Bouth's Corner.

JUBILEE OF THE CHURCH MISSIONARY A Conversation between a Missionary und

his little boy. What does it mean, Papa, by the Jubilee !" inquired a little boy recently of his father.

"What Jubilce do you mean?" was the

Son.-Why, Papa, I saw some tracts on your table about the Jubilce of the Church Missionary Society, which is to be kept at the beginning of next November, and I don't quite know what it means.

Father .- Well, I will explain it to you. Have you not read about the year of Jubilee in the Old Testament?

S .- Yes, Papa, I have; but I don't recollect it very well.

F .- You know the meaning of the word Sabbath, don't you!

S. - O yes! it means rest; resting from work, does it not?

F.—Right. And do you know how many rests, or Sabbaths, there were among the Israelites, according to the law of Moses?

S .- There was the Sabbath once in seven days, when they rested from work; and I think there was a Sabbath-year, once in seven years, when for a whole year, if I remember right, they rested from cultivating

F.-Quite right; and, besides this, when they had kept the seventh, or sabbath year, seven times, they kept another year also, which was called the Jubilee year, Now can you tell me how often the Jubilee year came?

S .- Let me see: the seventh year seven times-that is, seven times seven is fortynine-and then another year, that makes Was it once in fifty years, then, Papa?

F.-Yes. Every fiftieth year was the Jubilee year.

S .- But what was it for? What did they do that year? I should like to know.

F .- Well, you may read it, by and by, in the 25th chapter of Leviticus, from the 8th verse to the end. I may just tell you now, briefly, that in that year every Israelite who had become a slave was set free, and returned to his own family; and every man who had sold or lost his lands and possessione had them restored to him again. It was the year when every thing was set to rights again: the slave and the captive were set free, and the poor man again made

happy.

S.—That must have been a joyful year to them, I should think. Were they not all very happy?

F.- Yes; and to show their joy, they blew the trumpet all through the land, and proclaimed liberty to the captives, and permission to every body to claim his own lands and possessions. But, though this was a joyful year, it did not begin on a joyful day.

S .- Indeed! Why, how was that, Papa? F.-It began on the day of atonement, when the high priest and all the people humbled themselves on account of their sins against God. It was immediately after this humiliation and atonement for sin that the trumpet of Jubilee began to sound; show ing us that the deliverance of the soul, and real joy in the Lord, must come after repent-

ance an't forgiveness of sins. S .- But, Papa, we are not Jews, and this was a long time ago. How can the Courch Missionary Society keep such a Jubilee ?

F-I will tell you. You know, first of all that the Jubilee among the Jews was a type of the Gospel, and of Christianity. Do you know what a type is?

S .- Why, Papa, I think it's like the picture, or the model, of a thing. When I draw a picture of a man running, or make a model of a church, the picture isn't the and he is not really running, and the model is not the church; but it shows what I had in my mind. Isn't a type something like that?

F .- It is a little different; but I see you understand it pretty well. Well, then, the Jubilee is a sort of picture or little model of the Gospel of Christ, in this way -All mankind have become sinners, and are under the power of Satan, just like captives and slaves. All their goodness and happiness is gone, and they have become poor and wretched before God, full of sin, with no power to save themselves, and no hope of happiness in the world to come. Jesus Christ came into the world to save sinners. He took our sins upon Himself. He obeyed the law which we had broken, and suffered death for us upon the cross. That was the real day of atonement, and from that time the Gospel has been preached; telling poor sinners that Jesus delivers them from Satan's power, from the slavery of sin, and restores to them the favour of God, and the hope of heaven, which they had lost. Now, the preaching of the Gospel is like the trumpet of Jubilee sounded on the day of atonement among the Jewa: that was the picture, this is the reality. Now just read what Christ Himself said in the synagogue at Nazareth. in the 4th chapter of St. Luke's Gospel. Son reads -" And there was delivered

unto Him the book of the prophet Esains And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon me, because He hath anninted me to preach the Gospel to the poor; He hath sent me to heal the brokenitearied, to preach deliverance to the captives. and recovering of sight to the blind, to set a alliberty them that are bruised, to preach the facceptable year of the Lord."

gs / f. There, don't you see that our Lord caine to proctains the real Jubilee, which He there calls the acceptable year of the

Lord ?'' S.-O yes! now I see that it is always Jubiled with us, if we are true Christians, and Jesus delivers us from our sins.

"IF Yes, my voy, that's the point. You must be delivered from the power of Saian. gini the miserable slavery of sin in your own heart, or else the Gospel will be of no more tise to you than the sound of the Jubilee trumpet was to the Jew who never claimed his freedom, or the possession of his fund.

S .- I understand that, Papa, and I know that I must pray to God to save me in this way. But this does not explain the Missionary Jubilee next November.

F.-We are coming to that now. You see that among the Jews, the fiftieth year was a very great and joyful year, and it came only once in a man's life-time. And so it has been customary, often since, for people to keep the fiftieth year as a season of rejoicing and thankfulness to God. Thus, when King George the Third had reigned over England filty years, there was a great Jubilee day kept throughout England, and the people had feastings and illuminations; and public services and thanksgivings to God were held in the Churches.

S .- Oh! that was very nice. How I vish that Queen Victoria may reign fifty ears, and that I may be alive at her Jubilee. am sure I would go to Church, and sing praises to God for it with all my heart.

F .- Amen, my dear boy. May God fulfil your wishes, both of them. But now the Church Missionary Society's Jubilee.

S .-- O yes! I forgot that just then. How is , then, Papa? Is the Church Missionary Society only fifty years old ?

F .- You have it. It began its fiftieth year last April the 12th. It ought to be seven times fifty years old; but alas! our fathers, when they east off Popery more than 300 years ago, had so much to think of in their own land that they forgot the duty of the Church to Heathen lands; and, though the Gospel was proclaimed in England and ir. Europe, yet the other parts of the world heard not the joyful sound. But, fifty years ngo, God put it in the hearts of His people to think of the poor captives of sin and ignorance in foreign lands, who are altogether in the bondage of Satan, worshipping false gods, and even devils, because they have lost all knowledge of the true God. At that time the Church Missionary Society was established. It has been ever since sounding the trumpet of the Gospel to these poor spiritual captives in heathen lands, and many thousands have heard the joyful sound, and rejoiced in it. And don't you think it ought to keep its fiftieth year as a Jubilee !

S .- Ah! that I do. It would be a shame, I think, to let the fiftieth year go by without making a Jubilee year of it; especially as we may not live till another. Fifty years is a long time, isn't it, Papa?

F .- It is, my son; and though you may ive to see it, I shall not, and thousands of the friends of the Society will not. Even before that time, what wondrous things may happen who can tell? And, therefore, we do quite right to keep it as a Jubilee year; confessing our sins, and seeking pardon ourselves through the atoning blood of Christ; praising Him with all our hearts for the glad sound of His Gospel; and stirring up ourselves and all good Church-people throughout England to pray more for the salvation of the Heatnen, and to give more liberally to the support of this Society, that it may send out more Missionaries, from year to year, till the trumpet of the Gospel has sounded in every land.

S .- Now I understand it, Papa, and I shall be so glad when the day comes. I hope all the people will go to Church, and give plenty of money. But do you think

they will?

F.-I hope so; and I think our congregations generally throughout England will, if their Ministers take it up with all their hearts, and explain it to them, and show them how useful the Society has been, and how it has now 140 Clergymen labouring abroad among the Heathen in 100 different Stations; and more than 1200 Na-

ive Catechists, readers, schoolmasters, mistresses, labouring under them in the different Missions; and about 80,000 souls who have given up idolatry, and placed themselves under regular Christian instruction in connexion with the Society."

S .- What, all this in fifty years! Then that will be something to be glad of. And couldn't we tell those Native Converts to keep the Jubilee too, when we do, on the first of November?

F .- Yes, they have sent word all over the world to them, and sent them the Jubilee papers, and hymns and prayers; and they are all going to have service on that day just as we are; and as the sun goes round the world that day, it will waken up the Native Christians in China, if there be any by this time converted by our Missionaries; and soon after in India and Ceylon, where there are 30,000 or 35,000 1 suppose; and then in Sierra Leone, and in happy England, going on to some of the West Indies and parts of America, and at last to New Zealand-I say, it will waken them up in all those places to keep the day of Ju-

S-Well, that is delightful! I must tell this to all my companions and friends, and ask them to join in this Jubilee day.

F .- Very good; but remember that it is not only a Jubilee day, but a Jubilee year. We must keep up the feeling of thankfulness to God, and love for this good Society, which is always sounding the Gospel Jubilee to lost sinners all the year; and try to make those who are its friends better friends than ever, and to get as many more as we possibly can. And may Almighty God accept and bless this endeavour to glo rify Illin, and proclaim liberty to those who have not yet heard the joyful sound, as we have.

God be merciful unto us, and bless us and cause His face to shine upon us. That Thy way may be known upon earth, Thy saving health among all, nations." G. P Ch. Miss. Society's Jubilee Tract.

LUCY, OR COMPASSION FOR ANIMALS. A. Farmer who one day visited the family of a neighbouring squire, caught, as he passed along, a little sparrow from its nest, as it was in the act of feeding its young. Not heed-ing the cries or the sufferings of the bird, ho thought only of presenting it to Lucy, a charming little girl of five years of age, the hope and joy of her parents. Lucy was delighted with the bird; caressed and kissed il, and bounded away in all the joy and animation of her age of innocence, to find her mother. "Mamma, mamma," said she; "see

. The Communicants number 13,000, or one out of six of those under instruction.

the charming little sparrow; hear its chirp. " It cries, the poor little thing;" said the mother.

"It cries! it is naughty, then; wherefor

should it cry." "Would you know why? It was in its nest to warm and cherish its young, as the hen does its chickens, and now it is torn generation generally becoming free. It is away from them."

And its young, what will become of "They will cry too, and perhaps die of

runger and cold." The countenance of the little girl was changed; and turning her large blue eyes

first to the bird then to her mother, she said, ' it is as if one should remove from me my dear thamma." "Suppose it was so, what would you wish, in such a case?"

"That she should be returned to me quick-

" Very well," said the mother. "Well then,"-and her little hands let g their hold of the bird, which took its flight with that inexpressible joy which recovered liberty inspires, and returned to cherish and protect its young. Lucy regarded it attenlively for a moment as it flew away, then ran to her mother, threw her little arms around her neck, and covered her face with kisses. Oh, the charming little Lucy; she

WONICA LAND, on the East Coast of Africa, "The whole power of Satan in the Wo-

volent woman .- Christian Mayazine.

will one day become a good, kind and bene-

they call the crying of the Muansa." The nstrument is thus described by Mr. Rebmann, Aug. 29, 1846.-

Early in the morning we heard, at some distance in the forest, and at certain intervals, strange humming sounds; and at noon we saw the instrument by which the sounds were produced, and which children are made to believe is some wild animal. The Chiefs, moving in ranks and shouting, passed by our cottage, and the instrument was let down on the ground in order again to produce the humming. It seemed to consist of part of the trunk of the cocoa-nut tree, and was about five feet in length and one in diameter. It had evidently been hollowed, but closed again at both ends, which, when drawn out a little and let in again, the humming was produced.

Dr. Krapf's account is continued as fol-

The noise made by the Muansa is fearful and fully corresponds with the infatuated behaviour which is manifested by the Wonica on the occasion. Only elderly persons and chiefs are allowed to attend the horrid ceremony, which chiefly consists in dancing, shouting, and processioning through the vilage. The whole ends in a banquet and secret abominations, which we have not yet been able to find out, as every member is by oath obliged to keep every thing secret. On these occasions the Wonica consult on the concerns of the land, inroads into the Ukuafi or Galla Country, and other political objects; and the sorcerers pronounce their curse or blessing, and determine the events of the year, especially as to its being barren or fruitful. As soon as the sound of the Muansa is heard, every body is obliged to retire to the house, and to conceal himself. No young man or woman, or any person having no right to attend, dare remain without doors, under a certain penalty, which will infallibly be inflicted on the offender. From the beginning we have objected to submit to concealment in our cottage, and have borne witness against this work of darkness. We have, on purpose, left our doors open and continued our work, when it required us to be out of the house. This, at nies; and, on certain days, called brass and complained of our transgressing their fathers' habits, and said that we must pay a leged gentlemen are allowed to walk the before the complainers, and declared that we were come to tell them, in God's stead, that they should turn from their idols to the living God, repent of their wicked words and deeds, and be reconciled to God through Jesus Christ their only Saviour If their present doings were good in itself we would not object to obey them; but we would rather die than obey them in a matter which God hates, and for which He will punish them in eternity. We would not pay them even a measure of corn for our so called transgression; but, if they wished to fine us, they must take our property by force. In this strain I snoke a good while. They admitted that it was no good practice, but said that it was their fathers' custom, which they could not break through. The Mahomedans always concealed themselves when they heard the sound of the Muansa, and why did not we follow their example? I replied, at some length, that we were no Maliomedans, who were as bad as the Wonica; and concluded by repeating that we would not submit to their wicked habits, and neither shut our doors nor cease from labour without our cottage when the Muansa passed by it. great Thus we, by firmness, gained a point-at least, bord a public witness against the Muansa. Sinco that time, we have been left unmolested in this respect.

which he has acquired from trading. The slaves are generally treated with kindness; and there seems to be a process of internal emancipation, the children of the third a happy circumstance that persons have ceased to be exported as slaves from this district for a considerable number of years. That horrid traffic is totally suppressed in the Bight of Biafra. This result is to be ascribed to the beneficial influence of a growing trade, and to the treaties made with the chiefs by the British Government The trade which is carried on at Old Calabar, and which is entirely in the hands of merchants in Liverpool, is chiefly in palm oil. The palm oil is brought from the interior, and is exchanged for English goods. The humanizing influence of legitimate commerce is becoming overy year more obvious. Not only has it enlarged the views of the people, and to a certain degree improved their manners; not only has it enabled them to have comfortable houses, and to furnish them, in many instances, with costly articles of European manufacture; but it has taught them that it is for their interest to live at peace with their neighbours. A striking instance of this occurred only a few months ago. Eyamba, the late king of Old Calabar, who died in May, 1817, was engaged in war with the people of Omun, a powerful tribe on the Cross river. This war had the effect of diminishing the quantity of oil that could be obtained from the interior. nica land'-1)r. Krapf remarks in a Letter and was injurious to both parties. Consedated June 28, 1847-" centres in what quently as soon as King Eyo was firmly established in the Government, he fitted

out a large expedition, sufficient, if necessary, to demonstrate his power, and to show that he did not seek peace from a sense of weakness; but he nut on board his war canoes a great quantity of valuable goods, intended as a present to the enemy, and sent before him the Canoe of Peace, decked with palm branches. The result was that in a short time matters were satisfactority adjusted, and cordial peace established. The mode of government at Old Calabar

is, in the case of freemen, by common

consultation and agreement. They meet

together in the palaver-house, talk over

the matter, and no measure can become from one of which a rope issued, and by law that has not a majority of votes. The great difficulty which they feel is to keep in subjection their numerous slaves. This seems to be managed chiefly by the aid of superstition. They have a secret institution, called Egbo, of which the king is chief or grand master, the main design of which seems to be to awe into submission the common people. The initiated alone have a right to the privileges of Egbo, are present at the meetings of the order, and are acquainted with its mysteries. Egbo is supposed to be a supernatural being, who resides in the bush, and who comes forth only on special occasions, and when his services are needed he is brought into town carefully concealed and guarded, attended by persons fantastically dressed, and is led in procession, preceded by the Egbo drum and rude music, to the palaverhouse, into which none but the initiated are permitted to go. The Egbo man, or the servant of Egbo, arrayed in the strangest costume, runs on Egbo days through the streets of the towns, brandishing a large whip, and inflicting severe flagellations on all the non initiated, especially females, that come within his reach. The terror which this mysterious being inspires is very great; so much so that the sound of the Egbo drum will make the scholars in the school to tremble. This strange personage figures in all their processions, mas. querades, and numerous public ceremoone time, led to a crisis. The Chiefs came, Egbo, when a yellow flag is seen floating on the king's house, non fine, in order to appease the Wonica. I rose streets. The town is as quiet as if it were destitute of inhabitants. It is a singular circumstance that though our missionaries have been there for two years, and have been in daily and most friendly intercourse with the kings and chiefs, yet they have not been able to penetrate the mystery of Egbo, nor to find an individual that would disclose its secrets. This remarkable fidelity to their engagements is a feature honourable to the people, and shows that they have moral elements that may be moulded into a noble and energetic character. It is a gratifying fact, in connexion with this subject, that, by an express Egbo law, the person of a white man is inviolable; and thus, by the kind overruling of Divine Providence, this mysterious insti-tution throws a shield of safety around our

> An Icelandic historian, Torfæus, in the year 1805, claimed for his ancestors the glory of having discovered the New World. This claim has been strengthened by a work published by the Royal Society of Antiquaries at Copenhagen, in 1837 and which has imparted a new impulse to this subject. The work is entitled " Aatiquitates Americance, sive Scriptores Septentrionales Rerum Ante-Columbianarum in America." It was edited by the learned

countrymen. Evang. Christendom.

EARLY DISCOVERY OF AMERICA.

active business habits, keeps regular active continues and owes all his power to the is supposed to have extended as far south better, that is, lighter; the body is no impeditional country, and the wealth as Alassachusetts or Rhode Island. The general features of the country accord with the descriptions which they have given.

The discovery of America by the Northerns is confirmed by an inscription on a rock on the bank of the river Taunton, at a place colled Digleton, in the State of Massachusetts, and which, until recently, has defied all efforts at interpretation. The earliest New-England colonists observed the mysterious characters on this rock; and more than 150 years ago, Dr. Cotton Mather, of Boston, sent an imperfect drawing of the inscription to the Royal Society It also attracted the notice of the Rev. Dr. Styles, President of Yale College, nearly 100 years ago, who sent fuc-similes of the inscription to many learned societies in Europe-but all attempts to decipher them were in vain. An accurate drawing of the inscription was made by the Rhode Island Historical Society, a few years since, and a copy was sent to the Royal Secretary of Northern antiquities at Copenhagen, which led to a more satisfactory result The surface of the rock which bears the inscription, is about 12 feet in length and 9 feet in height, and is covered with hieroglyphics forming 3 distinct lines. The characters are deeply engraven in grey wacke. and must have taken several days. The ower part of the rock is subject to the ide, in consequence of which several of the characters are obliterated. The word 'Thorfinus," and the number " 132" are distinctly marked. The "Th" in the Thorsinus are in Ice.

landic characters, and "orphinus" in the ancient Roman. The "132" are also engraved in the ancient Roman form of writng numerals. The circumstance of the Roman letters being used may be easily explained. Christianity was introduced into leeland about the end of the tenth century-at which period there was evidence that the Latin language was cultivated in that country at least by individuals. Now, there is a remarkable coincidence between the monument just described and an account in one of the manuscripts published in the Antiquitates Americanie. It is there stated that Thorfinus. an Icelandic chief, made a voyage to Vinland in the year 1000; and that in the course of three years he was killed in a batthe with the natives. It is worthy of ob. servation, as proving that they had some knowledge of Christianity, that a cross was placed at the head of his grave. The particulars of Thorfinus's voyage, and his frequent battles with the natives, are also minutely recorded. His wife, who accompanied him to America, returned after his death to feeland with her son, who was born in America. This son of Thortons became a chieftain; and from him, accord. ing to genealogical tables, are descended many eminent men, including Prof. Finn Magnussen and the sculptor Thorwaldsen. -Prof. Eton, before the British Associution of Science.

BODY, MIND, AND PILLS.

Moderation in the use of food is a far better remedy than medicines, for an oppressed state

of the circulation, whether arising from discase

or redundancy of supply. Fasting is the na-tural cure of repletion, and it is a curious cir-cumstance, that abstinence is so frequently. forced upon savage tribes who are addicted to excess, such as the American Indians and the New Zealanders. Their diseases are but few, except where they approach the confines of civilization, and in some measure adopt those habits which nature has rendered uncongenial to them. Among civilized nations, the use of purgatives is gradually taking the place of fasting. Hence the success of quackery in the aperient department among the English and Americans. We are energetic people, and cannot be comfortable without abundant ishment; but then, taking very refined food in large quantity, without sufficient intervals of abstinence, we find our brains and bowels hoth miserably sluggish, and then the pill-box supplies a handy sort of remedy for ills that common sense should have prevented. "The peristaltic persuaders" of the gourmand are as essential to his happiness as is his dinner; but not only do these gross livers need such helps the exquisite post must always resort to the anothecary to antidote the cook. Byron says "The thing that gives me the highest spirits is a dose of salts." It diminished that congestion and irritabilty of his brain which his habits tended to keep up. He was at one period of his life epileptic; but he subdued the malady by extreme abstinence, frequently taking only vinegar and potatoes at his dinner. When he indulged in good living, and took stimulants disorder of the brain returned in another form and his temper became morose. It was then dose of salts cheered him. Brisk purgative often relieve melancholy; and that most powerful one, hellebore, was the ancient specific for this disease, which generally arises from congestion of the liver and bowels, causing an impure state of the blood. The frequency of a condition approaching to this, is the secret of the universal medicines in the shape of strong purgatives. Here is the evil many good men, who read and mink much, and fancy they understand physiology, because they have read abou the blood, prove their ignorance of it by taking little exercise, and colefully mismanaging their stomachs!—They forget that moderation in eating and drinking, as well as meditation, is a Christian duty, and that fresh air, clientful society, and an occasional fast, would more ef-fectually relieve the burdened viscera, than a whole box of vegetable pills. Instances are not uncommon, even among the highly but partially educated, in which some real malady has fixed upon the vitals, and those pills are swal Church Missionary, Records

The W. L. Aven. Seq. St. J. Aven. Seq. Mission, Inc. F. Records

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The Rec. Cl. II. Williams of their seq. St. St. Aven. Seq. St. J. Aven. lowed in large quantities with manifest mis chief. It is a matter of feeling, not of reason

taking the pills, and feeling better, until they

die.
The moral of this subject is comprised in a few words: our hopes of health and happiness must always deceive us, unless founded on chedience to the laws of God, which are those of a rational faith as regards things natural.-Dr. Moore.

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