

happened to us, whom they considered as worse than barbarians.

"Various were the opinions entertained by many of the inhabitants regarding the idol; that it prevented the cholera spreading; that the potatoes were not so much injured at ——— as at other places; that it had the power of taking away their sins. A person on performing what is called a 'station' at the holy well, on approaching it would lift the idol, and, as they say, bless himself with it; pass it round the body three times from the right hand to left, and so on, passing the right hand with it behind the body in the Cullier's name, say one pater, having taken up seven small stones previously. After the above prayers, he goes round the well seven times, stopping at the point from which he started, casting one of the stones into the well, to which he makes obeisance, mutters another prayer, using the idol as I have described; and when seven rounds are thus made from east to west, the station is performed, and, having blessed himself once more with it, he throws a pin or a button, or drives a nail of some kind into the wall that surrounds the well, or ties some portion of his garment, or a lock of his hair, as an offering, to a branch of a tree, or bush hard by, and then departs."

Such was the account I received of the superstitious practices connected with this piece of misshapen wood, which is about a foot long, and rudely carved, with a figure of the cross on the body of the Cullier, as it is called.—*Churchman's Monthly Penny Mag.*

MISSIONARY MEETING IN NAMACQUALAND.

I wish my dear young friends could witness a Missionary Meeting in Great Namacqualand. The first one held at Nisbet-Bath was in 1840, during the pastoral visit of the late much beloved

and lamented Rev. Thomas L. Hodgson, then General Superintendent of the Wesleyan Missions in the Western division of South Africa. The chapel was well filled; for not only were all the residents on the Station present, but many living at distant out-posts, and who occasionally heard the Gospel during Mr. Cook's itinerating journeys, were so impressed with its value that they willingly journeyed, some of them, fifty or sixty miles, (and that not *by railroad*, but *on ox-back*.) in order that they might profit by the occasion, and give of their substance, to evidence their gratitude for the blessings of the Gospel. When assembled, the countenances of all present portrayed pleasurable excitement, which was not at all lessened by the animated speeches of some of the converted Namaquas, who urged upon their countrymen a recollection of their former state while destitute of the Gospel, in comparison with the peaceful and happy circumstances in which they were now found. They remarked that, before the Mission was established, the different petty tribes were all at war with each other, and lived in constant dread of a sudden inroad being made upon them, either for the purpose of plunder, or to take revenge for some real or supposed injury done to themselves or relatives. This state of things prevented them from taking advantage of the best parts of their extensive, but generally barren, country for pasturing their cattle; the consequence was considerable loss to them, especially in seasons of drought.—"Now," said one of the speakers, "you are all aware, we can go wherever the grass is fine with our flocks and herds, and have no fear of falling in with our enemies. Bondel-Swartz's Afrikaners, Veldschoon-dragers, as well as all other tribes of Great Namacqualand, are at peace. The Gospel has not only brought joy and gladness into our souls, but it has also brought temporal bles-