

ferred in a sitting posture. in his hand was placed a calumet and some tobacco, that he might present the ensigns of peace to the people of another world. If the corpse was that of a warrior, his quiver full of arrows, a bow, and a hat-belt, were placed by his side, and also a little mirror, that he might see how his face looked after passing through the region of death; and a little vermilion to take away its extreme paleness. Him was a bold hand that could at once tear aside these loved usages, and make the dust of the warrior of no more consequence than that of the meanest of his followers. The cemetery of the new town was in the wocus, and the procession of all the inhabitants moved slowly beneath their shadow, in deep and solemn silence, with the missionary at their head: no wail was heard—no wild gush of sorrow. To estimate this sacrifice, it is necessary to recur to the Indian belief, "that after death they should go to a very fertile country, where they were to have many wives, and above all, lovely places for hunting." often, no doubt, the shadowy chase of the bear and the stag came on the dreams of the dying man; and afterwards, beautiful women would welcome him, weary, to his home. When the dead was laid in the grave, Eliot read the funeral service over him, and then told the many people, that in heaven they neither married nor were given in marriage: that the passions of this world, the wild chase or the warrior's joy, could never come there; *there* was neither chieftain nor slave; that in the love of Christ, who was the resurrection and the life, all these things would be lost. And they believed him—those fierce and brutal men—and wept, not for the dead, but for themselves, "so that the woods," says a gentleman who was present, "rang with their sighs and prayers." he also adds these words,—“God was with Eliot, and the sword of his word will pierce deep, in the hand of the mighty.” His opinion of the mental powers of this people was not a very low one:—“There is need,” he says, in one of his letters, “of learning, in ministers who preach to Indians, much more than to Englishmen and gracious Christians; for these had sundry philosophical questions, which some knowledge of the arts must help to give answer to, and without which they would not have been satisfied. Worse than Indian ignorance hath blinded their eyes, that renounce learning as an enemy to gospel ministers.” So acute were many of the questions proposed by the Indians, and so deeply expressive of a gentler and better nature, that more than one educated stranger was induced to

attend regularly the assemblies of the missionary.

“What get you?” said some Indians from distant tribes, who were drawn by curiosity to visit Nonamnetum, “by praying to God, and believing on him? You are as poor as we, our corn is as good as yours, and we take more pleasure than you. we hunt, we roam amidst our boundless forests and lakes, while you dwell in these walls. we have many wives! Did we see that you got anything by it, we would pray to God, and serve him also.” Eliot's reply was well suited to the queries. he avoided to condemn one of these pleasures, but rather allured them to greater. “I answered them, first, God gives unto us two sorts of good things; one sort are little things, the other sort are great things. The little mercies are riches—as clothes, food, pleasures, with plenty of beasts of chase, these are things which serve but for our bodies a little while in this life. The great mercies are wisdom, the knowledge of God, eternal life, repentance, faith, these are mercies for the soul, and for its everlasting life.” The Indians became silent and thoughtful at this reply. a more ordinary mind might have set forth the sinfulness of their barbarity, their revenge, their many wives, and heathenism, and thus sent them dissatisfied away.”

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(From the Free Church Missionary Record)

FOREIGN MISSIONS.

The Rev. Mr. Mackay, Missionary, at Calcutta, writes thus to the Convener of Foreign Missions:—

I have the gratification to inform you, that on the 18th December five of the converts—namely, Guru Das Moitra, Bunko Dehary Bhose, Bockontonath Day, Umachuru Ghose, and Dyvonath Adhya, after having passed satisfactorily thro' the preparatory examinations, were set apart, by appointment of Presbytery, to the office of probationary catechists; and at a subsequent meeting of the Financial Committee, it was resolved to allow them, as in the case of the senior catechists at a similar stage, sixteen rupees monthly, and to draw upon the Committee for this sum. The Free Church has now nine native catechists at Calcutta, in training for the ministry, and all more or less actually engaged in direct mission work. They are (at least the five juniors) receiving regular instruction in systematic theology from me, Greek from Mr. Ewart, church history from Mr. Smith and Hebrew from Mr. Sinclair; and at the Wednesday evening in my house we get from each of them in turn an English address, or exposition, which I look over beforehand—sometimes finding nothing to correct.—