

The whole of the people having arrived, the food was arranged the entire length of the court-yard, and I and Mrs. Ironside were invited outside. Then forth stepped a native chief, and tucking up his blanket, he seized a long stick and went from one end of the pile to the other, striking the baskets at intervals, and telling me to accept of this token of their love, in the name of their Fathers at home. "This is all we can do," said he, "to show our love to those who have plentifully supplied us with food for our souls." The sight was overpowering. I attempted a few words in reply, but was obliged to desist. I then counted the baskets, and found 600, each of which was worth not less than sixpence; some were worth much more. This, from poor New Zealanders, is equal to ten times as much from Englishmen, considering their different circumstances. They also paid in cash the sum of £9 17s. 6d.; so that altogether I have received about £24 for those Testaments,—a striking evidence of their sincerity in desiring for themselves the word of God.—*Samuel Ironside.*

WAINA, HORTANGA, June, 1842.

A few days since, one of our principal chiefs, a class-leader, brought a company of twelve natives to the station, all Heathens and Romanists. Having requested them to be seated on the grass, he commenced a long and animated speech to me; the end of which was, to show that they had determined to become Christians in word and deed, and that it was therefore proper that I should give them each a Testament. He commenced by saying, these people are hungry—Christ fed the hungry multitude in the wilderness. Moreover, these people are spiritually hungry—Christ has said *Ekore e ora to Tangata he le taro kau, atira ki nga kupu katoa e puta mai i le waha o to Atua—Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God.*" He then reminded me, that I had said to them, in my sermon the preceding Sunday: *Ho every one that thirsteth, come ye to the waters; and he that hath so money, &c.* and concluded by an appeal to all present to say whether he had not fully established his point; to which of course, they all assented. He evidently thought his argument quite unanswerable; and I was so much pleased with the earnestness and fervor which he manifested, that after a long conversation with them on the necessity of the New Birth, to which they listened with great attention, I gave them each a Testament, and other books. They went away rejoicing, as those who had found great treasures. I regard this as the most pleasing circumstance which has transpired since I have been on this station, as the company included a very influential chief called Te Ika nui, "The Great Fish," universally allowed to be the worst, and I think the only really evil-disposed chief we have in this neighbourhood; likewise Takahorea, his father, the oldest and most influential heathen chief on this river. Oh that God may pour out his Holy Spirit upon these interesting natives, and enlighten, convert, and save them!—*John Warren.*

TAHITI—CONCERT OF PRAYER.—We perceive by the last English papers that the new aspect of missionary affairs in the South Sea Islands,—or what is regarded as an open declaration of war by the Papacy against Protestant Missions there,—is exciting considerable interest amongst Evangelical Protestants in Great Britain. The London Missionary Society, it is said, have received expressions of sympathy and assurance of co-operation and support from the Wesleyan, the Baptist, the Church, the Moravian, and other Missionary Societies; and at the suggestion of one of them, has recommended to the different sections of the Protestant Christian Church in Britain and on the Continent, to set apart Monday, June 5, as a season of united prayer for the special blessing of God, to ensure the accomplishment of the following important objects:

"1. To deliver our brethren in the South Sea Islands, and the whole Church from the attempts of the Papacy.

"2. To pour his Holy Spirit from on high on all the Evangelical Churches, and unite them by a living faith.

"3. To endow all Christians, and particularly Pastors and Evangelists, with decision and courage to resist Rome, and to advance the glorious reign of Jesus Christ, our Lord and our God.

"4. To speedily consume 'by the Spirit of his mouth,' (2 Thess. ii, 8) the deadly errors of Papacy; to break the yoke which it has imposed upon the neck of so many people; and to lead, by his counsel, the souls whom she would estrange from Christ, and which ought to be dear unto us, into the glorious liberty of the children of God."—*Boston Recorder.*

TRUE CATHOLIC SPIRIT.—The Rev. Dr. Tyng, of Philadelphia, delivered an able and impressive speech at the recent meeting of the New York Sunday School Union, in the course of which he made the following remarks:

"He had finished twenty-five years of his ministry, and did not expect to finish as many more; and as he looked around him and saw his fathers and brethren passing on toward the end of their days; as he saw before him the man from whose lips he first heard the gospel with divine power on his heart, (it was thought his allusion was to Rev. Dr. Spring,) he was moved (to tears) and entered his solemn testimony against that dividing spirit of sectarianism which curses the Church and the age. He was no latitudinarian, he was an Episcopalian, decidedly, but he would protest against any solitary confinement; he would never be shut up in a penitentiary where he could neither be permitted to see or converse with Christians of other names around him. On this subject his heart was full, and he must be excused for the emotion with which he spoke."

KINDNESS A KEY TO THE HEART.—I knew an individual who was struck with the difficulties the Bushwomen had in rearing their infants, from the entire absence of anything in the shape of milk or grain. He tried to persuade them to purchase goats with ostrich feathers or the skins of game. At this proposal, they laughed inordinately, asking him if ever their forefathers kept cattle. It occurred to him to present some of the principle individuals with a few goats apiece, promising that if they took good care of them for a given time, he would add to their number, and make them their own. This proposal, though to them scarcely to be believed, went to their hearts; and the very looks of the men, and the grateful gesticulations of the women, were felt by the missionary as a rich reward. His anticipations were fully realized. They allowed their little flocks to increase, and even took trouble to make additions by barter; and it was no uncommon thing to see several of these resorting to the house of prayer on the Sabbath days, though their homes were many miles distant.—*Moffat*

MISCELLANEOUS.

VENTILATED APARTMENTS.

A MAN consumes or spoils more than one gallon of air in a minute; consequently, all closely confined places must be very unwholesome. Candles and lamps become dim in public assemblies, and this is an indication of the impurity of the air. The perspiration from animal bodies is exceedingly injurious in a confined space.

"Three thousand human beings," says Dr. Arbuthnot, "living within the space of an acre of ground, would make an atmosphere of their own steam about seventy-one feet high, which, if not carried away by winds, would become pestiferous in a moment."

Dressed food, both animal and vegetable, pollutes the atmosphere; and consequently a room is very insalubrious immediately after it has been used for the purpose of dining. Dr. Priestly, on one occasion, corked up a bottle of air of this kind, and found that it was deprived of a considerable portion of oxygen. Every room ought to be completely purified, by the opening of the door and windows, at least once in the day. A close bed room is also extremely unwholesome; neither ought the bed to be surrounded with curtains; many persons have a habit of sleeping with the curtains drawn entirely round the bed—no practice can be more injurious. The fireplace should never be stopped up with chimney-boards; but in damp and very cold weather, a fire is essential to health, care being taken that the room is not overheated. Many dangerous colds are caught by those whose lungs are delicate, by changing the atmosphere of a warm and dry sitting room for that of a damp and cold chamber. Such transitions are injurious even to the robust, and often fatal to the weak and delicate.

THE TIME TO BEGIN.

ONE afternoon, in the autumn of 1839, I rode several miles to visit a family in the remote part of my parish. The mother, a son and a daughter, were professedly pious. During the interview which I had with the mother, the other members of the family being absent, except two or three quite small children, various Christian duties were presented by one and the other, as subjects of conversation. At length the relation of parents to their children was spoken of. The mother evidently felt the importance of the subject. She was apparently endeavouring to train her children for the 'skies.' One question after another was proposed and answered. Among other things the duty of praying for and with our children was referred to. "Mrs. M.," inquired I, "do you pray with your children?" The tears started in her eye as she replied, "Ah no, sir, with my oldest I do not. I know it is my duty to pray with all my children, and I am sensible that the influence of a mother's prayers is great and lasting; but I have not the confidence to go forward in the performance of this duty. This is just what they need; and the salutary effects of such an example would be felt and manifested by them perhaps when I should be in my grave; but the cross is great. I have not resolution to take it up. We have no morning nor evening prayers," continued she, "in our family; and I never set the chairs about the table to sit down and take our meals, but I think of it. My husband sometimes expresses a faint hope in the Saviour, but has never erected the family altar. Could I take my four oldest children into my chamber with me, and there wrestle with God for them, as did the mother of John Newton for her son, and as I trust I now sometimes do for those little ones on the heath, and for them all, when in my closet alone, what a blessed thing it would be." Her emotions nearly stopped utterance as she closed this sentence. "O that I had begun with my oldest children when they were small," said she; "that is the time to begin." Yes, thought I, that is the time to begin.—*Parent's Magazine.*

"I CANNOT STAND THAT."—And what could not the sailor "stand?" He had stood the beatings of many a storm. Often he had mounted up to heaven, and gone down again into the depths. Many a time had his soul been melted because of trouble; yet he has rode out the storm, trod the billow deep boldly, and given his troubles to the winds. But now he meets something which he "cannot stand." Where is it? He can stand the perils of a lee-shore. He can bear being a night and a day in the deep. He can buffet the hardest gale that ever blew off the "Horn." He can do and endure more severe labour and hardship than any other man; but now he knocks under. It is the picture on the cover of a tract, of a woman teaching a child. "O," said he, "I cannot stand that; it reminds me of my poor dear mother; it is just the way she used to teach me; but she is gone;" and he burst into tears.

Mother! there are no human teachings like your own. Call your boy to your side, and give him instructions, warm from a mother's heart. And should that boy break away from his home, and become a rover on the deep, some little incident may recal the scenes of his early years. He, too, may be reminded of his "poor dear mother," who used to call him to her side and tell him about Jesus Christ, and the way to eternal life.

CUNNING OF BIRDS.—When the swallows and other small birds are congregated for their annual emigration, the instant a hawk makes his appearance, they troop after him, apparently exposing themselves to unnecessary danger, but in reality, with the design of perplexing and distracting their enemy by their numbers. Their perpetual changes of direction, and their uniform endeavours to rise above him, prove this to be the case. Indeed, he is usually in such cases completely out-manœuvred and baffled, being unable to fix upon a single victim, and after exerting all his addresses, he is often compelled to relinquish the pursuit.

To bless God for mercies, is the way to increase them—to bless God for miseries, is the way to remove them.