

Eternity awakened in him the most solemn thoughts, and at times, the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ, who was his only hope, and his only trust. What a monument of divine mercy! A Chief, born in heathenism—brought up in all the superstitions and cruelties of pagan idolatry—a Despot, who had frequently imbrued his hands in the blood of his subjects without offence, who had been accustomed to exercise his savage brutality in hewing to pieces the wretched victims of his caprice, and having the mangled portions of their bodies hung up on his premises.

When reflecting upon this part of his conduct in connection with the solemnity of the judgment to come, he would be filled with consternation and horror at the thought of meeting those whom formerly he had sacrificed to his cruelty. But he would say: "I did it ignorantly. Why did you English people delay so long the sending of the Gospel to us?" That unanswerable question has frequently been put to me. Others have said—"O! if you had come before, our Chief, or our Fathër, or our Brother, would not have been killed!"

Makea had a numerous family, of whom, the eldest son, our present Chief, and the eldest daughter, both are members of the church. From the time of his joining the church, he frequently spent one day in the week in visiting the sick, and conversing with the people from house to house on the concerns of their souls. He was very partial to a poor afflicted and latterly blind, but very useful man, named Teantai, one of the first members of the church in Karotonga; and in whose hut Makea would often spend hour after hour, conversing together about the wonderful things brought to light among them by the Gospel.

In May, 1839, Makea was taken ill, but the state of his mind was very pleasing, although his disease gradually brought on a stupor, which could not be relieved. Little of what he said could be distinctly understood, except a few words, such as these: "Regard well!—Prepare!—Go to the Teacher to inquire about the Word of God!"

When the bell was rung for divine service, he would make attempts to rise, and make signs that he wished to go. In this state he continued till October 28, when we trust that he was admitted, a monument of saving grace, into the presence of his Saviour.

A coffin was made of Tannan wood, and the next day he was carried to the chapel. All the principal chiefs were present; and the solemn event was illustrated from the words—"Blessed are the dead who die in the Lord." After which his remains were deposited in a vault near his house, prepared for the purpose, with this inscription:—

"THIS IS MAKEA'S GRAVE.

HE DIED

IN THE MONTH OF OCTOBER,
The 28th day, 1839."

PENANG.—We extract the three instructive facts which follow, from the Journal of Mr. Stronach, one of the Missionaries to the Chinese at Penang.

CHINESE FESTIVAL.—February 6, 1841.—"This is the principal day of the 'Feast of Lanterns.' The exhibition consisted of a great number of Chinese little boys and girls; standing in a line on one side of a street; with coloured paper cut and formed into the shape of horses, fishes, and drums,

with a candle in each. Then there was a procession, with a very large representation of a dragon of coloured paper, each part of its lengthened form being lighted with a candle. Ten or twelve men carried that emblem of Satan, yet it is the symbol of the Chinese imperial majesty; and it was moved along, so that its head and body made serpentine curves. Behind the dragon followed three separate platforms, with two beautiful girls on each, and a multitude of torches and brilliant lights accompanying them. At a little distance, those girls appeared like the idols which the Hindoos bear aloft as objects of worship. That Chinese exhibition strongly displayed the folly of idolatry. If wooden idols may be adored, surely those interesting creatures were more worthy of being worshipped than they; for they were exquisitely formed, and full of life; yet no one fancied for a moment that he should worship them. The Chinese generally are degraded idolaters, for their opinion of the idols which they worship is so low, that they think they are pleased with their plays, which are fit only to amuse children."

PREACHING THE GOSPEL IN A CHINESE TEMPLE.—March 8, 1841.—"A great concourse of Chinese was at their Temple, and I went in among them to distribute Tracts and preach the Gospel. At a table opposite the principal door of the Temple, I laid down my books, and began to speak to the people of the Truth which has been revealed from Heaven. Then I gave books to those who requested them. I opened one book, and immediately some persons around desired me to read and expound its doctrines. The people crowded around to hear, while I read of the Lord Jesus, and proclaimed mercy through his blood. After a while, the beating of the gongs in the temple drowned my voice—so I rested; but after the noise was abated, I went to the centre of the temple, where a seat was provided for me! I discoursed at length to a large congregation of Chinese, many of whom seemed to enter with something like interest into the views of the glorious and inspiring truth which cluster around the name of Jesus. I felt grateful to the Lord that I was permitted to preach the Gospel to idolaters, even in the place held by them most sacred—no one forbidding me. O! to see this people awaking and arising from the dead, that Christ may shine upon them!

THE SCRIPTURES DISTRIBUTED AT A CHINESE WEDDING.—March 16, 1841.—"I went, by an invitation from the mother, to one of our Chinese scholars, to attend a Chinese wedding feast, with Mrs. Stronach. The bride, pleasant, modest young woman, was decked in crimson silk and a profusion of ornaments. After talking some time with the women who were with the bride—for the bride did not speak a word—we were led to see the bridegroom at the other end of the house, and there we were provided with tea and sweetmeats. The women seemed very favourable to Christianity. The mother of another scholar, who was related to the bridegroom, said that her son, when at home, speaks much of the religion of Jesus, and is trying to teach his younger sister to sing the Saviour's praise. All the Chinese there seemed much pleased with our visiting them; and to some of them who requested it, we gave copies of the Gospel."

STRONACH.

THE WESLEYAN METHODISTS.—The total receipts of the Wesleyan Methodist Missionary Society for 1841 were £101,688, 2s. 4d.; the total