

ing shipped her brother as cook in the schooner *Charles*, he again embarked on the rolling deep. On a passage from St. Thomas' to Turk's Island on a dark and squally night, his vessel struck against Sail Rock, lying between St. Thomas' and Porto Rico. This rock rises perpendicularly, high above the tide. The vessel soon bilged, and losing her ballast, filled without sinking. No escape was afforded but to climb to the mast-head and as she launched towards the cliff to spring thereon. The captain, his brother, the mate, and 3 of the crew accomplished it, but the cook as he sprang being entangled with a rope was dragged off before they could clear him, and he fell to rise no more. For three days they remained there, without food except what bird's eggs they found on the rock. This solemnly tried his spirit and taught an impressive lesson never to be forgotten.

Between last Christmas and New Year's Day he was seized with Yellow Fever, and was conveyed to the Hospital at St. Thomas. On the 14th Jan. he came out, and sailed for Savannah on the 23rd. On the 26th he was seized with a fit. Insensibility fell on him, and he departed this life on the 29th of January.

As a man of an even tenor of life, faithful in all his avocations, and humane and affectionate, he needed not to die to obtain the encomiums of society. In life he was esteemed, and in death is not forgotten. His affectionate widow and only son mourn their loss, and the community generally feel that a good man is called away from the evil to come.

A funeral sermon was preached by the writer to a numerous audience, at Chebogue Head, from *If ye loved me ye would rejoice, because I said I go to my Father.*

Affectionately yours,
JAMES V. TABOR.

LOIS ROGERS.

Died at Hebron, Yarmouth Co., Oct 13th, 1857, Lois Rogers, eldest daughter of Captain Joseph Rogers, in the 27th year of her age.

Miss M. became the subject of converting grace when quite young. She was baptized and received into church fellowship by the Rev. James Reid, in Dec. 1849. From the period of her union with God's people until her removal to the church above, her deportment was such "as becometh the Gospel of Christ." Her amiable disposition endeared her to her numerous circle of friends, while her piety and zeal in Christ's service made her a useful member of the church. Her last sickness was somewhat protracted and painful, but all was borne with Christian fortitude and submission. Death to her had no terrors, it was rather a welcome messenger to summon her to her heavenly rest.

An appropriate discourse, founded upon the words of Paul, "having a desire to depart and be with Christ which is far better," was preached by Rev. H. Angell, to a very large and solemn congregation, who had assembled to pay their testimony of respect to her memory.

THOMAS COOK

Was called away in the bloom of youth. He was the second son of Capt. David Cook, of Yarmouth, and died of consumption, on 4th of January, 1858, aged 14 years. In the early part of his sickness he was deeply impressed with a sense of his guilt before God, and of his need of a saving interest in Christ. A Saviour sought was soon a Saviour found, and he was enabled to rejoice in hope of heaven. After his conversion he was deeply anxious that his unconverted associates might enjoy that same blessing. He was often heard wrestling with God in prayer for the conversion of sinners, and when visited by his youthful companions he would earnestly and affectionately invite them to seek the Saviour. A small sum of money which he had laid up, he bequeathed to the Juvenile Missionary Society, in connexion with the Sabbath School, accompanying it with the prayer that it might be the means of a blessing to some soul. He died in the triumphs of faith. He talked of heaven as his home, and seemed filled with extacy at the thought that he should soon be there. Looking around upon his weeping friends he mildly rebuked them. "Why," said he "do you weep for me, you ought rather to rejoice, I shall soon be with Jesus." Just before he breathed his last he whispered to his mother as she watched over him, "I am not afraid to die."

The decease of our young friend was improved by the Pastor of the church, from 2 Chron. xxxiv. 3, "While he was yet young, he began to seek after God."

THOMAS CROSEY,

An aged disciple, has gone to his rest. For the first 50 years of his life our aged friend lived without a well grounded hope. During the great revival some 30 years ago, under Father Ansley, he was awakened and converted to God. He was baptized by Father Harris Harding, and continued in the fellowship of the Church until called home. After a brief illness he expired peacefully, in the 81st year of his age. He died "in the Lord."—Communicated.

A BOY PREACHER IN NEW YORK.—The New York correspondent of the Boston Journal writes:

"We have a new prodigy in this city, in the person of a boy-preacher. He is about fifteen years of age. His name is Crammond Kennedy. He is a Baptist, and belongs to the church of Rev. Mr. Adams, on Christopher Street. He is a convert in the late revival, has already been licensed to preach by that church, and is just now attracting crowds to hear him."

They must have tall students in the West. The Wisconsin board of education has resolved "to erect a building large enough to accommodate five hundred students, three stories high."

Missionary Intelligence.

BURMAH.

Extract of letter from Dr. Mason.

JOURNAL OF SAU QUALA.—"I will close this long letter with some extracts from Quala's last journal, ending on the sixteenth of the present month. He had just made a tour to the southern villages, where he baptized ninety-one, out of between five hundred and a thousand applicants,—founding three new churches.

"On the first day of October I left the village of She, and came to Leukla, where I stayed two nights. The disciples were scattered in their fields, so I did nothing. There were several applicants for baptism, but I baptized none. I told them I would come again. I passed through the next village in the same way, the people being busy and few present. On the fifth I reached the village of Gho thie, where many asked to be baptized. After examination four were received to the ordinance, among whom was the chief. These people are called 'Wild Karens,' and have never paid taxes; so let us thank God that this wild people have been made obedient to the gospel.

"At Kolu I baptized six, and on reaching Hoomu, the young teacher brought me a list of forty-two applicants; but on examination, I received four only to the ordinance, the rest being very ignorant and unable to answer satisfactorily the questions proposed to them.

"On the thirteenth I reached Panpa, where many requested baptism; but as it is a new station, and the people have professed Christianity recently, I baptized seven only."

Sickness detained Quala a week in his progress, and we find him next at Mulo.

"At Mulo the people rejoiced greatly to see me, and several were anxious to be baptized; but I did not consent, for they are recent converts. At Yenlo I did nothing, because the people have not remained faithful to their vows, and fifteen have been excluded within the last two years. The next village was Santhe, where, out of many applicants, four were received and baptized. Phomu, beyond had still more asking baptism, and there nineteen were admitted to the ordinance. Bubsakhie is a new station, and great numbers came forward for admission to the church; but being new converts, I baptized two only. At Sukhay, also, many asked for baptism; but I did not receive any, for they have changed their teacher, and I had no satisfactory means of knowing the state of their minds. Their present teacher is from Bassein, and I am not much acquainted with him. I do not think he knows much; for the children kill hogs and fowls, shoot pellets at them, till some of the women who own them have been so provoked as to sin with their lips. I administered the communion, when three were suspended."

Many asked for baptism at the next village; but there he found the people had not given up their old feuds and charges against each other, so he baptized none.

"On the third of November I reached Mothe, when the young teacher brought a list of more than eighty persons, who had given their names for baptism. However, I baptized twenty-four only. The others were set aside, some on account of their ignorance, and others on account of their unsettled quarrels; add to which, I did not feel well."

Out of many applicants at the next village, Quala baptized two, and passed on to hamlets where a part of the people only profess to receive Christianity; and he characterizes the whole as "very ignorant."

"At Kanthe there were fifty-three names on the list of applicants, but I baptized fourteen only."

Many wished for baptism at the next village, but soon after his arrival a messenger arrived from his wife, to call him home, his daughter being represented as at the point of death; so he hastened home. His daughter is better, but his own health is very poor. He says in closing:

"My skin and flesh fail, but my strength in God is undiminished. I have many places yet to visit; but whether I shall be able to reach them or not, is uncertain. My heart is very desirous to do the work of the Lord. God has given me a very pleasant work, but my failing strength prevents me from doing the whole of it. When I think of my inability to do the work, I weep. I desire to perform it far more than I desire wealth, or to be distinguished in the world."

"HONOR TO WHOM HONOR."—Nothing could be easier than for me to hire an elephant or two, and finish the visitation of the stations; nothing more gratifying than to baptize willing converts who give evidences of a change of heart, and to

found new churches dedicated to our blessed Redeemer, I could make a tour this season with perfect ease and convenience to myself, in which I might baptize a thousand candidates; but I am not willing to rob the natives of the honour of this work, which God has wrought through their instrumentality. Were I to baptize the converts, it would injure the influence of the native preachers with the people beyond measure. When a missionary treats the native preachers as menials, the people regard them as such; and when he confers upon them all the powers in the church that he possesses himself, they honor them.

At the approaching associational meetings we expect to ordain two of the next best assistants to Quala, to reap this harvest. Quala has recommended four for ordination; but I feel reluctant to have so many authorized to baptize in the province, lest too many be admitted to the ordinance; for I know of none in whose cautious judgment I have so much confidence as in Quala's. There are few missionaries so careful in opening the doors of the visible church to the multitudes who crowd its portals."

Letter from Mr. Watrous.

BUDDHIST KARENS—HOPES RAISED, TO BE LAID LOW.—While we are at Sitang, a few Karens come to see us. Went out and visited five of their villages, in as many days. The Karens about Sitang have been neglected, and they are turning to Buddhism. Saw in one of their villages—what I never saw before—a young man with Karen priests of Gaudama, teaching the betagat. My heart was pained to look on their idols of stone and wood, and reflect that they were worshipped by those whose fathers had given them such truthful traditions of the true God. We need a Karen missionary at Sitang. The Burmese are prejudicing the Karens against the teachers; there should be teachers on the ground to refute them.

We have recently been made glad in Shwaygyeen, and again sad. A man who had been a priest some twenty years, came to us, saying he was tired of the priesthood, and wished to throw off his yellow robes and become a Christian. He had heard of the new religion at Rangoon, had read our books, and his heart could not rest where he was. He was convinced Buddhism is false, and our system true. He could not consistently believe in one and remain a priest of the other. We invited him to remain with us a while, and try to learn the way of life more perfectly. He came, threw his robes and a heap of yellow cloth at our feet, and put on a common *pasu*. On that night he could not sleep; but devoted all its hours to reading our books and writing the strange thoughts that stirred his heart. He is a man of good mind, and promised well. After a few days, he commenced preaching the new faith to his countrymen. Many of them were much enraged at him. In the kyongs the priests spit upon him, and called upon the boys to strike him; but he endured all patiently. He asked several times for baptism; but did not give satisfactory evidence of the "new birth," and we put him off. His pride was touched by our repeatedly refusing baptism; he went away, drank arrack, and dashed our hopes to the ground. He still comes to see us, and to listen to the truth on the Sabbath, and seems ashamed of what he has done; but we fear he does not know what that repentance is "which is unto life."

The young Burman also, that we baptized, has not done well. He is addicted to lying, so that we could no longer fellowship him as a Christian. Thus is deferred our hope of a Burman church.

Superstitions of China.

With very few exceptions, all the gods of China are deified men of the past. Most of them are of comparatively recent origin, and the births of few date back further than the Sung dynasty, which assumed the government of the empire A. D. 976.

CONFUCIUS AND OTHER OF THE PRINCIPAL CHINESE DEITIES.—Of the gods which are known and worshipped throughout the whole empire, there are comparatively very few. The highest rank and honors are awarded to Confucius. The people were prohibited from worshipping him through a graven image, and instructed to substitute a tablet; though this injunction is not universally complied with.

The god of war is everywhere worshipped, and has temples erected to him throughout the empire. During the present war with the insurgents, the emperor has heaped new honors upon him profusely, on account of alleged deliverances, but no doubt principally to inspire confidence in the fortunes of his dynasty.

The god of wealth, though inferior to many of the other gods in rank, is no doubt the one most worshipped. He has not only large temples, erected solely for his worship, but every shop contains a small image of him in a little shrine, before which incense is continually burned.

Tsau-kiun p'u-sah, the god of the kitchen, is worshipped in every family, and only in private families or residences. This god is not represented by an image, but by an engraving on paper. This engraving, which is plastered to the wall in the cooking apartment, is, near the close of the year, torn down and burned. The people imagine that in the process of burning, the god passes to heaven, and reports a history of what has happened in the family during the year. In a few days the place of the old engraving is supplied by a new one, destined in its turn to be displaced again by another at the close of the year.

Other gods of general notoriety might be mentioned, but the above may be regarded as those most noted and most extensively worshipped. The histories of the gods, great and small, which are made up of frivolous and often incredible statements, would fill volumes.

In cities, men of each class or occupation have their own peculiar deities, to which, in addition to the gods which they worship in common with the people generally, they pay especial homage. Scholars worship the god of letters; dealers in medicine, the god who discovered medicines; carpenters, the god who invented the measuring rule; sailors, the goddess of the sea, the goddess of mercy, or the special deities of the seas, lakes, and rivers, over which they pass; thieves, the thief god; and so on indefinitely. The temples of the patrons of different arts and employments are also used as places for general consultation by the craftsmen to whom they severally belong.

Sometimes the people, impatient to show their gratitude to their benefactors, erect temples to them while living. Two large buildings of this class in Ningpo were erected to officers who succeeded in draining unhealthy parts of the city. The present governor of the city is already deified and his image set up.—*J. L. Nevius, in Home and For. Record.*

South Sea Islands.

We find an interesting letter in the P. E. Island *Protector*, from the Rev. G. N. Gordon at Eromanga, dated Nov. 4th, 1857. He speaks of having succeeded in allaying the desire for war among the natives. He seems to think that there has not been so near an advance to civilization amongst those recent savages as some had hoped. He says:—

"As I have no desire to harrow up your feelings by stating in detail dark deeds which have been committed on this island of late, I will dismiss this subject by stating that our mission premises have been stained, of late, with the blood of those slain at heathen feasts; and the sandal-wood traders have been, within the last few days, carrying devastation before them—burning houses and plantations, and killing some in revenge for some of their party who have been killed and eaten."

"I may state that some mistaken notions about an improved state of this island has been entertained by some missionaries, which, for the most part, have no foundation in fact."

"They have not, like the North American Indians, retained a knowledge of the Great Spirit, they, nevertheless, deify the spirits of the deceased, and frequently supplicate them without the external objects, as far as I know—the *nate-mas nevats*, that is, dead man's stones—which seem to be used more as charm-stones than real objects of worship. They practice circumcision on all these Islands, as far as I know; and they are quite original in their set days of mourning for the dead. The places to which they resort for mourning are made of withered trees, whose beauty and fragrance are all gone! They call them *mores*. Every settlement has its *mores* and *untam*—sacred groves. They have also a remarkable practice of planting a species of the laurel over the graves of the deceased, whose leaves on the edges present quite a bleached appearance, while the plant is in its greenness. Yesterday I found a fine bunch of this laurel growing on the spot where the lamented Williams expired when his bleeding body was dragged up out of the water, having been planted there by some native. I had heard of the circumstance on the previous day, and got the chief who killed Mr. Williams to point out the spot to me. He also showed me the place where he struck Mr. Williams with his club before he ran for the river. I think it was not known before that Mr. Williams was struck before he was seen running to the water. For the time being I have raised a heap of stones on each of those places, and also where Mr. Harris fell. I will now be enabled to fulfil the desire of the excellent Bishop of New Zealand when he returns (D V), by pointing out to him or any other visitor these places, which the friends of missions desire to see when they come here. This chief who killed M. Williams, I am sorry to state, is still a miserable savage, going about in a state of nudity, with a band of warriors."

"Mrs. G. and I have been, of late, on a visit to our excellent brethren on Aneiteum, and also called at Tana, where I find the Eromangan language is spoken in one district, at least, of that dark but important island."