

week, and some every day, with the anxious and solemn inquiry, 'What must we do to be saved?' Some days I am compelled to spend five or six hours at one sitting, with the inquirers, endeavouring to lead them to the 'Lamb of God, who taketh away the sins of the world!' At other times I am three or four days in the week, from morning until evening, examining those who wish to be admitted to the church. It is exceedingly interesting and affecting to see these poor creatures come some thirty, forty, and even fifty miles; the aged and the young; the blind, the sick, and the lame, all inquiring after the way of salvation. The great desire seems to be to know, love, and serve Christ. When I ask them to give me an account of their views and feelings, or ask them what they desire; the answer in most cases is—(make-make au Jesu-Christo)—I desire Jesus Christ, or I desire to come to Jesus Christ. At our last communion we admitted to the church about two hundred persons on examination, and we have now propounded upwards of two hundred and fifty to be received at some future time. The work of grace still continues, and is silent and progressive: it is evident by the Spirit of Almighty God moving upon the hearts of this heathen people, and subduing them to himself. 'Tis the work of God, and not ours; to His great name be all the glory! In the meantime the novelty of popery has worn off, and its attractions are lost, so that they are at a stand, or rather many of their converts are among the anxious."

LONDON MISSIONARY SOCIETY.

MISSIONARY LABOURS IN THE BECHUANA COUNTRY.

In the early part of last year, the Rev. David Livingston, accompanied by two members of the native Church at Kuruman, proceeded on a journey to the interior of the Bechuana country, with a view to the furtherance of the Gospel among the barbarous and benighted tribes scattered over those extensive regions. From the narrative of his arduous labours, transmitted under date of July last, the following passages are selected, describing his visit to one of the most numerous and interesting tribes, to whom his efforts were directed at this period:—

Our route to the Bamangwato skirted the sandy desert which flanks the Bechuana country to the westward; and as the sand proved very fatiguing, when within 40 or 50 miles from that people, the oxen were unable to proceed farther, and I had to leave both oxen and wagon, and perform my visit on foot. But I had not the least reason to regret having done so, for the Chief (Sekomi) was evidently pleased that I had thrown myself on his bounty, without the least appearance of distrust. Indeed, before I had been ten minutes in his company, and while

sitting, surrounded by hundreds of his people, he began to show his satisfaction by feeding me with the flesh of a rhinoceros, and some other things which they consider dainties. He then took me to the house of his mother, presented me with a large elephant's tusk, and more food; and, as we became better acquainted, he frequently and emphatically exclaimed, "You have come to us just like rain;" and, "if you had brought your wagon, I should have detained you at least a month, looking at you."

Sekomi has a large number of people under him: in the town alone I numbered 600 houses, which considerably exceed what I have been able to count in any other Bechuana town in the country. But they are all very small, and cannot contain many individuals each. The one in which I lived was quite as large as any in the town, and three of us could not sleep in it without touching each other, unless we put out our fire. The population is sunk in the very lowest state both of mental and moral degradation: it would be difficult, if not impossible, for Christians at home to realize any thing like an accurate notion of the grossness of that darkness which shrouds their minds. I could not ascertain that they had the least idea of a future state; and though they have some notions which seem to be connected with a belief in its existence, I have not met one who could put the necessary links together in the chain of reasoning, so as to become possessed of the definite idea. Indeed, they all confess that they never think of anything connected with death, and do not wish the introduction of that subject.

Their conceptions of Deity are of the most vague and contradictory nature, and the name of God conveys no more to their understanding than the idea of superiority. Hence they do not hesitate to apply the name to their Chiefs. I was every day shocked by being addressed by that title; and, although it has often furnished me with a text from which to tell them of the only true God, and Jesus Christ whom he has sent, yet it deeply pained me, and I never felt so fully convinced of the lamentable deterioration of my species before. It is, indeed, a mournful truth, that "man has become like the beasts that perish."

The country abounds with lions, and so much are they dreaded by the natives, that a man never goes out alone. The women have always some one to guard them when they go to their gardens, and they always go in companies to draw water, for the sake of the protection which numbers give. Nor are these precautions unnecessary. For a time I could not believe it. But the earnestness with which the Chief reproved me one day for going a few hundred yards from the town unattended, and the circumstance that he always sent an attendant, if at any time he saw me going out afterwards; together with