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THE
CHILDREN'S MISSIONARY
AND
SABBATH SCHOOL RECORD.

VOL. I.]

APRIL 1, 1844.

[No. 4.

The First Missionary Voyage of Paul and Barnabas.

DEAR YOUNG FRIENDS,

There are many reasons that should make you thankful to live in the present age. One of these is,—This is a Missionary age. Fifty years ago it was very different—then there were no Missionary meetings, no juvenile societies, no accounts of young converts in heathen lands, no Missionary boxes, or *Children's Records*. A few Christians were then beginning to feel it their duty to send the Gospel to the heathen—but we have lived to see the Missionary enterprise spreading the knowledge of the Lord in almost every quarter of the world. The Missionary spirit is not a new gift of God to his church, and it was only when that church was slumbering and sleeping that this duty was forgotten and neglected. It is one of the first principles of the religion of Christ, one of the earliest truths he taught, and as we told you in a former number, it was he who sent out the first Missionaries. He sent his twelve apostles and his seventy disciples to prepare his way before him, and as his last command, enjoined them to preach the Gospel to every creature. We shall endeavour to shew you that the early Christian church considered it one of their first duties to be a Missionary church, and so refer you to the annals of the first Missionary labours of

Paul and Barnabas, recorded in the Acts of the Apostles. Let us now take a short view of their first Missionary voyage, and it will interest you more in the story if you will take your maps, and find out the places Paul and Barnabas went to—this will fix the facts in your memories.

In the 13th chapter of Acts we are told that a direct message was received from heaven, that these two should go on this mission. Immediately after receiving their commission, and communing with their brethren, they started on their voyage. From Antioch, a town on the North West of Asia Minor, they travelled North, probably by land, to Sileucia, and from that sailed to the Island of Cyprus,—landing at a town called Salamis they preached in the synagogues, and crossing the island to Paphos, were asked by the Governor, who had heard of their arrival, to preach the Word of God to him—they did so, and it produced an impression on the mind of the great man. A wicked sorcerer, called Elymas, endeavoured to turn the Governor from the truth, but Paul, filled with the Holy Ghost, set his eyes on him and behold, the hand of the Lord was on him, and the sorcerer was struck with blindness. Seeing this, the Governor was astonished at the doctrine of the Lord, and became a believer. Leaving Cyprus the Missionaries went to Perga in Pamphylia, and from that to Antioch in Pisidia—entering there, as usual, the synagogue, or Jewish church—after the reading of parts of the Books of Moses and the Prophets, Paul preached Christ, and proved that it was He of whom Moses and the Prophets had written. The Jews heard him quietly, and the Gentiles were so much pleased, that they asked him to preach next Sabbath, he did so, and almost the whole city came out to hear him, which made the Jews so angry that Paul and Barnabas had to leave the city in case they might be put to death.

The next event of interest happened at Lystra, where Paul healed a man lame from his birth. The fame of this wonderful cure got abroad, and crowds of people surrounded

Paul and Barnabas, along with many sick people, who requested to be healed. The ignorant people cried out that the gods had come down to earth, and so they called Barnabas, Jupiter, and Paul, who was the chief speaker, they called Mercury, he being their heathen god of eloquence. The priest of Jupiter brought out oxen and garlands of flowers to the gates of the city, to sacrifice in honour of these gods that had come down from heaven, but when Paul and Barnabas saw what they intended doing, they instantly put a stop to it, and declared that they were men of like passions with themselves, who had come to turn them from their idols to worship the living God. The following day some wicked Jews came to Lystra, and persuading the people that the apostles were deceivers, their adoration was immediately turned to hatred—they stoned them, and indeed the disciples in that place thought Paul was dead, but as they stood around him, he rose up and entered the city. God had more work for him to do. Leaving Lystra, the Missionaries visited various other stations, strengthening the hands of the disciples, and returning to Antioch, from which they had set out, finished their first Missionary voyage. All the disciples met on their arrival to hear a detail of their voyage, and, doubtless, their hearts would be filled with joy, when they saw how mightily the word of God grew and prevailed, and especially how the door of faith was now opened to the Gentiles.

DUTY TO TEACHERS.

AN ADDRESS BY A SABBATH SCHOOL TEACHER.

The earnest desire of your Teachers is, that you may increase in the knowledge and understanding of the blessed word of God. Your duty therefore, my children, is to love, esteem, and obey them. "Obey them that have the rule over you, and submit yourselves; for they watch for your souls," Heb. xiii. 7. Attend to whatever they tell you is God's command;

and remember, that it is not only they, but God who requires it. And when they reprove you for anything they may have seen improper in your conduct, towards them or towards others, in school or out of school, you are bound to mind what they say. Be assured they advise you only for your good, they have your temporal and eternal welfare at heart. They remember the charge their Saviour gave to the Apostle Peter, to "feed his Lambs."

The chief aim of your Teachers is, to teach you the first principles of religion, by telling you of God who made you, of the Saviour who died for you, and of the Spirit who sanctifies you; how you may obtain peace in this world, and happiness in the world, to come. They not only instruct you, but pray for you. And will you not attend to their instructions? The most unkind return for all their care and labour is to see the ill success of them. Even the publicans and sinners, our blessed Lord says, "do good to those who do good to them." Oh! how anxious should you be then, my little friends, to repay your kind Teachers who thus employ their time for your improvement!

Think of this, think how it grieves them when they have cause to reprove you for your inattention or misconduct; remember that, by slighting their advice, you not only grieve them, but you are disobeying the commandments of God; and that if you continue to despise and reject their instructions you will sooner or later reflect upon your bad conduct with shame and remorse.

Strive then to please them; resolve for the future to obey their commands; pray that the Lord would shed his love in your hearts, that a kind temper may govern your behaviour towards them. Praise God for the opportunities of a Sabbath school, where you are taught the way to heaven by Jesus Christ. Show gratitude to your Teachers, by attending to what they say; and if you are really desirous of giving them

pleasure, endeavour to fulfil their wishes to the utmost of your power. Go, children, and keep this in your minds; and if you are so foolish as to think that your Teachers are not entitled to that love and respect, and such other returns as you are able to give them, let me again tell you, that to teach you to read, is but a small part of their labours; they watch over your souls; they often bear you on their hearts before God; they pray that their instructions may not be lost upon you; and that as you grow in years you may grow in grace, and in the knowledge of the Lord and Saviour Jesus Christ, and of his great Salvation.

I do hope that you my dear readers will think of these things, that you may be brought by the power of the Holy Spirit to feel truly thankful for the privileges you now enjoy, and that you may be enabled to love and obey your Teachers from the best and purest of all motives, the desire of serving God, is my earnest prayer.—*A small Tract.*

THE CHRISTIAN PILGRIM.

Pilgrim, burdened with thy sin,
 Come the way to Zion's gate;
 There, till mercy speaks within,
 Knock, and weep, and watch, and wait;
 Knock—He knows the sinner's cry;
 Weep—He loves the mourners tears;
 Watch—for saving grace is nigh;
 Wait—till heavenly grace appears.

Hark, it is thy Saviour's voice!
 "Welcome, pilgrim, to thy rest?"
 Now within the gate rejoice,
 Safe, and owned, and bought, and blest
 Safe—from all the lures of vice;
 Owned—by joys the contrite know;
 Bought by love—and life the price;
 Blest—the mighty debt to owe!

Holy pilgrim! what for thee,
 In a world like this, remains?
 From thy guarded breast shall flee,
 Fear, and shame, and doubts, and pains,

Fear—the hope of heaven shall fly ;
 Shame—from glory's view retire ;
 Doubt—in full belief shall die ;
 Pain—in endless bliss expire.

Sketches of Missions.—Baptist Missionary Society.

(Continued from page 42.)

In our last number we showed you from what small beginnings this Missionary Society took its rise ; its progress was at first slow, it was long before the first fruits were reaped ; faith had its perfect work, and then those who had walked by faith, seeing no light, were permitted to see that day of the Lord they had so long laboured and prayed for. When Mr. Carey went to India in 1793, he was accompanied by one fellow-labourer, full of energy and activity ; one who united medical skill and practice with an ardent zeal for the welfare of the souls of the poor Hindoos. This Missionary's name was Mr. Thomas, and he loved to see his Master's work prospering in his hands. In 1800, seven years after Carey and Thomas landed on the shores of India, four Missionaries were sent from England to aid them in their labours,—Messrs. Grant, Fountain, Marshman and Ward. Mr. Grant died a few days after his arrival, and Mr. Fountain about a year after, before he had acquired sufficient knowledge of the language to enable him to do much among the natives. The other two lived to be most able and effective Missionaries. Their principal head quarters were at Serampore, where they established a printing press, from which they sent forth in the course of five and twenty years translations of parts of the Old and New Testaments in forty different dialects. By this great work they at once put into the hands of thousands the Word of Life, and poured into that land of deep darkness a flood of light, before which the dark shadows of sin and ignorance shall yet flee away. In 1800 Dr. Carey baptized the first Hindoo, by name, Krishnu, and soon after Gobrul, another Hindoo, and

two women, the wife and sister-in-law of Krishnu, were added to their little church. The history of these first converts is very interesting. Krishnu had often heard the Missionaries speak and preach of Jesus, but not being willing to give himself to God, he took no heed to these things for a long time. One day he dislocated his shoulder, Mr. Thomas came and set it for him, and took the opportunity of showing him plainly his lost state as a sinner, and urged him to fly to Christ the refuge for sinners. God blessed these instructions to Krishnu, he became anxious and alarmed and often visited the Missionaries, to hear more of these truths; his wife and sister also gave evidence of a concern for their souls. Gobrul was the friend of Krishnu, and with him sought instruction in the way of life; his wife was much opposed to him, she left him and went to live with her father. Gobrul said, when he saw this, "I would not part with Christ for a mountain of gold, I will freely part with all for Christ," and spoke with tears of the rich love of Christ to him. One great difficulty which stands in the way of a Hindoo professing Christ is, he will immediately lose Caste, and all his family with him. Caste, means the different classes or ranks into which all the Hindoos are divided. And the greatest disgrace that can be attached to them is, to be degraded from the class to which they belong. When a man breaks caste, he must bear to be utterly renounced and abhorred by his children, his friends, and his countrymen. All the ties that twine about the heart of a father, a husband, a child, a neighbour, must be torn and broken before a man can give himself to Christ. But all this Krishnu and Gobrul now determined to endure. Dr. Carey writes:—"This day Krishnu and Gobrul have thrown away their caste, they came on purpose to eat with us. Before being baptized each was requested to give a short account of their state of mind. Gobrul's account was as follows: "When I first came to Serampore I heard one of the Missionaries preach in the market-place, the

word struck me so much I went to another man, and we spent the whole night talking of what we had heard. I went again to the Missionary, my heart agreed to many things he said, but disagreed with other things, so I not go again for a long time, but was so unhappy for nearly two months, I scarcely slept; at last I saw myself to be a great sinner, my heart all sinful, then I looked to Christ, and have no other hope, and now I am willing to leave all God forbids and do all God commands," this was said amid many tears. Krishnu said when he first heard the Gospel from Mr. Fountain he felt immediately this way was so much superior to that of their Shasters or holy books that his heart was engaged by it; once he delighted in sin, but now the language of his heart was, I will not follow sin any longer, I love holiness and will follow it.

Joymoon, one of the women, said, when she heard Gobrul give an account of what he had heard she felt herself the greatest sinner in the world, she rejoiced to hear of Christ as a Saviour, and when she heard of Him she made him her house of refuge. Her sister, Kasu, wife to Krishnu, had first heard the Gospel from her husband, then she was full of fear, but now the news of a Saviour had gladdened her heart, and now she trusted and expected all at his feet.

In 1803 the number of baptized natives was twenty-five, the number of native scholars was thirty-five, and to them they looked with anxious hope, trusting that if the true light shone into their hearts they would be a light to lighten their benighted brethren. In 1805 twenty-seven natives were added to the church. Several of the native brethren were now able to preach the Gospel, and in this work were even more useful than the English Missionaries.

In 1812 Dr. Carey thus writes:—"I have seen the Word of God take root in this land; there are now belonging to the Mission eleven churches, and two or three more on the eve of being formed, some of these are

in an infant state, others have thirty, forty, seventy, and even a hundred and fifty members."

(*To be concluded in our next.*)

Sabbath School Intelligence.

We have reason to know that the young readers of this *Record* are very glad to learn something of the effects of Missions and Sabbath Schools on the minds of the heathen, and we are sure they will be well pleased to hear something now of what is doing amongst ourselves in Canada in the work of the Lord. Canada is professedly a Christian land. The Bible is here, the Gospel is preached here, and many are the Sabbath Schools scattered throughout the country. The children in Canada feel themselves far better off than the little heathen, "who sit in darkness and the shadow of death;" and yet, notwithstanding all the light we have, there are many dark places in Canada. In some back parts of the country, where there are few settlers, and the settlers sometimes ignorant and unable to read, there is little light, for the Gospel is not read or preached there. But that is not all, even where the sun shines strongest and brightest the darkness is very thick. Do our readers wonder at this, and ask the reason why—we will tell you—the light we speak of is the light of God's word—it is the good news of Christ's coming into the world to save sinners; the darkness we speak of is the darkness of the heart, spiritual darkness. You have seen a blind man groping, as though it were midnight, his way along the street or road, while the sun was shining high in heaven. To him, poor man, the day about him is as night. Such is the case with many a man and woman, many a Sabbath School scholar in Canada. Yes, we fear many of the readers of this *Record* are blind. Impossible, a little reader may say—how could I read if I were blind? We do not mean to say, dear children, that you can not

see to read a book, or the forms of things around you—but we do say solemnly, and we entreat you to believe it—you are blind if you do not believe and trust in the gracious Saviour who died for you. When you feel that you are blind, you will not be long in coming to get your eyesight cured by the physician of souls. Let us tell you of some children in Canada who are feeling this need.

A female Superintendent writes to the Secretary of the Canada Sunday School Union:—

“This school, though only about two years in operation, has been the means of great good: during the past year eight appear to be awakened to a sense of their sinfulness; there seems to be such a salutary influence regulating their outward conduct, which from having been offensively rude and boisterous, has become quiet and respectful in the school,—we would hope it is of that kind that will result in a change of heart. I would refer more particularly to the case of one of the female scholars, aged thirteen years, who seems to have become deeply convinced of her sinfulness before God, and her need of being born again, and also with an earnest desire that others should “flee from the wrath to come.” One Sabbath afternoon, after the school was dismissed, she besought the children to remain a few minutes, when she began to tell them what the Lord had done for her soul, that he had brought her to see what a great sinner she was, and thanked and blessed His holy name for what he had done for her, and entreated them to seek an interest in the Saviour, to consider their ways, and went on to speak to them in such a strain of ardent but simple eloquence, that I was astonished, and saw this was indeed the Lord’s doings, which made it “marvellous in our eyes,” and herein was fulfilled the saying, “Out of the mouths of babes and sucklings hast thou perfected praise.” The children seemed all affected, some to tears; seven of them walked up to the village, that evening, with the male Superintendent, a distance of six miles; many of the others remained at my house (where we were holding the school that day) to pray for a change of heart. I invited them to attend a prayer meeting, which should be held on Tuesdays and Fridays every week, and many of them did so very regularly until the harvest, when they had to remain at home to work. We intend commencing our prayer meetings, please God, in January.”

To all our readers we would say, “Go ye and do likewise.”

A Sabbath Scholar.—The Rev. Dr. Morrison, who

has been so eminently useful in his missionary labours at Canton, in China, particularly in the translation of the Bible into the Chinese language, was once a scholar in the High Bridge Sabbath School, New-castle-upon-Tyne England ; and, in a letter to the minister of congregation, a very few years ago, he referred, with deep feeling, to his standing up in the gallery to be catechised. How much good may be done in the world by Sabbath school children, when they devote their hearts entirely to the service of God ! And who can tell how great a matter a little fire may kindle ? The great benefits produced by means of Sabbath schools will never be fully known till the last great day shall reveal them. Then shall be fully seen the blessed results of the instructions and the prayers of the pious teacher. How ought this delightful consideration to encourage those who now devote their time and energies to promote the welfare of the young ; and with what fervour should Sabbath scholars pray that they be “ made meet for the inheritance of the saints in light.”

Missionary Intelligence.

INDIA.

Of India we expect to have much to tell our readers from time to time. Most children know that it is a very large country in Asia, and has a population of about 150,000,000 of people. The greater part of this vast country is under the government of the Queen of England, but its inhabitants are Pagans, and worship idols. They are called Hindoos. It was among them that Dr. Carey, of whom you are told in another part of this number of the *Record* first laboured, and now there are many Christian Missionaries labouring there.—of these Missionaries we will not, at present, speak, but rather inform you of the fruit of their labours, by giving some intelligence just received, of two interesting young converts from Hindooism. For some

time past these two young Hindoos, who are brothers, have been under the care of Christian Missionaries who went out from Scotland, and are stationed at Bombay, and along with many others of their countrymen have been taught Christianity at the institution, under the care of those Missionaries. The elder of the two brothers, whose name is Narayan Seshadee, being upwards of sixteen years of age, and consequently attained to his majority by the law of India, and at liberty to act as he pleases—and moreover being by God's grace converted to the truth as it is in Jesus, was baptized and received into the Christian Church on the 13th of September, 1843. He had been five years at the institution, and was the most distinguished student there,—four years ago he hated Christianity, now he loves it. He is between eighteen and nineteen years of age, and much beloved by all. Before being baptized, he renounced all his heathen Gods, especially that, the mark of which he bore in his forehead—and took off and threw away the sacred cord, the mark of his caste, thus giving up all worldly advantages for Christ. He was of the highest rank or caste, viz.: a Brahmin. When his heathen friends understood that he was about to turn Christian they laid hold of his younger brother, whose name is Shreeput Sheshadree, and who was also a pupil with the Missionaries, and put him in confinement. The consequence was, that at the request of Narayan, Shreeput took refuge from his heathen relatives in the Mission house. The Missionaries hoped that his friends would not wish to take away Shreeput again, but they were mistaken. The father of Shreeput came to Bombay, but he seemed resigned to what he called his "written destiny," and did not claim the little boy, nor ask him to go with him. The father went away, but a few days after he returned, with some other Brahmins, who incited him to demand his son. Poor Shreeput did not wish to go to be a heathen again, but his father began to drag him from the house by force, when Mr. Nesbit, one of the Missionaries, told

the father that he was acting illegally, and unloosed his hand. The father again went away, and brought the matter before the judges of the land, who ordered the case to come before them to be tried, in a few days. During these few days the Missionaries were storing Shreeput's mind with the truths and promises of God's word, for they did not know how soon he might be taken from them—and their prayers were incessant and unceasing for the poor boy, whose soul was in such danger. On the 1st of November last Mr. Nesbit writes:—"He is naturally a boy of very strong mind, as well as of quick perception and great capacity. My heart failed me, when he came into my study yesterday, and sat down beside me to find out parallel passages in his reference Bible, and when I reflected that yet four days and he may never see a Bible again. We entertain serious fears with respect to his life."

Our last accounts from Bombay are dated 1st of December 1843, exactly four months ago; they say, the judges have met, and decided that the Missionaries must give up Shreeput to his heathen father. "Shreeput was most fully persuaded of the truth of the Gospel, and most earnestly desirous to profess his belief in the one God, and the one Redeemer. When the judges decided that he must go to his heathen relations, the boy rose with tears in his eyes, and began to ask if he was to be compelled to worship idols, till the judge declared that he could not be allowed to speak. Under the horrid system of Hindooism, no native youth under sixteen years of age is allowed to plead rights of conscience, but his father may bring him up to any superstition he pleases, and the child must practice any rites he is commanded, no matter how revolting. In the "Sketches of Missions" in this number the meaning of "caste" is explained, and dreadful is the punishment of those who do any thing which degrades them from their rank or caste. If the Hindoos think that the person cannot be restored again, they treat him as an out-cast—he may starve before they help him in any way

whatever. If they think he can be restored, they purify him in any way they like themselves, whether he likes it or not. If they can, they will force him to eat, drink, and stand up to the neck in clarified butter, &c, or something else as disagreeable, to purify him from sin. As to Shreeput himself, they have taken his Bible away from him—he has been put, like a leper, into an outhouse, apart not only from his own family, but from every other—he has been continually watched by a soldier, he has not been allowed anything like play or exercise—he has been forbidden to receive his dear Christian brother Narayan, or to go to see him or any friends—he has been forced to have things done to him which he considered wrong, and resisted, and he has been beset with crowds of people, who seem to wish to overwhelm him with their numbers. It is said that they are going to take away Shreeput to Benares, which the Hindoos consider a very holy city, in order to restore him to heathenism, and at such a distance, his friends the Missionaries will lose sight of him. Shreeput has as yet glorified God by resisting every attempt to make a heathen of him—and the Missionaries and his brother are instant in prayer to God that He would strengthen him. They ask the fervent prayers of God's people, of God's children in the world for Shreeput—they ask the prayers of God's children in Canada. Oh children! will you not pray to God for this poor young Brahmin, placed in such danger of losing his soul. He is now, even while you read this, exposed perhaps to death, because he will not turn from being a Christian to being a heathen. Pray for him, and pray that his countrymen may be enlightened—that Hindooism may fall to the ground, and that the now benighted Hindoos may be brought into the glorious liberty of the children of God.

Good produced by the Gospel among Heathen Children.

I perceived, says (Mr. Read) a Missionary in South

Africa, a farmer's little girl, of five years old, constantly going, as secretly as she could, behind a bush. Coming to my waggon, I said, "What do you do so often behind the bush?" "I go to pray, Sir." "To whom do you pray?" "To Christ." "What do you ask from Christ?" "I ask for grace," was her answer. To another child of her age,— "I hear you often pray; what do you pray for?" "I say, Lord Jesus, here lies a poor sinful child at thy feet; Lord be gracious to me, and give me grace, and thy Holy Spirit; forgive me all my sins."

One day two young girls came to a Missionary at Bethelsdorp, a Missionary settlement in South Africa. On being asked what they wanted, they replied, "To speak of salvation." "Why?" asked the Missionary: one of them answered, "Because my heart is sick." "What makes your heart sick?" "My many sins." "What will you do with such a wicked heart?" "Bring it to the feet of Jesus." "How long will you continue there?" "As long as he shall please to keep us there." These are the Lord's doings, and wonderful in our eyes!

Cruelties to which Children of the Heathen are exposed.

In crossing the centre of a small island, called Pula-dua, my attention (says Captain Welsh) was drawn to a small round fenced place, which I supposed contained a stock of turtle; but what was my astonishment, on approaching, to find three young children, the eldest (which is the boy I have now brought home with me) cooking rice, and an old man who had the charge of them. I spoke to the children in the Malay language, but found they did not understand me. I then addressed the keeper, who informed me the children were natives of Pulo-Nyas, and brought there by pirates, who made continual excursions to that island for the purpose of stealing their young children and selling them, either

to those who wished to purchase them as slaves, or to the cannibals of Sumatra, who buy them to satisfy their hunger. I made a bargain for these children, and, after paying the sum of 164 dollars, was gratified with seeing them on board the ship. I was also informed by the keeper, that two unfortunate children had fallen a sacrifice to the Cannibals the day before my arrival.

Poetry.

HYMN FOR CHILDREN.

Jesus, our gentle Shepherd, see
 These tender lambs of Zion's fold ;
 Lo! we are come to follow thee ;
 Gather and guard us as of old :
 While through the desert world we stray,
 Preserve us in the narrow way.

Where thy refreshing pastures grow,
 Where all thy chosen flock is fed,
 Where living waters gently flow,
 There may our wandering feet be led :
 Direct us towards the heavenly hill,
 And bear us in thy bosom still.

Much do we need thy watchful care,
 Through every day and every hour ;
 For life is set with many a snare,
 And Satan wanders to devour,
 But we are safe from all alarms,
 Within our heavenly Shepherd's arms.

Here in the Gospel we are told
 What great compassion was in Thee,
 When mothers brought their babes of old,
 Poor helpless children such as we—
 Even to thy tender bosom brought,
 And thou didst say " Forbid them not."

And thus encouraged by thy grace,
 To those still open arms we fly ;
 And though we cannot see thy face,
 Yet thou can'st bless us from on high,
 For still thy gracious word we see,
 Says—" Suffer them to come to me."