

About eighteen months ago during a continuance of boisterous weather, a person in the South Island became so ill that his life was despaired of; and as the exercise of the idol's power did not seem to be vouchsafed to help him, his relatives became most anxious to bring him the priest from the mainland, that he might have a happy death. The case being urgent, they determined to go, but the storm being great, they dared not venture without their idol to protect them. It was taken into the boat, and their mission being successful, they declared to one of my Scripture readers, that their safety was attributable solely to the influence of their idol; afterwards on the unexpected recovery of the man, they expressed their firm conviction that his restoration was effected by the "Neeroge." This is one of many wonders said to be wrought by this god of stone, and will suffice to shew the extent of pagan worship in this wild and distant place. —*Juvenile Mis. Magazine.*

The Little Maid of Israel.

(Concluded.)

DEAR CHILDREN,—We left Naaman by the waters of Jordan, lost in wonder and thankfulness at the strange and delightful change which had so suddenly passed over him. One moment, a loathsome leper,—the next, his flesh clean and soft as the flesh of a little child. But Naaman did not tarry long by Jordan's banks. Ascending his chariot, he and all his company returned to the man of God. We can easily fancy the joyful feelings of the servants, who had so well and wisely reasoned with Naaman, and by whose persuasion he was induced to prove the beneficial effects of the waters of Jordan. And we can also well imagine the expression of grateful thanks from the affectionate master to his faithful and disinterested domestics. But we must hasten with Naaman to the house of Elisha, into whose palace the Syrian nobieman was now admitted, an humbler and a better man, struck by the miracle of healing of which he was the object. Suddenly convinced of the claims of the God of Israel to be the true God, and the only

God, in the fullness of his heart he exclaimed, Now, I know that there is no God in all the earth but in Israel. This was no small concession for the Syrian idolater, who up to this time had ranked the God of Israel 'no higher than the gods of Hamath and Arpad, the gods of the countries round about, and would have joined in the taunts and scorn at the foolhardy Israelites, for daring to believe that the Lord of Israel, was able to deliver them out of the hands of their enemies; but now the whole fabric of idolatry is taken down, the results of early education, the effects of habit and association, are in a moment effaced by the simple power of truth—truth not heard of, but seen, not discerned by the understanding, but felt in the heart. One thing he knew, a little while ago he was an incurable leper, now he was made whole of that disease.—

Dear children, listen till I tell you of a disease worse than Naaman's, it clings as closely—it interferes as completely with every healthful respiration—it is, by ordinary means, quite as incurable, but it is tenfold more dreadful in its character, because more enduring in its nature, and more virulent the longer it remains in the system. Had Naaman never plunged into the healing waters he would have carried his leprosy to his grave, but then, in common with all temporal calamities, it would cease; but this more fatal disease, if uncured, extends its tormenting influence far beyond the tomb, and pursues its victim into everlasting misery. You will at once perceive I mean sin—that disease which affects us all,—no child of Adam is unaffected by it. And just as there was appointed a healing water for the leper, so there is opened up a fountain for sin and for uncleanness; and just as the prophet pointed to the chosen Jordan, so Jesus stands crying, "if any man thirst, let him come unto me, and drink of the water of life freely."—

And just as Naaman returned humbled, grateful, rejoicing to the prophet—so does that soul which has drunk of the water of life come forth a new creature, praising God, and seeking to show forth that love which has so wonderfully met and saved him. Naaman's gratitude was not all words, he wished to leave a substantial proof of it, probably in the shape of some splendid donation to the prophet himself—but this Elisha declined, perhaps Elisha