

sweeping off a defilement. Twins are killed without mercy, and a mother of twins is forthwith driven out of the town.

The ancient *cairns* and *tumuli* of our own country bear ample evidence that when a chief died, his servants and attendants were butchered and buried with him, that he might enter the spirit-land with a retinue befitting his rank. Mr. Waddell found this dreadful superstition in full force in Calabar. Numerous victims were slain on the death of a chief, to keep him company on the dark way, and to give him consequence in ghost-land. "If you have no one with you when you die," said an old man, "*Ekpu* country will say, What poor slave is that coming now? He has not got one boy to carry his snuff-box." Mr. Waddell describes the funeral ceremonies of Eyamba, king of Duke Town. For the king's interment a great pit was dug, wide and deep, inside a house. At one side of the pit a chamber was excavated, in which were placed two sofas. On these the body was laid, dressed in its ornaments, with a crown on its head. Then his sword-bearer, umbrella-bearer, snuff-box bearer, and other attendants, were killed, and thrown in. Living virgins were next laid in the horrible lair. Great quantities of food, trade goods, and coppers were added; after which the pit was filled, and the ground beaten hard, that no trace of the grave might remain. Thirty of the dead king's wives were then added to his train. Those who were selected to accompany him into *Obio Ekpu* or Ghost Land, were summoned in succession by the message, "King calls you." The doomed one quickly adorned herself, drank off some rum, and followed the messenger. Immediately she was in the hands of the executioners, who strangled her with a silk handkerchief. The slaughter for the dead continued during many days, armed ruffians lurking in the bush by the paths, to shoot or cut down whom they could, old or young, male or female. After all, the number of victims did not satisfy Ofiang, the king's huge daughter, who vehemently upbraided the rulers that they had not killed people enough for her father.

It says much for the influence which the mission had acquired, that in the year 1850 the horrible practice of human sacrifices for the dead was abolished by *Eyabo* law throughout Calabar. The poison ordeal and twin murder were also much abated, and the household idols of all Creek Town were sent floating down the river, before Mr. Waddell left the country. At his departure, now five years ago, the mission, consisting of three stations all well supplied, and a new one ready to be opened, was in a satisfactory and prosperous condition. The native members of his own church at Creek Town sent with him to the mission treasury the sum of

£71, as a thank-offering for gospel blessings.

The Calabar mission, with which the United Presbyterian Church is so honourably identified, continues to flourish. We cannot doubt that it is destined to prove one of the most important centres of light to Africa.—*Free Church of Scotland Record*.

THE NEW TESTAMENT SYSTEM OF FINANCE.

The subject of finance meets the church at every turn. We cannot sustain churches, colleges, schools or missions, without money. It is therefore of great importance that we should adopt the best, the scriptural method of raising money. The following article which we take from the *Free Church Record*, is a fitting sequel to the Report on "Systematic Beneficence" which appeared in our ast.

1. *The permanent adaptation of the system of laying by in store God's portion of our gains.*

This adaptation is emphatically implied in the fact, that it is the principle commended in all the divine arrangements made on this behalf, whether for Patriarchal, Jewish or Christian circumstances. Who would say that divine plans are not fitted to accomplish their designs? or that there is any such radical difference in man's circumstances as to render the spirit of these plans impracticable now? The question is decided by numbers in various conditions, the complexity of whose interests furnished a strong presumption of its inadaptation, till a firm mind and upright heart put an end to all difficulty. *Let every doubter and disputer make a similar trial. Till he does, his objections have no weight, and savour more of unwillingness than inability, while they dishonour the principle which God has condescended to conjoin on man, under the three grand dispensations of his love!*

2. *The permanent obligation of this system.*

If binding obligation can be proved, it ought to be. Still, the spirit that will bow only to a positive law, lacks the first element of gospel obedience—*loving constraint*. "If any man will do His will, he shall know of the doctrine." This much, at least, may be said of its perpetual obligation, that it stands alone as a system having the seal of divine sanction in the New Testament, while embracing the principles contained in Old Testament arrangements; that it obtained in the Apostolic Churches, and for ages in the early Christian Churches, till, with a weakened piety, both the sacred supper and the offering became monthly; that it bears all the marks of, and is found by many to be a sacred means of grace; and that its prac-