

you to Almighty God, and give my love to Aunt Magdalene! give her a kiss for me.

“Your affectionate father,

“*In the year 1530.*      “MARTIN LUTHER.”

We dare say our little friends will know what Luther meant by this beautiful garden, where he wished his little son to be. Luther described a place fitted to please and gratify a youthful mind; the *images* are taken from earthly things; but the *realities* intended are happiness, employment, satisfaction, and safety; and these are found in heaven. At God's right hand are pleasures for evermore. We hope that you will love to learn, and to pray, and be pious, that you may go there also; and we hope that you will not be content merely to go there yourselves, but that you will help us to send the good Missionaries to teach the poor little heathen children, that they, when they die, may go there with you, so that you may all live together for ever in that holy and beautiful place.

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### THE MISSIONARY'S MEMORIAL.

BARMEN and Elbrefeld, in Rhenish Prussia, are two flourishing towns, much celebrated for their skill in manufactures, and their zeal in religion. *There* are the Committee and Institution of the Rhenish Missionary Society. *There* labour the excellent Krummacher and seventeen or eighteen other faithful servants of the Lord Jesus Christ. They are the centre of religious light and energy

to the whole of Rhenish Prussia. It will interest you to know that the first seeds of truth were carried to that country by an Englishman, nearly twelve hundred years ago. In the pleasant public walks at Elbrefeld there is a plain memorial to his memory, of which the following is a translation.

To  
The First  
Messenger of the Gospel  
In the land of Berg,  
SWITBUT,  
Born in England,  
DCXLVII. (647).  
Went to his home (died) at \*Kaisorsworth,  
DCCXVII. (717).

—  
Erected 1818.  
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I was deeply touched by the sight of this memorial. As an Englishman and a Missionary, I rejoiced greatly that a countryman of my own in those far distant days had received the honour to do this great work. How many generations have passed to their rest since the faithful voice of Switbut was heard calling the heathens of Barmen and Elbrefeld to repentance; and now, if he can look upon these towns or hear of them, how will he rejoice in the change that has come over them, and in the knowledge that they in their turn are sending Missionaries to the ends of the

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\* Kaisorsworth is about four miles from Dusseldorf, a village on the bank of the Rhine.

earth. Perhaps at some future day there will be monuments to record the labours of our countrymen in the South Seas, Africa, Madagascar, India, China—nay, already one records the death and labours of our martyred Williams. Perhaps some such memorial may rise to some one of the readers of these lines. *You* may receive this honour, more durable than a monarch's crown. Give yourself up to Christ, and you know not what blessing, what honour, he may give to you. But we know that the righteous shall be held in everlasting remembrance.

D.



### ADDRESS TO THE JUVENILE CONTRIBUTORS TOWARDS THE NEW MISSIONARY SHIP.

DEAR YOUNG FRIENDS,

You have all thought much of the launching and departure of that beautiful vessel the "John Williams." Doubtless you often follow her in imagination as she pursues her course across the ocean. You will also think of those whom she is carrying to far distant shores, and you long for the period when you will hear of her safe arrival among islands of the South. Will you allow a friend, who has taken a deep interest in the zeal you have displayed in raising the money for the purchase and outfit of this vessel, to urge upon you one duty more. It is a duty to which probably many of you will with hallowed emotions respond, and which *all* will, I trust, cheerfully and solemnly discharge. It is this:—Will all who read this short appeal go alone to some secret spot on the second sabbath of this month, and there, when no eye is upon you but the eye of Omniscience, when no ear listens to you but the ear of a prayer-

answering God,—pour out your fervent youthful supplications to the God of Missions? Pray that *He*, whom winds and seas obey, will constantly watch over the sailing bark, preserve the lives of all the Missionaries who are gone forth in her to preach the everlasting Gospel,—and that when she reaches Polynesia, the Spirit of Grace may abundantly rest upon them. Pray also for those other Missionaries who are already there, and that the future results of efforts made, may prove yet more glorious than they have been at any former period. Remember the motto, “Prayer is a powerful weapon, which even a little child may wield!”

One request more, and then I close. Do not rise from your knees before you have prayed for your own personal salvation. You require a new heart. You need the atoning work of Christ, and the sanctifying influences of the Holy Spirit, as much as any of the heathen. Pray, then, with irrepressible earnestness that you may be found on the right hand of Jesus in the great day. You, my dear young friends, in one respect, resemble your beautiful ship. You have embarked upon a sea;—the sea of life;—and, should your lives be spared, you will have to contend with its dangers and its difficulties. But if in early life you give your hearts unreservedly to God, he will watch over you. Jesus will condescend to become your guardian. The Holy Spirit will safely guide your course, and you will ultimately reach the blissful shores of the heavenly Canaan. That God may accept your youthful exertions, hear your youthful prayers, and become the guide of your youth, is the sincere desire of an affectionate friend,

*Isle of Wight.*

S. T.

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#### ILLUSTRATIONS OF SCRIPTURE.

“Shall cast his idols to the moles and the bats.”—  
Isaiah, ii. 20. A much respected Missionary from In-

dia, now in Ireland, says, that in one of his journeys he came to a deserted temple and entered it. His entrance disturbed a number of bats. He threw in a torch, and out flew an amazing number of these uninviting animals, and he then found the *idol* of the temple, formerly the object of religious worship there, down on the ground, prostrate, rejected, and covered with the dirt of the place, literally the senseless companion of the bats.

The East is full of idols, and it may be termed, says Roberts, in his *Oriental Illustrations of Scripture*, "the country of bats; they hang by hundreds and thousands in caves, ruins, and under the roofs of large buildings."

Soon may every idol be as prostrate as the one now described, and the Lord alone be exalted!

#### NATIVES OF SOUTH AUSTRALIA—AND MISSIONS THERE\*.

*John.* Father, will you give me an account of our new colony of South Australia? and what is doing for the poor natives?

*Father.* My dear boy, I will lend you a book with full information: I can give you now only a few particulars. The first English settlers landed in that fine country, July 27th, 1836; but they now number 17,000, persons! They took with them a few sheep in their ships from England, but they have increased to 350,000! Their cattle, corn, and fruits have increased in like manner, through industry and the blessing of God. As to the *natives* of New Holland, their condition is truly wretched: they have generally been ranked among the most degraded of human beings.

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\* Little Emma must allow her cousin John to have the "Corner" this month, and then he must explain to her all about the poor people that live in the country of the Kangaroos.

*John.* How, then, do the poor natives of New Holland live?

*Father.* Until visited by Europeans, they were not only ignorant of any thing relating to art or science, but they had no idea of any means of procuring food by cultivating the ground, or beyond what is freely supplied by the goodness of God in nature.

*John.* Thus, they seem to be in a worse condition than other Pagan savages.

*Father.* They really are : for while the Red Indian of America has his bow and arrow, or his rifle, to kill the wild animals as game, the South Sea islander cultivates his yams and bread fruit, and the New Zealander plants his maize and potatoes, and rears his pigs, the New Hollander's garden consists only of the natural forests, where only a few roots are to be obtained, and where he goes forth to his hunting naked, armed with a sharp-pointed staff or a heavy club, depending on his subtlety in taking his prey, more than on any *art* of his own. They feed on herbs, roots, eggs, young-birds, or animals; vegetables are eaten by all, but females and young men are not permitted to eat animals; fish, and the female kangaroo, are not to be eaten by unmarried men; and girls and women, until the birth of their second child, are forbidden to eat opossums and emus.

*John.* How do the New Hollanders look in their own native condition?

*Father.* Their appearance is disgusting, but their general form and stature are not disagreeable. The men of South Australia are mostly well-formed, and the limbs fairly proportioned, varying from *five* to *six* feet in height, nearly the same as in Europeans. The women are much shorter, and not nearly so well formed as the men; and their indolent, crawling habits indicate the bad treatment which they receive, being more like slaves than

equals; for on them devolves all the drudgery—to carry the children, the food, &c.; while the husbands walk at liberty with no other incumbrance than his implements of war or of hunting. They have a large head, thickly covered with coarse black hair, but not woolly like that of the negro; the forehead is large, their eyes are sunk, the nose flat and broad, the mouth wide, with thick lips, which, when opened, disclose a set of beautifully regular white teeth.

*John.* What clothing do the New Hollanders wear?

*Father.* In their natural state they seldom, the children especially, wear any dress. Where opossums are numerous they make from their skins cloaks, which are sometimes worn. In the city of Adelaide, and near it, most of the men and women are supplied with some article of European clothing, or a rug or blanket for the men, by the Government or by private settlers.

*John.* What has been done to benefit and teach the natives of South Australia?

*Father.* At the foundation of this colony in 1836, an officer was appointed as “Protector of the Aborigines;” he has been assisted by two German Missionaries, sent out from Bremen; and from his “Report,” made up to the close of 1842, we learn:—“The first step taken towards their improvement was to acquire their language, to discover their habits, laws, and prejudices. The next, to induce them to adopt regular employment, and to erect fixed habitations where land was allotted to them. They have assisted in erecting five cottages, and a sixth with but little aid from Europeans. In 1840 they had one acre of ground cultivated, and, at present, they have three acres; raising potatoes, carrots, maize, and melons.

“As their language became known for conversation, they were often spoken to on moral and religious subjects. December 23, 1839, a School for the children was commenced; and, in 1840, they were assembled two

*hundred and eighty-six days*; and out of forty-one children that were in Adelaide, the average School attendance was eleven daily. In 1841 the average attendance was nineteen daily, from January to June, when *fourteen* knew the alphabet; *thirteen* could read words of one syllable; ten, words of ordinary occurrence, and write on slate or paper; six knew the rule of addition, and two multiplication. Since March the girls have been taught sewing by some ladies, chiefly Wesleyans, with success. Eight of the children are able to repeat the commandments, and narrate the history of the creation, the fall of our first parents, Cain's murder of his brother Abel, the deluge, portions of the history of Israel, the advent of our Saviour, several of His miracles, the doctrine of the resurrection and the final judgment.

"The adults are more disinclined to religious instruction than the children: they are proud, wise in their own opinion, and express themselves satisfied with the knowledge of their fathers. Few of them can be induced to attend, with their children, the preaching of the Gospel. In the first half of this year they have been assembled twelve times, and the average number has been *twenty-three*."

*John*. Have you heard any later report of the poor natives of South Australia?

*Father*. A young gentleman, son of a friend of mine, having taken a voyage last year to South Australia, says, in a letter to his father, Jan. 26, 1844, "I visited the native School at Adelaide with his excellency, Governor Grey, yesterday morning, and was exceedingly gratified. The progress the *black children* have made is an unquestionable proof that the natives of this country *have* intellect and mind too in common with other human beings, and these only want cultivating, like the soil, to raise the aboriginal inhabitants from their sunken and savage condition."

T. T.

EXTRACT OF A LETTER FROM  
RAFARAVAVY.

*To Rev. J. J. Freemau.*

DEAR SIR,                      MOKA, MAURITIUS, *April 16, 1844.*

HEALTH and happiness to you. I write a few words to you, sir; for I am exceedingly grieved on account of our country, in which you have laboured on behalf of the Word of God, and in which you have expended so much toil for its welfare. And I am also grieved for this, that the object for which I went to Nosibe has not been accomplished, for I was driven out by the French; for, said they, the country is ours, and we cannot have two kinds of instruction, and the Protestant religion cannot be introduced, but only the Catholic.

“And now I am much grieved on this account also, that Mr. Johns’ love to our country has caused his death, for he did not hold his life dear to himself, but sought only to do good to the people of Madagascar, according to the will of God. Blessed be God; it is He that has removed him to the rest there in his presence for ever.

“Though I have come here to Mauritius, I hope that God will enable me to do whatever I can in his service. The present is the situation of the congregation on Sunday here, at Moka. Many Malagasy and Creoles come to our Chapel twice every Sunday, for Mr. Le Brun and his son take it in turn. Andrianado also (the Betsimisaraka) preaches in Malagasy. Simeon also has preached here.

“I would also mention that I have called together the Malagasy women, and made a congregation every Wednesday. It was commenced on the 29th of March, for conversation and instruction by addresses. They are adults, and are not able to learn spelling: still they like to be taught, and through the blessing of God, I hope that my coming here again will not be in vain; for there are many women that come every Wednesday, and I rejoice in that, for God does not forget his people. I have also to mention that Joseph arrived at Mohilla with Andrianilaina; for Andrianilaina had made a boat a good while ago, but it is not finished, for he had not the money to complete it.

“And I shall be much obliged to you, sir, to write for me, in English words, to thank those ladies in Scotland who contribute ten dollars a month for my support. Yea, may they have the blessing of God. You will tell them I am grieving for Madagascar, our country, and because the object of my voyage was not accomplished; nevertheless the congregation here on the Wednesday is not at all in vain.”

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### THE DEAD BEES.

“O FATHER, father, the bees are all dead! The man has dug a hole in the garden and placed the hive full of bees and honey upon it, and with lighted brimstone matches has suffocated all the bees, in order to get their honey, and there they have fallen down in clusters into the fire and brimstone, and are all dead!”