversion, as actually carried on at the present day in every quarter of the globe, and to bring forward the facts of the past history of the work, and to embody, as it were, the Missionary spirit, by presenting examples of Christian devotedness in the lives of eminent Missionaries; and all for the purpose of illustrating and impressing on the hearts of our Readers the great motives and principles, under the direction of which the work should be engaged in, as well as the imperative obligations which are laid on all to engage in it; while it will be our business to attempt this, we shall never lose sight of what all this depends on for efficacy, the bringing our Readers to the cross of Christ, that looking upon Him who was crucified thereon, they themselves may have life.

We would hope, that Ministers, Sabbath School Societies and Superintendants, may see that this work circulating in the Sabbath School, will greatly add to the interest of the Scholars, be a means First, of securing their attendance, and Secondly, of awakening an interest which may result in their eternal salvation. In many places it will go far to supply the want of library books, and even where library books are fully enjoyed, it cannot fail to awake a spirit of inquiry, in the minds of the Scholars, which will give new life to the School.

We may add, though we have referred to the "Children's Missionary Record," of Edinburgh, as our model (it being better known in Canada, than any other similar work,) it is not intended to confine our extracts to that work, as is evidenced in our present number; on the contrary we will fully act upon that sentiment expressed in the prospectus: namely, "It will be the Missionary Record, not of one church or of one denomination, but of the world—it will take a panoramic view of all Missionary stations—it will travel round the globe on a voyage of discovery, and rest at every verdant spot where the gardens of the Lord are planted."

We beg leave to suggest to our Friends, and especially to Superintendants and Teachers of Sabbath Schools, that as this number is gratis, they should circulate it as widely as possible; and when Superintendants make their annual returns to the Committee of the Canada Sunday School Union, they should be prepared to order the number required for their respective schools, to be put up in one parcel, and addressed to the Superintendent, or any other individual, Societies may appoint. It may be remarked further, when Teachers find that their Scholars may not be able to subscribe for one copy each, they may unite together for that purpose; such would contribute to keep the class together. Whenever it can be accomplished they will be sent by private hand, and to facilitate this, we expect in our next number to be able to name several Agents, to whom subscriptions may be sent, and who will supply them with the work; in all such cases, it will cost only one shilling annually.

habit of occasionally depositing their mite in the Missionary box, without ever adverting to its destination, or feeling much interest in its disposal—forgetful that in offering a pecuniary subscription to a sacred object, the duty is but half performed, unless they also subscribe their prayers for the blessing that sanctifies the gift. It is to endeavour to supply such a deficiency, that the present work is prayerfully undertaken. The *Record*, as its title intimates, will be devoted to Missionary information, and notices of Sabbath Schools. It will be the Missionary Record, not of one church or of one denomination, but of the world—it will take a panoramic view of all Missionary stations—it will travel round the globe on a voyage of discovery, and rest at every verdant spot where the gardens of the Lord are planted.

It is intended that this little work shall take for its model *The Children's Missionary Record*, a periodical which commenced in Edinburgh about four years ago, and which has increased steadily and rapidly, until it has traversed the length and breadth of Scotland, found considerable circulation in England and Ireland, and crossed the Atlantic to originate a Juvenile Missionary Association in Quebec. Many deeply interesting notices have been received from Pastors and Teachers, of the benefit derived by the young from its perusal—exciting them to active exertions in the cause of Christ, while to some it has been attended with a more peculiar blessing, as a means of making them wise unto salvation. Since its commencement, it has been the means of collecting considerably above £700, which have been applied to different religious objects. Beneath the Cocoa-nut and Banyan trees of India, little groups of native children may be seen perusing with glad hearts Christian books, suited to their age and understanding, the gift of the children of Scotland. Many an Irish child is now learning to read the word of God in his own cherished tongue, in the lowly but much honored schools of the Irish Home Missionary Society, several of which are supported by the children of Scotland. And the neglected offspring of the outcast Israelite, long taught to despise Jesus of Nazareth, may yet have

cause to invoke blessings on the children of Scotland, through whose means they have been made acquainted with the truth as it is in *Jesus*. It is the earnest wish that the children of Canada should partake the same privileges, and enjoy the same opportunities of usefulness, that has prompted the publication of a similar work in this country.

It is particularly requested, that Ministers, Superintendents, and Sabbath School Teachers favorable to such a publication, will take an interest in promoting its circulation among their pupils. Each Superintendent should ascertain the number that will supply his own school, and apply for them to the publisher. A Missionary Fund, in connection with the *Record*, will be opened, and all subscriptions from schools or individuals will be acknowledged on the cover. Unless particularly designated, this fund, along with any surplus fund that may remain after the expenses of publication, will be put into the hands of the Committee of the Canada Sunday School Union, which, it will be remembered, is composed of the Ministers of different denominations, and Superintendents of the various Sabbath Schools in the city and suburbs.

All communications, which must be post paid, are to be addressed to J. C. BECKET, printer and publisher, Montreal.

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## CONTRIBUTIONS TO THE FRENCH CANADIAN MISSIONARY SOCIETY.

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