

the Society was amended, upon motion of Mr. Ballantyne, so that, in future, instead of having only one meeting there shall be two each month; the first one to be devoted to missionary intelligence and the general business of the Society, and the second to be reserved for devotion, and for the hearing of such missionary papers, addresses, and discussions of missionary topics, as the general committee may appoint.

At the fourth meeting of the Society held on January 10th, an interesting and instructive address was given by Mr. Bone, a missionary among the sailors frequenting the Welland Canal. Mr. Bone gave many valuable hints and suggestive illustrations regarding modes of approaching careless men with religious topics.

George Ballantyne read a report of his work amongst the railway men in Algoma, which was very encouraging, and J. A. Ross gave an account of his Christmas work among the shantymen around Gravenhurst.

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AUSTRALIA.—The natives of Australia can scarcely be said to have any religion. It is merely a vague belief in evilspirits, who are to be propitiated or guarded against. Priests, temples, or religious rites proper, they have none. A Scotch woman, who was a captive among them for years, denies that they believe in any Supreme Being, in the immortality of the soul, or in any system of reward or punishment. After death the dead are changed into Europeans. "Fall down black man, jump up white man!" is the simple philosophy of the people. A native, who was hanged at Melbourne, a few years ago, consoled himself with the belief that he would "jump up white fellow and have lots of sixpences." The Australians have no belief in the crea-

tion of the world. Like the Poly-nesi-ans, they believe that everything existed as it is from the beginning. The earth, however, at the beginning was covered with water, until Mawe drew up New Zealand by means of an enchanted hook. Of justice and equity in the abstract these people have no idea.

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THE SANDWICH ISLANDS.—Sixty years ago there was not a solitary native Christian in these Islands. The people lived in the lowest condition of heathen barbarism. The accounts of their moral debasement seem almost incredible. Marriage and family ties were unknown. It was common for children, as soon as they were born, to be given away by their parents or to be buried alive; and when fathers or mothers became aged and infirm, it was not uncommon for their children, in order to rid themselves of the burden, to cast them down a precipice, or bury them alive. Human sacrifices formed a part of the religion of the natives. But the most intolerable part of the religious system was the *tabu*, which made certain days, places, persons, and things sacred, and death was the penalty for its violation. The Islands were full of idols of hideous and disgusting appearance. At the present time these same Islands are found under an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the Gospel as any one of the governments of Christian Europe, and what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name, as the churches of the most favored Christian countries. —*James Croil, in The Gospel in all Lands.*