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THE  
**MISSIONARY REGISTER**

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CONTAINING THE  
PRINCIPAL TRANSACTIONS  
OF THE VARIOUS  
INSTITUTIONS FOR PROPAGATING THE GOSPEL:  
WITH  
THE PROCEEDINGS, AT LARGE,  
OF THE  
CHURCH MISSIONARY SOCIETY.

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THE LORD SAID UNTO MY LORD, SIT THOU AT MY RIGHT HAND, UNTIL I MAKE  
THINE ENEMIES THY FOOTSTOOL.—PSALM CX. 1.

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# Missionary Register.

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JANUARY, 1850.

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SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

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## INTRODUCTORY REMARKS.

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### REMARKS ON THE SIGNS OF THE TIMES.

*The Word of God is not bound*, said the Apostle, in reference to the imprisonment which detained him from the public exercise of his apostleship, and the same is true now. Recent events shew how futile are the attempts of superstition and ignorance to prevent the distribution of the Word of God. Power and authority for many years combined with these to check the circulation of the Scriptures on the Continent; but He who permitted men to possess authority has shewn Himself able to take from them the power which they abused. Who can shut when God opens? The facts which we laid before our Readers at pp. 428—430 of our last Volume are illustrative of these observations, and are so many additional evidences of the truth, that God can make even the wrath of man to praise Him, while He overrules his violent passions to the accomplishment of designs which might have remained long unaccomplished, had those passions remained unaroused—lulled in the lap of a worldly, luxurious superstition. We seem amazed at having to record that Bibles are being printed for the British and Foreign Bible Society in Italy. Yet this is the case. The demand for the Scriptures in Italy were more than at the time could be supplied; so wonderfully has God removed obstacles which appeared insurmountable.

The remarks in our last Volume, pp. 1, 2, in reference to the commotion on the Continent of Europe, attributable, as we believe they were in a considerable degree, to a want of the knowledge of the Word of God, and the absence of Scriptural Principles both in rulers and people, have been painfully realized. France has long evinced a practical ignorance of the Gospel, and has been suffering the greatest distress and perplexity—tossed by distraction like a vessel in a tempest without compass or helm, the whole nation has been agitated and paralyzed by popular dissensions. This has occasioned such waste and loss of property as to render it difficult to distribute the Scriptures by sale. On the other hand, in Holland some intolerant articles have been abrogated from the Statute Book—the effects of commotions in other parts of the Continent—and facilities have thereby been given to Scripture Distribution.

Jan. 1850.

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While Civil Disturbances have distressed the body politic, cholera has been an awful scourge to individuals, and, by carrying off its victims, has added death to national strife. *God's judgments* have been in *the earth*; would that men could be persuaded to learn *righteousness*. The mortality on the Continent has been terrific, and in several places has very much impeded the labours of Missionaries and Colporteurs. Happy will the survivors be if the desolations of intestine commotion and epidemic disease shall lead them to consideration, to the Saviour, and a life of holiness.

Nor may we forget how heavy has been the visitation which an all-wise Providence has permitted to befall our own country. The inroads of death have been appalling, and we would hope that the hand which has wielded the rod has been recognised; at the same time we have great occasion for watchfulness and self-examination: there should be *great searchings of heart*, lest the removal of the chastisement should be followed by a forgetfulness of Him who has in mercy withdrawn it. As a nation, our advantages have been all but unparalleled, and our obligation to piety must be proportionably imperative; yet is there not reason to fear that the amount of real godliness is very inconsiderable among us? The Gospel has become to some extent fashionable, but it is to be apprehended that deep unpretending piety has been a loser by it. Liberality of opinion is the idol of the land, and its worshippers are numbered by thousands, while the truly pious must be reckoned by tens. The doctrines of original sin—the necessity of a new birth—reliance on Christ only for salvation—deadness to the world—and living to the glory of the Saviour—may be held without the advocates of this false liberality professing to shew any opposition to them; but to insist on them as the only way to heaven is regarded by them as narrow-minded bigotry. But is it so? Is a man's notion to be his God? Is conscience, however prejudiced or ill-informed, our only Judge?

Would that the solemn realities of the summer and autumn may lead men to more scriptural views. The expression of religious feeling on the occasion of days being appointed for humiliation was full of encouragement, and has filled the hearts of many a servant of God with hope for his country, which was strengthened by the unprecedented manner, we believe, in which the day of thanksgiving was observed.

We have been witness to the progress of the ravages of that disease which was the occasion of calling forth these expressions; our ears have been filled with the moanings of the dying and the wailings of the bereaved, the widow, and the orphan; but we have yet to be assured that God's voice has been so heard as to lead to the surrender of the heart to God in any considerable number of instances.

In painful contrast to the hope inspired by the days of humiliation and thanksgiving, the Christian Public has, with reason, viewed with great alarm the alteration in the Post-Office regulations. While there are so many persons who have more regard for temporal advan-

tage than true religion, there can be little doubt that any relaxation of rules prohibiting the transmission of Letters on a Sunday will be used as a step in advance toward the general delivery of Letters on Sundays; and this, to say the least, will facilitate attempts to carry on business on the day set apart by God for holy rest. Even worldly persons are preparing for themselves evils which they are but little aware of, by holding themselves back from expressing dissatisfaction at the alterations which have been made.

These topics have an immediate bearing on Missionary Operations; for it is only as real piety makes progress at home that suitable persons are likely to be raised up and sent forth to the Heathen, or our Missionary Labours among them be successful.

#### JUBILEE OF THE CHURCH MISSIONARY SOCIETY.

The amount collected up to the 30th of November is about 54,500*l.*, a sum which, while it is likely to be of great advantage to the Society, is much less than might have been anticipated, although collected during a time of great commercial depression, when we see what has been done by others on somewhat similar occasions. The friends of the Church Missionary Society will do well to imitate the liberality of some members of the Church, whose contributions for other religious purposes have been truly noble, and of others, not of their communion, who have raised far larger sums. There have been one or two noble instances of large contributions being brought into its coffers, but much more might be done. At the same time we are not to forget that God only can open the heart to *devise liberal things*. Let honest straightforwardness, simplicity of purpose, and unaffected piety, mark the Society's endeavours, and funds will not be wanting.

#### ADDITIONAL BISHOPS.

We have the satisfaction of recording the addition of two Bishops, during the year, to our Colonial Episcopate—the Bishops of Victoria and of Prince Rupert's Land.

The success of Missions in these parts now depends, under God, very materially on the prudence, energy, piety, and personal devotion of the Chief Pastors. They have before them abundant scope and encouragement to devise and carry out great things for the cause of Christ. May they have grace to improve their opportunities!

#### BIBLE DISTRIBUTION.

In reference to this subject, the Committee of the American Bible Society say—

The desire among the destitute for the Bread of Life, and the eagerness with which it is received, is manifested in all parts of our own country, in Spanish America, in Europe especially, in Syria and India. God, in His providence and grace, has gone before us, not only to prepare the way for the free course of His Word, but to awaken in the hearts of men a desire to have the Bible. The wonderful facilities of communication with distant parts of the world have made the nations more familiar with each other; and this has naturally induced the people of those nations where the Bible is not diffused to identify the superior liberty and happiness of other nations with this Book. The rights, as well as the duties, of man are taught in the Bible; and

hence the people galled by the yoke of tyranny and superstition hail the entrance of a Book which proclaims deliverance to them that are bound. In Roman-Catholic and Pagan Communities the people are willing and anxious to search the Scriptures, rarely refusing them unless at the dictation of the Priesthood; and, in many cases, even this power has not been sufficient to restrain the inquirer from seeking the precious truth of God.

In this wide-spread desire for the Bible we find both our encouragement and responsibility. If the destitute are anxious to have the Word of God, we not only may, but we must give it. No longer are we hindered by the resistance of Popery, or Infidelity, or Heathenism: the human family is waiting for the law of God, and it is in the power of our hands to spread its knowledge abroad among the nations of the earth.

While, however, a benighted, suffering, dying world is ready to receive the Word of Life, there is a mournful want of sympathy on the part of those who have it with those who have it not. Professing to love the Bible, and to value it more than rubies—drawing from it, as from a fountain of living water, the principles on which we found our Civil and Religious Institutions—tracing to its influence all that is sacred and endearing in the social and domestic relations of life—and, above all, rejoicing in it as the source and strength of our hopes of heaven through Jesus Christ our Lord—we are, notwithstanding, comparatively indifferent to its diffusion. We know that when we give the Bible we give all these unspeakably precious blessings. We know that giving it does not impoverish us, nor withholding enrich us. But how small is our DONATION compared with our estimate of the work, with our value of the book, with our actual ability to give! With means of printing and publishing almost without limit—with facilities for distribution that will convey the Word to the ends of the earth—with resources of wealth commensurate with the call that is made—the Bible Cause is thrust aside with a miserable pittance from many of its countless friends. Humbling and painful as the fact must appear, it is true, that of those who embrace the Bible as the word and will of their God and Saviour, read it, and pray over it daily, go to it for counsel in doubt, for strength in weakness, for consolation in sorrow, and expect its support in death, multitudes have not, during the past year, given a line of it to those on whose eyes its light has never shone!

Still, we believe there is a deepening and advancing interest in this specific cause. Its fundamental relations to the world's conversion are more generally understood and felt. To spread the Bible is to fill the world with the knowledge of the Lord. Those who are often saying, *Oh how I love Thy law*, will admit the obligation, and rejoice in the opportunity to give it to the destitute. Long has Zion been praying, *O send out Thy light and Thy truth: let them lead me*; and now she will hear the voice that saith to her, *Arise, shine, for thy light has come*.

The religion of the Bible is the only religion that can become universal. Other forms, of varied names and natures, are dead or dying: this only is living, growing, strengthening with age, and stretching its arms to gather the world in its bosom. This only unites all good men in its support. This only has God for its author, and His Word as the pledge of its perpetuity and success. It has pleased Him to give unto us His lively oracles, that we may give them to those who are sitting in darkness. Accepting the trust, with gratitude recognising the obligation, and confessing that when we shall have given the Bible to the world we shall yet be infinite debtors to Him who has honoured us in entrusting such a work to our hands, we would hear the voice of Providence and the Spirit, and publish abroad the Word of our God. Already the tidings have come to us of the triumph of the Truth in the midst of heathen lands, *so mightily grew the Word of the Lord, and prevailed*, where the Shasters and the Koran have hitherto held dominion over the minds of men. Now the Bible is glorified among them even as it is among us; and in persevering faith we trust the day is not far off when it may be said of the voice of the Most High in His printed Word, *The mighty God, even Jehovah, hath spoken, and called the earth, from the rising of the sun, unto the going down thereof*.

TABULAR VIEW OF THE CHURCH MISSIONARY SOCIETY'S INCOME,  
FROM APRIL 12, 1799, TO MARCH 31, 1848.

The following statement of Income comprises only such sums as

have been contributed by the Christian Public of the United Kingdom. Foreign Contributions are excluded.

	£	s.	d.		£	s.	d.
1799—1802 . . . . .	1279	6	8	1826—1827 . . . . .	44365	0	6
1802—1803 . . . . .	563	17	11	1827—1828 . . . . .	42669	7	7
1803—1804 . . . . .	541	0	8	1828—1829 . . . . .	53200	14	7
1804—1805 . . . . .	1646	19	7	1829—1830 . . . . .	46751	14	0
1805—1806 . . . . .	2352	18	9	1830—1831 . . . . .	47142	16	9
1806—1807 . . . . .	1478	6	1	1831—1832 . . . . .	40678	0	4
1807—1808 . . . . .	1645	6	1	1832—1833 . . . . .	47493	6	0
1808—1809 . . . . .	2118	4	3	1833—1834 . . . . .	50296	18	5
1809—1810 . . . . .	3261	3	5	1834—1835 . . . . .	65889	14	3
1810—1811 . . . . .	2271	18	10	1835—1836 . . . . .	60207	0	10
1811—1812 . . . . .	2156	16	2	1836—1837 . . . . .	64831	16	11
1812—1813 . . . . .	2831	10	11	1837—1838 . . . . .	77697	17	7
1813—1814 . . . . .	10699	7	11	1838—1839 . . . . .	65190	1	0
1814—1815 . . . . .	15655	4	0	1839—1840 . . . . .	94186	4	6
1815—1816 . . . . .	16329	1	11	1840—1841 . . . . .	83140	2	8
1816—1817 . . . . .	19045	7	3	1841—1842 . . . . .	82817	4	9
1817—1818 . . . . .	24397	1	1	1842—1843 . . . . .	106996	19	10
1818—1819 . . . . .	27440	13	11	1843—1844 . . . . .	91146	16	7
1819—1820 . . . . .	29897	8	10	1844—1845 . . . . .	91843	7	2
1820—1821 . . . . .	30947	11	2	1845—1846 . . . . .	88183	10	7
1821—1822 . . . . .	32666	16	10	1846—1847 . . . . .	104098	15	6
1822—1823 . . . . .	34114	5	7	1847—1848 . . . . .	89365	18	8
1823—1824 . . . . .	38147	13	1	<b>Total</b> . . . . .	<b>£1,926,986</b>	<b>0</b>	<b>7</b>
1824—1825 . . . . .	42226	9	1				
1825—1826 . . . . .	45078	1	7				

#### Expenditure.

The following Statement of Expenditure does not shew the sum actually spent in the several Missions, but only what each Mission has received from the Funds of the Parent Society. In nearly all the Missions Funds are raised on the spot, in addition to the Mission Grant from Home.

Missions—	£	s.	d.		£	s.	d.
West Africa . . . . .	188909	15	8	South Africa . . . . .	5165	11	2
Abbekuta . . . . .	4308	13	11	New South Wales . . . . .	1662	19	7
Mediterranean . . . . .	102484	7	7		<b>£1,402,049</b>	<b>19</b>	<b>9</b>
East Africa . . . . .	4640	17	7	Disabled Missionaries,			
Bombay and W. India, . . . . .	47212	12	0	Education of Chil-			
Calcutta and N. India . . . . .	242019	5	4	dren, &c. . . . .	107840	14	4
Bishop's College . . . . .	10000	0	0	Students . . . . .	139030	19	4
Himalaya . . . . .	2601	11	6	Association Expenses . . . . .	71390	4	0
Madras and S. India . . . . .	263742	8	1	Publications, Printing, &c. . . . .	100908	14	8
Ceylon . . . . .	129165	14	4	Management and Inci-			
China . . . . .	5486	13	1	dental Expenses . . . . .	87887	9	6
New Zealand . . . . .	253532	4	0		<b>£1,909,108</b>	<b>1</b>	<b>7</b>
West Indies . . . . .	115948	19	3				
North-West-America . . . . .	25168	6	8				

The amount granted from the Parent Society's Funds for the expenditure in the Missions has, from the beginning, averaged 72l. 15s. 4d. per Cent. on its whole Income. The remaining 27l. 4s. 8d. per Cent. has been expended upon the five items specified above. During the last ten years the Management and Incidental Expenses have averaged about 3l. 5s. 6d. per Cent. on the Income.

We lay before our Readers, as we have on several previous occasions, the Statement of the Receipts and Expenditure of the Mis-

sions of the Romish Society for the Propagation of the Faith. There was no Statement published last year; owing, it is believed, to the disturbed state of the Continent.

*State of the Funds.*

		Receipts.					
		£	s.	d.	£	s.	d.
France,	{ Lyons, 38,940	6	5½	} - - - - - 70237	1	0½	
	{ Paris, 31,296	14	7				
Germany	-	-	-	-	1854	13 10	
America, North	-	-	-	-	1972	4 5	
America, South	-	-	-	-	590	8 11	
Belgium	-	-	-	-	6561	11 5	
Burman Empire	-	-	-	-	25	4 10	
British	{ England, 901	12	8	} - - - - - 4476	19	7	
	{ Scotland, 41	1	11				
Isles	{ Ireland, 3059	4	4				
	{ Colonies, 475	0	8				
Roman States	-	-	-	-	..	.. ..	
Spain	-	-	-	-	296	15 3	
Greece	-	-	-	-	12	17 10	
Levant	-	-	-	-	175	13 10	
Lombardo-Venetian kingdom	-	-	-	-	1125	17 5	
Malta	-	-	-	-	488	3 6½	
Modena (Duchy of)	-	-	-	-	618	10 10	
Parma (Duchy of)	-	-	-	-	386	2 3	
Netherlands	-	-	-	-	3387	14 2	
Portugal	-	-	-	-	1162	11 4½	
Prussia	-	-	-	-	6497	11 4	
Sardinian	{ Genoa, 1577	14	6	} - - - - - 8147	10	5	
States	{ Piedmont, 5034	7	0				
	{ Sardinia, 79	16	0½				
	{ Savoy, 1455	12	10½				
Sicilies (the two)	{ Naples, 792	1	7	} - - - - - 1313	7	4	
	{ Sicily, 521	5	9				
Switzerland	-	-	-	-	1449	1 0	
Tuscany	-	-	-	-	1894	19 7	
From divers countries of the North of Europe	-	-	-	-	26	12 10½	
Total Receipts for the year 1848	-	-	-	-	112700	13 1	
Balance from excess of Receipts over Disbursements in the account for the year 1847	-	-	-	-	17465	6 7	
Total	-	-	-	-	£130,165	19 8	

## Payments.

Missions of Europe	-	-	-	-	16428	11 3
... Asia	-	-	-	-	31702	7 11
... Africa	-	-	-	-	11956	19 3½
... America	-	-	-	-	25112	7 10½
... Oceania	-	-	-	-	16503	3 11
Expenses of Publication of Annals, and other Printing,	6005	19	11			
Ordinary and Extraordinary Expenses of Administration,	1084	18	3			
Total Expenses for the year 1848	-	-	-	-	108794	8 5
Balance in hand	-	-	-	-	21371	11 3
Total	-	-	-	-	£130,165	19 8

## EXPLANATION OF THE FOLLOWING SURVEY.

Under each Division is first given an abstract of the chief proceedings of Bible, Tract, and Education Societies, where such are in action; and this is followed by a view of the Stations, Labourers, and Notitia of the different Missionary Societies. The Societies are placed in such order as the length or sphere of their exertions within the respective Divisions, or other circumstances, seemed to point out.

The Stations are ranged in their usual geographical order. Under each, the following particulars are noticed, so far as information could be obtained—A brief description of the Station, with the date when first occupied—The names of the Missionaries; and, occasionally, those of Assistants, whether Catechists, Schoolmasters, or Artisans; with the number of the Native Assistants—Returns of numbers relative to the Ministry and to Education, with brief notices on the state and prospects of these two main departments of labour—Miscellaneous notices on Publications, the Press, and other matters connected with the Station; with references to the pages of the preceding Volume where particulars relative to such Station will be found.

The abstract of the proceedings of each Missionary Society, given in the several Divisions of the Survey, is closed by extracts printed across the page, from the communications of the Missionaries or the Reports of the different Societies, whenever such extracts can be obtained as convey brief but comprehensive views of their proceedings or prospects. Such extracts as have reference, more comprehensively, to the state of that Division of the Survey are printed at the end of the Division.

\* \* \* *The references to pages are always to those of our last Volume, when not otherwise specified.*

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## Western Africa.

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### NATIVE AFRICAN TEACHERS.

WE have often called the attention of our Readers to the vast importance of an indigenous Ministry to the success of Christian Missions. It is a cause of great thankfulness to Almighty God that this desirable object is beginning to give promise of being in a measure accomplished. It is true, that as yet the beginnings are very small: at the same time so much attention has been given to the subject by the Committees of the Church Missionary and Wesleyan Missionary Societies, and such commencements made, as to justify the hope, that by the Saviour's blessing, and by the outpouring of the Holy Spirit, the five or six African Preachers now selected and set apart to the work, are an earnest of a goodly number of able and pious Native African Ministers. There are three Africans ordained Clergymen of the Church of England, in connection with the Church Missionary Society; and the Wesleyan Missionary Society reports, that "the Chapel at Hastings is usually crowded with attentive hearers at the Public Services: the Missionary is of African Origin. The Day School at Hastings, under the care of two Native Teachers, who act as Local Preachers on the Sabbath, has increased considerably. During the year, two young men have left the Institution; one to be employed at the Gambia Mission, the other as Assistant Schoolmaster at Wellington. Another of the Students has been appointed Assistant Tutor in the Institution. There are at present

sixteen Students remaining under instruction." These facts are the more important, as they are a practical refutation of the objections which were so long made to endeavours for the evangelization of Africans, on the ground of their being deficient, as some alleged, in mental power, one or two exceptions being considered no sufficient refutation of the objection. Such objections are now utterly untenable. The fifty-six Students selected from Day Schools, and now in the Church Missionary Society's Institution at Freetown; and the sixteen Students under instruction by the Wesleyans, in their Institution for training Native Teachers, together with the Preachers before mentioned, are themselves an abundant evidence that there was no foundation for the supposed impossibility of Negroes becoming efficient Teachers; and encourage us to hope that God will hasten the time when Africa shall have the Gospel preached throughout her vast continent by her own sons.

#### BIBLE, TRACT, AND EDUCATION SOCIETIES.

**B F BIBLE SOC.**—The Sierra-Leone Auxiliary has remitted 179*l.* 19*s.* 4*d.*, and has ordered 1174 Bibles—To the Wesleyan Missionary Society 200 Bibles have been granted for their Schools at Cape Coast, and 500 more to be accounted for. The Committee have given an assurance to the Church Missionary and Baptist Missionary Societies that they will print any versions which their respective Missionaries can present to them as well accredited.—Pp. 8, 9.

In years gone by grants were made to the poor and Schools throughout the Colony; but such is our altered condition, and such the thirst for the water of life, that the Negroes eagerly purchase all your books for themselves and families. Since our last Meeting more than 3000 copies have been circulated, and, I may add, read too with deep interest. There are many among us who are searching the Scriptures daily, while our Sabbath Schools are crowded with adults anxious to learn the Word of God. [*Sec. of Sierra-Leone Ass.*]

**RELIGIOUS TRACT SOC.**—A grant of Books, value 15*l.*, has been made to the Fourah-Bay Institution, and 1200 English Tracts—To the Rev. C. A. Gollmer, of Badagry, 3100 Juvenile Books have been granted; and 5300 Tracts to other German Missionaries proceeding to the Gold Coast—On the application of J. J. Roberts, Esq., the President of the Republic of Liberia, a grant of 2600 children's books has been made for Schools. There are 36 Schools within these dominions. In reference to the aborigines, Mr Roberts writes, "Many of them have been educated in the Schools at Liberia, and manifest a great desire and aptness for acquiring useful knowledge; and the greatest drawback at present to their progress in civilization and education is the want of books. Indeed, nearly all classes in Liberia labour under this disadvantage."—P. 9.

**B F SCHOOL SOC.**—Mr. Joseph May, a Native Teacher trained in the Borough-Road School, formerly at Sierra Leone, has lately removed to St. Mary's, Gambia. He reports that "the scholars are increasing in numbers, and in the knowledge of Divine Things."—P. 9.

#### STATIONS, LABOURERS, AND NOTTIA OF MISSIONARY SOCIETIES.

##### CHURCH MISSIONARY SOCIETY.

The following summary view of the Colony and the Society's operations is given by the Committee in their last Report:—

It is now above thirty years since the Church Missionary Society undertook the

religious instruction of those slaves who might be captured at sea by British Cruisers, and liberated at Sierra Leone. The Colony is comprised in a promontory, which is about twenty-five miles in length and fifteen in width. Cargoes of slaves have been each year imported into



the Colony; and notwithstanding continual emigrations, the population now amounts to nearly 50,000. The Colony is divided into parishes. There is one chief town and numerous villages. In the early years of this Mission the mortality of the Missionaries, and the limited funds of the Society, prevented the complete ministerial occupation of the country.

In this our Jubilee Year we are enabled to announce the cheering fact, that there is a Missionary Establishment in every one of the parishes, and that each important village has been occupied by our Christian Teachers.

Another year of health has been granted to the Missionaries: no one has been removed by death; and the Committee have been able to send out one additional Missionary. The town of York, on the sea-coast, and Wilberforce, near Freetown, have been occupied during the last year.

Since the above Report was written we have had to report the death of the Rev. N. C. Haastrop (p. 524).

#### *Labourers.*

The Rev. E. Jones and Mrs. Jones arrived at Sierra Leone on the 11th of August 1848—The Rev. H. Rhodes and Mrs. Rhodes, the Rev. J. C. Clemens and Mrs. Clemens, Mr. T. Macaulay and Miss Eschemaier and Miss Sass, arrived at Freetown on the 11th of December 1848—The Rev. D. Hinderer sailed for Badagry on the 17th of January 1849, and arrived there on the 25th of March. The Rev. T. Peyton and Mrs. Peyton left Sierra Leone in March last, and reached Cork in April—The Rev. F. Bultmann has returned to Europe—On the 14th of October the Rev. N. Denton and Mrs. Denton sailed from Gravesend for Sierra Leone—On the 3d of November the Rev. T. Maxwell and the Rev. G. Nicol left Gravesend for Sierra Leone—Pp. 64, 112, 160, 288, 368, 408, 523.

#### *Stations.*

*Freetown*—1804—James Beale, John C. Clemens, Sigismund W. Koelle: John N. Ashwood, *Sur-Jan.* 1850.

*geon*; Thomas King, *Nat. Cat.*; 3 Nat. Teachers. Communicants, 183—Schools, 6: Scholars: Boys, 211; Girls, 207; Youths and Adults, 829—Pp. 10, 11; and see, at pp. 148—150, Ministerial Labours, Contrast between a Heathen and a Christian, Adult Baptisms, and other details of the Station.

*Christian Institution, Fourah Bay*—1828—Edward Jones: Students, 16—*Grammar School*: James Beale, in charge: Thomas Macaulay, and 2 other *Nat. As.* Scholars, 40. *Kissey Institution for Females*: Miss Hehlen, *Mistress*: 1 *Nat. As.* *Freetown Institution for Females*: Miss Julia Sass, *Mistress*—Pp. 10, 11; and see, at pp. 146, 147, Reports of the Institutions.

The system of education established by the Society in the Colony of Sierra Leone is of a very extensive and complete character. Each village has its Day School, where promising children are retained as Monitors. At Freetown there is a Grammar School—where a superior education is given in science, and in Latin and Greek—in which half the pupils pay for their education. The other half consists of promising boys from the village Schools, who are maintained by the Society with a view to their preparation as Native Teachers.

The Institution or College of Fourah Bay is designed for preparing young men for the Native Ministry, chiefly as Missionaries to the interior of Africa, by a regular theological training, and the study of Hebrew and Arabic.

There are two Female Schools of a superior kind. One is established at Kissey, where a few girls are boarded and trained to industrial habits: the other has been just established in Freetown, where the pupils will pay for their education. The Committee have been induced to establish these Female Schools from the conviction that the education and training of Christian Mothers is essential, on various accounts, to the establishment of any Native-Christian Church.

The system of religious instruction and education in Sierra Leone is not to be

*Church Missionary Society*—viewed merely in respect of the inhabitants of the Colony. In that point of view it may be thought that the education is of too high a standard. The chief importance of Sierra Leone, and that which the Committee have ever kept in view, is its relation to the interior of Africa. To cherish a Missionary Spirit among the inhabitants of the Colony, to train up Native Missionaries for carrying the Gospel among their countrymen, are the objects for which the Society at home, and their Missionaries abroad, pray and labour. For this end it is that we endeavour to enlarge and invigorate their minds by a sound literary education, and to qualify them—by the knowledge of the Arabic, and of the original languages of Scripture—for the difficulties with which they may be called to contend in their Missionary Excursions among Mahomedan Tribes, and the more civilized kingdoms of the interior

**RIVER DISTRICT**—comprehending *Kissey, Wellington, Hastings, and Waterloo*, with Out-Stations at *Benguema* and *Moco Town*; lying E and S E of Freetown, from 3½ to 20 miles—John Ulric Graf, Christian Theoph. Frey: John Attarra, M. T. Harding, Joseph Wilson, *Nat. Cat.*; 19 *Nat. As.* Communicants, 812—Schools, 16: Boys, 768; Girls, 579; Youths and Adults, 807—P. 11; and see, at pp. 151, 152, 194, 195, Passion-Week Services, Admission of Candidates to Baptism and the Lord's Supper, Deliverance from a Leopard, and Opening of a New Chapel.

**MOUNTAIN DISTRICT**—comprehending *Gloucester, Leicester, Regent, Bathurst, and Charlotte*; lying S and S S E of Freetown, from 3 to 6 miles—John Warburton, David Henry Schmid: Fred. W. H. Davies, Joseph Bartholomew, and 1 other *Nat. Cat.*; 18 *Nat. As.* Communicants, 751—Schools, 10: Boys, 435; Girls, 343; Youths and Adults, 625—P. 11; and see, at pp. 195—202, 230, 231, Stedfastness under Temptation, Trials of the Station, Fruit of

Seed sown by former Missionaries, and General View of the Stations.

**SEA DISTRICT**—*Kent*: the most northern Station in the Colony, 14 miles from Freetown—*Wilberforce*: Henry Rhodes—*Russell*: Wm. Young, *Cat.*; 1 Country-born Teacher—*York*: Christian F. Ehemann: 8 *Nat. As.* Communicants, 265—Schools, 9: Boys, 206; Girls, 225; Youths and Adults, 285—P. 11; and see, at pp. 42—44, 231—235, Opening of a New Church, Notice of the Sherbros, Dying Penitent, Superstitions, and the Slave Trade.

**TIMMANEE COUNTRY**—*Port Lokoh*, a Native Town, about 40 miles from Freetown: Population, 2500—Christian Fred. Schlenker: 2 *Nat. As.* Communicants, 7—Schools, 2: Boys, 28; Girls, 8; Youths and Adults, 6—Pp. 11, 12; and see, at pp. 45, 46, 236, 237, General View, Cheerless Aspect of the Mission, Missionary Labours, and Excursions.

**ABBEKUTA**—1845—*Badagry*: John Christian Müller, David Hinderer: Wm. Marsh, *Nat. Cat.* Communicants, 16—Schools, 2: Boys, 44; Girls, 7; Youths and Adults, 25—*Abbekuta*: Isaac Smith, Samuel Crowther: 4 *Nat. As.* Communicants, 36—Schools, 4: Scholars, 293—P. 12; and see, at pp. 49—56, 275—281, 305—313, Many Particulars of the Mission, the Slave Trade, Human Sacrifice, Capture of a Slave Ship, and Baptisms.

No information has reached us respecting the Society's Mission in West Africa beyond that given in our last volume at the various pages mentioned above, and that which will be found in the subsequent pages of this Number.

*Summary,*

(As given in the Forty-ninth Report).

Stations, 17—Labourers, 95;

being 20 Europeans, of whom 5 are at home, 4 Country-born Missionaries, 3 Male and 2 Female European Teachers; 57 Male and 9 Female Native Assistants: of these, 22 are married, but no accurate information has been received

of the number of Native Assistants who are married—Average attendance at Public Worship, 7630—Communicants, 2070—Seminaries, 2—Schools, 47: Boys, 1692; Girls, 1369; Youths and Adults, 2577.

WESLEYAN MISSIONARY SOCIETY.

GAMBIA.

*Bathurst*: on St. Mary's Island, at the mouth of the Gambia—1821: and *Barra Point*—Henry Badger, *Chairman of the District*, George Meadows: John Gum, Benjamin Davie, *Nat. As.*—*Ngabantang*: vacant—*Macarthy's Island*: Joseph May, *Nat. As.* Mr. and Mrs. Badger embarked for the Gambia on the 10th of November 1848, and arrived there on February 21. Communicants, 292—Paid Teachers, 7—Gratuitous Teachers, 18—Schools, 3: Scholars, 354—Pp. 12, 13, 64, 207, 288.

Mr. Joseph May, who had also accompanied Mr. Badger from Sierra Leone, has been stationed at Macarthy's Island. Mr. May is a native of Africa; was trained in the Borough-Road School, in London; has been several years usefully employed in the Mission Schools at Sierra Leone; and is now called to the work of an Assistant Missionary.

SIERRA LEONE.

*Freetown*, with Out-Stations—1817—Thomas Raston, *Chairman of the District*, John Lewis, Jun., Richard Hart: Charles Knight, *Nat. As.*—*Hastings* and *Wellington*: Joseph Wright, *Nat. As.*—*Fork* and *Plantain's Island*: Walter Garry. Mr. Walter Garry embarked for the Gambia on the 22d of January; and he reached the Gambia on the 27th of February, and Freetown about three weeks afterward. The Rev. T. Purslow died at Sierra Leone on the 2d of October 1848. Communicants, 4354—Teachers: Paid, 43; Gratuitous, 179—Schools: Day, 15; Sunday, 13; Scholars, 2525—Pp. 13, 112, 207.

The official communications from this District are very cheering. Progress is made in every department of the work.

[Committee.

The cause of God in this department of His vineyard is thriving gloriously. The Holy Spirit is evidently at work among the people, and great accessions are being made to the number of the faithful followers of the Lamb. Of this I have myself had obvious proof; for my first Sabbath-Day's labours in this place were greatly blessed to the people: truly *there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.*

Your Missionaries in this District have a great deal of hard work to do: they are indeed in *labours more abundant*. In the Freetown Circuit alone there are upward of 3000 members in Society, requiring pastoral oversight and care. With such a prospect of usefulness before me, I most heartily and cheerfully throw my unreserved energies, both of body and mind, into the blessed work of my Master, humbly beseeching Him to use me as an instrument in His hands in furthering the triumphs of the Redeemer's Kingdom. I crave an interest in your prayers, that I may be made a great blessing to the people.

[Rev. Walter Garry.

By the appointment of our last Annual District Meeting, I have removed to the Native Institution, to take part of its duties. By the recent rules which we have drawn up for it, we have increased the hours of study in the Lecture Room to six. Beside our other numerous duties, Mr. Lewis teaches the students three hours, and myself three hours, daily. The following are the branches of knowledge we are teaching them; namely, Bible Lesson, Theology, English and Latin Grammars, arithmetic, geometry, geography, natural philosophy, etymology, composition, the use of the globes, music, writing, spelling, and Conference Catechism, No. III., on the Evidence of Christianity.

[Rev. Charles Knight.

Wesleyan Missionary Society—

GOLD COAST, AND KINGDOM OF ASHANTEE.

*Cape-Coast Town*, with 5 Out-Stations: 1835: Thomas B. Freeman, *Superint.*, Wm. Allen, jun.: John Hagan, *Nat. As.*—*Annamaboe*, with several Out-Stations: Henry Wharton—*Domonasi*, and Out-Stations: Frederick Hart—*British Accra*: 1 *Cat.*—*Ashantee*: Charles Hillard—*Badagry* and *Abbekuta*: John A. Martin, *Nat. As.*—Rev. John Harrop, Mr. Allen, embarked for the Gold Coast on the 21st of November 1848. John Harrop, Edward Addison, and John Thomas, Jun., are absent from the District on account of ill health. Communicants, 879 — Teachers: Paid, 74; Gratuitous, 23—Schools: Day, 24; Sunday, 2: Scholars, 1119—Pp. 13, 14, 12.

In the Cape-Coast Circuit an improvement in the religious knowledge and experience of our people is reported, although some declension in numbers has taken place, in consequence of the discontinuance of the Public Services at Elmina, through the interference of the Danish Authorities at that place. The apparent decrease, however, is larger than the actual, in consequence of an error in a figure in the Returns of last year. [Report.]

*Ashantee*—In Ashantee the principle of Gospel Truth is successfully struggling with the sanguinary superstitions of the people. Light is gradually increasing, and making the Heathen ashamed of their deeds of darkness. Owing to the great distance at which the Members are resident, and the feeling of jealousy with which their conduct is watched over, the opportunities for intercourse with them are not numerous; but the Missionary reports very favourably of their religious progress. Some of them have been called to prove what it is to *suffer for righteousness' sake*. Mention is especially made of one from whom his wife, who had received Christian Baptism, has been forcibly taken away, and himself prohibited from visiting Coomassie.

Mr. Freeman has lately accompanied His Excellency the Governor of the Gold Coast on a visit to the King, who received them very kindly. The King said that he always regarded Mr. Freeman as his

friend, and promised to send some of his own children to the Mission School. When the Governor referred to the great sacrifice of human life which takes place at the decease of persons of rank, the King replied that it was a custom which his ancestors had followed, and that he could not abolish it at once. He promised, however, to restrain it as far as it was in his power.

[Report.]

*Badagry*—No one, we conceive, can look at the horrors of the "slave chain" without being deeply affected; and the inquiry for slaves, though not so public as formerly, is still almost as great as ever; and the cruelty attendant upon it is much as it has ever been. The oppressor makes no scruple to put a slave to death for the least offence, and to repeat his acts of cruelty to one after another, though he is aware that each one would fetch a high price in the market.

A case has just occurred which shews that the principle is still as bad as ever it was:—A man, who is a captured slave from Sierra-Leone, talks English well, and has been in the employ of the Church Mission in this place, was again near undergoing all his former horrors. Going to Abbekuta, some little time since (where his friends reside), he visited another town at a short distance to trade, when he was taken, with many other of his friends, owing to a quarrel which arose between the people of Abbekuta and the people of the town in which he was trading, and was led with many others to Lagos, the great slave-mart, to be sold; and would no doubt have been carried away, but for the sinking of a schooner with eighty slaves in her. He narrowly escaped being put to death by the cruel Chief of Ipeggi, who had taken him, and put seven of the others to death without any remorse. But this man, Gubert, was at length redeemed by his relatives, who had to pay 130 heads of cowries, or about 29l. sterling money. It would appear more just in our eyes for England to extend more help to the oppressed, and place stronger guards around the person of the African.

Had we English forts erected all along on this coast, we conceive our nation would reap advantages in commerce which they cannot at present realize; and the name of our beloved Queen would be more extensively honoured, and she would command an influence over a numerous race, who would repay her by their gratitude for the protection she afforded them.

I am sorry in not being able to report

any marked success in this place, though I thank God we have been able to keep our ground. Two of our Members have died during the last year, of whose safety we have no doubt. I was with one in his last moments, and his end, though not triumphant, was truly peaceful and happy.

I will now say a little respecting Abbe-kuta, in which place, I am happy to say, God has been working on the hearts of the

people. We have more than sixty there already meeting in class, most of whom are very sincere. The idols are being abolished, and the Saviour is with many the chief object of attraction.

Some of them have been called, since embracing Christianity, to endure great persecutions; but, with scarcely an exception, they have been faithful.

[Rev. John Thomas.

BAPTIST MISSIONARY SOCIETY.

FERNANDO PO.

*Clarence*—1841—W. Newbegin, Yarnold: Miss Vitou—*Bimbia*: Joseph Merrick: 4 *Coloured As.*—*Cameroons*: Alfred Saker: H. Johnson, Horton, Joseph Fuller, *As.* On the 8th of December the "Dove" left Gravesend, having on board Mr. and Mrs. Newbegin, Mrs. Saker, and Mr. and Mrs. Yarnold; a new Printing Press; and a small Sugar Mill. The "Dove" reached Clarence on the 18th of February. Communicants, 110—Schools, 6: Scholars, 350—Pp. 15, 16, 112, 327.

One of the Missionaries writes:—

A new Station has been opened at Dilidu, where a comfortable Schoolroom has been erected, forty-seven by twenty feet, which serves also as a Teacher's dwelling. The greater part of the expense, 12*l.*, has been paid in cloth on hand. Williams, Fuller, and Cooper, were the chief builders, and they have done their work well. The whole is thrown open on the Lord's Day. Our prospects at this Station, which we call Bethsalem, are of the most cheering character, especially in reference to the Schools. This School will be conducted by Brother Trusty and Brother Fuller. Brother Fuller has clutched with a firm hand the sword which his father dropped on his dying bed; and, by his superior intelligence and knowledge of the native tongue, promises to be still more efficient than his sainted father.

A review of the events of the past year fills me with gratitude and praise. My domestic afflictions have been greater than they had been previously, but my gracious God has not only delivered me, but has kept my mind in perfect peace; and notwithstanding the paucity of our Labourers by the absence of several beloved

brethren, the work of religious instruction has been carried on more vigorously at this Station than ever, owing partly to our increased knowledge of the language, and partly to our possessing parts of the Scriptures in the native language.

We have two Services on the Sabbath in the Isubu. The Congregation sometimes has consisted of more than 300, but is very fluctuating; sometimes only 100. It is generally as orderly as an English Congregation. The Word has been blessed to a few. We have private classes for religious instruction, which not only the men, but the wives and children of the Teachers attend. The native villages are visited, and the people are for the most part willing to leave their employments to listen to the word of salvation. A difficulty has been experienced in inducing the children to attend School regularly; but eleven can read pretty well in the Isubu Scriptures, and two in the first-class book.

The Gospel by St. Matthew, the book of Genesis, part of the Gospel by St. John, and eighty pages of a book of selections from Scripture, and also a book of Hymns in English and Isubu, and a short Catechism in Isubu, have been printed.

Industry in the cultivation of the soil has been enforced on the people, and the effort has not been made in vain. The bread-fruit tree, and other trees and various vegetables, have been introduced. The bread-fruit, the pear, and the mango have already borne at Clarence, and will prove a great blessing to the island.

It is essentially necessary that the Mission should be strengthened by fresh agents—men mentally, physically, and spiritually qualified; and if a township could be formed of emigrants from Jamaica—men of deep-toned piety—it would tell powerfully and quickly, not only on the Isubu Tribe, but all the inferior tribes with whom they have intercourse.

Mr. Merrick writes:—

Our story of the Cross is beginning, I

*Baptist Missionary Society—*

hope, to influence a few hearts. They have heard it for more than four years, and for more than three years in their own tongue. A little servant girl in our house from the Bo Country, far up the Cameroons River, is, I hope, a real Christian. She reads both the English and Isibu Scriptures; and I think it may with truth be affirmed that her delight is in the law of God. A poor slave woman from the Bakum Bum country, named Monidu, is also, I hope, a child of God. Her husband is a sincere inquirer after truth, but very ignorant: two other females are, I hope, really inquiring the way to Zion.

A native woman, named Inangge, who is believed to be a true Christian, was some years since betrothed to King Bell. He has claimed her and sent for her, but she refuses to become his wife. Mr. Newbegin writes:—

He thought he could now command her at his will; but whenever he has sent for her, she has refused to go near him. He has shut her up in a miserable hut, and would not allow any of our friends admission. He declares that he will smoke her eyes (I use his own words) until she consents. God grant that may never be! He says that if she holds out long he will sell her as a slave to a distant country—a thing which has already happened. But the man is pursuing this line of conduct because she has become a Christian, and he has admitted as much. His own son advised him to return her; but he will not, because the Missionary has "spoiled her head." How it will end we know not. We shall try to prevent

## GERMAN MISSIONARY SOCIETIES.

*Básle Missionary Society.*

*Akropong*: J. G. Widmann, H. N. Riis, T. C. Dieterle, Joseph Mohr: 1 *Nat. As.* A Day School with 37 Girls and 25 Boys. A Teacher Seminary with 5 Pupils—P. 17.

The spiritual state of our Colonists is still far from what we desire. The Negro character appears in every thing. There is little of that self-denying charity and conscientious dealing which is so necessary in a Congregation which is to be a light among the Heathen. Nevertheless, there is a great difference between them and

her being sold as a slave; but if the persecution continue, the probability is she will sink under it, for she has a tender constitution. May God give her grace to stand firm in her time of trouble! Persecution is about to be fierce. We may yet suffer from the rage of the Heathen, but we fear not. Remember us at the mercy-seat.

Mr. Merrick records the following acts of barbarity:—

But while we have a little to cheer, we have much, very much, to depress. One of the Bimbia Chiefs, named Dick Merchant, lately hanged a man and a poor old woman on the charge of witchcraft. A canoe from Dick Merchant's town, in returning from market, upset, and a young man was killed by a shark. The celebrated necromancer, Eeongupu, was immediately consulted, and the consequence was the murder of two innocent persons. I heard of Dick's determination too late to arrest the evil. When I arrived at Dickola the poor old woman was a corpse, and lay shrouded in her house. The man was cut down before he died, and his skull broken and arms mangled in a most barbarous manner. I met him breathing strong, and offered to take him away, but they would not listen to me. When I ordered some water to be put on the fire in order to endeavour to resuscitate him, they broke the pot, and ordered his grave to be dug as quickly as possible. Next day I learned that the poor fellow was actually buried alive. Only a few months ago this same Dick Merchant entered into a treaty with the Queen of England, through Captain Eden, of H. M. frigate "Amphitrite," never again to offer human sacrifices.

the Heathen, and it cannot be denied that the Lord is working in them, and that most of them are under the chastening influence of the Holy Ghost. [Report.

*Ussu, or Danish Accra*: Fred. Schiedt (now in Europe), J. Stanger: Mrs. Thompson—Day School, 68 Mulattos and 55 Negro Boys: Girls' School, 70. Mr. Koester, who was sent out to this Station last year, died shortly after his arrival by a disease of the lungs. Five new members have been added to the Congregation by baptism—P. 17.

The Christians in Tessing (Out Station) live according to the Gospel, as far as we can see. They are hated and persecuted, but without being intimidated. They preach even to others. The Teacher employed there explains to them the Bible, as far as he understands it himself. In spite of the persecution, some others have joined them to be instructed in Christianity.

[Report.

*Abude*:—1847—Fred. Meischel. School Teacher: Walker. A

JAMAICA PRESBYTERIAN MISSION.

OLD CALABAR.

No information of recent date

*Baptist.*

LIBERIA—*Bexley*, six miles above Edina, which is at the southern extremity of Liberia: J. Von Brunn, and 2 other *Nat. As.*—Out-Station *Little Bassa*: L. K. Crocker, *Nat. As.*—*Harris's Town*: 1 *Nat. As.* Mrs. M. B. Crocker, and Mrs. L. G. Clarke are in America. Communicants, 17—P. 17.

In the Mission, although the indefatigable sower now rests from his labours, with the beloved Crocker, his worthy partner and true yoke-fellow, their seed remaineth, and already a harvest is springing up to recompense their toils. The School established by them at Bexley has been continued, under the care of Native Teachers, and the Gospel imparted to the pupils has been the power of God. Nine Bassa Youths have been hopefully converted within the past year, and added to the Bexley Church. The Mission remains in charge of Bassa Converts, the fruits, with one exception, of the Mission. The reports received from them and of them are, generally, gratifying. The Gospel is preached at the Station and in neighbouring villages by Mr. Von Brunn, and stated Prayer Meetings are held at various places. Beside the School at Bexley, there are several village Schools, which appear to be well conducted. The way is open for the speedy introduction of the Gospel among the people. What we need is men to convey it to them—men full of faith and of the Holy Ghost. [Board.

*Board of Missions.*

*Gaboon*: *Baraka*: John Leigh-

School, with 12 Scholars in constant attendance.

*North-German Missionary Society in Hamburg.*

*Cape Coast*—1846—J. Graft—*Gaboon River, Kerrapa. Krepe Country*: 1847. No information has reached us since our last Survey respecting these Stations—P. 17.

has reached us respecting Mr. Waddell's proceedings—P. 17.

AMERICAN MISSIONARY SOCIETIES.

ton Wilson, Ira M. Preston, Wm. T. Wheeler: Mrs. Griswold; 4 *Nat. As.*—*Ozyunga*: Wm. Walker, Albert Bushnell: 1 *Nat. As.* Mrs. Walker died at Gaboon, April 5—Pp. 17, 18, 112, 207.

On the 14th of June Messrs. Wilson and Bushnell, with their wives and Mrs. Griswold, sailed on their return to the Gaboon. They were accompanied by Messrs. Preston and Wheeler, and Mrs. Preston, who have gone out for the first time. All arrived at Elmina in safety, August 1, and were expecting to reach their destination about the 20th of August. The Mission has been greatly afflicted by the death of Mrs. Walker. To the last she rejoiced that she had devoted her life to the welfare of Africa. It is the opinion of Mr. Walker that no argument against the comparative healthiness of the Gaboon can be drawn from the death of his wife.

Mr. Walker was the only Missionary in the field, from the spring of 1847 to the close of last summer. He seems to have been abundant in his labours; but it has been impossible for him to do all that he could have wished. His health has been very good; indeed, at the date of his last communication, he had "not lost a Sabbath or a day from sickness."

The disturbing causes, which have been so prejudicial to the interest of the Mission heretofore, appear to have been less active and hurtful the past year. The French have been uniformly kind and friendly. Mr. Walker reports the attendance on the Services of the sanctuary as very good, and the preaching of the Word seems not to have been altogether in vain. He cherishes a hope that a Native Lad has

*American Missionary Societies—*

been renewed by the Holy Spirit; and another has been mentioned as deeply serious. For the six months prior to July 21, the School at Baraka was "unusually well attended." [Board.

*Episcopal.*

CAPE PALMAS—*Mount Vaughan*—1836—John Payne, E. W. Henning, C. Colden Hoffmann, J. Rambo: George A. Perkins, M.D.; J. T. Gibson, *Cat.*; Mrs. Thomson; several *Nat. As.* There are also Stations at *Fishtown, Cavally, Taboo*. The Rev. Jacob Rambo and the Rev. C. Colden Hoffmann sailed for Cape Palmas on the 20th of February. Expenses of the Mission, 240*sl.* 15*s.*—Pp. 18, 19, 408.

The last Report made mention of the desire of Mr. Payne to procure an edifice in the Colony for the accommodation of the growing Congregation of Episcopalians among the Colonists. Aware of the important influence which this might have on their Mission to the Natives, the Committee have encouraged contributions to this object, which have been made chiefly from friends to colonization, and have been remitted to Africa, to an amount which, it is thought, will provide a substantial building.

The efforts of the Committee to procure

## AMERICAN COLONIZATION SOCIETIES.

*American.*

The following notices are taken from the Report of the New-York State Colonization Society:—

The problem of the Coloured Man's fitness for freedom and self-government has been solved by the people of Liberia. Entering on their experiment with comparatively little education, with a training of scarce a quarter of a century, the people of Liberia, while yet a small community as to numbers and resources, impelled by an uncontrollable necessity, growing out of their relations to the Colonization Society, in 1847 resolved to assume the rights and bear the burdens of self-government. With an ardour, coolness, and tranquillity never surpassed, and scarcely equalled, the subject was discussed, matured, and completed, in the most creditable manner; and, under a well devised constitution,

a Coloured Clergyman for that Congregation in the Colony have not been so successful. They are, however, continuing their inquiries.

The School at Mount Vaughan, confined to the Colonists, has been in a good condition. The number of pupils in the Native Schools has been somewhat reduced, in consequence of the diminished strength of the Mission, and the scarcity of food during a portion of the year. The result of the year's labours has, however, been encouraging.

The Rev. Mr. Payne has transmitted to this country a translation made by him into the Grebo Tongue of the Gospel by St. Luke, which has been printed by the liberality of the American Bible Society. [Board.

*Methodist Episcopal.*

The Missionaries of this Society principally labour among the Colonists, and consequently but little of the proceedings reaches us. No information of importance has reached us since our last Survey—P. 19.

*Presbyterian.*

LIBERIA—*Settra Kroo*: 1841: *King Will's Town*: 1844:—*Sieno*: 1847—*Monrovia*: 1842. No Report of proceedings for the past year has reached us—P. 19.

freely formed, and accepted by themselves, the Government of the Republic of Liberia was duly inaugurated January 1, 1848.

So important a change in their relations to the Colonization Society rendered a speedy settlement of them imperative; and this, together with a desire to secure for their Republic the recognition of the civilized world, induced President Roberts personally to accompany to the United States the Commissioners, who arrived in the United States early in June last, appointed to confer with the Board of Directors. A Special Meeting of the Board of Directors of the American Colonization Society was held immediately, to confer with the Commissioners of Liberia, and their work was happily accomplished. Between the Society and the Republic every question was settled with perfect harmony and to mutual satisfaction. While the Society cheerfully consented to trans-



fer to the Republic all their title to more than a million acres of territory, and all buildings and improvements, excepting those needful for the care of new emigrants, hereafter to be sent. The Commissioners of the Commonwealth agreed to receive the property under a sacred engagement to hold one-half the land in trust, to afford freehold homes for future emigrants and to devote for purposes of education ONE TENTH of the proceeds of all land sold.

Having so happily concluded this important affair, President Roberts, accompanied by his family, crossed the Atlantic to form commercial treaties with European Governments. All circumstances there were propitious. The reception and success of President Roberts were of the most gratifying kind; and if the friends of colonization have ever found their hearts oppressed with grateful emotions, it was when every arrival from Europe brought tidings of events so far beyond their hope, so exactly in accordance with their wishes. In England, Prussia, and France, an unhesitating recognition was given to the first Republic on the shores of Africa. Action so disinterested and prompt by the European Governments cannot fail to brighten the golden chain which is destined to bind all nations in the bonds of peace and good-will.

The American Colonization Society, freed, in some degree, from the burden of aiding the political government of Liberia, finding the spirit of emigration increased and encouraged by an enlarged income, fitted out five expeditions, conveying about 440 emigrants to Africa, and thus more than doubling the number sent for several previous years. These, added to the five expeditions which have cleared from the United States since their last Report, make a total of 870 emigrants who

have embarked for Africa since January 7, 1848; of which number 458, in five expeditions, have sailed since our last Anniversary.

The Society's Income for the year 1848 was 12,262*l.* 14*s.* 2*d.*

#### *New-York State.*

After all that the combined navies of Europe and America have done to repress the slave-trade and its horrid barbarities, the most convincing evidence exists to shew that the number of slaves exported from Africa is larger than at any previous period.

Nearly 70,000 slaves, last year, were imported into Brazil alone; and though 70 slave-ships were captured and condemned, five times that number of successful voyages were probably made.

The wisest minds of Great Britain despair of success in that mode, and point to Liberia as indicating how much can be accomplished by proper means. The coast of Africa must be occupied by her own children, civilized in America. [*Report.*]

#### *Massachusetts.*

At the Annual Meeting of the Society it was remarked by the Rev. Dr. Todd—

The subject of colonization was not to be viewed mainly in its bearings upon American Slavery, but rather as a grand Missionary Movement for the spiritual regeneration of Africa, and as the most efficient agency for the suppression of the slave-trade upon her coasts. The British Government had for many years been using the most earnest efforts to put a stop to this trade, and had in these efforts expended more than ONE HUNDRED MILLIONS of dollars.

—P. 19.

## South Africa.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### *BRITISH AND FOREIGN BIBLE SOCIETY.*

THE South-African Auxiliary has issued 1093 Dutch Bibles and 1335 Dutch Testaments; 482 English Bibles, and 323 English Testaments; making a total of 3271 copies. The receipts of the Society amount to 557*l.* 18*s.* 4*d.*, of which 432*l.* 16*s.* 10*d.* has been remitted  
Jan. 1850.

to the Parent Society. The Auxiliary at Salem has remitted 55*l.*, and has ordered 364 copies. There have been 362 copies forwarded to the Auxiliary at Cape Town. Mr. Moffat has remitted 30*l.*—P. 19.

#### *CHRISTIAN-KNOWLEDGE SOCIETY.*

It is stated in the Report that  
D

*Christian-Knowledge Society—*

the Bishop had visited about one-third of his diocese. A grant of 150*l.* has been made toward Churches at Plettenberg Bay; and a grant of 100*l.* toward a Church at King-William's Town; a grant of the same amount was also made for a Church at George Town; 50*l.* has been granted to Wynberg; several Libraries have been granted, and Books for Fort Beaufort. The Standing Committee have also expressed their willingness to afford further assistance to the Bishop—P. 19.

*RELIGIOUS TRACT SOCIETY.*

Nearly 12,000 Tracts have been sent to Missionaries and other Friends in the Colony; 14,000 Tracts were placed at the disposal of the Rev. J. J. Freeman; and 19*l.* 13*s.* has been remitted by the Rev. James Read; Books and other School Material have been sent to Miss Chalmers.

The intelligence from Lattakoo throws a few streams of light on the dark clouds that still cover a large portion of Africa. Such has been the progress of civilization, that the merchants upon the Stations, during the past year, disposed of one thousand pounds' worth of goods, consisting of haberdashery, hardware, and tools, beside what was sold by other traders. Since the receipt of the Bechuana New Testament, nearly one hundred pounds' worth have been sold, and a sum above thirty pounds has been received for Hymn-Books. [Report.]

We are indebted to your Society for the Sichuana Hymn-Book, which is a means of conveying much useful instruction, and when set to music, softening and elevating the native mind. It is animating to hear a Congregation of more than 600 hymning the praises of Him who hath redeemed them, and brought them by His grace out of the darkness of heathenism. The work of the Lord is advancing; the Missionary, Bible, and Tract Societies are leading the Bechuana Tribes in the paths of virtue, wisdom, and piety. [Mr. M. Gat.]

Although no application has been disregarded, and there has been an anxiety to find out the best means of diffusing Truth in Africa, yet the grants only amount to 41,300 Tracts in various languages. When will Ethiopia stretch out her hands unto God? [Report.]

*EASTERN-FEMALE EDUCATION SOCIETY.*

At pp. 383, 384, was given a Report of the proceedings of the Teachers—P. 20.

*BRITISH AND FOREIGN SCHOOL SOCIETY.*

The Rev. W. Passmore reports—

In October last my Return, as stated in my Report for the year preceding, was as follows, viz. Total number of children on the books through the year, 158; at the present time, 136; add to this number adults in the Sabbath and Evening Schools, 44; total under instruction in the Schools, 180: of these, 18 can read both English and Caffre; about the same number Caffre only; 10 read English only; spelling classes, 46; making in all 92: the remainder are in the alphabet classes. Of those who can write, more or less, adults, 35, and children, 25; and 24 have made some progress in ciphering.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

*UNITED BRETHERN.*

Br. and Sr. Schärf, and Sr. Weiler arrived at Cape Town on the 4th of November 1848. Br. and Sr. Roser left London on the 14th of February, and reached Genadendal on the 13th of June 1849—Pp. 207, 524.

*Groenekloof*: 40 miles North of Cape Town—1808—Brn. C. F. Franke, H. B. Schopman, S. Chris-

tensen, A. H. Jannasch—Communicants, 334—Baptized: Adults, 204; Children, 470; Candidates, 301: Total number under instruction, 1309—P. 20.

By the people in Goedverwacht every time we visit that spot our hearts are gladdened: every word appears to be, as it were, devoured by those hungry souls, many of whom come from a considerable distance. They are constantly making in-

quiries whether they will not soon again be visited by one of our Brethren, and great is the joy manifested on the arrival of a Missionary among them. Nor can I describe to you what a delight it is to preach the Gospel to such an auditory. The Brn. Schopman and Jannasch paid their first visits there in February and May, and both returned, exclaiming, "Could we but form a Settlement there!" They inspected the School, and reported that the proficiency of the children under Joseph Hardenberg, in two years, had exceeded their most sanguine expectations.

We deeply regret the loss of Nathaniel, one of the most valuable overseers of our flock, who lately departed this life, and went home to his Saviour. He was possessed of a striking gift for instructing new-comers in the truths of the Gospel, and for initiating them into the rules and statutes of our Congregation. His valuable services will long be gratefully remembered by us all. [*Br. C. F. Franke—Aug. 1848.*]

The ardent desire for instruction which has now for a considerable period been manifested by the inhabitants of Goedverwacht continues to increase. Yesterday Br. Schopman returned from that Out-post, where he had preached on the Saturday Evening, and three times on the following Lord's Day to a crowded and attentive auditory. Several persons of colour, having heard that a Missionary from Groenekloof was expected at Goedverwacht, had come from a distance of twelve to sixteen miles. Our spacious School-room could scarcely accommodate the numbers which had flocked together. The inhabitants pressed their entreaties with renewed urgency, that the Brethren would send them a Missionary to reside on the spot. We earnestly hope that this may be found practicable ere long. The poor people told Br. Schopman, among other things, that it was quite impossible for them to live any longer without a Missionary, on account of the disputes that were continually arising among them.

Our Missionary Institutions, in common with those of other Denominations, have of late been the objects of a vast amount of calumny, and the accusations advanced against us have induced the Government to institute inquiries into the mode of procedure adopted at our various Stations. The Commission appointed for the purpose of examining into the state of our Settlement arrived here February 9, and was composed of the Magistrate, Mr. Bergh, his

clerk, and two field-cornets. Each family was successively summoned before him, to answer the seventeen questions prescribed by Government. The examination commenced the same day at noon; was continued, almost without interruption, till 10 o'clock, P.M., was resumed at 5 o'clock the next morning, and was not brought to a close before 10 o'clock at night. At the close of the proceedings the Commission appeared perfectly satisfied that the representations of our adversaries were unfounded, and left us on the 12th.

[*The Same—May 1849.*]

After a fearful and protracted drought, the parched ground has at length been refreshed by a succession of heavy showers, so that our people will now be busily engaged in ploughing and sowing.

[*The Same—May 3.*]

*Genâdendal*: 130 miles E by N of Cape Town; with an Out-Station at *Kopjes-Kasteel*—1736; renewed 1792—*Brn. C. L. Teutsch, J. R. Kølbing, C. G. Sonderman, S. Gysin, F. W. Kühn, D. K. Suhl, D. Kühn, S. Gysin, P. H. Brauer, F. T. Heinrich*—Communicants, 890—Baptized: Adults, 438; Children, 862: Candidates, 168: Under instruction, 2795—Pp. 20, 21.

Here the Commissioner has been at work for nine successive days, accompanied by a secretary and an English farmer of our neighbourhood, during which time inquiries have been made in each family. The following 17 questions have been proposed by Government—1. The number of residents, male or female? 2. The name, age, and trade of each resident? 3. How long he has been at the Institution? 4. Can he read or write? 5. Is he married or unmarried? 6. How many children has he? 7. How many of them are above twelve years of age? 8. How many children has he under twelve? 9. How many of these above twelve go out to work? 10. Do his wife and grown-up daughters go out to service? 11. Ascertain where they are at the date of your visit to the Institution? 12. Has he a garden? 13. Has he any ploughing-land belonging to the Institution? 14. What crop has he this year; and what is its value? 15. Has he any horses, horned cattle, goats, or pigs? 16. Where are they kept? 17. Does he pay any thing to the Missionaries for their keep and

*United Brethren—*

herding? Beside these seventeen questions, the following five have also been addressed to each resident by the Commissioner and ourselves:—1. Are you compelled to buy your goods here in the shop, or may you do it where you like? 2. Are you compelled to work here at a lower price than you can get elsewhere? 3. Are you urged to industry? 4. Are you obliged to leave your employers in order to attend the festivals? 5. Do the Missionaries interfere with the price for which you work with the farmers?

All these questions were answered in strict accordance with truth, and the result was so entirely in our favour, that the Commission was on all points perfectly satisfied. The information they received from the Hottentots furnished the most convincing proof that the latter are at perfect liberty to work WHERE they like, and as they like; that they are not subject to the slightest constraint on our part in respect to the purchases they make; and that we have at all times scrupulously abstained from interfering directly or indirectly with the amount of wages for which they work with the farmers. The Commission likewise expressed their satisfaction with the number of those who are able to read. Altogether, we cannot but express our conviction that our rulers regard us with no disfavour. [Dr. C. L. Trutsch, 1849.]

Dec. 7.—Br. and Sr. Kühn derived much edification and encouragement from their conversations with the Communicants respecting their spiritual state. One of them expressed himself in the following manner: "When I am at work on the neighbouring farms, I am frequently exposed to temptation; but I pray earnestly that I may be preserved. I also often think of the fervent prayer which my Teacher offered on my behalf at my Confirmation, that I might not be seduced into the deadly paths of sin, and be finally lost. That prayer I shall never forget: it always reminds me that I am not my own, but my Saviour's property."

Another Communicant, on being asked how he felt, looked at Br. Kühn with a countenance beaming with joy, and said, "Oh, I am happy, for I love my Saviour; He is my treasure; the things of this earth yield me no delight, for they pass away; but He is my Almighty friend; He has created and redeemed me; He brought me from my heathen country, across the wide ocean, to this place, where

I have learnt to know Him and His blessed Word." On my further inquiry, why he loved his Lord and Saviour, he replied, "He became a man in Bethlehem for me, poor sinner; He died for me on the cross; He rose again from the dead for me; and, after calling His disciples to the mountain from which He ascended into heaven, He told them to proclaim His Word among men, to teach them the blessed truths of the Gospel, and to baptize them in His name. Through His mercy our Teachers have come to us from distant countries, and I can now hear the Word of my Lord and Saviour: of that my heart is full." On my putting to him the question, "But will you cleave to your Saviour, and follow Him with unwavering fidelity?" he rejoined, in a tone of humble confidence, "I know that I can do nothing; my heart is bad, very bad, and my thoughts are full of sin; but through my Saviour's strength I hope to remain faithful to Him." I then asked him whether he ever made this a subject of prayer; to which he answered, "Yes, I pray; I pray for myself, I pray for my Teachers, I pray very much in my heart." [Diary.]

The Colony is still in great ferment relative to the introduction of convicts. The disastrous effects which such a measure would inevitably produce on the morals of the population have induced us, in conjunction with 447 inhabitants of Genâdendal, to sign a second Petition to the Governor, praying him to stay proceedings till further orders should have been received from England.

[Dr. D. K. Suhl, June 1849.]

The Report of the Commission of Inquiry has been altogether in our favour, both as regards Genâdendal and our other Stations. [Dr. C. R. K&Auml;bing, June 1849.]

As bright examples of resignation and submission to the Lord's will, I would particularly mention our poor lepers, of whom there are seven residing here. The four oldest among them distinguish themselves as sincere and consistent disciples of Jesus; and they afford, at the same time, striking examples in proof of the fact that the Lord never leaves nor forsakes His true followers. There have never been found wanting among our people those who felt for their poor fellow-creatures, and were willing to supply them with food, and to nurse them in cases of the severest illness. The gratitude of these helpless creatures for kindnesses shewn them is truly affecting; and we must regard it as a special

mercy, that the nature of their disease is not as loathsome to the Hottentots as it is to the civilized Europeans. [Br. D. K. Suhl.]

We had yesterday the honour of a visit from the Right Rev. Dr. Gray, the newly-appointed Bishop of Cape Town, which afforded us much gratification. On his arrival, he immediately presented your Letter of Introduction, and entered into conversation with us. We received his Lordship with the honour and esteem due to his high station and character, and soon found that he was no less deserving of our brotherly regard, as our fellow-labourer in the Lord's vineyard. We shewed him our library, with your late father's portrait, and, in the afternoon, the Church, garden, premises, and burial-ground, with the adjoining grove. He then visited our Training Institution, Day and Infant Schools. He took great interest in every thing connected with our Missionary Institutions, and had the kindness to catechize our young students himself on the Ten Commandments. He appeared to be much gratified with his visit; for on leaving us he expressed his desire to be able soon to repeat it, and some time or other to bring his lady with him. [The Same.]

*Elim*: about 60 miles from Genadendal, and near Cape Aiguilla: with Out-Stations at *Hout-kloof* and *Duinfonteyn*—1824—Brn. D. Luttring, — Fritsch, J. J. Müller, — Lemmertz—Communicants, 287—Baptized: Children, 214: Under instruction, 1249—Pp. 22, 23.

Our Congregation at *Elim* is pursuing a quiet, steady course. Of late we have been much edified by the happy departures of several members of our flock. We were particularly struck by the happy frame of mind of a young girl of eleven years of age, Elizabeth Dittrich, who, on feeling that her end was approaching, expressed the happiness she enjoyed in the prospect of soon going to her Saviour, and entreated all who were present to remain faithful to Jesus, that she might meet them again in eternity. Her grandfather soon followed her, after a short illness, during which he gave evidence of firm confidence in his Saviour, and submission to His will. On one occasion he said to me—"I suffer great pain, but what is it compared with the torments which my Saviour endured for me on the cross?" We shall long regret his loss, for he was

our best overseer and chapel-servant.

[Br. Fritsch.]

*Enon*: on the White River, near Algoa—1818—Brn. Joseph Lehman, C. F. W. Klinghardt—Communicants, 92—Baptized: Adults, 76; Children, 128; Candidates, 72: Under instruction, 368—P. 23.

Toward the end of last year we were requested by Government to preach the Gospel to a body of convicts stationed on the Zuurburg, about four leagues from this place, occupied in constructing a new road. We have always found them attentive hearers. At a league's distance from the Zuurburg there live several Colonists, who have likewise begged us to declare to them the Word of Salvation; and though we feel much disposed to comply with their request, we fear that the distance at which they live will render it rather difficult for us to establish regular Services there. Since the restoration of peace, our Hottentots have been much occupied with felling timber in the forests, which they sell in Uitenhage and Port Elizabeth. [Br. J. Lehman, 1848.]

Though not favoured to witness any occurrence of a particularly striking nature, we feel assured that the Lord's blessing is not withholden from our labours. In the year a few adults have been baptized, five persons have been admitted to the Holy Communion, and several heathen families have taken up their abode with us. We are at present busily employed in building a mill, the wheel of which is to be turned by oxen. The knowledge which I had an opportunity of acquiring in early life relative to the construction of mills now proves of great use to me, for we are entirely thrown on our own resources.

[Br. F. Klinghardt, March 1840.]

#### TAMBOOKIES AND HOTTENTOTS.

*Shiloh*: on the Klipplaat River—1828—Brn. J. A. Bonatz, E. H. Kschischang, J. D. Schärf, F. W. Nauhaus—Communicants, 74—Baptized: Adults, 46; Children, 134; Candidates, 417: Under instruction, 671—P. 23.

The Governor of the Colony, Sir Harry Smith, who had manifested a deep and cordial interest in the Missionary Work, having intimated his desire of attending one of our Meetings, we assembled, as

*United Brethren—*

usual, in the evening, and Br. Bonatz delivered an address in Dutch, on Acts iv. 12: *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.* Our Church was crowded with hearers. After Br. Bonatz had concluded, His Excellency asked leave to add a few words, requesting Mr. Warner, a Missionary who happened to be present on the occasion, to translate what he said into Dutch. After a short pause, he addressed the Congregation in a very audible and emphatic manner, expressing the gratification which he felt, and the emotions which he experienced in joining the worship of God in a House erected to His honour in the midst of such a wilderness. He rejoiced to behold Blacks and Whites united with each other in the bonds of brotherly love, living in peace and concord, worshipping the true God in fellowship of spirit. By this love and union the social happiness of the Congregation would be insured, and the blessing of the Almighty would rest upon them. On this His Excellency proceeded to exhort them to follow the example set them by their Teachers, and duly to value the privilege they enjoyed in having the pure Word of God so richly dwelling among them. "Strive," he added, "to live in conformity to the precepts laid down for our observance in that Book of books, that the blessing of God may descend, not only upon yourselves, but also upon the whole country around you." His Excellency concluded his warm-hearted address, by expressing, in cordial terms, his thanks for the assistance Government had derived from our Settlements during the Caffre War, assuring us, at the same time, that he should ever feel happy in protecting and promoting the welfare of our Missions to the utmost of his ability. On the following day he took leave of us in the most friendly manner. [Diary.]

*Clarkson* (the name given by Gov. Napier to the New Settlement at Koksbosch, after the well-known opponent of the slave-trade) on the Zitzikamma, among the Fingoes—1839—Br. Charles Nauhaus, Adolph Küster—P. 23.

Br. and Sr. Schärf, and Sr. Weiler on the 27th of January reached Clarkson in safety. Thence Br. and Sr. Nauhaus purposed setting out for the Beka, with Sr.

Weiler, on the 13th of February, by way of Enon. [Br. C. L. Teutsch.]

*Robben Island*: off Table Bay—The Leper Hospital removed from Hemel-en-Aarde—Br. F. W. Stoltz—Communicants, 12—Baptized: Adults, 9; Children, 4; Candidates, 22; Under instruction, 47—Pp. 23, 24.

*Beka River*—1848—Theodore Küster.

We have been requested by Government to establish a new Station near the frontier, on the Beka River, not far from the mouth of the Buffalo River. A number of Hottentots from our Settlements, Genädendal, Elim, and Groenekloof, are invited to settle there, and to form a sort of Military Station, for which from three to five acres of land are to be granted to the head of each family, and beside this, a grant of land will be made for the use of the Mission. About twenty families from the above-mentioned Stations intend to remove thither, accompanied by Br. Theodore Küster, hitherto stationed at Elim, who is shortly to be followed by another married Missionary. [Br. Gysin.]

On their return to Shiloh from the Beka River, the Brn. Teutsch and Bonatz called at King-William's Town; and on presenting to the Commandant, Colonel Mackinnon, the Governor's Letter of Introduction, they received his immediate permission, or rather his cordial invitation, to select any place in British Caffraria that they might think most eligible for a Missionary Station, with a promise that, when chosen, proper measures should be taken to secure it to them, and that the usual Government allowances should be made to the Missionaries settling there. Having received this encouragement from the highest officer of Government, the Brethren took an early opportunity of exploring the neighbourhood of the Windvogelsberg—which had been mentioned to them as well adapted for a Missionary Settlement—and meeting with a suitable locality on the northern side of the mountain range in question, they felt no hesitation in fixing on it, and taking the requisite steps for obtaining a grant of land sufficient for the purpose.

[Ed. of Period. Acts.]

On the 14th of May 1848 I was commissioned to undertake the conduct and spiritual care of those families, from Elim and Genädendal, which had consented to

emigrate to the Beka; and I was invited to set out as soon as possible with the Elim party<sup>1</sup> for Cape Town, where we were to be joined by the company from Genâdendal. The emigrants consisted of 104 souls—60 persons from Elim, of whom 15 were men, 12 women, and 33 young people and children; and 44 from Genâdendal, of whom 13 were men, 11 women, and 20 children. They had all signed their names in token of assent to the conditions proposed by Government, which had offered a free passage to the place of their destination, a supply of provisions for one year, six acres of land as their property, and also the cattle, tools, and implements necessary for the cultivation of the soil. The offers made to the Mission on the part of Government were, a free grant of 3000 acres of land for a Station, a sum of money toward the erection of a Church and School, the maintenance of the Missionary for the first twelve months, and also the free exercise of Church Discipline.

On the first day of our journey, on the way to Hout-kloof, we were obliged to cross the Eilands-kloof brook several times. At one of the fords the water was unusually deep. Owing to the awkwardness of the driver, the waggon was overturned, but, happily for us who were inside, very slowly, owing to the force of the current which bore against it. We were, of course, completely drenched; and since all our linen and clothing shared our adventure, we were put to no small inconvenience. I immediately got out of our vehicle, and there I stood up to my arms in water. The Hottentots, however, hastened from all sides to my assistance, and I soon reached the shore in safety, seizing, on my way, several cloaks and other articles of clothing which the current swept toward me. At about nine o'clock, we reached the summit of a bare mountain, where we resolved to pass the night, in

the neighbourhood of a spring called Bergfontyntge. It will be readily believed that we could not enjoy much refreshing sleep, our clothes and beds being thoroughly soaked.

Having reached our destination, after erecting a small hut for my temporary abode, in which I passed the first night on the 3d of July, I rode out the following day toward the north, with a view of selecting a spot for the establishment of a Missionary Station. About half an hour's ride up the river I found a fine, broad valley, surrounded by hills of tolerable height, and partly covered with forests. Two considerable reservoirs of sweet water lie in the middle of the plain; and there appeared to me to be as much garden and sowing-land as would be requisite for a large Congregation, were such a one ever to be collected here.

July 10—I rode with my brethren to the spot above mentioned, which had appeared to me so admirably fitted for the site of a Missionary Station, and was gratified to find them of the same opinion. Rich soil, an ample supply of water, abundance of wood, sufficient room for a large village, are advantages which are combined in this valley, to an extent not easily to be met with elsewhere.

[Br. Theodora Küster.

The accounts from the newly-commenced Station on the Beka River are not of the most cheering nature. A short time ago Br. Küster still entertained the hope that the Hottentots residing at Hardinge would come and settle in the vicinity of the new Station; but though the latter had asked and obtained permission to do so, not one of them had hitherto availed himself of it; and in a Letter which we lately received from Br. Nauhaus, he expresses his apprehension, that as soon as the distribution of rations should cease, many of the Hottentots would be obliged to disperse.

[Br. C. R. Kühing, June 1840.

#### LONDON MISSIONARY SOCIETY.

*Cape Town*—John Philip, D.D., *Superint.* of the Society's Missions in South Africa, William Elliott—Communicants, 20 — Schools, 2 : Scholars, 290 : Schools, under the care of Miss Tunstall, 2 : Scholars, 361. The Rev. J. J. Freeman arrived as a Deputation from the Directors on the 25th of February. The Rev. George Christie, with

Mrs. and Miss Christie, embarked July 19 for Cape Town. On the 8th of October the Rev. W. Thompson arrived from Cape Town—Pp. 24, 64, 408, 524.

The various religious Services have been conducted as usual. The work of education has made good progress, and the number under instruction has increased. In the Dorp Street Schools, comprising a Day School conducted by Mr. Elliott, and

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an Infant School taught by his daughter, the majority of the children are Malays; and a class of these, about forty in number, are instructed in the Malay, as well as in the Dutch and English Languages. The Public Examination of these Schools was held December 20, on which occasion a large number of Malays were present, who seemed especially interested with the exercises of the children in reading and singing.

[Directors.

## HOTTENTOTS.

*Paarl*: 85 miles N E of Cape Town—1819—with 5 Out-Stations—George Barker—Communicants, 106. In the Infant School, 60 Children; Juvenile, 63; and in the Sunday School, 200—P. 24.

Mr. Barker makes a favourable report of the progress of his labours last year.

The conduct of those who stately attend the Means of Grace has been such as to call for gratitude to God: notwithstanding the increasing number of canteens, and the strong temptations which they present to violate the rules of temperance, it has not been found necessary even to admonish a single member of the Church for inebriety. The Congregation, from their habits of industry, are gradually rising to a state of independence, and becoming respectable.

With regard to vital piety, the members exhibit a spirit of devout supplication and Christian Benevolence to a very gratifying extent. One of their number is deputed regularly to visit the prison at mid-day, and is encouraged in these labours by the respectful treatment both of the jailer and the prisoners.

[Directors.

*Tulbagh*: 75 miles N E of Cape Town—Arie Vos—Communicants, 64—Schools, 4: Scholars, 340—P. 24.

The work at this Station, now, for the most part, in the hands of the Rhenish Brethren, Mr. Vos being almost laid aside by age, has proceeded steadily through the year, and the Divine Blessing has not been withheld. The Church has had an addition of 20 members; and the baptism of 18 adults.

Two canteens or public-houses were opened during the year—a circumstance which tends to retard the progress of religion, and the evil influence of which can

only be met by increased zeal and vigilance on the part of the Missionaries.

[Report.

*Klaas Vooks* is no longer held as a Station—P. 24.

*Caledon*: 120 miles E of Cape Town: 1811: renewed 1827—Daniel J. Helm—Communicants, 265—Day Scholars, 130; Sunday, 150. The Rev. H. Helm died in November 1848—P. 24, 25.

Among the inhabitants of the Institution who had been betrayed into vice, a great change for the better has become visible; so that, notwithstanding the abundant facilities for obtaining intoxicating liquors, there have been, in the later months of the past year, but few instances of drunkenness.

The people, in general, are gradually but steadily advancing in knowledge and civilization, which is chiefly seen in their adoption of better clothing, in the increase of domestic comforts, and in the superior quality of their food. These improvements can be directly traced to the influence of the Gospel, and shew what it has wrought for this once-degraded and despised people.

The attendance on the Means of Grace has been very encouraging on the Sabbaths. During the summer the Chapel has been crowded with attentive Congregations. There is evidently, says the Missionary, a spirit of conviction at work among the people, and we long and pray for an outpouring of the Holy Spirit on them.

Two Converts have been baptized during the year, after giving satisfactory evidence of a change of heart.

[Report.

*Pacaltsdorp*: 245 miles E of Cape Town—1844—Wm. Anderson, T. Atkinson—Communicants, 115—Infant Scholars, 152. Mr. Atkinson, late of Caledon Institution, has removed to this Station, to assist Mr. Anderson, who is now infirm through age—P. 25.

Mr. Anderson states that there are encouraging indications of an increase of religious feeling among the people; and he expresses his belief that, by the blessing of God on the more active labours of Mr. Atkinson, a revival both in the religious and secular concerns of the Institution may be anticipated at no distant period.



The conduct of the major part of the inhabitants continues moral and exemplary, though some are causing our brethren much grief by yielding to the temptation of intoxicating liquors, there being twelve bottle-stores at George Town.

[Report.

*Dysalsdorp*: 45 miles N of Pa-caltsdorp—1838—B. E. Anderson—Communicants, 100—Day Scholars, 50—P. 25.

The sphere of labour occupied by Mr. Anderson contains from 1200 to 1500 people, all dependent on the Mission for religious instruction. They are scattered over a country from forty to fifty square miles in extent; and toward regularly supplying them with the Means of Grace an Out-Station has been established in a part of the District called Matjes-drift, where a Chapel has also been erected; another being in course of erection at the expense and by the labour of the people themselves, in the new village of Oudshorn, on the Grobelaan River, about twenty miles from Dysalsdorp, where the population is larger than in any other part of the District. Each of these Out-Stations is supplied with a Native Assistant.

During the past year the Services on the Sabbath at the Head Station have been unusually well attended; and it has happened more than once that from 80 to 100 persons have been obliged to stand outside the Chapel, and listen at the opened windows. The attendance at the Out-Stations has also been numerous. Mr. Anderson refers with thankfulness to the fact, that there are many who not only profess the Gospel, but also give evidence of its power in their conduct.

Subsequently to August Mr. Anderson baptized eight Converts, and there are many Candidates. The members of the Church, generally speaking, conduct themselves in harmony with the precepts of the Gospel; but the Missionary has been under the painful necessity of excommunicating several, whose defection is clearly traceable to their deprivation of the Means of Grace during the long period which they spent on the frontier in defence of the Colony. Some are, however, already exhibiting marks of penitence.

[Report.

*Hankey*: near Chamtoos—1825—with an Out-Station at *Kruis Fontein*—T. D. Philip: James Jan. 1850.

Clarke, *Artisan*—Communicants, 197—Day Scholars, 100—Pp. 25, 26.

The previous year the Mission received a severe shock from a most destructive inundation.

[Report.

God has disposed the hearts of many to communicate liberally of their substance to our necessities; and by such help the damage done by the flood to our village, tunnel, &c., has been more than repaired. The tunnel was re-opened the 3d of October 1848, just a year from its destruction by the flood. Two hundred acres of land are now ploughed and irrigated by it. When I look on that glorious expanse of vegetation, my prayer is that the same God who has changed the wilderness into a garden, would, by His Spirit, fertilize the souls of the people to bear as abundant fruit to the glory of His grace. [Mr. Philip.

The conduct of the Church Members has in general been exemplary, though several cases of discipline have occurred. Three have been removed by death, rejoicing in the assurance of salvation. The practice of reading the Word of God is gradually extending; and upward of fifty Bibles have been purchased by the people in the past year. The work of education is steadily advancing. A growing taste for the advantages of civilized life is perceptible among the people, and particularly in the superior houses which they are erecting to replace those destroyed by the flood.

[Report.

*Bethelsdorp*: 450 miles E of Cape Town—1802—Tidings of Mr. Kitchingman's death has reached us since our last Survey, but no Report has been received of the Station—P. 26.

*Port Elizabeth*: Adam Robson: Wm. Passmore, *As.*—Communicants: European, 80; Native, 138—Scholars, 180—P. 26.

The English Congregation, still under the pastoral care of Mr. Robson, has continued steadily to increase; and it was deemed necessary to hasten forward the plan formerly projected for erecting a new Chapel. The population of the town is rapidly increasing.

The following testimony is borne to the genuineness of the piety of two deceased members by those who knew them intimately:—"Their Christian Conduct, the spirit in which they bore their last severe

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sufferings, and the faith they exhibited in clinging to the cross of Christ as their only refuge, assures us that they are now numbered with the redeemed in glory. In terms of the deepest gratitude they both testified their obligations to their Pastor for the advantages derived from his ministry: they were indeed *brands plucked from the burning.*"

The attendance on Divine Service in the Dutch Language has greatly increased during the year, and several instances have occurred of moral reformation, if not of a real change of heart, as the effect of the preaching of the Gospel. The rite of baptism has been administered to eleven adults, and four have been added to the Church; while in a few cases the exercise of its discipline has been found necessary. An aged female member of the Church died in the course of the year, rejoicing in the Lord; and since her death the husband, formerly a slave, and now bending with the weight of years, has offered himself as a Candidate for Baptism.

Among the Fingoes under the instruction of Mr. Passmore much encouragement has been experienced. Nearly 100 of these once-degraded people regularly attend the Sabbath Services. The conduct of the Church Members, with only two exceptions, has been consistent and exemplary, and there are six Candidates for admission to its fellowship. [Report.]

*Uitenhage*: 20 miles N W of Port Elizabeth—T. R. Paterson. Mr. Vogelgezang has resigned his connection with the Society—Pp. 26, 112.

The attendance on the Means of Grace has steadily increased, so that the Congregation has become too large for the Chapel, and it is proposed to enlarge it by an additional gallery.

There has been an addition of eleven Members to the Church, and the Members generally have continued to adorn their profession, though the exercise of Church Discipline has been required in two instances.

The income of the Auxiliary for the year has amounted to about 90*l.* The Infant-School House has been finished, and this branch of labour has been brought into active operation.

Preparations are in progress for the erection of a Chapel for the Fingoes and

other Natives residing on the further side of the Zwaart Kop's River. To this a Native Teacher has been appointed, who is prosecuting his labours with prospects of success. An important and very interesting Out-Station has been begun at Van Studer's River, which Mr. Paterson visits every fortnight, and where very pleasing instances of good have appeared. Several have begun earnestly to seek the salvation of their souls. [Report.]

*Theopolis*: 550 miles E of Cape Town—Christopher Sass. Mr. Taylor has removed to Cradock—P. 26. No Report has been received.

*Grahamstown*: in Albany District—W. Y. Thomson, N. Smith—Communicants, 142. The Rev. John Locke died on the 7th of May, and has been succeeded at the English Church by Mr. Thomson of Philippolis—Pp. 26, 27.

Mr. Smith, the Pastor of the Native Church, in his Annual Report, observes:—"The state of religion among my people is not such as I could desire; yet the work of God is not altogether standing still. We have commenced several additional Services, to be held twice in the week, at the camp, Somerset's Kloof, and other parts of the neighbourhood, and two Members of the Church are appointed to conduct these Services, which are well attended, when I cannot go myself. In addition to these, several Prayer Meetings have been commenced among the female members of the Church. I have also several collectors among the Female Members. They have been most indefatigable in their work."

The attendance on the Means of Grace, both on the Sabbath and during the week, has been very good, the Place of Worship having been often crowded to excess. [Report.]

*Graaf Reinet*: Thomas Merriington—Communicants, 52—Day Scholars, 90; Sabbath and Infants, 35—P. 27.

We are not indeed without occasion for joy and thankfulness; but the friends of Missions look for large success, and this I cannot report. If, however, the Church Triumphant rejoices in the conversion of one sinner, why should not the Church Militant thank God and take courage, when they see His grace bestowed even

upon one who had been a stranger to the covenant of promise? [Mr. Merrington.]

The attendance on the public Means of Grace has had an increase, chiefly in consequence of large numbers of Caffres having been brought into the village to reside there as indentured servants. The attendance on the Sabbath averages about 200; on week evenings, 50. [Report.]

*Kat River*—1829—With 12 Out-Stations—J. Read, J. Read, jun.—P. 27.

In addition to the renewal of the machinery of the Mission at the Head Station, including the restoration of the Chapel and the re-establishment of the Local Auxiliary, the Missionaries have succeeded in restoring to order and efficiency the twelve Out-Stations, which were in successful operation when the war broke out, and some of which are sixteen miles from Philpion, the place of their residence.

The Chapel was opened on Lord's Day, Oct. 8, and the joy of the people could not be surpassed. The following day a Public Meeting was held, at which several Christian Hottentots spoke with remarkable propriety, and a collection was made toward defraying the expense of the Chapel. Shortly after, a large number of inquirers came forward; and those members of the Church who had yielded to temptation, or sunk into indifference, during the war, began to return, in deep contrition, to the fold from which they had wandered.

*Blinkwater*—This Out-Station has been placed in charge of Arie Van Roog, an Elder of the Church at Philpion, under the general superintendence of the Messrs. Read. The people have set about erecting, at their own expense, a School-house, forty feet by twenty-five, which will also be used as a Place of Worship. The labours of the excellent man now stationed at Blinkwater have been blessed to the conversion of many, who have been baptized and added to the Church; while several others have been awakened to a state of inquiry. [Report.]

I trust, ere long, that it will be a self-supported Station. Two Schools are at present in operation, and they are doing well. On the whole, I think the Station has never been in a more flourishing condition. [Rev. J. Read, jun.]

*Cradock*—1839—Robert Barry Taylor. Mr. Taylor removed from Theopolis to this Station, to supply

the place of the late Mr. Monro, on the 26th of August—Communicants, 41—Scholars: Day, 43; Sunday, 150—P. 27.

The European Population amounts to about 900; the Native, 1300, including from 700 to 800 Fingoes, who are living in an extremely degraded state. Three Services are held on the Sabbath—two in English and one in Dutch, the latter being the language spoken by the Hottentots; and one Service in each language is held during the week. The Chapel holds about 400 people, and, since the arrival of Mr. Taylor, the attendance has increased. The Place of Worship is still burdened with a very heavy debt, but the most strenuous and exemplary efforts were in progress for the removal of this encumbrance, and with every prospect of success. [Report.]

*Long Kloof*—1840—T. S. Hood—Communicants, 68—Day Scholars, 90—P. 27.

During the year, 30 copies of the Bible and 40 of the Testament have been sold, and 1200 Tracts, supplied by the Cape-Town Tract Society, distributed. These have been well received, and find their way into the isolated farms, and make known the truths of the Gospel where the living voice would not be allowed to give them utterance. The Congregation has continued good through the year, and an increased interest in the hearing of the Word has been evident. Twelve adults have been baptized and admitted to Church Fellowship, and three have been suspended, two of whom subsequently evinced hopeful signs of repentance. A number of young people are making inquiry on the subject of personal religion.

The new Place of Worship, in progress of erection, was expected to be finished in January last. It is a very substantial building, 56 feet by 25, and is a great undertaking for the people by whose efforts it has been raised. [Report.]

*Colesberg*—1840—J. De Kock—Communicants, 28—Scholars: Day, 82; Sunday, 75. Mr. Theophilus Atkinson has gone to Pa-caltsdorp—P. 28.

Mr. De Kock, a Native of the Colony, was trained for the Missionary Work, in connection with the Missions conducted by the Rev. Mr. Stegmann. The attendance

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on Public Worship has been uniformly good, especially in the afternoon and evening, when the Chapel has generally been filled to excess. [Report.]

*Somerset*: 3 Out-Stations—1842—J. Gregorowski. Mr. Gill has removed to Caffreland. No Report has been received—P. 28.

## CAFFRES.

*Caffreland*—John Brownlee, F. G. Kayser, Richard Birt—P. 28.

Mr. Brownlee has resumed his labours at King-William's Town, on the Buffalo River. The former Mission Premises, including the Chapel which was seriously injured by the hostile Caffres, being still occupied by the Government, Mr. Brownlee had to commence a new Place of Worship, which, in December last, was nearly finished. He has been enabled to provide this necessary accommodation, partly by means of local subscriptions, and partly by the gratuitous labour of the people for whose benefit it is designed.

The sufferings of the Church Members, from hunger and exposure, had been very great during the long season of conflict; but the hand of God protected their lives, and, through His grace, they suffered less in their religious state than might have been anticipated. Their number is about forty, and they seem very sensible of the mercies, both temporal and spiritual, bestowed on them.

In December 1847 Mr. Kayser was at Fort Beaufort; and in the following February he proceeded into Caffreland, and resumed his labours at Knapp's Hope. The blessing of God has rested on his ministry, and several Caffres have been awakened to a deep concern for salvation. The attendance on the Means of Grace has been encouraging. The eldest son of the Chief, Macomo, frequently attends Divine Worship on the Lord's Day.

Mr. Kayser has succeeded in establishing a Day School and an Infant School, both of which, for the present, are taught by one of his daughters. No intelligence has been received from Mr. Birt; but it is believed that he has joined Mr. Kayser at Knapp's Hope. [Report.]

## GRIQUAS, CORANNAS, BECHUANAS.

*Griqua Town*: 530 miles N E of Cape Town, with 8 Out-Stations—1801—Isaac Hughes, E. Solo-

mon—Last returns of Communicants, 480; Scholars, 675—P. 28.

The state of the Church has been more encouraging than for some years. A number of the younger Griquas, and some more advanced in years, have been awakened to a concern for their salvation; and of these nine have been received into Church Fellowship, while eight still remain as Candidates. Several of the older members of the Church, who had seriously declined in the tone of their piety, have been recovered to a better state of feeling.

The Out-Stations of the Mission have also participated in the Divine Favour. At Hardcastle, where for some time our Brethren experienced nothing but discouragement, appearances have improved.

At Blinkip and Gossiep the work is steadily advancing, and the results of the great awakening in the previous year are now visible, in the addition of 90 Members to the Church, 17 of whom were received during the period under review. "Generally," say our Brethren, "the new Converts afford us great satisfaction. From among the Corannas, under the Chief Witboog, there has been an accession to the Church of six Members.

The Vaal-River division of the Mission, consisting of Ganganup and its Out-Stations, has steadily advanced, both in its secular and religious interests.

At Ganganup the Mission Premises have been enlarged, and a new stone School-house, measuring 50 feet by 21, is in progress.

From the Out-Station, under the care of the Native Evangelist, Makami, twelve Members have been added to the Church. There is an earnest desire among the people through the whole district to advance in scriptural knowledge, and they have purchased a considerable number of Bibles in the past year. [Report.]

*Lekatloug*: on the Hart River, among a branch of the Batlapi Nation—Holloway Helmore—Communicants, 280—Pp. 28, 29.

It is now ten years since I left my native shores to bring the message of mercy to the swarthy children of Africa. More than eight years have been spent with the Batlapi. I look back on the past with feelings of joy and gratitude, and trace with devout pleasure the leadings of Divine Providence. Since I first came to Lekatloug the population has doubled,

the Schools have trebled, and 140 Members have been added to the Church: thus has the Lord owned and blessed His work. I hope there has been a steady growth of piety, intelligence, knowledge, industry, and general civilization; for where true religion enters into the hearts of Heathen all other excellences follow.

[*Mr. Helmore.*]

In addition to the natural advantages which Lekatlong possesses "as a good grazing country," which has a powerful influence in concentrating and fixing the population, the piety of the Chief and his counsellors acts most beneficially by ensuring order and tranquillity in the town. The upright and conscientious conduct of the Deacons of the Church also tends to strengthen the cause; while the Members generally by conversing together on religious subjects each set a good example to the rest. During the year sixteen members have been added to the Church.

The members of the Congregation are strongly attached to the House of God, and both men and women frequently walk fifteen and twenty miles to the Services of the Sanctuary.

The Infant School was opened in June, under the care of Miss Helmore, and the progress of the children has been very encouraging. Until nearly the close of the year she had 200 children under instruction; but the number subsequently declined.

[*Report.*]

#### BOSJESMANS.

*Philippolis*: on the north side of Cradock River; with Out-Stations—1831—John Wright, *As.* Mr. Thomson has removed to Grahamstown—Communicants, 400: Day Scholars, 150—P. 29.

The usual attendance on the Sabbath has varied from 300 to 400, but on some special occasions as many as 700 or 800 have met together for Public Worship: three Sermons have been delivered on the Sabbath, and there is an early Prayer Meeting conducted by the elders. The Church has received an addition of 33 members. There is a commodious Chapel, equal to the reception of 600 or 700 people, nearly completed, but remaining unfinished for want of funds. On the first Sabbath in January the building was opened for Divine Worship.

[*Report.*]

#### BECHUANAS.

*Lattakoo*: 630 miles N E of Cape Town—1817—Robert Moffat, Robert Hamilton, Wm. Ashton—Communicants, 400—Scholars, 500—P. 29.

The good work has continued to advance. We do not, it is true, see all that our fondest hopes would realize, but we see sufficient to assure us that our labours are not in vain. In my last visit to our outposts on the Kolong River I was gratified with the progress which I observed in those Stations. On several of the Church Members discipline had been exercised, but ten had again been received into the Church at Borigelong, and three at Lingopeng. The account of their experience, as related by themselves, sustained as it was by their whole deportment, had given entire satisfaction to the Native Teachers and believers, on whose testimony they were again received with deep thankfulness and joy.

[*Mr. Moffat.*]

The attendance on the Means of Grace at the Head Station has continued good throughout the year, and twelve members have been added to the Church. Among other useful works issued by the Mission Press has been the Pilgrim's Progress in the native language—a book in high favour among the people. Mr. Ashton has received a few youths under his care, with a view to the formation of an Institution for the education and training of Native Teachers and Evangelists.

[*Report.*]

God is moving the hearts of many of the young to seek salvation. It is cheering to see a generation rising acquainted with the Word of God: these will be found more noble Christians than their parents. Four of our Church Members have gone into the interior this year to labour for the salvation of their benighted countrymen; while a goodly number of the young, both here and at the Out-Stations, are seeking admission to the Church.

[*Mr. Hamilton.*]

*Mamusa*, to the north of Touns: on the Kolong or Hart River—1844—Wm. Ross—Communicants, 117—P. 29, 30.

The Word of God is bringing forth fruit. The Meetings are good, and the School is making excellent progress. Mr. Ross, as in former years, has paid much attention to itineracy. All the outposts formerly begun he found, on the occasion of his latest visitation, in a prosperous state,

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and becoming more and more encouraging.

The Out-Station at Bolibeng presents a most promising appearance: fifteen members have been added to the Church. At the Bameiras, another Out-Station, the Truth is making steady progress; and eight persons have been added to the Church. [Report.]

*Mabotsa*: among the Bakhatla—1844—Roger Edwards—P. 30.

*Kolobeng*—D. Livingston—Infant Scholars, 70.—Mr. Livingston has removed from Chonuané to a more eligible place on the Kolobeng River—P. 30.

In addition to other effects produced by the Gospel among the Bakwains, circumstances have also developed considerable opposition; but it has been of a kind which has tended to encourage rather than depress, inasmuch as our most bitter opponents seem to entertain no personal animosity toward us, and never allude to their enmity to the Gospel in our presence, unless especially invited to state the grounds on which it rests. [Mr. Livingston.]

*Baharutse*: 25 miles from Touns—Walter Inglis—P. 30.

From what I have seen as yet, it seems

The Rev. J. J. Freeman, in a Letter dated Hankey, June 30, gives the following favourable account of the result of Missionary Labour in South Africa, in the parts he had visited:—

In the circumstances of our Institutions I have everywhere found much to interest and gratify—much to reward the Society and its friends for their years of toil and sacrifice—much to refute the calumnies of the enemies of Missions—much to encourage the patient efforts of our present Missionaries—and yet much also that admits of improvement. The apostolic exhortation must still be applied here, *Be not weary in well doing*; while I doubt not the cheering promise will be yet far more largely realised, *In due season ye shall reap, if ye faint not*. The exhortation is specially and forcibly applicable to the people of our Institutions. So much has been done for them, and the contrast between their former and present condition is so great and so manifest, that they are in danger of becoming satisfied too soon, and resting in their present stage of advancement, as though it embraced all that was essential or desirable.

The great ends, however, of our labour are being gained—the people are industrious, taken as a whole—multitudes of them are highly improved, sober, moral, and correct in all their deportment—very many are truly pious, and walk in all godliness as well as honesty. I have been much delighted with the spirit and character of many of the people: they adorn their profession, and are blessings in the midst of their communities.

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CAPE TOWN AND NAMAQUAS.

*Cape Town*, with Out-Station at *Wynberg*, *Diep Riviere*, *Rondebosch*, *Simon's Town*, and *Robben Island*—Thomas L. Hodgson, *Chairman of the District*, Benja-

to me nearly lost labour to attempt the instruction of the girls. Just when they are beginning to read their parents and relatives come and take them away to undergo certain obscene and revolting ceremonies, common to their nation. They are soon after married; smeared for the sake of ornament with black and red, and you see them no more, except it may be as passers-by. I therefore direct my efforts chiefly to the young men, among whom, I trust, some progress may be made. [Mr. Inglis.]

NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1819—P. 30.

Since the lamented death of the Rev. J. H. Schmelen, 26th of July last, the Society has had no Missionary at this Station. On the 14th of November his decease was followed by that of his devoted partner, who for twenty years had shared his faithful and zealous labours among the wandering tribes of Namaqualand. As the claims of the Namaqua Mission appear to be sufficiently met by the labours of the Rhenish Society, it will probably appear undesirable that the London Missionary Society should retain this Station. [Report.]

min Ridsdale, Richard Ridgill, Matthew Godman—Teachers: Paid, 2; Gratuitous, 96—Communicants, 349—Scholars: Male, 347; Female, 405—Pp. 31, 32.

There has been an increase in the num-

ber of Communicants; and at every Station, without a single exception, there is a greater or less number of individuals who have given evidence of the beneficial effects of the teaching of the Missionaries by becoming Candidates for Church-Membership. The state of things at Cape Town has greatly improved since the removal of some who had been the occasion of uneasiness in the Society. "From that time," the Missionaries report, "we have been favoured with the greatest blessing which a Church can enjoy—namely, peace. A perfect tranquillity has reigned over our Societies ever since: the members generally appear to be growing in grace." The Wynberg Station exhibits signs of improvement. There is an evident growth of personal piety. The Ministry of the Word has been attended with good, and several who have experienced its power have become Candidates for admission into Society. Diep Riviere is a poor place, with a scanty and scattered Dutch Population; but our people are making advancement in religious knowledge and experience. The Schools at both these places are increasing in efficiency. [Report.

*Stellenbosch, Brackenbury Valley, Craddock's Kloof, and Cape Flats*—Barnabas Shaw, Edward Edwards—Teachers: Paid, 4; Gratuitous, 16—Communicants, 251—Scholars: Male, 179; Female, 223—Pp. 31, 32.

Some improvement is reported from the Stellenbosch Station. Many of the people in the Somerset Circuit, also, are evidently *giving diligence to make their calling and election sure*. By the regular attendance of our members at the Services of the Sanctuary, and especially at the Class Meetings, we are encouraged to hope that they are generally desirous of knowing the way of truth and walking therein. The School has had much attention paid to it; and the diligence and progress of the children have been highly gratifying to the Missionaries. At Terrington Grove there is an interesting Congregation, and the Society is in encouraging circumstances.

[Report.

*Lily Fountain*, near Khamiesberg, in Little Namaqualand—1807—Joseph Jackson—Teachers: Paid, 1; Gratuitous, 11—Communicants, 120—Scholars:

Males, 60; Females, 80—Pp. 31, 32.

Amid much that has been trying, we have also had encouragement. The Congregations have been good, sometimes larger than the place would contain, and *times of refreshing have been experienced from the presence of the Lord*. [Missionaries.

*Nisbet Bath*, with Out-Stations, in Great Namaqualand—1834—John A. Bailie, As.—Teachers: Paid, 11; Gratuitous, 21—Communicants, 559—Scholars: Male, 330; Female, 470—Pp. 31, 32.

Some instances calling for the exercise of strict discipline have occurred, and a few have been removed from Church-Membership. Encouragement has, however, been afforded to the Missionary by the awakening of religious inquiry in the minds of others, who manifest a desire to devote themselves to God. In this Circuit are six Day Schools in which are upward of 700 scholars. It is a pleasing consideration that so many children of the desert are learning to read the Scriptures. At every Preaching-Place there is also a Sunday School, at which the people, both old and young, assemble, and are catechized on the Sermon which has been delivered in the morning. [Report.

*Damara Country*—1843—*Concordiaville*: Richard Haddy—*Elephant Fountain*: Joseph Tindall, As.—Teachers: Paid, 6; Gratuitous, 33—Communicants, 130—Scholars: Male, 256; Female, 295—Pp. 31, 32.

At Elephant Fountain a severe intermittent fever carried off 116 persons out of a population of about 500 at the Station. Other trials from robbers and murderers were experienced. But these unfavourable events have had a sanctified effect. The Missionary, his wife, and only son, experienced severe personal affliction, and were unable to visit some of our own people who were removed by the epidemic; but in those cases which came under the Missionary's notice, the sufferers experienced the consolations of religion in their dying hours. Not a few of those who attended the Public Services have since been added to the number of converts; and several, who had been united with the people at Roode-

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Volk in plundering and murdering other Damaras, have' acknowledged their offence, "and, without a single exception, have restored the cattle which they had forcibly taken." The Day and Sabbath Schools are well attended. Several have become Church Members. [Report.

## ALBANY.

*Grahamstown*: William Shaw, Gen. Superint., Horatio Pearce, George Smith, jun.—*Salem* and *Farmerfield*: Ebenezer D. Hepburn—*Bathurst* and *Lower Albany*: John Smith, jun.—*Port Elizabeth* and *Uitenhage*: John Wilson, jun.—*Fort Beaufort* and *Upper Albany*: John Ayliff—*Cradock*: George H. Green—*Somersat* and *Graaf-Reinet*: John Edwards—*Zuurberg*: C. V. D. Van Soelen, As. Mr. and Mrs. Parsonson embarked for *Grahamstown* on the 19th of December, and arrived at *Algoa Bay* on the 14th of March. Mr. and Mrs. George Chapman embarked for the *Cape of Good Hope* on the 2d of August—Teachers: Paid, 15: Gratuitous, 218—Communicants, 1173—Scholars: Male, 1015; Female, 1109—Pp. 32, 33, 160, 368, 447.

The Missions in this District present, on the whole, a very gratifying aspect. Amidst much to grieve and depress us, the state of things, in reference to the progress of religion, is highly consolatory to our minds; and the opinion entertained and expressed by us all is, that our prospects of extended usefulness were never so encouraging. [Missionaries.

*Grahamstown*—The Congregations continue good, and would be much larger were the new Chapel completed for their reception. "For some months past," it is stated, "a more than ordinary influence has attended our various Religious Services; this has been followed by the conversion of many sinners." The work of personal religion is in a flourishing state among the Members. The native department of the work in the *Grahamstown* Circuit is reported as equally encouraging. This is especially the case in the *Caffre* and *Fingoe* Congregations. Large as these

have been for some years past, they have much increased in the last year, and very many have been unable to gain admittance to the Public Services on the Lord's Day. The Dutch Congregation "has somewhat improved, and many of the Members are evidently growing in grace, and in the knowledge of our Lord Jesus Christ." The *Bechuana* Congregation is smaller than formerly, owing to the numerous removals which have taken place; but those who remain are anxious to have the Gospel preached to them in their own language.

*Salem*—From this Station, since the return of peace, several of our people have removed to other locations; but their arrangements have been made with a due regard to their spiritual and eternal interests.

At *Farmerfield* "the work of the Lord has been advancing, and presents circumstances of a pleasing and encouraging character."

In the *Bathurst* Circuit "signs of improvement are not wanting; but there is nothing in the state of things there calling for lengthened remark."

*Fort Beaufort*—At the close of the war considerable changes took place. Many of our members and Congregation left the place. Some, connected with the army, have been removed from the Colony, and others have gone to Circuits within the Colonial Boundary, and in *British Kaffra*. In the town of *Fort Beaufort* there is an English and a *Fingoe* Congregation. The latter has greatly improved since a plan has been arranged for a regular religious Service on the Sabbath, and the establishment of a School: several individuals have been admitted as members. The conduct of our people generally is consistent with their religious profession. A week-night Service has been commenced at *Alice*, a new town in the District of *Victoria*, about 13 miles east of *Fort Beaufort*, and on the extreme limit of the colonial line. At *Uweza* and *Ixitera*, two Settlements of *Fingoes*, under three petty Chieftains, Religious Services are held in the *Caffre* Language. The population of both these places numbers from 700 to 1000 souls, and is rapidly increasing. "The whole of the inhabitants are most anxious to have regular Public Worship and Schools for their children."

*Port Elizabeth* and *Uitenhage*—The Christian Spirit of the people, the gracious influence attending the ordinances of religion, and the conversion of sinners, are



dwelt on as causes of gratitude to Almighty God.

*Cradock*—Our English Members, it is reported, "are generally growing in grace, and are so living as to adorn the doctrine of God our Saviour. In the Coloured Congregation instances of religious improvement are mentioned. Two of the Native Members have been formally admitted as Local Preachers, and labour with acceptance and usefulness. The local Report speaks favourably, also, of the Caffre and Fingoe Department. At *Dam*, 20 miles from Cradock, there is a Congregation consisting entirely of Natives, who assemble in considerable numbers from the neighbouring farms at the periodical visits of the Missionary. At *Lekso-Kloof*, 50 miles from Cradock, there is another Congregation of Natives, under the care of a Local Preacher. At *Green Fountain* there is a Congregation of English and Dutch. And at several other places Religious Services are occasionally held, "chiefly with the view of affording to our scattered members pastoral care."

*Somerset*—The Caffre and Fingoe Congregation has improved in number and stability. Six of them have recently joined a Catechumen Class, and manifest great solicitude for salvation. One was accustomed, several years ago, to hear the Society's Missionaries preach at the Beka Station, in Caffreland: his own remark is, "The Word of God now lays hold on me. I know not what to do, or where to go. The Word which I heard when I was young works on my mind now that I am old and grey-headed." Two of these people have been recently united in marriage, according to the form of the Christian Church; which is a new thing in the place. A Sabbath School and a Day School have been established.

*Gwanga and Gwalana*—These two Caffre Police Stations are highly interesting spots. At these there are nearly 100 of the Caffre Police, with their wives and families. They are regularly assembled by their officers for Public Worship on the Tuesday and Saturday. Several persons, both Europeans and Natives, have been brought to a saving knowledge of the Truth, among whom are several soldiers belonging to the 91st regiment.

[Report.

CAFFRES.

AMAKOSB: *Newton Dale* and *Beha*: Vacant—*D'Urban*: Henry H. Dugmore—*Mount Coke*, *Wes-*  
*Jan.* 1850.

*leyville*, and *Wittebergen*: Wm. Sargeant, Wm. Impey, Johan Petrus Bertram, *As.*—*Butterworth* and *Beecham Wood*: Francis P. Gladwin.

AMATEMBU: *Hasslope Hills* and *Kamastone*: Wm. Shepstone—*Glovukazi* and *Imvani*: Joseph C. Warner—*Clarkebury*: W. H. Garner—*Morley*: J. Stewart Thomas.

AMAPONDO: *Buntingville*: *Cat.*—*Palmerton*, *Faker's Mission*: Thomas Jenkins—*Shawbury*: Vacant.

AMAZULU: *D'Urban*: W. C. Holden—*Port Natal*: W. J. Davis—*Pieter Mauritzberg*: George Parsonson—*Indaleni*: James Allison. Mrs. Thomas died at Morley on the 10th of September—Teachers: Paid, 51; Gratuitous, 140—Communicants, 912—Scholars: Male, 589; Female, 705—Pp. 33, 34, 160.

*D'Urban* and *Fort-Peddie*—The past year has been marked by a gradual recovery from the effects of the war. The various Religious Services and the Schools have resumed some degree of regularity.

*Wesleyville*—Since the war, the whole of Pato's people are once more settled around Wesleyville, which has again become, what it was at its first establishment, the centre of that very numerous and important Tribe. Their District forms part of British Caffraria; and the rising Port for the new province, now called East London, is situated in this tract of country.

*Mount Coke* and *King-William's Town*—Considerable difficulty was experienced in re-commencing the Mission, after the disastrous war had terminated. The unavoidable absence of one of the Missionaries for several months, the unseasonable and long-continued rains, and other circumstances, have contributed materially to retard the erection of buildings.

At the *Wittebergen* Station, Caffres, Fingoes, Bassoutos, Bastards, and Hottentots, enjoy the benefit of the Missionary's teaching. Many of the people have left the place, and followed an old Missionary to his new sphere of labour; but about 500 families remain, desirous of enjoying the advantages of this Station.

*Butterworth*—The Caffre Chief, Krieli, expressed to the Government Commis-

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sioner, and the Society's Missionary, the Rev. Francis P. Gladwin, his earnest desire that the Mission at Butterworth might be resumed; and, of his own mind, proposed to compensate the Mission for the destruction of the Mission Premises, which he stated had been done without his orders and contrary to his intentions by some of his people, under the direction of a branch of his family connections. The Chief has given practical proof of his sincerity, having paid, in cattle, the last instalment of the compensation, which had been fixed at 600*l.*; and the Mission at Butterworth has been resumed under very encouraging circumstances.

Mr. Gladwin adds:—"The Chief called on me, the other day, and I thanked him. With this he was greatly pleased. I also informed him that, in consequence of the pecuniary assistance which he had afforded, we could now commence another Station in his tribe. To this unexpected intelligence he made the following reply: 'To-day, I thank very much: to-day I see that you do not throw me away. Come soon, and we will look for a place.'"

*Beecham Wood*—In consequence of the trying circumstances in which the people were involved, many were compelled to seek support from their friends, which necessitated a removal from their temporary location during the war. But peace having been restored, the Missionaries have resumed their work in the midst of a dense population, not far distant from the site of the old Station. The Church Members have generally maintained their steadfastness

At *Haslope Hills*, the attention of the people has been encouraging; and the conduct of those who are united in Church-Fellowship has been commendable. Pleasing progress is being made at *Kamastone*.

*Gloukaxi and Imvani*—The state of the Mission Work is highly gratifying. A gracious visitation of a remarkable character was experienced in May. One Sunday, while the Missionary was preaching from the text, *Behold, now is the accepted time; behold, now is the day of salvation*, a special Divine Influence rested on the Congregation. On the following day all work was suspended, and the people flocked to the Chapel to unite in prayer. Such a scene, the Missionary writes, was "never before witnessed in Tambookieland." There are eight Preaching-Places connected with this Station. Five Native

Exhorters are employed in the religious instruction of their countrymen, and Six Native Class-Leaders aid the Missionary. The Mission School is very prosperous.

The *Clarkebury* Station presents its quota of encouragement to continued Missionary Effort.

*Morley*—The local Report contains an acknowledgment of the goodness of God in sustaining His people amid the severe trials to which the war had exposed them: not one was led astray from the way of truth and righteousness. The past year has been distinguished by the introduction into the Christian Church, by the sacrament of Baptism, of several individuals from the tribes surrounding the Station. Previously, the converts have generally been found among the people resident on the Station.

*Buntingville*—The Congregations are large: several individuals are anxiously inquiring the way of salvation. Our Church Members have increased in religious knowledge and experience.

The *Shawbury* Station exhibits decided marks of prosperity. The preaching of the Word produces its designed effects, and the slaves of heathenish superstition and darkness are brought into the light and liberty of the Gospel.

*Palmerton*—This Mission has been removed to a more advantageous site. Fifteen individuals have been recently admitted Members.

In the *D'Urban* Circuit the English Congregations are regular and attentive, and the Sunday School is prosperous. A pleasing change has taken place in the Caffre Congregation. About twelve months since it consisted of two or three hundred individuals, of both sexes, in a state of almost entire nudity, their heads dressed with large feathers, and their bodies ornamented with strips of the skins of wild beasts. But almost the whole of those who have become Catechumens are now decently clothed. A small Congregation of Coloured Persons has been commenced, some of whom have been received as Members. Two Locations have been formed, one distant from D'Urban 12 miles, the other 20. At one of these a friend has given 30 acres of land, on which it is intended to build a Native Chapel and Teachers' Houses. The same individual has also assigned another adjoining tract of land, on which Natives, who desire to serve God, may find a place of refuge. At the other Location, formed within the last twelve months, two Native Teachers have been placed.

At *Pieter-Mauritzberg* the Society's Missionary has conducted Public Worship for the benefit of the English Inhabitants, in the Dutch Church, kindly lent for the purpose. A second English Service has also been held in the Camp Chapel. The Congregation of Coloured People at this Station, speaking the Dutch Language, is in an improving state.

*Kwangubeni*—The want of suitable buildings is greatly felt. The Mission Residence comprises only three small rooms for ten persons each. At present the Sunday Congregations, composed of four different Native Tribes, worship in the open air; but the Missionary and the Native Teacher are busily employed in erecting a Place of Worship. The number of Natives under pastoral care is about 7000, living in a circle, the diameter of which is about 40 miles.

*Indaleni*—The temporal and spiritual affairs of the Station have both prospered during the year. The good work which commenced at the Mahamba Station two years ago has steadily advanced up to the present time. They give decisive evidence that they wish to know the will of God, that they may follow His precepts, and glorify His name.

None of our Amaswagi or Baraputsi Converts, now 90 in number, most of whom have been under instruction three years, have subjected themselves to the exercise of Church Discipline on account of any act of immorality. We are constantly receiving fresh accessions to our population on this Station from the Baraputsi. A Manual-Labour School has been recently commenced, and already, in the sewing department, 360 articles of dress have been made by the Native Girls.

*The Mission-Press and Schools*—This Mission-Press is again in active operation. During the year nearly 20,000 copies of School-Books, Hymn-Books, Catechisms, and other similar works, either in whole or in part, have been issued. To meet the demand which, in the new state of things, is made for education, it has been resolved to divide the "Watson Institution" into two Branches: one, to be denominated the "Victoria Branch," is to be placed at D'Urban, Fort-Peddie; the other is to be established at Mount-Coke, to be called the "British-Kaffraria Branch," for the improvement of the numerous Kaffre Tribes residing within and beyond that territory. [Report.

## BECHUANAS AND OTHERS.

BECHUANA COUNTRY — *Thaba Unchu* among Barolongs and Bassoutos: *Lokualo*: James Cameron — *Ratabani* and *Mirametsu* among Corannas: and *Plaatberg* among Newlanders and Bassoutos: Richard Giddy — *Lishuani* among Bassoutos and Griquas: the Chairman of the District — *Umpukani*: Gottlob Schreiner, *As*. MANTATEI COUNTRY: *Imparani*: Jer. Hartley — *Colesberg*: Purdon Smailes. Mr. Jeremiah Hartley arrived at *Imparani* on the 22d of November. Teachers: Paid, 14; Gratuitous, 75 — Communicants, 632 — Scholars, 795 — Pp. 34, 35, 288.

The whole country embraced within the range of this District has been affected, during the past year, by the war with the insurgent Boors; and many of the people have been involved in its disastrous consequences. At *Thaba Unchu*, in addition to the injurious moral effect of this state of things, the enmity of the Heathen against the Christians has, on several occasions, broken out into acts of violence; while the unavoidable absence of the Missionary for three months secured comparative impunity to the perpetrators of those acts. The Missionaries report, with gratitude to Almighty God, that our members, even those who were compelled to attend the camp, have maintained their steadfastness. It is, moreover, reported, that several native women ascribe their first religious impressions "to the exhortations, prayers, and examples of their believing husbands."

The cause at *Plaatberg* is in a prosperous state. "The members of our Society have continued to increase in piety, and they still adorn their Christian Profession. The ordinances of religion are well attended." The School Department is in a very satisfactory state. Both young and adult scholars are taught to read the Sacred Scriptures. A large number can read well, and a considerable number can now read the English Testament "with tolerable accuracy."

Since a Catechist has been fixed at *Mirametsu* a great improvement has taken place. The care of the Catechist extends also to a number of Bassoutos who reside in the neighbourhood.

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*Lishuani*—Amidst various discouragements, arising from the migratory habits of the Griquas, and their consequent “disipated state of mind,” the Agents of the Society have encouragement to persevere. The Missionaries speak with still greater satisfaction of the Bassoutos, although they have suffered from the painful events of the past year. Stated Religious Services are held in the surrounding villages.

At *Umpukani* the ordinances of religion have been regularly administered, both to the inhabitants of the place, and in the

surrounding villages; and the Bassouto inhabitants are making as much progress as could be reasonably expected. The report respecting the Griquas, or Bastard People, is not so satisfactory.

The sphere of Mission Labour has been much enlarged. A new village has been formed about 90 miles distant to which some of our Members have removed; and the place is now visited once in the quarter by the Missionary. At Colesberg a place has been provided in which a considerable Congregation of Bechuanas and Tambookies meet for Public Worship. [Report.

(The Survey will be continued at p. 65 of our Number for February.)

## Biography.

### OBITUARY NOTICE OF THREE AFRICAN CONVERTS

IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S STATION AT FREETOWN,  
WESTERN AFRICA.

IN the Journal of the Rev. J. Beale, of Freetown, a Notice is given of the last hours of three Native Converts, which we lay before our Readers.

#### *Samuel Wilson.*

Oct. 3, 1848—I visited Samuel Wilson, one of my members, living in “Grass Field,” to the west of Freetown, nearly an hour's walk from my Church. I was very much affected by this visit. I found that both the husband and wife were very ill, and suffering from what I fear is consumption. Both were very much reduced in body, but every thing around them indicated that the Son of Peace dwelt in that house. The house itself, though of the common kind, of mud, was so clean, and so neatly furnished, that it surpassed most I have seen. There were two country sofas in the sitting-room, with beautifully clean covers on, and chairs, all of wood, but as white as soap could make them; while in the corner was a nice cupboard, well furnished with earthenware, glass, spoons, &c., all very clean and bright. The piazza was equally neat, as well as the garden. Our afflicted brother seemed very much pleased to see me, and gave me a hearty welcome. I sat down, and had a delightful conversation with him, first about his sickness, and then respecting his hopes and prospects for a better world. From his appearance and conversation I felt convinced he would not be long with us. I asked him what he thought himself. He replied, “Master, I do not know whether this sickness is unto death

or not; but if I die, no fear for me. I shall go to Jesus. No fear, Master, no fear, Master, no fear for me! I don't feel any joy, but I believe.” I replied, “I don't fear: I feel thankful for the grace which has been given you.” Among other things, I thought I would hint the loss his death would be to his family; but he replied, “That God who took care of me when I came to this country, where I had no father nor mother, will also take care of them.”

#### Mr. Beale adds—

Oct. 11—Yesterday I was informed that Samuel Wilson had been suddenly removed by death. This morning, at eight o'clock, the funeral took place, and was attended by a large number of persons.

His last end was eminently peaceful. One of my members gave me the following account of his last days. The day before he died he seemed somewhat better, talked freely, and in the evening walked out by moonlight, about half a mile, to see the new Church. When there, he expressed to his wife much pleasure at its progress, and told her that that must be the place she must attend: that if God should be pleased to take him away from her, she was never to listen to any body to be drawn aside, but always to worship within its walls. They then returned, and retired to rest. Soon afterward, his wife awoke,

and found he was not there. She got up to seek for him, and found him on his knees in the parlour, in prayer to God. At her request he again lay down, but by and by he again arose, and went into the parlour to pray. After he had been there a long time, his wife called him; but he told her to "hush," as he was now engaged with his Maker. So he continued through the night until the break of day, like his blessed Master before His passion. Very early, some friends called in to see him, to whom he spoke freely, and thought he was a little better, and quite happy in Jesus. A little time after, he lay down on the sofa, and his wife covered him with a country cloth, and he appeared to fall asleep. In this position his happy spirit took its flight to the realms of bliss, without a struggle.

Thus lived and thus died a poor African, a monument of God's saving mercy. He was always one of those rare spirits who give the labourer in the Lord's vineyard unfeigned pleasure. He was always in his place in the Sunday School, Church, &c. Though he lived between three and four miles from the Church he was scarcely ever absent, even in the rainy season. His work is done; and while he has left a bright example behind, he himself reaps the fruit of all his toil in that blessed world where affliction, pains, and temptations never come.

His poor wife bore the heavy stroke with Christian Meekness. I fear that she will follow in a very few months. When I saw her at the funeral, according to the custom of the country, take up a little earth to cast into the grave, her shrivelled form and delicate hands convinced me—and the thought affected me much—that a very short time, and she would be laid by her husband in the same narrow home. Blessed be God! she too, through His mercy, is one of those whom He loves, and will raise again in the last great day, to die no more.

The wife, a few months after, fell asleep in Jesus.

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*William Carpenter and his Wife.*

Jan. 18, 1849—I was summoned to the bedside of one who had found a deep place in my affections. Beside being a good carpenter, he was a useful member of my Church. I knew not that I loved him so much until I saw him stretched on the bed of affliction. Beside his experience in his business, he was a man of superior

genius. He could always comprehend my directions, and contrive how to carry them out, almost before I had given them; and he was consequently of very great service to me in the erection both of the new Church and the Fourah-Bay Institution. Beside, I had opportunities of proving his principles. More than once, when all the other carpenters left us because they could get higher wages, he never hesitated. He used to say on such occasions, when tempted by great promises, "What the Society gives will do for me. As for you," speaking to others, "you can do as you like." He had been constantly employed for five years, and by his hard earnings had built himself a good, substantial, stone house. I scarcely ever remember his losing a day on account of illness. To-day, however, his wife called, and told me her husband had strong fever. As soon as possible I hastened to his house. The moment I entered I found it was painfully true, and that there was very little hope of his life. I felt very anxious to hear his dying testimony, but the power of articulation was gone. He knew me, and made signs to that effect, but it was painful never to hear his voice again. In this paralyzed state he continued, notwithstanding Dr. Ashwood used every means to restore him at least to consciousness, until the next morning, and then breathed his last, leaving a wife and four children to mourn his loss. I learn that he had a presentiment that he never should recover, and even spoke to his wife upon the subject, and arranged his affairs.

No man could have been more regular at the Means of Grace than he; but his Christian Character was tarnished, on one occasion, by his fall into a very grievous sin, about twelve months before his death, which was the cause of that event finding him in a backsliders' class. His transgression was immediately visited by suspension from all Christian Privileges. For a time, poor man, he seemed indifferent; but at length his heart was touched by the finger of God. He was at first much ashamed, and appeared to wish to hide himself from human observation. But at length the burden was more than he could bear, and he at once came and unbosomed his heart to me. He was most candid in his confession, saying, "Master, I can hide it no longer: it is like a fire in my bosom." While relating how he had been overcome, his heart was ready to burst within him. The remembrance of that sin humbled

him to the dust, and cast a gloom over him during the remainder of his days. From that time he was a changed man: he was more humble, more spiritual, but of very few words. The following circumstance took place about this time. I wished my carpenters to make the roof of the Church for a certain amount of money. They considered it well, and at length came to the decision that it could not be done for that amount. He came forward on that occasion, in a very humble manner, and said they were very sorry to differ in opinion from me, but for that sum they could not take the work, but would all give to the Society one week of gratuitous labour. He was never fully restored to the privileges of the Church; but his friends and fellow-workmen agree that his last days on earth were his best. On myself and my dear partner his affectionate, respectful behaviour made so deep an impression, that we felt as if we had lost a brother. I believe we shall meet him again at God's right hand. On the following Lord's Day I sought to improve his loss, by guarding my people against the rock upon which he had fallen. Thousands were present at his funeral obsequies, of all ages and classes. I rejoice to say that his widow allowed no wake, but appeared with her family at Church on the following Sunday.

Mr. Beale adds, in a subsequent part of the Journal—

On the 21st of March I was called upon to visit the widow of my late lamented carpenter, and was much distressed at finding her very ill. She had taken a violent cold, which had produced inflammation of the chest and side.

On leaving Church on the morning of the 25th, a messenger informed me that she was worse, and wished to see me. Mrs. Beale and myself went at once, and found indeed that she was fast sinking under

the attack: death was visible in her countenance. On our going in she wished to be assisted in sitting up. I spoke to her as a dying woman, and asked her as to her hope. She said it was all in Jesus. I endeavoured to support her faith by various promises from the Divine Word. She had promised to have her will written, but I found she had not done it, and therefore felt there was no time to lose. It was painful, but necessary. I therefore caused all her children to come before her, that she might make it known what was her wish concerning them. One of her near friends asked her respecting each. She took the two middlemost, and placed their hands in that of my dear wife, and said, "Missis'." With the baby she was at a loss, but at last delivered her in charge to her married eldest daughter. It was indeed a trying time. We had already in our house three orphans, and five others; but, in consideration of the valuable and kind services which the father had rendered to the Church Missionary Society, we felt we could not see his two children cast upon the world, and therefore acceded to her dying request. Having arranged all, we prayed for her support in passing through the valley of the shadow of death. From this time—except for a short interval in the night, during which she was able to speak to her friends—she gradually sunk beneath the iron grasp of death. She was in life a very quiet, orderly person, steady and constant in her service to her Divine Lord, and died the same. She had no great flights of joy, nor depressions of spirit. What a dying, empty world is this! Mr. and Mrs. Carpenter and family began the year with us in God's House, then strong and vigorous—perhaps more so than any couple in the Church: now, in two short months, both are silent in the grave.

**BRIEF NOTICE OF THE REV. MICHAEL WILKINSON,**  
ONE OF THE CHURCH MISSIONARY SOCIETY'S MISSIONARIES, CONNECTED WITH THE  
HIMALAYA MISSION.

THE Rev. Michael Wilkinson was one of the oldest and most unwearied of the Society's Labourers in India. In the Thirtieth Report of the Calcutta Corresponding Committee we find the following account of the circumstances attending his removal—

He joined in the celebration of the Church Missionary Society's Jubilee at Simla on the 1st of November, and contemplated afterward proceeding on a Mis-

sionary Excursion to visit a large mela, but felt himself unwell, and indeed seemed to have some presentiment of his approaching end, remarking, "If I go, I

shall not return alive.”

He did not, however, appear seriously ill, and accompanied on horseback Mrs. Wilkinson and his eldest daughter a short distance on their way on an excursion to the interior of the country. This was on November 4th. When he returned home after this ride he felt much worse than before, and appears to have taken something by way of remedy, in consequence of which, or of the increasing influence of his sickness—which is described as fever—he fell into a stupor. His medical attendant continued with him for several hours on the 5th, and in vain endeavoured to rouse him. His two little daughters, who, with a native servant, were with him, say, that during that night his breathing was extremely deep and heavy; but about one or two o'clock in the morning it ceased, and, going to him, they found him dead. It was, then, on the morning of Monday, Nov. 6th, this much-honoured servant of God breathed his last. Mrs. Wilkinson, who had been sent for on his illness becoming serious,

hastened back to Simla, but arrived only in time to weep over his lifeless remains.

For above five-and-twenty years he was engaged in Missionary Labour, first at Gorruckpore, and latterly at Simla; the failure of his health having obliged him to leave the former place, and, after twice visiting England, to reside in the hills. Though at the age of about fifty-four, and with a frame and health much broken by the influence of the climate and a life of labour, he continued his exertions with a truly Missionary activity and zeal. The last communications received from him state that he made, during the past year, several excursions into the interior and around Simla. He had established eight Schools altogether in his Mission; and, during the year, had translated the Morning and Evening Services of the Common Prayer, the Collects Catechism &c., into pure Hindooce. He had often expressed a desire to die in his work; and it seems to have been fulfilled almost literally.

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.

SIERRA LEONE.

*Death of the Rev. N. C. Haastруп.*

THE improvement in the healthfulness of this Colony affords a cause of real gratitude and thankfulness to God. We look back on the trying times when Missionaries were removed in quick succession; and, remembering how important a feature continuance is in the character of a Missionary's work, we have rejoiced to find our brethren in Sierra Leone, in the good providence of God, permitted to continue at their work, each year adding to their experience, and increasing their usefulness among the Africans.

Occasionally, however, we must expect to be reminded, here as elsewhere, that the Christian's time of service on earth is short and uncertain, and that therefore, while we

have the opportunity, we should occupy ourselves in doing good to all men. The Rev. N. C. Haastруп has been removed from his earthly labours, after nine years' service in the Mission. He died, after a fortnight's illness, on the 24th of August last. The following notice of his death is contained in a Letter from the Rev. J. Warburton, dated Sept. 4, 1849—

For a long period the records of the Mission have not contained the death of a member, and we have rejoiced in the sparing mercy of God. Now, however, it has pleased Him unexpectedly to deprive the Mission of the unostentatious, steady, persevering, and successful labours of our dear Brother Haastруп. And today I have received a communication from Brother Clemens, stating that he and Mrs. Clemens were mourning over the loss of their dear child, who died last evening. These are solemn events, and will, we trust, be sanctified to our good, and be overruled, by infinite wisdom and goodness, for the divine glory.

The members of the Mission generally

were not aware of the dangerous state of Mr. Haastrup, till they heard of his death. I have been informed that he was in Freetown, on business, on the 10th ultimo, and then complained of severe headache; on the 14th he was confined to his bed with ague and fever, which could not be subdued; and on the 24th it pleased God to take him to Himself. At the commencement of the disease he appeared to be aware of his danger, and his mind was comforted; but during the last few days it wandered: yet even then, at times, it manifested the operations of a good man's mind in such cases.

*Appointment of an Industrial Agent.*

In our Number for April last year, p.197, we adverted to the desirableness of endeavouring, by suitable instrumentalities, to give more decidedly to the mind of the African an industrial direction; that his energies, when awakened from that torpor which is the effect of the slave-trade and its unhappy associations, and called into action, may be healthfully and usefully employed. Attention to agriculture, the development of the natural resources of the Colony, the cultivation of the soil, and the growth of the many and useful products which Sierra Leone is capable of yielding, would appear to be particularly desirable. It is in connection with this that we have much gratification in announcing an arrangement on the part of Her Majesty's Government with the Society, by which we trust these important objects will be promoted. A number of Liberated-African Children in Sierra Leone, to the amount of some hundreds, who have been collected into Schools under the charge and at the expense of Government, are to be transferred to the Church Missionary Society, on the condition that their education be industrially directed. To assist in the accomplishment of this, Her Majesty's Government have most liberally decided that they would give a salary of 300*l.* to a duly-

qualified person, who would be charged with the duties of Industrial Agent, the Church Missionary Society selecting the individual, subject to the sanction of the Government. Mr. John Johnson, who has been for some years a resident in the West Indies, and is well acquainted with the peculiarities of tropical agriculture, has accordingly been appointed. The Government has also granted the sum of 100*l.* for the purchase of the necessary agricultural implements, and twenty acres of land in connection with each of four Schools which it is proposed to establish, as so many model farms on which a commencement may be made.

We have the more pleasure in announcing this new effort for the improvement of the Africans, as it will be made without any increased expense to the Society's funds, the Government having undertaken to transfer the School-houses, in complete repair, to the Society, and also to allow 5*d.* per day for each child; a sum which experience has proved to be quite sufficient to cover all expenses connected with their board, food, and clothing. The religious education will be entirely under the control and direction of the Society's Missionaries.

FOURAH-BAY INSTITUTION.

*Opening of the New Buildings.*

The new buildings were publicly opened on the 2d of Nov. 1848. All the pupils of the Grammar School marched thither, three deep, with banners, followed by the school-children belonging to the Mission Church, and those in connection with the Colonial Church, and a large concourse of people, about 1000 in number. The Acting Governor, the Chief Justice, the Colonial Secretary, the Government Officials, and other European Gentlemen, were present. The pro-



ceedings commenced with the celebration of Divine Service, and the blessing of God was thus publicly and solemnly invoked, as that which can alone secure the real prosperity of the Institution. May the work of training and instruction within its walls be carried on in the same spirit of dependence upon God, and may many a Native Catechist go forth from it, well fitted to communicate to his countrymen the faithful Word, as he has been taught!

*Report of the Principal for the Quarter ending March 25, 1849.*

From the Report of the Principal, the Rev. E. Jones, we learn that the course of study commenced with seven Students. They are all Communicants, and two from among the number, who have been appointed to act as Schoolmasters at York and Waterloo, particularly commended themselves to the esteem of the Principal by their Christian Character and Conduct.

During the absence from the Colony of the Rev. S. W. Koelle, on a visit to the Vy Country, Mr. Jones has attended to the Hebrew Department. He found the Students able to translate the first and second chapters of Genesis with ease, and to account with readiness for the various grammatical peculiarities. They shew an encouraging aptitude for the acquisition of the language.

Mr. T. King, the Native Catechist at Freetown, while still continuing to discharge the duties of that office, comes to the Institution for instruction. Beside attending the Greek Class, he reads with the Principal Horne's Abridgement and Burton's Church History. There are several Schoolmasters in the Colony who are most anxious to avail themselves of similar opportunities for a limited period.

Of the Lord's Day observances at the Institution, the Principal affords us the following information:—

Jan. 1850.

Divine Service has been regularly performed in the hall of the Institution, since the opening of the building, twice on the Lord's Day, and on Thursday evenings. There is an average attendance on Lord's-Day Mornings of twenty persons, exclusive of our own household. The Lord's Supper has been administered to ten persons, so that now we have all the ordinances of the Church in close connection with the Institution; and the Means of Grace are at the same time brought within the reach of a small village that has recently started into existence; while the Mahomedans in our neighbourhood are continually reminded that the God whom we worship is the God and Father of our Lord Jesus Christ. A Sunday School, also, has been established, which, though small at present, may be expected to increase. It now numbers twenty persons, children and adults. It is a great trial to see, every Lord's Day, from forty to fifty children idling about our neighbourhood, whom no persuasion can induce their parents—who are Mahomedans—to send to our Church or School.

#### GRAMMAR-SCHOOL.

*Report, by the Rev. T. Peyton, for the Quarter ending March 25, 1849.*

The Rev. T. Peyton, in this Report, informs us that there were then 51 pupils in the School, of whom 19 were entered on the Church Missionary Society's foundation, 6 were supported by the African Native-Agency Committee, and 26 were paid for by their parents and friends. Among the Students is one youth from Port Lokkoh, Mr. Peyton, when on a visit to the Timmanee Mission, having found him sufficiently advanced to be transferred from the Day School there, as a probationer, to the Grammar School. On the basis of a sound religious education, instruction is given in Greek, Latin, Geography, Astronomy, Euclid's Elements, Algebra, and, in Practical Mathematics, the Mensuration of Superficies; to which, more recently, have been added, the Elements of Navigation, and French Grammar. Several maps of Sierra Leone and the surrounding countries have been ac-

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curately and neatly drawn by the pupils.

Since the return of Mr. Peyton to England, the Grammar School has been in charge of the Rev. J. Beale, assisted by Mr. T. Macaulay, Native Assistant.

The general results of the Grammar School, since its formation, are thus stated by Mr. Peyton, in the Report above mentioned—

Four years have now elapsed since the commencement of the Grammar School; and during that period 94 young men and boys have entered. Of these, 43 have left, some of whom had acquired a sound education, and 15 of them were able to read the New Testament in the original tongue.

The anxiety of the Africans to avail themselves, on their children's behalf, of the opportunities which are afforded to them of scriptural education, is convincingly established by the amount of money actually paid by them on this account, of which the following summary is given by Mr. Peyton—

Receipts for the instruction of	
Pupils in the Grammar	
School during its first two	
years . . . . .	£152 0 0
Ditto, third year . . . . .	117 14 3
Ditto, fourth year . . . . .	151 12 5
For instruction in the Evening	
School . . . . .	45 0 0
Total . . . . .	<u>£466 6 8</u>

*Regent-Square Sunday School.*

Mr. Peyton informs us that the number of adults admitted to this School, from its commencement, on Easter-Sunday 1845, to the date of his Report in March last, has been 623. Of these, about 300 have left, the majority of whom had learned to read the Sacred Scriptures. Such is the desire for instruction, that want of room alone prevents the continued enlargement of the School. On one Lord's Day Morning, of 32 individuals, who applied to be received, 4 only could be admitted.

The willingness of the people

under instruction in this School to contribute to the Missionary Cause encourages us to hope that many of them, in reading the Holy Scriptures, which are able to make men wise unto salvation, have found that knowledge which is more to be desired than gold. The following statement, from the same Report, affords a pleasing evidence that they are willing to do so according to their power—

About two years and a-half ago, I began to make collections in the Sunday School for the furtherance of the Missionary Work, and lately, toward finishing the new Church in Freetown. I rejoice to state that the sum of 27l. 17s. 7½d. has been contributed by the people in Missionary Boxes for the good work, beside a few other sums which have been collected for local charitable purposes and the Jubilee Fund.

The monthly Scientific Lectures continue to excite much interest. The subject of one was the steam-engine, and the properties of atmospheric pressure, a working model being exhibited and explained. A phantasmagoria lantern is occasionally used to facilitate instruction. With its assistance Mr. Peyton has explained the classification of animals, and the primary divisions of the animal kingdom; and has lectured on astronomical subjects—the earth's rotundity, the phases of the moon, the planets, the eccentric revolutions of the comets round the sun, the cause of spring and neap tides, &c.

FEMALE INSTITUTION, FREETOWN.

The necessity of increased attention to the important department of Female Education in the Colony having become obvious, Miss Julia Sass proceeded to Sierra Leone in November 1848, for the purpose of superintending a Female Educational Establishment of a superior kind. It is at present carried on in the Mission House, Freetown, and

was opened, with reading of the Scriptures and prayer, on the 30th of January last. There is a general conviction in the Colony as to the need of such an establishment, and many hopes are expressed, that, by elevating the condition of the women, and rendering them more intelligent and useful members of society, it may prove a blessing to West Africa.

*Report, by Miss Sass, to March 25, 1849.*

In March last there were six pupils in the School, all of whom are paid for by their parents. As to the capabilities of the African girls, Miss Sass reports—

So far as I am able to form an opinion, I do not find that the African Children are at all wanting in natural ability to learn the same as English Children, but should imagine that the deficiency lies in their early training and subsequent mismanagement. They seem to me to be allowed to do just as they like, until they commit some great offence, or perhaps are very troublesome, when, no doubt, they are very severely beaten. They need to be made to observe and think for themselves; and until they have acquired this in some degree, and can better understand the meaning of English words and expressions, I intend, as far as strength will permit, to teach them by word of mouth. They seem to like School much, and take interest in the Scripture and other classes. I hope, too, they are getting into better order; but as yet it is very up-hill work for all parties, and there is much need of patience and forbearance.

*Opening of a Sunday School.*

A Sunday School has been opened by Miss Sass for women and girls, living in the immediate neighbourhood, who do not attend any of the other Schools. Each Sunday the numbers have increased. There are now between seventy and eighty names on the books, the average attendance being from fifty to sixty. They are orderly and attentive.

*FEMALE INSTITUTION, KISSEY.*

We learn, from Miss Hehlen's Reports, that in May last there were

sixteen pupils in this Institution. Miss Hehlen has, on the whole, much encouragement, amidst occasional circumstances of an opposite character. From some of her former pupils she continues to receive affectionate Letters, which evidence that they are not forgetful of the pains which she bestowed on them, nor of her admonitions and instructions.

*FREETOWN.*

This Station continues in charge of the Rev. J. Beale, assisted by the Rev. J. C. Clemens; Mr. Beale residing at the Grammar School, to which he removed on the departure of Mr. Peyton for England, and Mr. Clemens in the Mission House at Kissey Road.

Mr. Beale's Journals, exhibiting as they do the diversified labours of a Minister among his people, are full of interest; and some extracts from them will enable us to realize the character of his work, and afford to us the encouraging conviction that the blessing of our God continues to rest on the dispensing of His Word among the Africans of Sierra Leone.

*Sixty "added to the Church."*

*Feb. 3, 1848*—As the Sacrament was appointed for the morrow, this was the preparation evening; but, instead of the usual meeting of Communicants, I called together the whole Church, having two objects in view—first, to read to them the Jubilee Letter addressed to the Native Converts by the Parent Society; and, secondly, to bring before them a number of persons whom I have been carefully selecting and instructing with a view to their being admitted to the rites of Baptism or the Lord's Supper. Many of them were intelligent, some Colony-born, and of considerable respectability. I told them that for a long time I had been searching for their real characters, and endeavouring to find out what knowledge they have of the way of salvation—that they had declared they were ready to renounce the world, with its lusts and passions—that they had promised to leave all their evil ways—and that they did from their hearts believe on

the Lord Jesus Christ, and would henceforth walk according to the rule of His Commandments. Therefore, as the disciples of Christ, I purposed admitting them into the fold of Christ by the rites of Baptism or the Lord's Supper. As a further safeguard against the admission of unworthy persons, I had brought them before the Church, and put it to their consciences whether any one of them was known to be living in any open or secret sin: if so, they were to signify the same to me before the morrow. One was afterward objected to for just reasons, and kept back for further trial. The body of the Church was full, scarcely an individual on our books being absent. At my request, many related the manner in which they had been brought to know the Truth, as well as their purpose on entering the Church of Christ. It was a deeply solemn meeting. I believe many dedicated themselves afresh to God's service.

*Feb. 4, 1849: Lord's Day*—The above sixty individuals were this morning admitted to the rites and privileges of the Christian Church, before a very large and deeply-attentive Congregation. At the Lord's Table about 180 communicated. May they be *faithful unto death!*

*Two Idolaters desiring Instruction.*

While some are being removed, others continue to be brought under conviction, and added to the number of those concerning whom our Missionary has hope.

*Jan. 12, 1849*—A noted idolater applied for admission to the Church. She was brought by an old, steady, devoted member of my Church, who was obliged to act as interpreter. She and her husband are old residents in this country, but have refused till now to come to the light of truth. They lived many years at Charlotte, carrying on as gross superstitions as in their native land, notwithstanding many a faithful message was carried by myself—when placed at that Station—and others, even to their very door. She said she had not done "country-fashion," but it was no use to tell a lie—she had gone dancing country dance all about the Colony. To my inquiry as to whether she would give all up, she replied, "Massa, I no see no benefit: I willing."

*Jan. 15*—John King, husband of the above, also came to be admitted as inquirer. He was remarkably humble and penitent, and declared that though he had all his life-time followed "country-

fashion," now, by God's help, he would follow the Gospel. I trust not only they, but many others, have been led to see the vanity of idols by the awful death of one of their oldest companions in idolatry. Could Heathenism have done any thing to save the life of a human being it would have done it for this man. That it has utterly failed, as it ever must, to help in the time of need, is plain to all. In his illness, this man had recourse to every stratagem which the deluded imagination could devise—incantations, greegrees, idols, medicine of every kind and form, were tried, but all in vain. There was none to answer or regard, and he sunk with *a lie in his right hand*. His death under these awful circumstances, with many Christians around him, has made a deep impression on many of his deluded companions, as well as on believers who witnessed his miserable end. King and his wife are both advanced in years, and will have very much to unlearn. Thank God! for such the blood of atonement prevails, and, though steeped in heathenish practices, I trust they have become the subjects of Divine Grace.

*"If any man be in Christ, he is a new creature."*

*Jan. 24*—Two women applied for instruction. One of them had been in the habit of sitting under the Gospel, but was apparently insensible as stone. Thank God! at length the rock is smitten, the water gushes out, and she bows to a Saviour's call. A short time ago her husband did the same. Of him it may be truly said, *Old things are passed away; behold, all things are become new*. When in his country, he was for many years one of a marauding party, who went from place to place, living only on the spoils of war. He was at length taken, and sold as a slave, but recaptured by a British man-of-war. He is a very stout, robust man, and was formerly excessively loquacious, bold, and imperious. His character may be judged of from the following fact. When taken captive, the man who bought him put a basket on his head, as on others he had purchased, and bade them proceed onward to his home. This man refused his load, saying he had never carried a basket in his life, and would not do it now. The man placed it on his head, but he let it fall to the ground. He was then tied, and whipped severely, and ordered to proceed. The basket was again placed upon his head,

but it was again allowed to fall. He was again severely beaten, but still refused. His master then took fire, and applied it to his back, until passers-by pitied and begged for him. He still refused, and his master declared he would kill him. His reply was, "Well, I am your money: cut my head off one time, but I will never carry a basket." For this, he said, the man kept him without any thing to eat during the whole of a long journey, placing the load upon others; and shortly after sold him to some slave-traders who came to the town. For years his character just answered to this account of himself. Now he is kind, gentle, and submissive—an example to his countrymen of the renovating power of Divine Grace.

*A Dying Heathen and a Sick Christian contrasted.*

March 25, 1849—I have scarcely ever had so many members sick as at present. For the last two weeks, most of my time has been consumed in going from one scene of affliction to another. Among them was a heathenish old man from Bathurst — one of those transgressors of whom a few remain in each of the older Stations. His children—grown to manhood—and friends being Christians, felt very much concerned at his going down to the grave as a heathen. For some time past they have been very urgent to have him baptized. They have used every means to save him. They have exhorted, entreated, and prayed with him much, and had succeeded so far as to shake his confidence in his dumb gods, and to make him wish to see a Minister. At their request I have frequently visited him; but, alas! I fear without any avail. He was too far gone, and his understanding and heart were too dark, to embrace *the truth as it is in Jesus*. I could not see sufficient evidence of turning unto God in repentance and faith to authorize me in administering that rite. What with the nature of his disease, and his indifference to eternal things, he would fall asleep while I was talking with him. When awake, he would acknowledge himself a sinner, and assent to every truth, but in so indifferent a manner that I could not bring my mind to believe he was in earnest. I fear he died as he had lived, without hope.

How great the contrast between the last scene, and the hopeful believer! I next called in to see a suffering saint, in the person of one of my members' daugh-

ters. She had learned to know her Creator in the days of her youth. From negligence in her confinement, a disease has been planted, which threatens to put down the earthly house of her tabernacle. In reply to my inquiries after her health, she said, "Sir, I am happy in my Saviour. I feel that I am His, and am happy in His love. I have much pain, and am so weak that I cannot enjoy any thing in this world. I am confined to my bed, but I have still the presence of my Saviour, and am not anxious as to what my Father will do with me." There is a reality about all she says, and a confidence in God, which cheers and encourages one amid the gloom of spiritual death which hangs around.

*Visit to Aberdeen.*

The following extract from Mr. Beale's Journal will shew, that even within the borders of the Colony there is ground yet unoccupied, and that we must not be satisfied until, making progress from the older and more advanced Stations, we extend the opportunities of instruction throughout the entire of the Sierra-Leone Peninsula.

Feb. 22, 1849—I visited Aberdeen, a town near the Cape, little known to us except by name. The people of Aberdeen are not poor, as the erection of their stone Chapel abundantly shews. They have their wealth from the alluvial deposits of shells, which they burn for lime. It is found around their town in large quantities, just beneath the surface of the ground. All the lime for the new Institution and new Church has been burnt and supplied by this people. I felt, therefore, a desire to see the spiritual state of that people, with whom I have had so much to do in the way of business. Some of the principal men met us at the wharf, and bade us welcome to their houses. We soon had plenty of lookers-on. As our object was to ascertain their spiritual condition, we visited and conversed much with the people. They have a stone Chapel, capable of holding 400 or 500 people: it is connected with a Congregation in town, over which a pilot presides. They number 300 members, but are left very much to themselves, and are almost entirely without education. Formerly a preacher was sent from town every Lord's Day; but since the sect quarrelled and divided they scarcely see any

one for a month or more together, so that the whole town is in a woeful state of ignorance. Their leading man can neither read nor write. The one they usually put forth to preach cannot read ten words correctly, yet he attempts to read the Scriptures and preach. I defy any one to know what the chapter is about if read by this man. While I was there, they invited me to occupy their pulpit, and I complied with their wish. I was, they said, the first White Man who ever preached in their town. There is a badly-conducted Government School. The Master has lately opened a Sunday School. During my visit, the Headmen and Class-Leaders came to my house to ask if the Society would come to their town. They assured me that nearly all the people would join us, as they were very much neglected. There are many persons settled here from the mountains, who said they scarcely ever went to Chapel, as there was no one to teach them any thing. The old people complained much of the Colony-born not attending: no doubt it arises from the same cause. The manager informed me that the town numbers upward of 700 inhabitants, who are in a deplorable condition. Mahomedanism is very prevalent, and drunkenness very common. From all I saw during our six days' sojourn, I concluded it to be one of the most neglected towns in the Colony. Half the children run about the town naked, and the other half are very little better for going to School—it is so badly conducted, and without books or any other apparatus. Since my return, I have seen the Governor, who would gladly place the School and Schoolmaster under our charge. The town is not more than an hour's ride from Freetown, while Murray Town—in a similar condition, with a large number of inhabitants—is still nearer, and on the other side Mammy-sandbeech is but a short distance further. The people are very anxious for us: we have therefore nothing to do but take possession of the place. In point of population, proximity to Freetown, and actual want, I feel confident these places surpass Tumbo and Russell. I feel very anxious that such towns should be occupied by us. A Native Catechist placed in each would do much good. They might be visited very well every Lord's Day from Freetown or Wilberforce. The manager offers his assistance, and a piece of ground in a good situation near the sea.

*The Sierra-Leone Auxiliary Bible Society.*

Mr. Beale thus informs us of the Meeting of the Sierra-Leone Auxiliary Bible Society, of which he is the Secretary—

*Dec. 13, 1848*—According to public notice, a Meeting of the Bible Society was held in my Church, His Honour the Acting Governor in the chair. The Chaplain and other Gentlemen addressed the Meeting, after which a collection was made, amounting to *9l. 7s. 6d.* The total amount in hand for the sale of Bibles and Testaments is *149l. 9s. 5d.*; subscriptions, *17l. 10s. 6d.*; total, *167l. 2s. 11d.*; which sum will be forwarded to that noble Institution. Since the last Meeting, 3000 copies of the Scriptures have been sold. To God be all the praise!

Subsequently he adds—

*Jan. 5, 1849*—It was my pleasure this day to write to the British and Foreign Bible Society, and to remit the proceeds of the Sierra-Leone Auxiliary, amounting to the sum of *179l. 19s. 4d.* I was able to announce to them that our sales have been as great as at any previous period. Our last stock was upward of 3000 Bibles and Testaments; and we have ordered a similar quantity, which, as soon as received, will be placed in the hands of diligent readers.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

PALAMCOTTAH DISTRICT.

*Report for the Half-year ending Dec. 31, 1848.*

THE statistical returns of this district for some time past have not shewn any considerable increase or decrease, either in the attendance on Public Worship, or in the entire number under Christian Instruction. It would, however, be erroneous to conclude, from this, that there have been no changes, and that every thing has gone on peaceably and quietly. Some have departed from the profession which they made, while new accessions from the Heathen have supplied their place. Between 300 and 400 persons have gone back during the year. Our

Missionary, the Rev. E. Newman, assigns the following reasons for these relapses into heathenism—

I. It must be remembered that, in this part of the country, the people very frequently come over in *large* numbers. Sometimes the inhabitants of a whole village, and at other times a considerable part of a village, place themselves under instruction at once. In such cases it generally happens that a few are sincere in their desire to know the Truth, some are indifferent, and others opposed to the movement; and are only brought over by a pressure which, at the time, they are not prepared to resist. It is no wonder, therefore, that wherever such movements take place, after a time many of those who first came return to their former ways. For although the indifferent, and even the opposed, when brought under the sound of the Gospel, may be, and occasionally are, so changed by the grace of God that they become firmly attached to the Truth; yet in the majority of cases they endure but for a time, and then return to the darkness out of which they came.

II. Another cause of decrease is, persecution by the Heathen.

The great enemy of souls is ever active, and finds ready agents in every place; but in no part of the habitable globe do I think he has more agents, or is better served, than in the province of Tinnevely. One proof in support of this—among the multitude which might be mentioned—is the fact, that no sooner does a village, or part of a village, declare for Christ, than a heathen Merasdar, or land-owner, starts up to offer them privileges and advantages, if they will abandon the Christian Religion, and return to the darkness of heathenism, from which they had but just escaped; and to threaten them with the loss of all on which they depend for subsistence, in case of their non-compliance. Nor do these Merasdars hesitate to put their threats into execution, if the constancy of the people require it. There are two villages in this district, the inhabitants of which have not been free from persecution, of some kind or other, for the last two years and a half. It would be useless to attempt, as it would be impossible, here to describe all the tricks and contrivances to which these Merasdars, and their creatures, have resorted, in order to harass and oppres

these poor people, or the trials and losses the people have suffered. I thank God that many of them continue to endure, though, as was to be expected, others have fallen away; for it is now as it was of old, *when persecution ariseth because of the word, many are offended.*

III. A third cause of the decrease, particularly in the Southern part of this district, has been the exertions of the Jesuits.

For some time past the Jesuits have been parading processions, saying masses, and propagating falsehoods, in every direction. Nor do they confine themselves to these means for the accomplishment of their work; but join with the Heathen in persecuting the Christians, whenever a convenient opportunity offers; their principal object seeming to be, the breaking up of our Congregations, whether they increase their own thereby or not. So close is the affinity between Romanism and Heathenism, that in one case, when the Heathen Merasdar had deprived the Christians of their trees, being applied to by them to restore them, he replied, that he would do so on condition of their rubbing ashes on their foreheads and returning to Heathenism, or otherwise going over to the Church of Rome. These efforts of the Jesuits have so far succeeded, that they have reclaimed a considerable number of those who formerly belonged to their Church, but had joined themselves to us when they had no priests to look after them. Beside these, however, they take, from time to time, those who are dismissed from our Congregations for bad conduct; and a few others, also, who were impatient of discipline, unwilling to learn Christianity, and still more unwilling to walk according to its precepts, have gone over to them. These desertions, it is true, have lessened our numbers, but the effect has been rather beneficial than otherwise, as they have tended much to purify our Congregations.

But there has been a proportionable increase. To this encouraging feature of his work, Mr. Newman next adverts—

As our Congregations have been weakened in the South, so have they been strengthened by the accession of new Converts from heathenism in the North. Last year the inhabitants of Malakoollam, about 200 in number, placed themselves

under Christian Instruction, and have, with but few exceptions, continued firm. More recently, thirty-seven families, in a village called Thätbenkoollam, where we have had a small Congregation for some years, have followed their example. These, together with others, who in small numbers, either as single families or as individuals, join our Congregations from time to time, have, in the aggregate, more than made up for those who have left.

But it may appear to some that we are labouring in vain, and spending money and strength for nought, if we lose Converts as fast as we gain them. A little reflection, however, will be sufficient to shew that is not the case. Mere numbers can never satisfy the Christian Missionary, nor indeed any one who truly desires the salvation of souls. For numbers indeed we labour and pray; but it is for numbers of true believers—faithful followers of the Lord Jesus—and not mere nominal professors. Now, when the inhabitants of a village place themselves under instruction, they come in the mass—good, bad, and indifferent—as a net thrown into the sea gathers fish of every kind. Afterward, when they have passed through the fire of persecution, and their numbers have been, as is generally the case, materially decreased, it will be found that, as the refiner's fire purges away the dross, and leaves the gold purer, persecution has purified the Congregation of new Converts. The openly wicked the careless, and the unstable have departed, and left the more sincere to follow their course alone.

Beside, that the benefit of our labours must not be estimated so much by the number as by the character, is clear, from the consideration that, if numbers are to be the test, we must at once yield the palm to the Church of Rome, although her Converts are as much immersed in ignorance and superstition as ever. If conduct, character, intelligence, and piety be the test, then the benefit of Missionary Exertion in this province is becoming more and more manifest every day. Low indeed the state of morality still is, and weak is the character of our people; yet we do trust that the one is gradually rising, and the other gaining strength: and in proportion as this takes place, Christianity will be appreciated by those around. Any one who will take the trouble to visit the various Congregations, will observe a manifest and striking

difference between those who have been instructed for years, and those who have but very lately joined us. The noisy, disorderly, irreverent conduct, or sleepy indifference of the one, contrasts strongly with the quiet order, devout attention, and apparent interest of the other. This is a difference manifest to all; but there is a still greater difference, which can only be fully appreciated by the Missionary, who knows, and daily feels, the harassing care and anxiety attendant on the superintendence and direction of newly-formed Congregations.

Mr. Newman concludes with the following summary—

At the close of the year 1848 there were 2223 persons under instruction in this district. Of these, 950 are baptized, and 174 are Communicants. A new Prayer-House has been built, and Congregation formed, at Malakoollam; and about twelve months ago, assisted by the Rev. Jesudasen John, I re-opened the old Church in the town of Tinnevely; and endeavoured to collect the scattered fragments of the former Congregation. Five families are all that I have found still cleaving to the cause of Christ. These, together with a few other persons, in all about twenty, assemble every Sabbath Morning to worship the God of heaven and earth, in the midst of a large and populous town, wholly given to idolatry. May they prove as the seed-corn, and produce an abundant harvest to the praise and glory of God!

#### SATANKOOLLAM DISTRICT.

##### *Report for the Year 1848.*

In this district there has been, since our last Report, a decrease in the numbers under instruction, the total number on the list at the end of 1848 being one-fifth less than the total at the end of 1847. The Rev. Stephen Hobbs, in his Report for the year 1848, thus expresses himself on this subject—

The falling-off has been confined to one portion of the district, toward its eastern extremity; and I still find, in the Congregations about that part, great unsteadiness, and extreme difficulty in securing any thing like a regular attendance upon the Services; which leads me to fear that more declensions may take place from time to time, as circumstances arise calculated to occasion them. These



facts are in themselves both painful and humiliating. If the heart of a Missionary is liable to be elated when he has to report large accessions to his Congregations, it must have a tendency to humble him when the reverse is the case. There is, however, no more reason to fear that the Congregations will all dwindle away by these defections, than that the gold will all go to dross when applied to the action of the fire. The ore is not to be judged of by the size of the mass, but by the quality of the metal; and I have reason to believe there is a large amount of sterling Christianity in the 2000 now on my lists, which is rather the better, than the worse, for the separation of the 500 who are gone.

The principal case of backsliding occurred at Sundankotei, in the month of September, when a disease resembling cholera made its appearance among the children, which, being fatal in a few cases, occasioned a panic, and induced the heathen people of the village to rebuild an old decayed temple; and they were soon joined by about twenty-five persons, with their families, who have long been numbered with the Congregation. From what I knew of many of them, and from knowing very little of the rest, I am inclined to think that the panic was a mere excuse, and that, for some time before, they had been desirous of escaping from the easy yoke of a religion which required them to *keep holy the Sabbath-day*, and thus interrupted them, to some extent, in their palmyra occupations during the busy months. I am of opinion that the temptation to violate the day of holy rest is the great barrier in the way of the Shanars becoming steady, consistent Christians; and I fear it will be so for a very long time, if not in perpetuity. Still I feel it my duty to contend with an evil so detrimental to all substantial improvement; and the apparent hopelessness of extensive success is one of the greatest trials I have to encounter.

The practice of intermarrying with the Heathen, though not carried on so extensively as formerly, has contributed a little to the reduction of numbers during the past year. The worst cases are those in which a girl is given to a heathen husband; and three or four such instances have occurred. Such transactions are now conducted with such secrecy and despatch, that the nearest neighbours know nothing of the negotiations till the mar-

Jan. 1850.

riage has taken place, lest any efforts should be made to prevent it.

Another deplorable fact, of which many evidences have come to light during the year, is the lurking of heathen superstition in the minds of a great many of the people, even though they may have been long professors of Christianity. In many instances it has displayed itself in unquestionable acts of idolatry; and in such cases I consider it my duty to exclude the offenders from the Congregations. It is clear they do not imagine that their being associated with the Christians will be any impediment to their success in sacrificing to devils. Certain it is, that the class of persons I am speaking of, chiefly in that particular part of the district I mentioned above, however they may regard the profession of Christianity as a likely speculation for the welfare of their souls, have far more faith in devil-worship as a remedy for their bodily and worldly ills; and the latter is with them a more pressing consideration than the former.

Thus it appears that there is a large class, even of those who have taken upon themselves the name and profession of Christians, in whom the Christian Character has yet to be formed from the very groundwork upward.

Mr. Hobbs then proceeds to remark, that these evils have long existed, although kept secret by general connivance. It is well, therefore, that these latent evils have been thrown out upon the surface. It is an evidence of constitutional strength, and is introductory to a more healthful state. A process of discrimination is going forward, a separation of what is genuine from what is fictitious and unsound; and the result, we doubt not, will be the strengthening and consolidation of the Mission. Already the beneficial action of this sifting time is discernible: Mr. Hobbs says—

That a rapid, moral, and intellectual improvement is now in progress is unquestionable; and although this is not the ultimatum we are aiming at, it is a means to the end, and is so far an evidence that our labour is not in vain. Instances there are, and many, of the glorious light of the knowledge of God in Christ shining into the heart, when the

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mind is enveloped in the grossest darkness as respects ordinary knowledge. I myself have seen it, and been filled with wonder and admiration. Nevertheless, the cultivating of the mental powers, and the correcting of the moral sense, are steps in the process by which many are brought to a true and living faith. We rejoice with trembling, yet still we rejoice in hope, concerning many individuals among our people, both male and female, in whom we have abundant reason to believe that this work of grace is begun, and, being begun, will most assuredly be carried on to its completion.

One important feature of improvement is thus pointed out by Mr. Hobbs—

In past years I have had to lament over the unsatisfactory character of many of the native agents employed in the district; and it is now not the least gratifying among the signs of good that present themselves to view, to observe a gradual but sure improvement among them. It is a source of constant regret and anxiety to me that I should have so little time to bestow upon their instruction, owing to the fact that not one of them is as yet capable of rendering me any very effectual help in conducting the general affairs of the Mission, nor is there one to whom I can commit, to any extent, the charge of that department itself. Still it delights me to see them, for the most part, increasingly useful in the several offices entrusted to them, especially in the work of educating the children of the villages in which they are placed, whether of Christian or Heathen Parents.

With reference to aggressive Missionary Efforts on the Heathenism by which he is surrounded, Mr. Hobbs is compelled to say—

The duties connected with the care of the Congregations are so numerous and pressing, that no opportunity is left for systematic efforts toward the heathen population, though I always endeavour to bring before them the truths of the Gospel, *in season and out of season*, as they come in my way. Occasionally such opportunities are afforded me when I am waiting before a village Church, for the people to assemble for Service; and I have frequently observed that persons to whom I have addressed a little familiar and earnest conversation, during such an interval, will come into the

building afterward, and remain during the Service, apparently desirous of hearing what more is to be said on the subject. I very seldom meet with a Heathen who will presume to argue against the Christian Religion, or offer a word of apology for his own. The truth seems to be, that the whole subject of religion is regarded with utter indifference by the great bulk of the people; and if considerations of temporal advantage have been the operating cause of many nominal conversions to Christianity, it is equally true, that similar considerations alone deter multitudes more from embracing it. A very small amount of worldly profit would be sufficient to turn the balance either this way or that—either to decide a man in favour of Christianity, or to draw him back again to the Paganism which he has professed to renounce. The bias of prejudice, which has long borne down the scale on the side of heathenism, is wearing away; and the weight of truth on the other side is continually augmenting; and it seems to me not unreasonable to expect, that a power which has prevailed so far will prevail yet more. Since the true has so far counterpoised the false as to bring the balance beam, as it were, almost to an equilibrium, it will shortly be seen altogether to preponderate. The minds of many of the people, already set free from the bondage of error, will soon submit, I am persuaded, to the force of truth. It remains with *the Lord of all power and might* to impart that conviction, which will put an end to all their calculations of worldly loss and gain, advantage and disadvantage, by disclosing to them the solemn reality of *things not seen as yet*; and I say again, my own impression is, that their present condition is an indication of a great work carried on, by an unseen but Almighty hand, preparatory to such a glorious result. However this may be, we will still labour in faith and patience, knowing that *God is able of these stones to raise up children unto Abraham*. Though such utter insensibility to all that relates to a dread futurity as we meet with makes us feel that we are indeed *prophecying to dry bones* we do not think it a thing incredible that *God should raise the dead*, but are only kept in mind of the all-important truth, that the quickening is to be accomplished, *not by (human) might or power, but by the Spirit of the Lord of Hosts*.

## KADATCHAPOORAM DISTRICT.

From the Rev. John Dewasagam, our Missionary in this district, we have received the following

*Report for the Year ending Aug. 15, 1848.*

It has pleased the Lord to enable us to continue our duties as in the preceding year, granting us health and other blessings richly. Although 107 souls—both backsliders and others who had long despised the Means of Grace—have been removed from the list during the last half-year, on the other hand ninety have come under Christian Instruction. The Lord has particularly blessed our new Congregations at Tarnapooram, a heathen village, and Nesapooram, a Dharmasungam village. At the latter place there has been an addition of thirty-six souls, raising the number to 120. Beside Christians, twenty-nine heathen children attend our School at Tarnapooram. Their parents and friends seem to value the Christian Instruction which their children receive, and are well disposed to hear the Word of God, and to confess openly the folly of worshipping idols. The present Schoolmaster is very diligent, and appears sincerely desirous to bring his pupils to Christ.

Most of the people in our other Congregations continue to value the ordinances of Christ. I am happy to find many of them really willing to spare no pains to commit their lessons from the Scripture and Catechisms to memory. But with regard to the work of the Holy Spirit, who alone enlightens the mind and heart, it is to be discovered only in a small number of our people; which, I need scarcely add, pains me not a little.

An old member of the Kadatchapooram Congregation was, about twenty-two years ago, the means, under God, of bringing about eighty people of his caste and relatives under Christian Instruction, both here and at Panneivilei. His brothers, children, and grandchildren, are well educated, and some of them employed in the Mission. But some time ago he gave way to desponding thoughts, accounting that the Lord had delivered him over to the assaults of the devil, as was the case with Job. The conversation of a Schoolmaster appears to have been greatly blessed to him, for I see a great change in him, and trust he now enjoys peace and consolation from the Saviour of sinners. He cares

for nothing but coming daily to the Church, and enjoying the Means of Grace. He, and three other old men, shew a remarkable love for the House of God, and, we trust, also for His Word and the salvation of their souls.

Another old person, a member of the Congregation at Adeikkalapooram, who was a Communicant, and whom many considered a real Christian, has shamefully fallen during the last year: that is, he went once, many months since, to the devil-temple, and was himself one of the dancers. I was, in consequence, obliged to excommunicate him. A few days after this, his son, 35 years old, who was once a Reader, but afterward a backslider, was suddenly visited by that awful messenger, death. The Heathen, who at first had used deriding words, saying, "See what a devil-dancer is your old and faithful Christian!" began immediately to turn from their derision, and to say, "See how dreadful a thing it is to blaspheme the living God!" They soon, too, witnessed the bitter repentance of the old man, and pitied him. We trust the blessed Spirit taught him what he was; and that we have cause to hope that his repentance was sincere. With tears he requested me very often to pardon him, and to permit him to attend the Church. I refused to do so. He sat at the door of the Church for several months, although many, observing his deep penitence, begged of me to pardon him. Thankful for the wonderful mercy he had received from the Lord, I did at length permit him to enter the Church, and afterward to come to the Lord's Table. Before his fall, he was self-righteous; which had obliged me to speak to him often, and to tell him plainly that he was in a dangerous position. He did not seem to understand me, or rather thought that I was mistaken. But I trust the Lord has overruled his fall for good, and taught him what he really was, granting him grace for sincere repentance; which was not, alas! the case with his unhappy son. I have a number of other instances, which compel me to wonder, and to adore that Divine Compassion with which the Lord, as a good Shepherd, seeks out the lost sheep of every class, shewing that the souls of the rich and of the poor are of equal value in His sight.

My Catechists and Readers continue to do their duty as usual, and their attention to their own studies is now more satisfactory. The prospect of the approaching

general examination of the Catechists, resolved upon at our last Quarterly Meeting, appears to be having a favourable influence. As the Padaney season is over, they have plenty of work in teaching the people the daily lessons from the Catechisms, &c. I am obliged to make use, also, of pious elderly widows for the teaching of the females.

The Weekly Meeting of all my School-children, commenced in January last, has, I am thankful to say, been continued. They come so early as to attend the Missionary Prayer-meeting, which we hold on Wednesday Morning, and they spend the greater part of the day with me. As my boarding boys and girls form a part of my family, I have much more time to instruct and look after them. I had my half-yearly examination on the 21st of June last, and on the three days following. During the first day, the Schools of the neighbouring villages, and on the following days those at Kadatchapooram, were examined. The Infant-School Boys, whose number is now forty-six, gave me as much pleasure as the girls. Most of the boys and girls are very diligent in attending the hours of instruction. They manifest also sincere regret when their parents neglect God's sanctuary, and work on Sundays.

#### MEIGNANAPOORAM DISTRICT.

##### *General View.*

The Rev. James Spratt, in a Letter dated March 29, 1848, thus details the state of this district—

I am truly thankful to say, that, upon the whole, every thing has gone on hitherto very quietly and comfortably. I say upon the whole, because after Mr. Thomas left Meignanapooram, but while he and I were at Palamcottah, a Congregation consisting of Nadakkal, in the village of Semareekoolam, had, in the midst of open day, most unjustly seized and beaten, even in their Church, the heathen Merasdar, between whom and themselves there had been a long dispute concerning some lands, which had lately been determined in his favour. Upon returning here, I found that what had occurred had excited great sensation, and that the Heathen were afraid that this might be but the beginning of troubles on the part of the Christians. Taking into consideration the aggravated circumstances connected with the assault, and the generally unsatisfactory character of the people; and judging

it to be a favourable opportunity to convince the Heathen that the injustice of Christians would meet with no toleration from us; I immediately resolved to renounce all connection with them, and in consequence removed both the Catechist and the Church. The result has been all that I could have desired: there has been perfect quiet ever since, and the ring-leaders in the assault have been tried at Palamcottah, and punished.

Now to other matters. Since the opening of the large Church we have had very large Congregations on the Sunday forenoon: 800 persons the average attendance: on Lord's-Supper day nearly 1000. Now that the palmyra season has commenced we may possibly have a falling off in the numbers; not a large one, I hope.

I should very much like to know how much of what is heard in Church is understood, and retained in the memory, by the Christian Poor of England. Here, very few of those who cannot read can give any account whatever of what they hear, and yet one can hardly suppose that nothing is retained; for, during the season, they are attentive, and seem interested, and answer questions. Their inability arises, at least in some measure, from their entire want of mental discipline: they have not been trained to think, or to keep in memory what they have learned or heard. And yet we are not without proofs of the presence and blessing of the Lord. Our teaching and preaching is understood and appreciated by our Catechists, Preparandi, indeed by all those, speaking generally, who have been educated in our Schools, and I trust are blessed to many of them. The number of those, however, of whom one can really hope that they are truly converted, is comparatively small; and of the most of these we are obliged to say, that they are but babes in Christ.

In order to become personally acquainted with each individual in the Congregation here, to know their families, relatives, &c., to acquire a knowledge of their spiritual condition, and to instruct and advise them in the things that concern their peace, I have fixed two days in the week for meeting the different families of the Congregation. I have found that it is the means of giving me much further insight into the true state of the people than I could ever otherwise hope to attain. It is a great means, likewise, of forming and cementing that union and

affection which should subsist between pastor and people.

*Visits to the Congregations.*

Mr. Spratt has also forwarded an account of a visit which he paid to the different Congregations throughout the district in the latter part of 1848. We introduce some notices from it.

I visited a village called Puthukkudy. The Congregation here is very small, yet they have of their own accord, and at their own expense, removed the shed which they formerly used for prayers, &c., and replaced it by a small, indeed, but neat and substantial Prayer-House. It has only one defect—the door is made very low, the result of their having managed the matter themselves; low doors being the fashion in native houses. There are several elderly men in this village, some of whom appear to be zealous for Christianity, and glad to hear the Gospel preached. Two of these, not knowing that I intended paying them a visit, walked about four miles to beg I would have Service with them in their new Prayer-House; a circumstance which at least shews that they are not indifferent about the Means of Grace.

Oct. 13, 1848—I went to Nallamavedi, where there is a Congregation. There I laid the foundation-stone of a Church which I am proposing to build. Several reasons have induced me to engage in this undertaking, one for which I have naturally no predilection. About the beginning of the year, the members of the Congregation, through their Catechists, as well as in their own persons, entreated that I would build them a substantial brick and chunam Church, accompanying their request with an offer of 100 rupees donation. I had so often told the people, that when Christian Friends saw them coming forward to help themselves they would be doubly ready to render them every assistance in their power, that I felt, on this account alone, unwilling to refuse their request. Other reasons, however, had more influence in leading me to promise to do all I could to further their wishes. The people manifest so much desire to hear the Word of God, and give such intelligent replies to questions proposed to them; and are generally, particularly the women, so cleanly dressed when they come to Church, that my visits

here afford me much gratification. Taking into consideration the donation then promised, and now paid by the people; the satisfactory state of the Congregation; the large population residing in the village; the effect likely to be produced on the minds of the Heathen; together with the proximity of this place to Nallavilei, the proposed site of a new Missionary Station; I think you will acknowledge the propriety of endeavouring to build a Church at Nallamavedi.

Oct 14—Pragasapooram. I conducted Prayers here this morning; but as this is market-day, the attendance was not so good as usual. During the forenoon I examined the Boys' and Girls' Schools. There were about 120 children present, the larger portion of whom were girls. A little while after the conclusion of the examination of the School, I met the Communicants from this part of the district. I was glad to find that many of them remembered the verses of Scripture which I had taught them on previous occasions. It was with great pleasure, therefore, that I taught them two fresh verses from Psalm li. *Hide Thy face from my sins, and, Create in me a clean heart, &c.* After explaining the nature of the blessings here sought; and the suitableness of making a similar prayer, especially when approaching the Lord's Table, I dismissed them, having previously distributed tickets of admission to the Lord's Supper.

Oct. 15 : *Lord's Day*—This is Communion Sunday: the attendance at Church in the forenoon was consequently larger than ordinary. On these occasions, indeed, the Church is quite inadequate for the accommodation of the people: the consequence is, that while many are obliged to sit out under the verandah, many more are prevented coming at all. I preached from Psalm cxvi., *What shall I render unto the Lord, &c.* I chose this subject in reference to our approaching Jubilee, regarding the appointment and objects of which I informed them. They listened with much attention; and I trust that at least some of them may be led to evince their gratitude for all God's mercies to them, by the consecration of themselves, and all pertaining to them, to His blessed service. The Communion Service was very interesting; 168 persons present; their behaviour pleasing; and although there are many, even of these, of whom one cannot but entertain fears as to whether they be indeed the

children of God, I trust that there were some who felt the Lord to be indeed nigh unto them; and who were privileged to hold communion with Him in His sufferings and death.

TRAVANCORE AND COCHIN.

COTTAYAM.

The Rev. B. Bailey continues in charge of the Village District; the College being under the superintendence of the Rev. J. Chapman.

*Village District.*

The following brief extracts from a Letter of the Rev. B. Bailey, dated Jan. 6, 1849, comprise all the information we have received respecting this District for the period under consideration—

We have been permitted to enjoy the great privilege of another visit from our revered and honoured Metropolitan. He landed at Cochin on the 22d ult., left that place in the evening of the same day, and reached Cottayam early on the following morning, Saturday. On Lord's-Day Morning he preached in the College Chapel to the Students; and the Rev. J. H. Pratt preached at my Church at the same time, through an interpreter, and at the College Chapel in the evening. On Christmas Day his Lordship preached in my Church to a Congregation of upward of 600 Natives. His Lordship's text was Isaiah ix. 6, 7, on which he preached a most excellent and impressive Sermon. I acted as interpreter, but fear that much of the force of his Sermon was lost through my imperfect interpretation of it. The Sermon was listened to with deep attention by all present. After Sermon we had the Lord's Supper, at which 111 individuals—97 Natives and 14 Europeans—communicated. This was a most gratifying and interesting sight, and I cannot doubt that the Lord was present with us.

On Tuesday the 26th his Lordship held his Visitation in my Church, and, after a Sermon by the Rev. J. Chapman, delivered to the Clergy present a most admirable Charge, which occupied nearly two hours in delivering. At the conclusion of it he was greatly exhausted.

You will give me full credit when I say that we very greatly enjoyed this third visit of our revered Metropolitan to Cottayam. I trust it has been attended

with the Divine Blessing. A deep impression has been made on the minds of all connected with the Mission, and on others also. We cannot anticipate the privilege of seeing his Lordship again here in the flesh; but I sincerely pray that God will be pleased to spare his most valuable life for some years to come, for the benefit of His Church in India.

Of the College we regret to say we have received no Report.

*Normal Female School.*

The Rev. H. Baker, sen., when on a visit to Cottayam in Oct. 1848, was requested to examine this School, which is superintended by Mrs. Johnson, widow of the late Rev. J. Johnson. The following Report of the examination has been received from him—

The School consists of forty-three girls. In the first class there are eight, of from nine to fourteen years of age. These I examined in their reading of the Holy Scriptures, and in Watts's Scripture History; in Geography, and smaller Catechisms. They read fluently, and without omission or mistake, in the several different Books of the Old Testament to which I directed them, and with an emphasis and tone that shewed at once they were familiar with them all. They answered questions readily on the early part of the History of the Israelites; and related, in their own simple language, and in a manner that greatly interested me, portions of the History of the Patriarchs; of the journey of the children of Israel through the wilderness; and the lives of several of the Prophets and Kings of Israel. They had committed to memory forty-six pages of Watts's Scripture History.

In Geography they had learned Asia and Europe, from the Malayalim Translation of Clift's book. They answered readily any questions put to them on the portions they had learned; and pointed out upon the maps the different countries and chief cities named to them; together with the boundaries of the two continents, oceans, seas, &c. Their writing on ollas was fair, but their orthography a little defective. This, I hope, will be remedied before another examination.

Specimens of needlework, knitting, &c., were exhibited, which did the girls much credit. It is pleasing to find that

both here, and in other Schools in Travancore, the girls become so fond of this work, that both play-hours and school-hours alike find them engaged in it.

These children all appeared healthy and happy, and seemed to look up to Mrs. Johnson as their best earthly friend. She spoke of their general conduct as being good: and of several, in particular, she said she hoped their minds were under the influence of the saving grace of the Gospel. From the several encouraging circumstances she related, I think there can be little doubt of it.

PALLAM DISTRICT.

The Rev. H. Baker, jun., has forwarded the following

*Report for the Ten Months ending Aug. 14, 1848.*

My several returns will shew you that we have not lost ground during the last ten months: I would fain hope that we have secured the positions gained. The great evil I have to complain of is a want of principle, not only in religion and morals, but in the whole tenour of native life and action.

But to be more particular; I must tell you, first, of my assistance in the Mission. Therian had been very usefully employed at Collatta, in frequently going over on the week days and seeing the people in their houses, and taking the Sunday duty there. The success he met with in the increase of the Congregation, and their regular attendance on the Means of Grace, induced me to give him the charge of Changnacherry for a time. He has lived here about two months, and has enabled me to have a greater insight into the characters of the people. Some of them have withdrawn from us, with their families. One told me his "way to heaven was the easiest:" doubtless, since that he left was the "narrow one." Therian has had considerable difficulty and anxiety; but, as I trust he is a man of faith and prayer, I believe his teaching will ultimately succeed, since the Word of God cannot return unto Him void.

My Readers and one Assistant continue teaching. They come to me on Mondays for instruction, and read a copy of their sermons of the preceding day. I hope that these men are progressing in their Christian Character and experience. The other Assistant I have suspended, and shall, I fear, have eventually to dismiss

him on account of his *worldly-wise* disposition.

One of my two Preparandi, I truly grieve to say, has been lost to the Mission by death. I had built too much on his future usefulness. His thorough knowledge of Scripture, and tact in teaching, were great. He had been the first boy in the Puthupalli School; and sometimes had charge of the Erecarti School. I had hoped to have made a Reader of him. His sufferings were very great; yet his patience was extraordinary. His friends were very unwilling I should visit him; and I saw him but once during his few days' illness. I think care might have saved him. As soon as his mind wandered, extreme unction was performed; and the corpee, with the last breath scarcely drawn, was hurried to the Syrian Church, lest we should claim it. Little can the position of a grave signify to the dead. As long as reason was spared him his belief was with us; and I hope his heart was right with God.

The Congregations continue much as they were last year. Two men at Changnacherry, who have left us, have unsettled the minds of the other members there; and have gone to the parents of children coming to the Schools, advising them to beware of us as heretics, and as having some design against them. Two Schools have been closed here from their machinations, and the Congregation much diminished. The last fortnight brought me the permission of the Sircar to build a Church here—just two years after the application was made. The local Authorities had long since proved that no objection existed; and to shew the enemies of Christ that we were determined to succeed, I built about five feet of the wall above the foundations, which I was obliged to make twelve feet deep. This was done eighteen months since. I shall not think of proceeding with the building till the people get more settled.

At Pallam, Collatta, and Vellatoortli, we continue as heretofore; but with one glorious exception. Should I compare it with the thousands elsewhere baptized, the amount would seem small: still, to know that you have been privileged to bring one sheep into the fold—I do not speak of conversion, but of the profession of Christianity—is a comfort, when worn with anxiety and tempted by unbelief.

I have baptized thirty-five individuals belonging to Changnacherry and Pallam.

They had been under instruction above a year, and were enabled to give reasons for the faith they were about to profess. They had been Chogana. Two I had rescued from slavery very accidentally. After baptism, eight couples were married. I have had every reason to be satisfied with their after conduct. Persecution has been employed against them, and money offered them; but they are as yet steadfast.

At Erecarti, although the Committee could not help me in building a Church, as soon as the Government's permission was obtained, I got the ground. The walls have been built. One of the people gave the roof; another has promised the laths; and the tiles I hope to get from others of them.

The Congregations here continue to be firm and steady in their hold, at least of their profession, *that Christ is all in all, the same yesterday, to-day, and for ever.* They have cultivation and some trade in the mountains. The further east I go I find the people have greater openness of speech and simplicity of character. They are, however, very superstitious, and have more heathen notions than the people about us.

Of my Schools I scarcely know what to say. Village Schools have existed under the Church Missionary Society in Travancore for the last twenty years. Numbers of people have learned in them Watts's Catechisms, and our other books: consequently they must know Christianity theoretically; but how few practice it! I have lately paid more attention to the Heathen, at the same time not neglecting Syrians. The numbers in the Schools have somewhat fallen off; as I tell the Masters to seek Heathen rather than Syrians.

Death has deprived me of one of my best Masters, a young man who had been in my father's Preparandi Class. As a boy, I believe he had been very wilful; but of him I can truly say that he died in the faith. He was one of the poor in spirit, so that I knew little of his disposition. He latterly opened his mind very freely. His tale of the struggles between conviction and inclination, hope of pardon, and unbelief in God's mercy, was simple: his feelings shewed it was no lesson got up beforehand to interest: his fervent Amen shewed his strivings in prayer with God. I was with him when he died.

He sent me word the night before, that he should die in a few hours. I went as soon as practicable, and found him happy. He spoke to all his family very beautifully indeed of their duty to God; asked me once more to pray; during prayer he called his wife to him: repeated Amen, and died.

I made some journeys lately into the more remote parts of the Station; and have been much cheered with the prospects of usefulness before me. One of these was to some small colonies of poor Heathen living in the mountains east of Pallam. They are called Hill Araans, and live by cultivation. The Sircar requires each individual to furnish a certain quantity of wax and honey, and also to assist in catching wild elephants: they are otherwise free, not even paying the land-tax. I had had repeated applications from the Headmen of these people, living in five different hills, asking for Schools, instruction in religion, and protection against some powerful neighbours, who sadly oppress them. My object was to find whether the "protection" required had not suggested the request for Schools. In some measure I think this was the case; but when one of them, the head of thirty-two families, said, "Sir, we worship our ancestors, beside other gods of the Nairs, &c.; we know nothing aright; will you teach us, or not?" and when another said, "The cholera last year, and the fever this spring, killed all but two of my relations: they died like beasts, and we buried them like dogs. Ought you to neglect us?" could I do otherwise than promise to teach them, as far as practicable? They all live in the Pallam District, in dense jungles, generally on steep mountains, and all agreed in one request—for instruction and protection. They stated that they wanted no pecuniary help; as their hill sides gave them abundance of rice. All they wished was to know how to serve God aright, and to be obliged to render obedience to no other than the proper Sircar Officers. About 500 individuals are willing at once to come under instruction, and offer, as a proof of sincerity, to make over all their houses and land to the Society.

#### MAVELICARE.

From the Rev. J. Hawksworth, who, during the absence in Europe



of the Rev. J. Peet, has had charge of this District, we have received the following

*Report for the Half-year ending July 21, 1848.*

The visible success—for I believe there is also a success, attendant on the faithful dissemination of the Word, which for the present is kept from our view, but may hereafter prove to have been far more important, more extensive, and deep-rooted, than that which we are permitted as yet to see—the visible success of this Mission during the past half-year has been almost exclusively among the Heathen. Of these; ten men, six women, and thirty-one children, have received baptism; and, by their quiet, consistent conduct, have continued to adorn the doctrine of their Saviour. Most of these are from our last-formed Out-Station at Krishnapoaram. Their constant attendance at Church, some coming ten, and others fourteen miles, has been very gratifying. At the same time, the great distance, and the increase in their numbers, have made it very desirable that they should have a Chapel erected for them. Toward this object they have offered to subscribe according to their power; and a respectable Syrian, residing in the neighbourhood of the most distant of these converts, came here last week for the purpose of making over one of his Compounds as a free gift to the Mission, on the understanding that a Place of Worship be erected thereon. The document transferring the ground was duly drawn out and signed in the presence of witnesses. The site being the best in that neighbourhood, I offered to purchase the ground; but the man refused to sell it, declaring that he came purposely to give it freely for the cause of Messiah. I had only seen this Syrian once before. We then met at the house of a Heathen Convert, and conversed on the difference between vital godliness and the form of godliness without the power. I hope shortly to erect a Prayer-House on the ground.

In another part of the Mission, about eight miles west from Mavelicare, a family has renounced heathenism during the past half-year. They are completely isolated, none of our own people residing within several miles of them. They are consequently exposed to the malice of the Heathen, and are bitterly persecuted, but they continue firm.

Jan. 1850.

Throughout the whole of the Mission, those of our people who are Converts from the Syrian Church have continued to shew, I am thankful to say, amid the great excitement which has prevailed around them, that they have heartily abandoned the superstitious Church from which they have come out. The excitement I allude to has been occasioned by an attempt made lately, by the aid of the Sircar, to settle the claims of the rival Metrans by arbitration. Nothing appears to have been effected. In this Mission there is a deadening mass of spurious Christianity, so circumstanced as almost necessarily to divert our attention, more or less, from the dark and degrading heathenism against which the whole of our efforts require to be directed. The Heathen continually see our holy religion misrepresented, and that by men who sometimes appear to be not far from the kingdom of heaven. It becomes our duty, not only to declare that Christianity is the only true religion, but also to point out clearly what real Christianity is, as contra-distinguished from its counter-felts.

During the past half-year I have visited the Mallapalli Out-Station three times. It enjoys the benefit of a resident Minister, the Rev. G. Matthan. The regular attendance at Church has increased; the Schools are getting on well; and until recently the Congregation has been preserved from oppression. The distance of this Out-Station prevents my visiting it frequently; but it always gives me great pleasure to see our people there. They are warm-hearted mountaineers, and I am persuaded many among them know and love the Truth.

A small Out-Station at Karakil, in the neighbourhood of Tiruwalla, is now, I hope, firmly established. The members who have joined us there are few, but, I believe, sincere.

Of the other Out-Station, and the Homestead, I have not any thing particularly to say. Amid frequent exhibitions of the weakness of the native character, defects of early education, influence of bad example, and the wickedness of the human heart, there are not wanting evidences that God is with us, and calling out a people to serve Him.

Among the Syrians of this District the Scriptures have been extensively circulated. A very large proportion of their body can read, and there are scarcely any

who do not possess a copy of the Gospel and a family Prayer-book.

Of the Heathen, I fear many have not even heard the name of Christ; or, at least, their attention has not been arrested in any way. But there are some interesting cases in which the Gospel has attracted attention. In the house of a highly-respectable and influential Heathen the Bible is frequently read, and its sacred truths discussed. Another Heathen has carefully read, not only the historical parts of Scripture, but also the Epistles. Last week I was gratified to hear one Heathen relating to another the account of man's fall, and the entrance of sin into the world; and recently, on paying a visit to a neighbouring Rajah, he argued in favour of Christianity in a manner which shewed he had thought on the subject; and he spoke with so much fervour, that the assembled Brahmins expressed strong disapprobation, but attempted no reply.

*Celebration of the Jubilee at Mallapalli—  
Death of an aged Christian.*

We subjoin an extract from the Journal of the Rev. George Mathan, stationed at Mallapalli—

Oct. 29, 1848 : *Lord's Day*—This is the day fixed for the commemoration of the Church Missionary Jubilee in this Station, it being arranged that on the 1st of November all the people of the District should assemble at Mavelicare, in order to celebrate the Jubilee in a more impressive manner. As the people had timely notice of the solemnity of the day, the attendance was more numerous than usual. The assembly was chiefly composed of our own people; but there was a small proportion of Syrians and Romanists, who no doubt came to see how we observed our festivals. Some of them thought that this was with us the day of the prophet Joel, confounding that name with the term *Jobel*, the Malayalim rendering of Jubilee; and wondered why we kept this prophet's day more than other saints' days. Having gone through the usual prayers and lessons, I preached from Isaiah lxi. 1—3. It was after the sermon that the special prayers recommended to be used on the occasion were made use of; for I thought the people would be better able to follow me in their use, after their minds were a little more enlightened by the sermon.

I may not omit here to mention one circumstance which greatly added to the solemnity of the day, viz. the death and burial of a respected member of the Congregation. He had been lying on a sick-bed for more than a month, and his constitution was so entirely broken down by old age and sickness, that he entertained no hope of recovery, and appeared to be quite reconciled to death, if not welcoming it. I received intimation that he felt unusually ill on the preceding day, and that he earnestly desired to receive the Lord's Supper before his death. Not knowing how near he was to death, I thought it proper that he should have this blessed ordinance as soon as possible. I went, therefore, to him early this morning, for I thought I should have no time to go and see him after the unusually long Service of the day. I put to him several questions as to his hopes and fears after death; and from his answers it was evident that he was in a heavenly frame of mind—feeling that he was in himself an unworthy sinner, but accepted of God through His dear Son Jesus Christ. After administering to him the Lord's Supper, which he received with great devotion and humility, I bade him farewell, committing him to God's loving-kindness and gracious protection. Most of his friends and relatives followed me to the Church, notwithstanding the dying condition he was in; for they were anxious to join in the Public Services of the day, and to contribute their mites to the Jubilee Fund. But during the sermon intelligence was brought to the Church that he was expiring. This occasioned, however, no interruption in the Service; for though one or two of his nearest relatives left the Church immediately, they withdrew so quietly that it caused no confusion in the rest of the Congregation. Within a few hours after, his body was brought to the Church-yard, and committed to the grave with due respect and decorum.

ALLEPIE.

*Failure of the Rev. H. Baker's health.*

The following brief Letter from Mrs. Baker, sen., dated Nov. 16, 1848, comprises our information concerning this District during the year 1848—

On the 9th of this month we left Allepie, where we have been stationed for nearly three years, during which time

we have become deeply attached to the people, and they to us. I need not tell you with what regret we bade farewell to the dear children in the Schools, especially to those in the East-Indian Day Schools. They all wept most bitterly at parting. The day before we left, two of the elder girls were married. I sincerely hope they will prove, by God's blessing, useful and worthy Members of the Congregation at Allepie, and that the instruction we have given them may not be in vain. I left twenty-five girls under Mr. Johnson's care in the Boarding School.

The Day School for the Portuguese children is, I believe, necessarily suspended for a time; but I hope it will be, ere long, restored. It has been much prized by that class of people, who have had no other means of instruction for their children.

God has indeed been very gracious in giving my dear husband health for so long a period; and now that He has seen right to afflict us by his serious illness, we must bow with submission to His chastening rod. My own health has also suffered of late from too close confinement at Allepie; but I hope a few months spent with my husband on the Hills will be the means of greatly restoring me.

The Rev. E. Johnson entered upon the duties of the Station on Mr. Baker's departure.

#### TRICHOOR.

Our Missionary, the Rev. H. Harley, has been diligently occupied during the year in sowing the seed of Gospel Truth among the Heathen and Roman Catholics of Trichoor and its vicinity. He thus describes the character of his labours among the Heathen in a

*Report for the Quarter ending October 2, 1848.*

Since the cessation of the monsoon, at the end of July, I have been enabled almost daily to continue my preaching excursions among the surrounding villages. The Readers have generally accompanied me; and in this way the incorruptible seed of the Divine Word has been scattered far and wide. Encouragements as well as discouragements meet us; but we know that the *Lord of*

*Heaven is with us, and we need not fear as regards the result.*

My preaching has been chiefly confined to the Heathen, and it has been painful sometimes to see the tenaciousness with which they cleave to their idolatry, although they have been apparently convinced of its guilt and folly. Did we confide in our own strength we must entirely fail; but our weapons are mighty through God, so that success is sure. Our blessed Saviour has *led captivity captive and received gifts for the rebellious*; so that Satan is a conquered foe, and must now very soon yield up his dominions. Among discouragements we have, therefore, many encouragements also. The ingathering that has been already made of Heathen into the fold of Christ, is a pledge of the future ingathering, when the Heathen are to become the *inheritance of the Son of God, and the uttermost parts of the earth His possession.*

Beside the above-mentioned places, I have preached the Gospel to the Heathen residing at Ayenthola. This is the village where the Nambouri Brahmin and his wife resided before their conversion to Christianity. I was anxious to make known the tidings of salvation to his relatives and family, who are still Heathen, and in affluent circumstances, as they inherit the property which he resigned in order to embrace Christianity. His sons, however, who are grown up, endeavour to avoid all intercourse with us, and I can get no access to them. They, and the other Heathen residing here, have burned the converted Brahmin in effigy; so that the latter is, as it were, dead to them, and they do not acknowledge the relationship subsisting between father and son. My firm conviction is, that heathenism will soon lose ground in this village. The fact of a Nambouri Brahmin and his wife, and a Nair, having already come over to Christianity, has evidently tended to loosen the prejudices of the Heathen against the Christian Religion. I am informed that several Nairs intend shortly to come over to Christianity, and among them the family of William Govinden, the Nair whom I baptized some time ago, and whose relatives reside here. We have only therefore to follow up the blow, which has already been given to Heathenism in this village, and, through the blessing of the Lord, we doubt not that many will be brought into the fold of Christ.

*Report for the Half-year ending Dec. 31, 1848.*

Among the Roman-Catholic Population Mr. Harley's labours during the past year have been greatly blessed. The following passage is very encouraging—

During the past half-year we have received an important accession to our Congregation, and trust that it may please the Lord to increase the number double-fold during the forthcoming year. A number of Roman-Catholic Families, at a village called Moolicherry, about eight miles to the west of Trichoor, in the Yenamaikal District, have applied to be received into the Protestant Faith. The present number, including men, women, and children, who have joined the Protestant faith, amounts to 326 souls: there are also thirteen Heathen, who are still under instruction. The Roman Catholics have had their eyes opened to see the deceptions of their priests, and are now diligent in the perusal of God's Word. I have been preaching among them for several days, and have found them firm and steadfast in maintaining their present faith.

### North-West America.

#### CHURCH MISSIONARY SOCIETY.

*Arrival of the Bishop of Rupert's Land and the Rev. R. Hunt—Proceedings at York Fort.*

It is with much thankfulness and gratification that we are enabled to preface our usual notices of the Stations by a new and interesting series of intelligence connected with the arrival of the Bishop of Rupert's Land, and the Rev. R. Hunt and Mrs. Hunt, on the American shore. A Letter from the Bishop was published in the "Church Missionary Intelligencer" for last month. To this we now add some extracts from a deeply-interesting Letter of the Rev. R. Hunt, dated York Fort, August 16—28, 1849, detailing the circumstances of their arrival, and the commencement of Missionary Labour among the Indians.

God's good hand being under us, we are come thus far. We arrived at Stromness on the 18th pennit; sailed thence on the 28th; anchored off York Fort, in a thick fog, on the 13th of August; in Five-Fathom Hole, seven miles from the Fort, on the 15th; and landed on the 16th, all safe and well. We were most cordially received by the Chief Factor, Mr. Hargreaves, and his lady, from whom we are receiving every attention which can contribute to our comfort and to the success of our work. In this respect all the officers and servants of the Company at this place follow their example.

During the voyage, our most excellent Bishop, for whose eminent and peculiar fitness we all give thanks, addressed us twice on Lord's Days, and I assisted by reading the prayers, &c. When the weather permitted, he also conducted daily Evening Worship in the cabin.

Arrived here, our Missionary Work was actually entered upon immediately. On the 18th instant we met about eighteen Cree Indians in one of their tents. The Bishop and myself spoke to them through an interpreter, and were delighted to find them all much interested in the words of peace and salvation: many of them were deeply affected. They expressed their great sorrow that their grandfathers had not known and taught them the worship of the true God, and their regret that they had no Minister to instruct them and their children at this place. They were delighted to hear that we were come to teach their countrymen, and that we should learn their language as soon as possible, in order that we ourselves might speak to them in their own language of the wonderful works of God, and translate God's holy Word into their own tongue.

On the next morning, Lord's Day, we had full Service in a large hall in the Fort, when Mr. Hargreaves and his lady, with all the Company's officers and servants, were present, including many Indians. The Bishop preached a very admirable and appropriate sermon from a very appropriate text—2 Cor. x. 14. *We are come as far as to you also in preaching the Gospel of Christ.* Anticipating that some of the Indians would understand him, and that after the Service they would talk to the others of those parts of the sermon that especially concerned them, the Bishop spoke to them in a most feeling manner, informing them that it was to them chiefly that we were come: and

so manifestly did his heart yearn over them, that gradually and unconsciously he got from behind the desk, on which his Bible lay, and advanced with extended arms a considerable way toward that part of the room in which they were sitting, his voice meanwhile becoming tremulously expressive of the anxious Christian Affection which moved him toward them. It was generally remarked how very appropriate the Services of the day—11th Sunday after Trinity, 19th day of the month—were.

In the afternoon, his Lordship and myself, Mrs. Hunt, and Mr. Chapman, again met about forty Indians in a large tent, and again the same delighted welcome was given by them to the Divine Message. It is quite evident that the good effects of the Missionary labours of our dear brethren in other parts of the country are not unfelt even here; for several of these Indians are partially acquainted with the more important parts of Scripture Truth, and some are personally acquainted with one or other of our Missionaries, and are in the habit of talking to one another on religious subjects, and of singing and praying every morning and evening.

One of the most encouraging instances of such habits is afforded by the case of two Cree Indians now at this Fort, who are very anxious for baptism, and voluntarily came forward to ask for its administration. The Bishop and myself have examined and instructed them daily, with very satisfactory results. We found, at first, that their knowledge of Scripture was confined to a few fundamental points of doctrine; but their religious experience appears to be by no means so scanty, as in this respect we trust that their hearts and consciences have been divinely taught, and that, hitherto, with but little external help: on this account their Christian Attainments are the more remarkable. One of them, whom the Honourable Company's servants call John Morris, had an opportunity, four years ago, of hearing a Protestant Minister in the interior, near Norway House, and was furnished with a copy of the late Mr. Evans's Cree Alphabet—which, it is to be regretted, is composed of characters quite novel and arbitrary. Of the powers of these letters, as settled by Mr. Evans, this Indian made himself master. He then procured a Catechism, printed in the same character: this he has learnt to read

by embracing opportunities that occurred, few and far between. Meanwhile, he did not hide his own little talent, but talked with his half-brother and others about what he knew of God and salvation by Jesus Christ; and thus he won over, among others, this half-brother, who, about a year ago, became an anxious inquirer in the way to Zion. This man was our second Candidate for Baptism. He, like his brother, is a fine athletic man, but as humble and teachable as any little child; and these dispositions are most vividly expressed in his mild and somewhat dejected countenance. He has partially instructed his wife, whom he brings, with three small children, for baptism. I was his first examiner: two or three of my first questions, with the substance of his replies, here follow. "Why do you wish to be baptized?" "I wish to be a follower of Jesus Christ: for this I pray every evening and morning, and that God may give me whatever is good: if I do what is right, He will do so: it is my heart's wish to be baptized, because Christ tells us to be baptized."—"What sort of a heart have you?" "A wicked heart."—"Who is Jesus Christ?" "The Son of God." "He came down from heaven." "He died for our sins, and went up to heaven again." "This I firmly believe." "I will not be ashamed of being a Christian, and will try to please God in all things," &c.

By Thursday Evening our daily Congregation had increased to fifty-seven Indians, whom we met in the large mess-room of the Fort.\* While the Bishop spoke to the greater number through an interpreter, I had the Candidates for Baptism apart, and explained to them the Ten Commandments, the Creed, &c., and informed them what would be required of them to be baptized; to which their response was, "What you tell us of God's Word and will we believe firmly, and heartily desire to do." The Bishop also examined them again, with a similar result. The humility with which they speak of themselves, and the tearful gratitude with which they hear of the love of God, and the grace of the Lord Jesus Christ, are very touching. After my very satisfactory examination of these Candidates, they

\* A larger number were present on Friday, nearly 100 on Saturday, and a similar number twice on Lord's Day.

and I joined the others whom the Bishop was still addressing. Great was the attention with which they all heard the Word, and many the sobs and tears which escaped from several of them, more especially while the interpreter repeated the short and weighty sentences of the Bishop's admirable and suitable prayer, and also while one of the Cree Indians, from Norway House, said the Lord's Prayer in their own tongue, and which they all, by the Bishop's direction, repeated responsively—much more heartily and unanimously than English Congregations usually do. Among these fifty-seven Indians were fifteen *voyageurs*, who arrived here that morning from Norway House. Every one of them has been baptized, and all are members of the Wesleyan Mission in that neighbourhood. Five or six men of Sir J. Richardson's unsuccessful and returning expedition came in the same boat with them, and the voluntary and explicit testimony of these men to the character of these fifteen Indians was to the effect that they never had seen a better-behaved or a happier boat's crew than were these Indians: they never omitted singing and prayer morning and evening, and they were in every respect examples of good moral conduct, forming the greatest possible contrast to the awful cursing and swearing of the Canadian *voyageurs*. From what we have seen of these Christian Indians, we are fully able to confirm this most encouraging account of the wonderful effects of the Gospel upon the Indian Tribes to which these men belong. Could the platform of Exeter Hall have been the scene of some of our conferences with sixes and sevens of our anxious inquirers, I will not suffer myself to doubt that donations of hundreds and thousands of pounds would multiply the Society's number of Labourers.

Again, on Friday as many as sixty-five Indians assembled, including three from Red River, who had arrived in the morning. At the close of this Service, eighteen baptized Indians asked to remain, and have some Christian talk with us. To this the Bishop most readily consented, and we were greatly delighted with the Christian Sentiments which one of them expressed on behalf of himself and his "dear brethren." The Bishop expressed his hopes, to three of the adult male Candidates, that he should be able to baptize them on Lord's-Day Afternoon. Another

earnest application for baptism was made by an Indian Man, who feelingly urged that, as he was returning to Churchill, he feared he should never have another opportunity of seeing a Minister while he lived. He was questioned briefly, on account of the lateness of the hour, and admitted as a Candidate. The Bishop felt obliged to inform the female Candidates, that, as we could not expect to remain here for more than two or three days longer, he must defer their baptism till a future occasion; urging their husbands to teach them all they themselves knew.

On Lord's Day the 26th, four Indians were baptized, in the presence of a large Congregation. Their modest firmness and humble confidence were very pleasing. They were previously known by the names Johnny and Josey—two half-brothers living at this Fort—and the other two also Johnny and Josey, two whole brothers from Churchill Fort. The Bishop named them, each two, John and Joseph. We spent a pleasant and profitable evening with them in the ladies' messroom. I have given some particulars of the former two above. The Christian History of the other two is no less interesting. One of the Honourable Company's officers, Mr. Harding, who left Churchill Fort about four years ago, was in the habit of reading to the Indians there, and this was the only ministerial Means of Grace that these brothers had enjoyed up to the time of Mr. Harding leaving that Station. Since that time, they have come to York annually, and put themselves into communication with the boat's crew of Christian Indians from Norway House. This crew is mentioned above, and appear, though only here for two or three days annually, to have afforded these brothers all the Means of Grace that they have enjoyed for the last four years, in addition to the assistance that the two could render each other by conversation and mutual prayer. They had never seen a single Minister till our arrival. "*As the garden causeth the things that are sown in it to spring forth, so are these the planting of the Lord, the work of His hands, that He may be glorified.*" Isaiah lxi. 11. and lx. 21.

The Bishop, during his sojourn at York Fort, married three Indian Couples, including two of the men whose baptisms have been related.

*Loss of the "Graham."*

Mr. Hunt adds—

The Company's chartered ship, the "Graham," which left about a week before us, and which we passed nearly through the Straits, has not yet arrived: it is feared she is fast in the Bay.

This ship, at the entrance of Hudson's Bay, on the 3d of August, in a heavy gale struck some loose masses of ice, and sank immediately. Some of the crew,

after intense hardships in endeavouring to reach, in the ship's boat, some hospitable shore, were eventually saved through the courage and kindness of some Christian Esquimaux on the coast of Labrador. This circumstance, viewed in contrast with the safe arrival of the Missionary party at York Fort, cannot but increase our thankfulness.

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### Recent Miscellaneous Intelligence.

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## UNITED KINGDOM.

*Church Miss. Soc.*—On the 14th of July the Rev. W. C. Dudley left Auckland, on account of ill health, and arrived at Portsmouth on the 24th of November.

*London Miss. Soc.*—On the 5th of November Mrs. Alexander Stronach, proceeding to Amoy, and Miss Philip, to Shanghai, embarked at Portsmouth.

## INDIA WITHIN THE GANGES.

*London Miss. Soc.*—The Rev. Dr. Buch and Mrs. Buch arrived at Madras on the 23d of September on their way to Calcutta.

*Baptist Miss. Soc.*—The connection between the Society and Mr. Beddy, of Patna, is terminated. Patna is no longer to be occupied as a Station by the Society.

## NEW ZEALAND.

*Wesleyan Miss. Soc.*—Messrs. Fletcher and Reid, with their wives, arrived at Auckland, New Zealand, in April last. Mr. and Mrs. Fletcher are to take charge of the In-

stitution for the education of the Missionaries' children, and Mr. and Mrs. Reid to conduct the establishment for training Native Teachers.

## UNITED STATES.

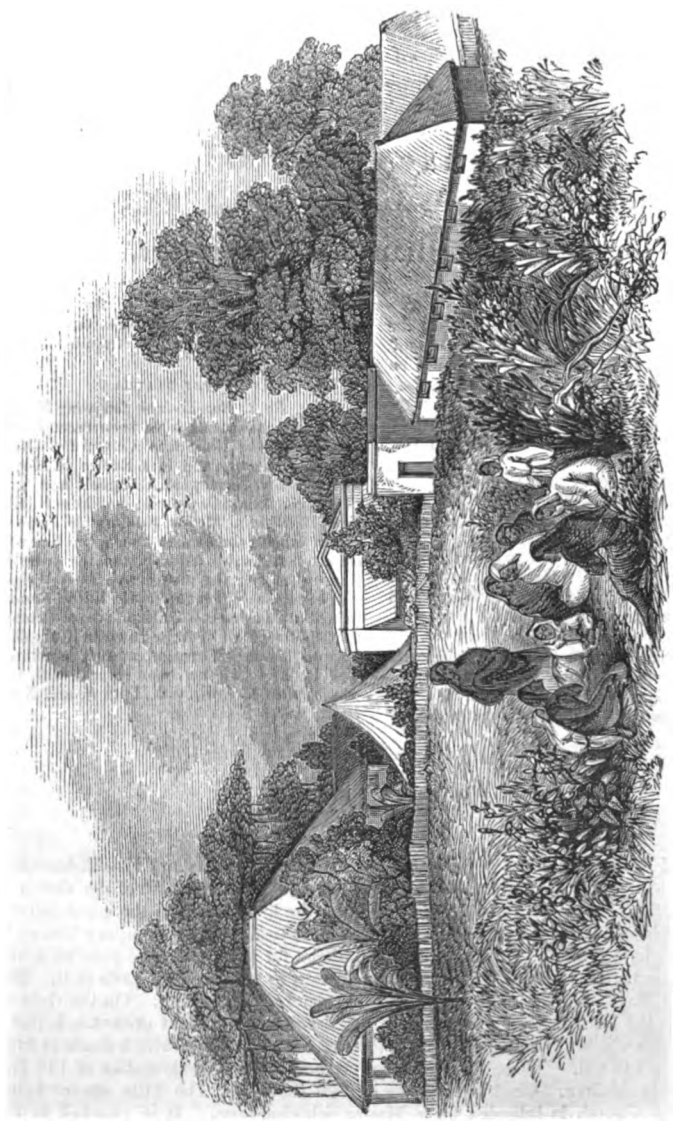
*Amer. Bapt. Board*—The following Missionaries and Assistants have been recently appointed by the Executive Committee—Rev. Harvey E. Knapp, and Mrs. Eunice R. Keyes Knapp; Rev. Harvey M. Campbell, and Mrs. Clarissa C. Conant Campbell; and Miss H. Elizabeth T. Wright. Messrs. Knapp and Campbell are to labour, the former among the Kemees, stationed at Akyab, Arracan, and the latter at Ramree among the Burmese. Miss Wright will be associate Teacher in the Karen Normal School at Maulmein—On the 18th of October the Missionaries sailed for Calcutta in the ship "Arab," Charles Thurston, master, accompanied by Mrs. Brayton, who returns with her daughter to Mergui, and Myah A. and Kone Louk, Karen Assistants.

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### Miscellanies.

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On the following page is an Engraving of the Church Missionary Establishment at Solo, one of the Stations of the Krishnaghur Mission. On the left of the sketch is seen the Missionary's bungalow, partly veiled by the huge leaves of the plantain tree. Next to this stands the Missionary's tent, set up in readiness to accompany him on a tour which he was about to make through his district for the purpose of preaching, and distributing portions of the Scriptures, and Tracts, in the remoter parts of it. The roof of the Boys' Boarding School can just be seen behind the tent. On the right of the tent is the Church, which sadly needs a body and a spire. At present it is like a large portico which has been deserted by the rest of the building, with a shade in front to keep the sun out. But on Sundays there is an attentive Congregation of 140 Natives, beside children. Good use is made of what there is. The little square house next to the Church is intended for a Native Schoolmistress. It is attached to the Girls' School, two long mud buildings on the right, neatly thatched, joined by a wall which encloses a play-ground for the girls. Forty-six little girls are boarded and educated in this. A Christian Village, and a beautiful grove of mango and banyan trees are on the left of the bungalow; but they could not be included in the drawing.



**CHURCH MISSIONARY ESTABLISHMENT AT SOLO, KRISHNAGHUR.**



# Missionary Register.

FEBRUARY, 1850.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 36 of the Number for January.)

### South Africa.

(Continued.)

#### FREE CHURCH OF SCOTLAND.

**Cape Town**—Ebenezer Millar, W. Gorrie: 1 *As.*

**Lovedale**, 60 miles from Grahams-town—John Bennie, James Laing, James Weir: Jacob, Thomas Hoe, *Nat. As.*

**Burnshill**, 17 or 18 miles E of Lovedale—Alexander M'Diarmid: Charles Henry, Robert Craig, *Nat. As.*

**Pirie**, 19 or 20 miles E of Burnshill—John Ross: Jane Thompson, *Fem. Teach.*; Joseph Williams, *Nat. As.*

—P. 65.

The Seminary at Lovedale was opened on the 17th of July, when 7 Native and 10 European Boys were admitted. It is intended to teach the pupils, out of school hours, the use of tools for agriculture and other purposes.

We have already, with the aid of a few friends belonging to other Christian Communities in this city and colony, raised for religious purposes, but chiefly for our new premises, within the last two years, the sum of 1100*l.* Yet the number of our actual Communicants is small, being not above 40 Europeans, and 30 Coloured Persons. The average Congregation is from 80 to 100 Europeans, and the same number of Natives, making in all about 200. The number of adherents, or of those belonging to the families who attend our Place of Worship, and occasional hearers, may amount to 400 or 500, old  
Feb. 1850.

and young. The number of young persons in daily attendance at our Schools is about 500, the number on the list about 900. These consist chiefly of Coloured Children, the number of the Whites not exceeding 50. They are of all the various tribes and castes of this vast continent, Negroes, Hottentots, Bushmen, Caffres, &c., beside Natives of Malacca, India, and China. In short, there are few places in the world where you will see such a mixture of races as here. Ships from all quarters, and of all nations, touch at this port. It is what the French would call *L'Hôtel du Monde*. The number of Coloured People in the Colony is very considerable, and the most of them are in a very ignorant and degraded state; but many Institutions exist for their benefit. In this city alone we have at least six Mission Churches, and about double that number of Schools for adults and young persons of colour.

As a people, the natural abilities of the Coloured Class are moderate, their memories any thing but retentive, their power of application exceedingly defective, and their opportunities for improvement few. The young are very irregular in their attendance at School, being often called to assist their parents at home; while the parents are so much engaged in worldly business, that they can spare but few hours during the week for attending to the concerns of the soul. [Mr. Millar.

During the war in 1846-47, the Missionaries were driven from their post: one of them even returned to Europe. The Converts, 70 in number, were scattered over the country, and the Seminary Buildings, which were used as a fort, were so da-

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*Free Church of Scotland—*

maged by the war, that they have not even yet been rendered fully fit for Missionary Purposes. Now, however, that peace has been restored, the operations have been resumed; the buildings are in course of being repaired, and it pleased God recently to shed a signal blessing on the labours of the Missionaries there, who returned to their posts in the year 1847. Owing to the want of funds, the Committee were compelled, during the past year, reluctantly to decline granting a sum of money for the proper repair of the buildings, as the allowance granted by Government, about 190*l.*, was insufficient for that purpose. In consequence, the Committee grieve to say, the Missionaries were exposed to no little hardships. Their homes were of the most miserable kind, and their privations such as only high Christian Principle would induce men in such circumstances to endure. But the Missionaries endured them; and their faith and patience have not passed without a reward. Some of them had laboured with their own hands to construct houses in which they might dwell; and in the end they have been refreshed amid all their toils by the fact that, in Lovedale alone, 16 Candidates lately applied for baptism, while the most recent intelligence conveys the still more gratifying fact, that at a Station in Victoria not fewer than 63 of the settlers had presented themselves for baptism, 33 of whom had been admitted as Catechumens. Other tokens for good appear at other

places, so that those who have been sowing in tears now begin to reap in joy.

In addition to this, the British Governor at the Cape of Good Hope, Sir Harry Smith, in December last agreed to grant, for a period of at least three years, 100*l.* per annum toward the expense of the Seminary at Lovedale, and 12*l.* per annum to each Native Teacher after finishing his education in the Institution. By these wise and judicious means—which are to take effect from the date of completing the repairs of the buildings—your Institutions and Agency in Caffreland, with other Christian Enterprises there, will be materially benefited; and if the enlightened policy thus adopted be continued, the happiest results may be expected to accrue to that extensive but hitherto degraded country. The accounts of the effects produced by the labours of the Missionaries on the Fingoes and other tribes among whom they ply their work of faith are full of encouragement. At least one of the Missionaries preaches three, and sometimes four times on the Sabbath, and is no less occupied throughout the week; and amid such zeal and patience we may hope that the blessing which maketh rich will not be withheld. At the same time the Missionaries make very urgent application for additional Labourers for carrying on the work, and the whole state of matters seems to indicate that Truth will prosper more and more in that long-oppressed land. Only means and an agency seem to be needed to fulfil the predictions regarding the latter-day glory.

*UNITED SCOTCH PRESBYTERIAN CHURCH.*

The Stations held by the Society at the date of our latest information were *Chumie, Iggibigha, and Ubanholla*—and 2 Out-Stations, one at *Kirkwood*, and *Fort Wiltshire*: the Rev. Robert Niven and Rev. John Cumming were the Missionaries, and Eliza Chalmers was the Female

Teacher, and there were the following Natives—*Dukwana, Elder and Printer; Festiri, Schoolmaster;* and Edward Irvine, *Gaza, Antokasi, Pella, James, Pepe, and Notishi*, engaged as Labourers in the Mission—P. 66.

*FRENCH PROTESTANT MISSIONS.*

The Caffre War occasioned so great a loss of property, and so much interruption to the Labourers in the Missions, that we are not at present able to state with certainty their present condition. We are

taking means, however, to ascertain their state and prospects and will take the earliest opportunity of laying them before our Readers.—P. 66.

*AMERICAN BOARD OF MISSIONS.*

*Umlazi*, 22 miles S W of Port Natal and 5 miles from the sea, and 3 Out-Stations: Newton Adams,

M. D.: 2 *Nat. As.—Ifumi*, 34 miles S W from Port Natal, and 7 from the sea: James C. Bryant—*Um-*

vote, 48 miles N E of Port Natal, and 6 from the sea: Aldin Grout: 1 *Nat. As.*—*Umsunduzi*, 30 miles N E of Port Natal, and 25 from the sea: Lewis Grout—*Inanda*, 22 miles N E of Port Natal, and 15 from the sea: Daniel Lindley.—*Table Mountain*: Samuel D. Marsh—*Amahlongue*: Silas M'Kinney—*Ifafa*: David Rood. The Rev. Wm. Ireland and Mrs. Ireland arrived at Cape Town on the 3d of December, and at Port Natal on the 13th of February. Messrs. Abraham, Wilder, and Tyler, with their wives, arrived at Cape Town, June 13th, and were to proceed to Port Natal in the course of a few days—Pp. 66, 67, 408, 524.

Nothing has occurred during the past year to darken the prospects of this Mission. The country in which it is located is represented as pre-eminent for its beauty and fertility, and the climate seems to be well adapted to the constitutions of our brethren. There is no difficulty in gaining access to the Natives. Indeed, there is a demand for more Labourers than have yet been sent into the field. The territory occupied by our Mission is very large, and the population is constantly increasing.

Two Churches have been organized, one at Umlazi, and the other at Umvoti. The accounts which the brethren give of some of these Converts are exceedingly interesting and hopeful. Schools have been established at most of the Stations.

*Umlazi*—In October Dr. Adams transferred his operations from the Umlazi River to the Amanzimtote River, retaining, however, the name of his former Station. The Services on the Sabbath have been adapted to a simple and uncultivated people. The ordinary routine is as follows:—1. Writing the Catechism, Commandments, and select passages of Scripture. 2. Preaching. 3. A catechetical exercise. 4. The Sabbath School. 5. A Prayer Meeting. “Most of the Congregation,” Dr. Adams says, “have committed to memory the Catechism, Commandments, and many passages of Scripture, and thus have their minds stored with not a few of the fundamental truths of God’s Word.” At the third Service questions are asked in relation to the Sermon; and such ex-

planations are made as seem to be called for. [Board.]

*Ifumi*—Mr. Bryant took up his abode at this Station immediately after the Annual Meeting of 1847. His Congregation regularly increased, and he had on an average 400 hearers. His Sabbath School was attended by a large number of children and adults. In the course of a few months, however, he was obliged to suspend his labours, on account of ill health. Still the Natives continued to assemble, though in diminished numbers; and Dr. Adams for a time preached to them on every alternate Sabbath, Mr. M’Kinney rendering occasional assistance, After being absent from Ifumi for a time, in the hope of regaining his health, Mr. Bryant returned on the 10th of May. [Board.]

A part of Mr. Bryant’s time is occupied in the preparation of books in the native language, which he can do, though unable to preach.

*Umvoti*—During the first half of the year the Congregations on the Sabbath were unusually large; but the admission of several persons to the Church in April occasioned a marked decrease in the attendance for a time. “It is said that the people were afraid they should repent and forsake their sins if they came to our Services; and hence they remained at home.” The number in the Sabbath School has varied from 25 to 60. About 20 have attended the Day Schools, besides 10 or 12 adults, who have been taught half of the time. A few of the pupils can read all the books which the Mission has hitherto printed. Untaba, the Native Assistant, has succeeded as well in teaching as could have been expected; and his influence as a Christian is exceedingly valuable. The School taught (in the evening, unless the nights are too short) by Mr. Grout, consisting of 21 boys and girls, appears to be flourishing. Among the pupils are several pious young men, who will become, it is hoped, future helpers in the Missionary Work. [Board.]

The work is advancing to all appearance as fast as it can with safety; that is, it seems to excite as much opposition as can be endured without a violent outbreak. [Mr. Grout.]

*Inanda*—Mr. Lindley was not able to labour with much system till January 1848. Since that time the work has been carried forward in rather encouraging circumstances. A Day School has 30 of the

*American Board of Missions—*

pupils. The average number present at the Sabbath School has been more than 100. The attendance on the Means of Grace is reported to be good. [Board.]

*Table Mountain*—The commencement of this Station has been assigned to Mr. Marsh. It is about 20 miles from Inanda. [Board.]

To those people who called at my waggon I said that I should preach on the Sabbath. A Congregation of 150 came; and the next Sabbath there were more than 200. They told me that they heard with their ears and understood with their hearts all the good news; and that all the people rejoiced exceedingly that a Teacher had come to dwell among them. All appeared kind and friendly; and my short acquaintance has made it seem the more pleasant to go and find a home among them, that I may teach them the salvation of God.

[Mr. Marsh.]

*Amahlongue*—The Mission having directed Mr. M'Kinney to commence a new Station east of the Umkomazi, he left Umlazi River on the 7th of August, and on the 9th of August arrived at Amahlongue Incinane, a stream which is about four miles beyond the Umkomazi.

The latest communications from South Africa are gratifying and encouraging. There has been some apprehension that the locations heretofore assigned to the Natives might be disturbed; and that a policy, less favourable to the interests of the African Race, and designed more especially to encourage White Settlers, would be adopted. Such fears, however, have subsided in part. Indeed, it is found that the country does not promise so much to the cultivators of the soil as was formerly supposed. Mr. A. Grout says, in a recent Letter: "More thorough experiments have been made in raising cotton; and instead of those splendid results which were anticipated, it is proved, beyond a question, that little or nothing can be expected from it. Land which was valued, one year ago, at a pound per acre can be now bought for less than half that sum; and much that the Government then hoped to sell for a large price will now, if sold at all, bring but little."

And the prospects of the Natives, in other respects, are certainly improving. The Spirit of the Lord has evidently commenced a good work among them; and however reluctant they may be to renounce their sins, and be renewed in the spirit of their mind, he will accomplish his own good pleasure. [Board.]

## GOSPEL-PROPAGATION SOCIETY.

Though not immediately connected with Missionary Operations, we mention, for the information of our Readers, that a Collegiate School has been established at Cape Town, of which the Bishop is Visitor; the Rev. H. M. White, Fellow of New College, Oxford, is Principal; the Rev. H. Badnall, Fellow of University College, Durham, is

Although the first Sabbath which I spent at the Station was cold and windy, I had a Congregation of 150. On the second Sabbath it increased to 200. On the third Sabbath it rose to 300; and 30 young persons came in the afternoon to read and sing. The number present on the last Sabbath exceeded 300 in the morning, and 50 in the afternoon.

The Natives listen to the Truth with great apparent interest; and they behave with much decorum during all the Services. The young men, boys, and girls, who have come to read, have manifested great eagerness to learn. Some have come early in the morning, and been present at every exercise; and when the sun has gone down they have seemed unwilling to lay aside their books. [Mr. M'Kinney.]

*Ifafa*—Five members of the Mission having made a tour down the coast as far as the Umzumkulu River to ascertain the points which it is desirable to occupy, Mr. Rood was requested to commence operations between the Ifafa and Umtualume Rivers. The point selected is 80 miles from Port Natal, and 35 miles from the residence of Mr. M'Kinney, who is the nearest White Man. [Board.]

Vice-Principal; and Mr. Herbert, Assistant Master.

The object of the Diocesan Collegiate School is to give a sound education to the youth of the Colony. It will be conducted strictly on the principles of the English Church. The boys at the time of their admission must not be under ten, or above fifteen years of age. The expenses of each boy will be 4*l.* per annum, and 5*l.* for washing. [Report.]

The Bishop of Cape Town, writing on the 12th of February last, says—

The Visitation has undoubtedly raised a strong feeling in the minds of our long-neglected people. On all sides they have entered into subscriptions toward the support of the Clergyman and the erection of Churches, and I have encouraged them to believe that they will obtain assistance in their efforts from the Mother Church.

But now my own funds are entirely exhausted. I have pledged myself to the uttermost; beyond what, perhaps you will join others in saying, I was quite warranted in doing, considering how little dependence can be placed upon subscriptions. I could not, however, help it; nor can I yet refrain. It is simply IMPOSSIBLE to move about through this great Diocese, and see the lamentable spiritual destitution in which our people are living, and their sincere efforts to provide a remedy, and not encourage them, even beyond what is prudent. What I wish you to do is, to weigh well the following circumstances, and then, if possible, induce the Society to comply with my request of placing altogether 1000*l.* a-year for this Diocese at my disposal.

The Governor has just promised me 900*l.* a-year for nine more Clergy, on condition that I, on behalf of the people, will also guarantee 900*l.*, but not otherwise. Now the people cannot in most cases raise more than 50*l.* a-year; and this probably is more than will be actually realized in some places, until the Church be built; for, as I think I have already told you, the expense of building is nearly twice what it is in England.

The Stations where I want to place Clergymen are some of the largest villages or towns in the Colony, with populations (Coloured and White) varying from 700 to 4000. The Clergyman will reside in the village, and have a radius of perhaps a HUNDRED MILES round for his parish. After I have done all that I now propose to do, very few Clergymen will be within one hundred miles of each other. It is of the utmost importance not to let the present opportunities slip by, for I feel certain that if we do they will never again occur. In a few days I sail for St. Helena, and shall probably be absent two months.

Writing on June 20th, 1849, the Bishop says—

Mr. Steabler, whom I hope to ordain Deacon at my Visitation, will probably become a Missionary to the Caffres. This dependency, Natal, is as large as Scotland. It contains a coloured population of 100,000 souls. Up to the period of my sending Mr. Green there, there was no Clergyman of our Church. He has not been there long, and I have not yet heard of Mr. Lloyd's or Mr. Steabler's arrival; but not less than 500*l.* has already been raised for two Churches, and there are excellent Congregations. Mr. Green officiates four times every Sunday, once in Dutch. The Methodists have their Missionaries there, and there are several Missionaries from America, whose numbers are increasing. The Colony offers a very interesting field for a Church Mission, which might be established at no great cost, but I have neither the men nor the means.

I purpose, in the beginning of next year, to see the whole Mission Field of Southern Africa, and to decide where we are to commence our Mission Work; for enter on this work we MUST, and, God helping, we WILL. Our Church, now rising into life here, will, I trust, do something toward supplying the means which are required; and our dear Mother Church, who, amid all her trials and difficulties, is daily exhibiting increased signs of the presence of God within her, will not fail, I feel assured, to aid our feeble efforts, as she has so generously done from the day that I made my first appeal to her.

The Bishop visited, in April last, the Island of St. Helena, and we make an extract from one of his Letters to remind our Readers of the horrors still endured by the victims of the Slave Trade:—

About 3000 of poor Africans are landed on this island every year. Of these nearly one-half suffer in health from the hardships which they endure from their inhuman tyrants; and about one-fourth are very heavily afflicted. I accompanied his Excellency in a visit to the establishment in Rupert's Valley. There were 600 poor souls in it: of these more than 300 were in hospital; some afflicted with dreadful ophthalmia; others with severe rheumatism; others with dysentery; the number of deaths in the week being twenty-one. I think I have seldom beheld a more deplorable spectacle.

*Gospel-Propagation Society—*

A day or two after I had visited Rupert's Valley a slave ship was brought in, captured by one of our cruisers. She was a schooner of about 100 tons, and had about 500 slaves on board. I went to see them, that I might more fully realize their condition. The cargo was a particularly healthy one, the number of deaths being only about one a day. Two were lying dead upon the deck, and one had the day before jumped overboard. Every thing was done by the officers and crew in charge to keep the ship clean; but you

can conceive better than I can describe what the condition of such a mass of human beings must be in so small a space. The deck was entirely covered with them. They had a worn look and wasted appearance, and were moved into the boats like bales of goods, apparently without any will of their own. I crept down between decks to the place where they are usually stowed away. It might be between three and four feet high, and the atmosphere was most offensive, although not occupied by one-third of the usual number.

—Pp. 67, 68.

## RHENISH MISSIONARY SOCIETY.

*Whale Bay* (Keetmansdorf): Scheppmann.

*New-Barmen*: Hugo Hahn, Rath.

*Rehoboth*: Kleinschmidt. 1 Nat. As.; Communicants, 100.

*Nama-Bethania*: Knudsen, Wiech. 1 Nat. As.

*Kookfontyn*, or *Steinkopff*: Brecher: F. Hein, Nat. As. 1 Nat. Interpreter. Congregation, 500; Communicants, 36.

*Ebenezer*: Juffernbruch, S. Hahn.

*Wupperthal*: Leipoldt, Budler, Petersen, Fisser. Communicants, 61.

*Amandelboom* (Karee Mountains): Lutz, Beinecke; Scholars, 90.

*Tulbagh-Steinthal*: Zahn, Alheite; 2 Nat. As.; Congregation, 600; Communicants, 44; Scholars, about 180.

*Worcester*: Terlinden, Rolbe; Congregation (baptized), 140; Infant Scholars, 202. In the Boys' School, 104.

*Stellenbosch* and *Sarepta*: Luckhoff, Knab, Esselen. Mrs. Keihler, Miss Anna Jorris. 2 Nat. As. Communicants: in Stellenbosch, 197; in Sarepta, 32—Pp. 68, 69.

## BERLIN MISSIONARY SOCIETY.

*Zoar*: Prietsh; Congregation, including children, 258. *Bethania*: A. W. Winter; Scholars, about 30. —*Pniel*: Meyfarth, Zerwick.

*Hebron*: 1846—Wuras, Lange.

—*Saron*: further up the Vaal River, 1846: Schmidt.—*Pieter-Mauritzberg* (Port Natal), 1847: among the Zooloos: Posselt, Gùldenpfennig—P. 69.

## African Islands.

## MADAGASCAR.

*London Miss. Soc.*—In the latest communications, the date of which is uncertain, the suffering Christians of Madagascar write—

The following is our present state:—On the 15th day of the first month persecution broke out, and twenty-one were caught: the Tangena Ordeal was given to nine—eight lived and one died; five were condemned to pay half the value of their persons; five were imprisoned; and two concealed themselves. But the persecution has not prevented the spreading of God's

Word, but rather has caused it to spread much more—nay, far and wide. The bonds of the prisoners, the preservation of those tried by the Tangena, the hiding-places of the concealed, and the blood of the Martyrs, have facilitated the growth of God's Word in the hearts of men. When any are condemned to be sold as slaves, none will buy them, because the Lord has softened their hearts; and when any of those who conceal themselves make their appearance, none has strength to accuse and imprison them, for the Lord restraineth the wrath of man.

How wonderful is the power of God,

as seen by us at present in the spirit of anxious inquiry produced in the minds of the people. They come to seek the Lord in the prison with the prisoners, in the hiding-places of the persecuted, in the mountains, and in the glens: wherever and whenever they can meet with any calling upon the name of the Lord, thither they resort.

The five persons who were in chains remain each in his own house, a watch being set over them; but even those set to guard them do not always remain with them, and the Lord has taken away their chains. Preaching the Word and mending the Bibles and the Tracts is the only work they do. A great many people go to talk and converse with them, and even the jailors who watch them have become Christians. This great power fills the mind of the people with astonishment, and their hearts tell them that there is a God.

Blessed be God, who hath not abandoned us to eternal perdition, but hath sent His beloved Son to redeem us from the bondage of Satan! Yes, the blood of Jesus redeems us, saves us, purifies us, and cleanses us great sinners from all sin. By a great and strong voice has Christ called us, and we have returned to Him. All the brethren and sisters in the faith wish to hear from you, and to have a Letter from you as soon as possible. Do not forget us in your earnest prayers to God day and night, that God would give us strength, open the door of our hearts, and cause the love of Christ to increase within us. Your fervent cry to the Lord for us will not be in vain, for He regards the groans of the afflicted, and the prayers of the disconsolate He answers.

—P. 70.

*Religious-Tract Soc.* — In our last Survey it was stated that the Queen's son is favourable to the Christians. He goes regularly into the woods on Sunday to pray and sing, and read the Bible.

The brief Letters from these captives are of an interesting character. One writes—"Oh, send us spelling-books: we have none left, and many come to us to learn to read." Another writes—"Do not forget to send us Bibles, Tracts, Hymn-books, Bunyan's Pilgrim, as well as some Catechisms."

The people are becoming more anxious to learn to read. There are 150 Teachers

on the Lord's Day, in every direction, surrounded by groups of six, ten, twenty, thirty, or more individuals, actively engaged in poring over their books.

The Committee have printed in Malagasy 2000 copies of Bunyan's "Pilgrim's Progress," illustrated with suitable engravings; 1000 copies of a small work on "The Resurrection;" 10,000 copies of five important Tracts, and 2000 copies of a Christian Hymn-book, one-half of the expense of the latter work having been defrayed by special subscriptions obtained by the Rev. J. J. Freeman. These 15,000 works have gone to the Mauritius, and the Committee trust that a way will soon be opened for their introduction into Madagascar. "The Anxious Inquirer after Salvation" has been translated by Mr. Griffiths, of Hay, formerly a Missionary in Madagascar, partly at the expense of the author. The work is, therefore, ready for publication, immediately it can be put into safe circulation.

[Report.

#### MAURITIUS.

*Christian-Knowledge Soc.* — From the last Report we learn that efforts are being made for the religious improvement of this and the neighbouring Islands—Pp. 70, 71.

Lady Gomm's Letters respecting the Schools for Black Children, and the two lately-erected country Churches, St. Thomas's, in Plaines Wilhems, and St. John's, Mocha, which it appears are well filled with worshippers, tend to shew the success of her efforts, and the pleasure which she feels in doing good.

The attention of the Society has been drawn during the year, by the Bishop of London, to the state of religion and the Church in the Seychelles: his Lordship having forwarded to the office, with his recommendation, a Letter from the Rev. C. F. Delafontaine, the Minister there, the Board granted 100*l.* toward a Church in the Seychelles.

The Rev. L. Banks, of Port Louis, has acknowledged with thanks the safe arrival of a box of French Prayer Books and Tracts from the Society, and requested a grant of English Prayer Books, there being at present no possibility of purchasing any in the Island. It was agreed that Prayer Books be sent, to the value of 10*l.*; and that the proceeds of such books as might be sold should be applied to procuring additional copies.

[Report.

*Gospel-Prop. Soc.*—An appeal has been made to the Society in behalf of the Church which Mr. Delafontaine is endeavouring to erect in the Seychelles, but the Society's funds have so many claims on them as make it impossible for them to accede to the request made therein.

*London Miss. Soc.—Port Louis:* J. Le Brun (in part)—*Mocha*, 12 miles from Port Louis: J. J. Le

Brun. There is an Out-Station at *La Nouvelle Decouverte*—P. 71.

In consequence of the inadequate resources of the Society, the Schools, which had been for some years supported from its funds, have been discontinued at *Port Louis*.

The blessing of the Lord has rested on the Out-Station at *La Nouvelle Decouverte*. The people have erected a Chapel at their own expense; and it was opened on Christmas Day last. [Directors.

## Inland Seas.

Red—Mediterranean—Black—Caspian—Persian Gulf.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CIRCULATION—To *Malta* 12,627 copies of the Bible have been forwarded, beside Italian Scriptures, being 4000 copies of the Scriptures in Arabic, 3500 in Hebrew, 2550 in Modern Greek, 1777 in English, 600 in German, 100 in Turkish, 100 in Swedish, Amharic, Welsh, French and English, and French and German: 4127 copies have been issued.—To the Dépôt at *Athens* have been forwarded 500 copies of each of the following Parts of Scripture in Modern Greek, viz. Old Testament, Pentateuch, Job, Psalms, and Isaiah, and 500 New Testaments in Ancient Greek, making a total of 3000 copies: the issues have been 3348.—To *Turkey* have been sent 1000 Hebrew Psalms, 500 Hebrew and 50 German Pentateuchs, 25 Turkish Bibles, and 50 Turkish Testaments, 150 German Bibles, and 328 Modern-Greek Old Testaments: the issues were 3267 copies for the first six months, and in the whole year 713 copies more than in 1847.—To *Jaffa*, 1000 Arabic Psalters, 50 ditto New Testaments, 10 ditto Bibles, and 10 Testaments each, in Italian, Modern Greek, and French,

were sent to the care of Dr. Assaad Y. Kayat.—To *Jerusalem* have been sent 1018 copies of the Scriptures in English, French, Italian, German, Modern Greek, Arabic, and Syriac.

PRINTING—Mr. Lowndes has spent a considerable part of the year in Athens, with Professor Bambas and Mr. Nicolaidis, in completing the revision of the Modern-Greek Old Testament. An active correspondence has been maintained between him and the Rev. T. W. Meller, who had been conducting this important work in England for some time past. It has been in hand rather more than three years, and is now completed. In the mean time the Committee have printed another edition during the year, taken from the previous one; the circulation of which is already commenced.—At *Smyrna* 5000 Bulgarian Testaments are being printed, and the Armenian Testament is in progress.—At *Constantinople* a Diglott Edition of the Ararat Armenian Testament is being printed under the superintendence of the American Missionaries, and 200l. has been paid toward the expense.—Pp. 71, 72.



RECEPTION — A Correspondent, writing from Malta, reports—

So far as I am at present informed, the British and Foreign Bible Society must have the credit of being the first instrument employed by the great Head of the Church in originating that great work among the Armenians, which has already resulted in bringing many souls *from darkness unto light*, and which is still extending itself widely in the East, and is as promising in its present aspects as it has been at any former period.

The many thousands of Scriptures in the Armenian Language published by your Society in those early days, and put widely into circulation by the zealous efforts of Mr. Connor, Mr. Leeves, and Mr. Barker, although in the ancient language, were, I doubt not, the means, under God, of awakening in many minds the spirit of religious inquiry, and thus of preparing the way for the subsequent preaching of the Gospel by the American Missionaries. The Translation of the Testament into the Modern Armenian by Mr. Zohrab, under the auspices of the Society, which was published in Paris in 1823, was also very useful, although the style is defective.

Mr. Barker writes—

As long back as 1824 I carried the Scriptures to the Syrian Greeks at Anti-Lebanon, and they were most joyfully and thankfully received, especially at Rasheïha and Hasbeïya. In the former town I exposed my books for sale at the Greek Bishop's house. The Bishop joined me in urging the people to purchase them, but they needed no encouragement, for they poured in from all parts to purchase, bestowing unceasing benedictions on the English for furnishing them with the Scriptures, which they had never before seen, excepting those in Ancient Greek in their Churches, which were totally unintelligible to them, their language being Arabic.

Mr. Manning, stationed at Jaffa, reports—

I have distributed nearly all the books granted for the use of the poor pilgrims going to Jerusalem, and in the distribution met with far less opposition than I anticipated, owing no doubt, in some measure, to the excitement of the people occasioned by the accounts which met them of the revolution taking place in

Feb. 1850.

their countries, which they had only left but a few months before in comparative peace and security. In fact, we met with no open opposition, except from the Armenian Priests.

The Russians thankfully received whatever was offered them; and one man in particular, when presented with a New Testament, was transported with joy. He exclaimed, "Oh, this is the book I have been wishing to get for many years past!" He said, "I am a printer, and when I get home I shall make many books from this."

CHRISTIAN-KNOWLEDGE SOCIETY.

Athens—J. Green, Esq., British Consul at Athens, has forwarded a Letter addressed to His Grace the President, from the Holy Synod of Greece, acknowledging the Society's grant of 500 copies of St. Chrysostom's Homilies. In thanking the Society for the gift, Mr. Green said: "This document will be viewed as affording a proof of the extreme utility of the Society's transactions in Greece." The following is an extract from the Letter:—

What renders your present most precious to our Clergy is the difficulty of procuring such books, not only on account of the poverty of the majority of us, but also in consequence of the scarcity, or, rather, the entire want of such works. The exact edition of this, the clearness of the type, the elegance and grace of the form, augment its value. Consequently, as much as the gift is precious, the gratitude and the thankfulness is warm and ardent; and of this we, the undersigned, are the interpreters, Honourable President, not only to yourself, but also, by you, to all the affectionate Christian Members of the pious Society which you preside over. Accepting, therefore, graciously the benedictions and thanks offered from us and by us, on account of your very great beneficence, continue the good and godlike fight for our edification in the Spirit, granting abundantly such means for it: knowing that your Arbitrator and Rewarder shall be He who testifies to us that He Himself accepts every thing done in His name to a neighbour: *Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

L

*Christian-Knowledge Society—*

*Constantinople*—A grant of Bibles, Common-Prayer Books, and devotional Books, has been made to the British Chaplain at Constantinople for the benefit of the 15,000 sailors who annually pass through the port of Constantinople.

*Jerusalem*—There have been placed at the disposal of the Bishop 25 Armenian Prayer-books, 50 Arabic Prayer-books, and 50 Arabic Psalters. The Bishop writes—

I am very glad to hear that your Society will soon be in possession of a good version of the Book of Common Prayer in Arabic, and thankful for your intimation than an application for copies of it on my part would be favourably considered. Indeed, after the Holy Scriptures, it is the first book I wish to distribute among the Arabs of this country, for many reasons which I need not state, except one, viz. that the simple Arabs like it.

—Pp. 72, 73.

*RELIGIOUS-TRACT SOCIETY.*

At *Malta* a Dépôt has been formed, and a remittance of 20*l.* has been received from them, and a good selection of works has been returned, with a supply of Italian Tracts for gratuitous circulation—At *Corfu*, the Corresponding Committee have continued their exertions in connection with the Society's objects, and a considerable sale of English works has been effected. The supplies amounted to 105*l.* The local sales had realized 53*l. 4s. 7d.* From *Athens*, the Committee have received the sum of 13*l. 4s.*, being a collection in a Female Sunday School at St. Andrew's Church, Philadelphia, to be appropriated to the printing of a Modern-Greek Edition of the

Society's "Aunt Harding's Keepsake; or, the Two Bibles." The Rev. John H. Hill has undertaken its translation and publication. From *Constantinople*, the Jewish Missionaries from the Free Church of Scotland have applied to the Committee for assistance in printing Tracts in the Jewish-Spanish Language. They have pointed out a variety of works which would be useful. Several Tracts are under consideration, the Committee having a strong desire to help forward the work.—P. 73.

*BRITISH AND FOREIGN SCHOOL SOCIETY.*

*Athens*—In a Letter from Georgius Constantine, it is said—

I continue to be one of the Teachers of the Normal School in Athens, and have the superintendence of the Model School. I also teach and train those who are to be our future Schoolmasters and Schoolmistresses in the system of mutual instruction. I have already prepared, this year, 9 Mistresses, and I am preparing about 30 Masters in our Normal School.

We have here one University, where about 200 Students and auditors learn philosophy, literature, with the Greek and Latin Classics, medicine, law, and theology. Of the four gymnasiums, one is here, and the others are in Patras, Syra, and Nauplia: they contain about 800 Students. Greece has also about 70 Hellenic Schools, attended by about 3500 Pupils, and 312 Schools of mutual instruction, 35 of which are Girls' Schools, where 29,128 Pupils receive education.

*Cyprus* has 5 Lancastrian Schools, and 3 Hellenic, attended by about 400 Pupils, some of whom were girls.

Notwithstanding domestic troubles and financial difficulties, education in Greece has been going on without interruption.

—P. 73.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

*AMERICAN BOARD OF MISSIONS.*

## CONSTANTINOPLE.

1831—William Goodell, Harrison G. O. Dwight, Henry A. Holmes, Joel S. Everett: N. M. Hinsdale, Harriet M. Lovell, *Fem. Teachers*;

2 *Nat. Preachers*; 8 *Nat. As.*—For the *Jews*: Wm. G. Schauffer: Communicants, 99—*Bebeck*: Cyrus Hamlin, George W. Wood, Henry J. Van Lennep: 2 *Nat. As.* Out-

Stations : at *Nicomedia*, 2 *Nat. As* ; Communicants, 26—*Ada Bazar*, 1 *Nat. As* ; Communicants, 12—*Magnesia*, 1 *Nat. As* ; *Salonica*, 1 *Nat. As* ; *Aintab*, Azariah Smith, M.D. : 1 *Nat. As* ; Communicants, 8. Dr. Smith, after a brief visit to America, sailed from Boston, July 22, and arrived at Smyrna, Sept. 20. Mrs. Smith had not previously been engaged in the Missionary Work. Mr. Maynard and Mr. Dodd arrived at *Salonica*, the Station which they were to occupy, on the 2d of April, but we have the painful duty of adding that Mr. Maynard died there on the 14th of the following September—Pp. 73—75, 408.

The Porte, mainly through the exertions of Lord Cowley, the British Ambassador, has at length acknowledged its Protestant Subjects as constituting a distinct sect of Christians, with the same rights as the other acknowledged sects. The formal act of recognition took place on the 15th of November 1847. This is an important step, and should be regarded with gratitude to God; but it will be some time before the new civil community will have actually secured for itself the blessings of religious toleration and liberty, especially in the provinces remote from the metropolis. [Board.]

In the title given to the translation of the document giving these privileges, it is said to have been obtained by Lord Cowley, the British Ambassador, a worthy successor to Sir Stratford Canning. How seldom do men in high diplomatic stations bring their names, as in the present instance, into an honourable association with events which the Christian Historian will never suffer to be forgotten! At the suggestion of Lord Cowley the Porte further ordered Letters to be sent to five different Pashalics where there were Protestants, requiring them to act in accordance with this firmân. It will be observed that the privileges of toleration are granted to Protestant Subjects in general, who can alike claim the benefit of the act, whether they be Armenians, Greeks, Syrians, or Jews. [Report.]

The Missionary Labours among the Jews of Constantinople are now chiefly in the hands of brethren connected with the Free Church of Scotland. Mr.

Schauffler assists them, however, in many ways. But his great labour is the production of the Scriptures in the Spanish and German Languages printed for the Jews in the Hebrew Character. A new edition of the Old Testament in Hebrew-Spanish has been steadily in progress; and 3,780,000 pages of this version, with the original Hebrew in parallel columns, have been printed during the year.

The Seminary at Bebeck, and the Female Seminary in Pera, are both prosperous and valuable Institutions. More than 3,500,000 pages were printed during the year, in the Armenian, Armeno-Turkish, and Greek Languages. Some most desirable works, however, remain unprinted for want of funds that can be appropriated to the object. [Board.]

Another terrible fire has destroyed about 400 houses in Pera.

The Congregation at Aintab has become so large, that our Missionary Brethren have been obliged to resolve on the occupancy of two Places of Worship hereafter. [Board.]

## GREECE.

*Athens*—1831—Jonas King, D.D.—P. 75.

After remaining at Geneva a number of weeks, and experiencing much sympathy and kindness from Christians in that city, Mr. King proceeded to Malta, that he might be nearer to Athens, arriving there November 1, 1847. Having carefully watched the course of events in Greece, from this post of observation, till June 1848, he resolved to return to the scene of his former labours, in the hope that God would open a door of usefulness to him in the work of the ministry. In taking this step, he appears to have acted judiciously; and though he may not be able to do as much in his Master's service at first as he could wish, he is exerting an influence, it is hoped, which will hereafter be seen to have an important bearing on the spiritual enfranchisement of Greece.

It would be premature to speak of the issue of the question now pending between Mr. King and the Government. There was a protracted examination of his case during his absence, but without any known result. At the present time, however, it would seem that the King's Attorney is in no haste to bring the prosecution to a close. As late as October 2 nothing had been done to affect Mr. King injuriously; and though the future must be regarded as somewhat uncertain, we may

*American Board of Missions—*

hope that there will be no material interruption of his labours.

[*Board.*

Mr. King writes from Athens, January 2, as follows:—

My shop for the sale of books is regularly opened every day, and among those who come to it, there is now and then a Priest. Several Priests, indeed, have been supplied with the Word of God since my return. Some even call and converse with me on the subject of religion. One young man, a student in the University, and son of a Priest, comes to me regularly on the Lord's Day to be instructed in the Gospel; and on Thursday Evening I have a Service in Greek, which this young man and some others usually attend.

There were, at the date of our latest information, frequently 29 attendants at Public Worship.

ASIA MINOR.

*Smyrna—1833—Elias Riggs, Thomas P. Johnston, Nathan Benjamin: 4 Nat. As.—P. 75.*

It has been found very difficult to make the Gospel bear on the Armenians at Smyrna; but appearances are now more hopeful in that city. The reports on the state of things at Aintab, from Mr. Johnston, Doctor Smith, and more recently from Mr. Schneider, are exceedingly interesting and encouraging. The population of that place is reckoned at 40,000.

[*Board.*

*Broosa: at the western base of Olympus: 18 miles from the Sea of Marmora—1834—Benjamin Schneider, Daniel Ladd: 1 Nat. As. Communicants 13—P. 75.*

On the whole, Mr. Ladd thinks that there has been decided progress in the Missionary Work at Broosa during the last year. "There has been much more discussion among the people on religious subjects," he says, "and more examination of God's Word; and we trust that the Holy Spirit has made the Gospel the power of God unto salvation to some."

[*Board.*

*Trebisond: on the south-east shore of the Red Sea: inhabitants, 15,000, consisting of Moslems, Greeks, Armenians, and Papal Armenians—1834—Philander O. Powers: 3 Nat. As. Communicants, 16. Mr. Breath and his*

companion had arrived at Trebisond in September, on their way to Ooroomiah—P. 75.

Mr. and Mrs. Edwin Bliss have been obliged to leave Trebisond, and return to this country, her health having become seriously impaired.

[*Board.*

*Erzeroom: the principal city of Ancient Armenia, nearly south from the eastern extremity of the Black Sea, and south-east from Trebisond: inhabitants, 30,000; of whom 3500 are resident Armenians, and as many more are in the vicinity—1839—Josiah Peabody, Isaac G. Bliss: 1 Nat. As. Communicants, 5. Mr. and Mrs. Crane sailed from Boston on the 3d of January—Pp. 75, 408.*

The trials of the Protestants at Erzeroom have not yet come to an end. Indeed, the hostility of the Armenian Church to them and to their doctrines seems to have become more intense if possible than it has hitherto been. This has been particularly apparent of late in the efforts made to defeat the purpose and aim of the Turkish Government in granting religious toleration.

The Missionaries who have been stationed at Erzeroom have made occasional tours in the surrounding districts, with the two-fold design of ascertaining their moral condition and of attempting measures for their spiritual improvement. In September last Mr. Peabody spent several days in Geghi; and found the state of things quite hopeful and encouraging. The darkness which envelops the Armenian Population generally in that region is indeed dense and appalling. But the day is beginning to dawn on a few minds; and the light may be expected to increase and spread gradually, if not rapidly, as it has done in other places.

Geghi lies south-west of the district of Erzeroom, the nearest point being only about twelve miles from that city. It consists of mountains, hills, and valleys, abounding with springs of most excellent water; and in the central and southern portions it is clothed with shrubbery and trees, some of the latter, particularly the walnut and oak, being remarkable for their size. The climate is represented by Mr. Peabody as very salubrious, resembling that of Erzeroom in the northern division, but quite mild farther south. It

is watered by several fine streams, some of which are tributary to the Euphrates. Numerous salt springs are made a source of profit to the inhabitants; and iron is abundant, though the mines have been of no practical value for some years past, in consequence of an order from the Government which closed a foundry for cannon-balls.

The population of Geghi is composed chiefly of Koords, who inhabit the mountains. In the central valleys of the district there are many Armenians and Turks, the former being much more numerous than the latter. Beside Kasabah, the most important place, there are thirty-three Armenian Villages, many of which are said to be large. Mr. Peabody found the inhabitants of these places more civilized and intelligent than he expected.

Leaving Erzeroom on the 21st of September, he arrived at the first Armenian Village in Geghi, after travelling eighteen hours. He found it embosomed in a deep and beautiful valley, and containing thirty or forty houses. [Board.]

An attempt was made to imprison in a monastery some of the Protestants of Geghi, but the Government rescued them. This will increase their security for the future.

#### SYRIA AND PALESTINE.

*Beyrout* — 1823: suspended 1828; renewed 1830—Eli Smith, Wm. M. Thomson: Henry A. De Forest, M.D., *Physician*; George C. Hurter, *Printer*; 2 *Nat. As.* Mr. and Mrs. Calhour, and Mr. and Mrs. Williams sailed for this Station from Boston on the 3d of January, and arrived at Smyrna on the 23d of February—Pp. 76, 207, 408.

*Abeih*, in Mount Lebanon, 15 miles south of Beyrout—1843—George B. Whiting: C. V. A. Van Dyck, M.D.; 2 *Nat. As.* Out-Stations at *Bhamdun* and *Tripoli*. The Stations of David W. Wilson and Horace Foot are not known—P. 76.

*Aleppo*—Wm. A. Benton, John Edward Ford: 1 *Nat. As.*—P. 76.

Mr. and Mrs. Lanneau, not regaining their health sufficiently to resume their labours in Syria, have been released from their connection with the Board. Mr.

Laurie, having become satisfied that his constitution is not adapted to the climate of Western Asia, and the exposures of Missionary Life in that part of the world, has taken a pastoral charge in Massachusetts. Messrs. Ford and Wilson, with their wives, sailed from Boston last winter, and joined their brethren early in the spring. Mr. and Mrs. Foot embarked at Boston, June 22, and arrived at Beyrout, August 24. Strengthened by these reinforcements, and encouraged to hope for additional Labourers, the Mission are laying their plans for a more widely-extended system of operations. Already, indeed, a new Station has been commenced at Aleppo, the Spirit of God having apparently prepared the way for the young brethren who have gone thither. Other places, it is hoped, will be occupied at no distant day.

The great problem of religious toleration has not been fully worked out at Hasbeiya. The heads of the Greek Church, finding that the Government would no longer lend its aid to oppress the Protestants, resorted to ecclesiastical penalties. These they employed with much skill and energy, and at first they entertained strong hopes of success. The ordeal through which our Protestant Friends were called to pass was very severe; but they all, with one exception, remained steadfast and unshaken. The fierceness of the storm seems to have passed by; still the liberal principles recently promulgated by the Sublime Porte may not have their legitimate sway at Hasbeiya for some time to come.

The formation of a purely Native Church is an important event in the history of this Mission. Heretofore the Native Converts have joined the Mission Church, so called, composed in part of Missionaries and their families. Within the last year, however, they have requested a separate organization; and they now constitute a Church of Christ, similar to those previously formed among the Armenians. The present number of members is not known. [Board.]

#### PERSIA.

*Ooroomiah* — 1833 — Wm. R. Stocking, Austin H. Wright, M.D., Joseph G. Cochran: Fidelia Fisk, Mary Susan Rice, *Teachers*; 10 *Nat. As.*, of whom 5 are Preachers. — *Seir*: Justin Perkins: 2 *Nat. Preachers*. Mr. Stoddart is in America. The Rev. G. White-

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field Coan, Mr. Breath and their wives, sailed for this Mission on the 18th of June—Pp. 76, 77, 524.

Mr. and Mrs. Cochran were detained at Erzeroom last winter by the sickness of Mrs. Cochran; but they proceeded on their journey when the season had become favourable for travelling this year, and arrived at Ooroomiah in the month of June. Miss Rice reached her destination November 20, 1847. The impaired health of Mr. Stoddard having made a journey necessary, he left Ooroomiah in June last accompanied by his family, intending to visit Constantinople, and then return after an absence of some four months. At Trebizond, however, Mrs. Stoddard was attacked by the cholera, and though in perfect health on her arrival in that city, the disease proved fatal. She died on the 2d of August.

The influence of this Mission has been gradually penetrating the mountains of Koordistan; and it has now become apparent that the Gospel is to be introduced into those wild regions, not from the Tigris, but from Ooroomiah. "No portion of the Nestorian People," says Dr. Wright, "now remain unvisited, except a few living in the outskirts of their country on the north and south. The whole field is before us, and we know its wants." Our brethren are assisted in their work by several Native Preachers, who are admirably adapted to the kind of labour which is required. They are ready to encounter hardship *as good soldiers*; and they have such a knowledge of the Truth, and such a love for the souls of their countrymen, that, with the Divine Blessing, they cannot fail to do much for the benighted mountaineers.

In April last the Patriarch began to exhibit a spirit of hostility to the Mission. Considering the character of the man, this is not surprising. He has proved himself to be one of the most wicked and reckless of men. He had been supported and encouraged by a portion of his people, and he has sought assistance from Mahomedans and Jesuits; but the better part of the Nestorians, including nearly all the ecclesiastics, are friendly to the Mission. This shews how strong a hold our brethren have been enabled to gain upon the community. The Mission has been, and is still, in some danger from the combination which has been formed against it; but we may hope that God will give them a deliverance in His own good time, and over-

rule all the machinations of its enemies for the furtherance of the Gospel.

The Seminary for boys at Seir has 37 pupils, and the Female Boarding School at Ooroomiah has 36. Both Institutions have been a great blessing to the Nestorians. The Free Schools, having more than 600 pupils, are gradually improving. The Bible is the book chiefly used in them.

The Old Testament is in the course of translation from the Hebrew; and the Peshito Version, in accordance with the wishes of the Nestorians, is to be printed in parallel columns. Bunyan's Pilgrim's Progress has been carried through the press; and it is found to be admirably adapted to the taste of the people.

The death of a King in Persia is usually followed by acts of lawlessness and violence; and since the death of the late Shah the province of Ooroomiah has suffered severely from the disorders which have prevailed.

[*Board.*

In a communication from Mr. Perkins, the characteristics of the revival in the male Seminary at Seir are mentioned, and also the fact that there was a similar state of feeling in the Female Seminary. The depth and power of the work in both these Institutions have manifestly increased. Convictions of the awful nature and evil of sin, as committed against a Holy God and against His perfect law, have been deep and pungent. All who were formerly awakened have passed through a season of deep and bitter repentings in view of their backslidings, and have received a baptism of the Spirit, such as we have seldom, if ever, witnessed here or elsewhere. And with their awakening and renewed repentance there has been a spiritual resurrection of the dead in trespasses and sins, in the midst of them and around them.

Mar Yohannan has become hopefully the subject of renewing grace. For a number of days he appeared to be in deep distress, struggling with the convictions of an enlightened conscience and a proud heart; but though hitherto so formal and heartless, and like a strong man having his goods in peace, he has seemed finally to be overcome. He now stands up before his people apparently a humble, penitent and earnest preacher of the Gospel, confessing himself to be the greatest sinner in his nation, and in his own expressive language, "covered with their blood from the crown of his head to the soles of his feet."

[*Mr. Stocking.*

Mr. Perkins, on his return to Seir from Geog Tapa, wrote that the revival was advancing in that large village with great interest and power. "Our helpers there and elsewhere," he says, "give themselves to the work with all their hearts; and I am more and more impressed with the ability, earnestness, humility, and judg-

ment, which characterize their labours. Several of our young assistants, and some of the older pupils in the Seminary, bid fair to become truly eloquent men, and mighty in the Scriptures: indeed, some of them are such already." Still he thinks a reinforcement from this country, at an early day, indispensable. [Board.

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CONSTANTINOPLE.

1839—Horatio Southgate, D. D., Missionary Bishop. Amount remitted to the Bishop, 923*l.* 15*s.*—Pp. 77, 78.

In almost every department there was, during the early part of the year, a decided advance. In EDUCATION I increased the number of my students, while the numerous applications which I received from others whom I could not take evinced how strong was the interest felt by our Eastern Brethren in this new department of labour. From my pupils generally I received tokens of decided advancement, both in religious and secular learning. This department I have been much urged to enlarge, and several have pressed on me the importance of adding to it a Female Seminary. This I should be most happy to do, but the day for such large efforts seems not to be close at hand.

In Mosul, also, the department of education was enlarged by Kas Michael's taking charge of the new Syrian School, which was established early in the year by the benefactions of our Church, and partly sustained by them. With more than a hundred scholars chosen out of the Syrian Community; with an enlightened and devoted Deacon under him as Teacher; with the approbation of the Bishop and the unanimous consent and gratitude of the people for his support; he seemed to have the prospect of great good. The Letters which reached me from that city during the first half of the year gave most encouraging testimony of the wideness and promising character of the field. They were sometimes signed by Bishop, Clergy, and Laity, all of whom entreated me, in the most ardent manner, to take the work of their instruction into my own hands.

He also added to his labours in Mosul (which, beside attendance at this School, consisted in instruction in his own house) a field in the mountainous district north-west of Mosul, where he found a body of Nestorian Christians belonging to the

Southern or Mesopotamian Church, who seem to have never before been visited by a Missionary. He says of them that they received him with open arms. He preached among them, opened Schools, sent thither another Clergyman, who is now there acting as Teacher, and who is represented to me as a pious and excellent man, has himself visited the mountains three times, and desires to enlarge his labours there by the addition of six other Schools.

In the department of PUBLICATION the Prayer Book in Armenian was out at the time of my last Annual Report, but the distribution of it has been chiefly within the past year. I have had the most encouraging tokens of its success. I have met with no exception in the Armenian Church to its kind and friendly reception. All have seemed pleased with it, and many have voluntarily given me their thanks, and expressed their joy at its appearance. Many evidences have come to my knowledge that it has been so already. The Rector of a Church, on reading our Prayer Book, was so impressed with the excellency, purity, and primitive simplicity of its doctrines and rites, that he determined to make it his model in all his efforts in behalf of the improvement of his people.

With the Prayer Book has generally been circulated my little Treatise on the Anglican Church, which I have found useful in leading the way to the Prayer Book, and preparing men's minds to receive it with a stronger relish. It has been useful, too, as setting forth, in a brief and summary manner, the peculiarities of our branch of the Church Catholic, and thus leading men to an idea of what a reformed Church should be.

I have also re-written the same Treatise, had it translated into Greek, and am now on the point of publishing it for the benefit of our Greek Brethren. The number of Prayer Books and other works circulated is about 12,000 or 15,000.

With regard to personal and general INTERCOURSE with our Eastern Brethren, I have, as in former years, seen the great

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advantages of it. This intercourse, the last year, has been less than usual; but still I suppose that in hundreds of cases, sometimes in my own house, sometimes abroad, the Gospel has been preached, the Church defined, the corruptions of the Church designated, distinguished, and resisted, a true and healthful reformation urged, and men's minds awakened to the subject. These discussions, conversations and efforts, have been with the highest as well as the lowest, sometimes in large companies, sometimes in the solitary interview in private. They have been cheering to me, as indicating, in many instances, the readiness with which the Truth is received. I have much hope from such efforts; but still I think that the true, legitimate, and most hopeful way of effecting large and permanent results is by training those who may hereafter become the agents of good to their own nation.

But I am obliged to speak of these things as passed; for my educational labours are now almost entirely abandoned, and will soon be so altogether. I am obliged to say the same of the work of distribution and publication, and of the efforts of the Mission at Mosul, so far as I am concerned. All these things are in a manner passed, and my own hopes of usefulness in them are, for the present, at an end. This leads me to speak of what has been disadvantageous in the history of the last year; believing that I am equally bound by the Canon to report what is adverse as what is favourable. [*Bp. Southgate.*]

These observations made by Bishop Southgate refer to the irregularity with which remittances have been made to him. For want of funds he had been reduced to

the necessity of dismissing his pupils; and, in a Letter dated May 1849, he expresses his intention of leaving Constantinople in October for America, which may probably lead to his relinquishment of this sphere of labour.

## GREECE.

*Athens—1830—J. H. Hill: Miss Mulligan, Miss Baldwin; several Greek Teachers—Scholars 400—Expenses, 801l. 9s. 2d.—Pp. 78, 79.*

The Mission at Athens has felt the inconvenience of irregular remittances. Indeed, the Committee have not been able to meet even the moderate appropriation to it until toward the close of the financial year. The prospect, however, is, from the success which now promises to crown their efforts, that they will be hereafter enabled to place the Mission in funds at an earlier day. [*Board.*]

At the close of our seventeenth and the beginning of our eighteenth year of Missionary Labour we find ourselves surrounded by many encouragements. We are continually receiving most interesting testimonies of the lasting effect of our early instructions; and while we have daily before us many evidences how difficult it is to overturn old systems, how rarely in after-life the mind can divest itself of early associations, we realize more than ever the important privilege we enjoy in being permitted to imbue the mind of our pupils with evangelical truth; and we feel that it is a glorious opportunity of working for God which we would not willingly relinquish. It must, we feel assured, one day bring in a plenteous harvest to the Church of Christ.

[*Rev. J. H. Hill.*]

## AMERICAN BAPTIST MISSIONARY SOCIETY.

**PIREUS—R. F. Buel.** Miss Waldo has been married to Mr. York, and has removed, with the approbation of the Board, to Zante, but is no longer in connection with it—P. 79.

Mr. Buel devotes his time to preaching, stately in Greek, and in English occasionally as opportunity is given. The attendance on the Greek Service is small, but orderly. No opposition is made from any quarter, unless by secretly endeavouring to dissuade the people from attending

the Mission Services. "Among some of the hearers there appears to be a growing attention to the things that are spoken," yet not amounting to deep conviction of their importance. A Sabbath School is taught by Mrs. Buel.

The former Assistant, now resident at Patras, appears to maintain his Christian Character, exhibits zeal for the conversion of his countrymen, distributes Bibles and Tracts forwarded to him by the Missionaries, and on the Sabbath unites with others in the study of the Scriptures. [*Board.*]

**CORFU: 25,000 inhabitants—A.**



N. Arnold: H. E. Dickson, *Fem. Teacher*—P. 79.

While stated Religious Services have been maintained, both in Greek and English, there has been no increase of attendance, and less of interest manifested in the former; but in the English Department the Congregation, which has varied in numbers, has of late advanced again to seventy or seventy-five. About fifteen or twenty attend an evening course of biblical lectures. The School under the sole charge of Mrs. Dickson continues prosperous.

The occurrences most interesting in the past year's history of the Greek Mission have transpired in the island of Zante. More than a year ago a Prayer Meeting was instituted there, attended by fifteen Greeks, four of whom were theological students. Soon afterward the whole fifteen were sent for, one by one, by the Bishop, and "admonished solemnly, kindly,

and paternally, to forsake the assembling of themselves together. A part obeyed. The rest, now limited to six, persisted, including two of the students. Communication was immediately opened with Mr. Arnold, which has been maintained by Letter and personal interviews to the present time. The Meetings have been continued, and with greater frequency. Copies of the Scriptures have been transmitted and circulated. The principal design of the Meetings, in connection with prayer, has been the study of the Word of God. One of the attendants has requested baptism, and others have intimated a purpose to espouse the faith of the Gospel. This has not passed without observation. The applicant for baptism, who was Teacher in a Government School and a Candidate for Orders in the Church, has been dismissed from his place, and stripped of his clerical robe, hardly escaping the hands of the excited populace. [Board.

#### CHURCH MISSIONARY SOCIETY.

GREECE—*Syra*: 1827—Frederic A. Hildner: 1 *European Schoolmaster*; 8 *Nat. As.*—Communicants, 9—Schools, 5: Scholars: Boys, 231; Girls, 263—Pp. 79, 80; and see, at pp. 237—239, General View of the Mission; State of Schools; Distribution of Scriptures and Tracts; and Notice of a New Protestant Chapel built by Friends.

The Society's School Establishment at *Syra* has proceeded in its usual quiet and useful course: no interruption has been given to the free communication of scriptural instruction. As a MODEL School it exercises an important influence on the educational system of the kingdom of Greece; and as a TRAINING establishment it sends out, from time to time, Teachers who have learned, it is hoped, to value and to teach scriptural truth. [Report.

ASIA MINOR—*Smyrna*—John Theophilus Wolters: Charles Sandreczki, *As. Superint. of Schools*; Antonio Dalessio, *Nat. As.*—P. 80; and see, at pp. 239—244, 282, Present Aspect of the Mission; Cholera; Visits to a wounded Turk; Movement at Broosa.

The Missionaries employed in this Mission avail themselves of all opportunities of conversing with the inhabitants of various neighbouring countries who visit the port of Feb. 1850.

*Smyrna*, and they circulate the Scriptures and Tracts to a considerable amount.

In the course of last summer the city of *Smyrna* was visited with the cholera in a severe form. A very large proportion of the population fled through the fear of contagion; and from the same cause the sick were for the most part deserted by their friends, and left to perish without help. Mr. Dalessio with his wife exerted themselves with exemplary zeal to relieve the distresses of the sick; visiting them at their houses, and administering medicines, and at the same time directing their minds to the sinner's refuge and only foundation of hope and peace in the time of trouble. [Report.

EGYPT—*Cairo*—1826—Wm. Krusé, John Rudolph T. Lieder: 1 *Europ. Teacher*; 2 *Nat. As.* Communicants, 17—School, 1; Girls 110—P. 80, and see, at pp. 314—316, Visitation of the Cholera; Coptic Institution; Schools; and Ministerial Labours.

In connection with the Mediterranean Mission the Committee have to report that they have received Letters from Bishop Gobat, of Jerusalem, urging the Society to turn their attention to the openings for Missionary Labours among the Greek Christians in that neighbourhood, and among the Arabs beyond Jordan.

Her Majesty's Secretary of State for Foreign Affairs has also transmitted to the

*Church Missionary Society—*

Committee a Despatch from the Consul-General of Syria, representing the openings for Church-of-England Missions in Mount Lebanon; and another Despatch from the British Consul at Mosul, representing the willingness of the Chaldean Christians to receive instruction from Church-of-England Missionaries. The Committee have further received Letters direct from the Ecclesiastical Authorities of the Chaldean Christians at Mosul, pleading for the extension of the Society's aid to their country, for the education and scriptural instruction of the people.

The past experience of the Society renders them very cautious of trusting to apparent openings among the Eastern Churches. The existing Establishments of the Society in the various Mission Fields have also the first claim on their funds. Yet the Committee were unwilling to appear insensible to the calls addressed to them. In this state of things it is gratifying to the Committee to state, that they lately received from the Rev. John Bowen the very liberal offer of going out for a few years, at his own expense, to act in any part of the world, and in any capacity, which the Committee might determine on as most serviceable to the cause of Missions. The Committee gladly availed themselves of this offer, by appointing Mr. Bowen to visit, as a Christian Friend, the Society's Missions in the Mediterranean, to reside for some months at Jerusalem, and then to visit Egypt and Mosul. A well-qualified Interpreter, a converted Jew, trained for Missionary Work, has been engaged to accompany Mr. Bowen; and the travellers had already reached Smyrna at their latest advices.

Mr. Bowen proposes to return to England when he has completed his tour, probably at the conclusion of two years.

**MOROCCO—1844**—There is no Missionary here at present—P. 81.

**CONSTANTINOPLE**—The Committee, sensible of the great importance of a Missionary's being sent to Constantinople, have the subject of the arrangements to be made for carrying this plan into effect under consideration, and hope very shortly to resume their Missionary Endeavours in the Turkish Metropolis.

The Committee will then be in a position to determine whether any further measures can be adopted for Missionary Labours in Syria or Mesopotamia.

The object of the Coptic Institution was to afford Christian Training and instruction to young Candidates for the Coptic Ministry. As this was the most expensive establishment in the Cairo Mission, and had failed to yield the fruit that was expected, it has been closed.

The Boys' Day School, from the time of its commencement, has afforded instruction to 1530 youths, chiefly the children of the poor. Many of the pupils are now respectably employed in the service of the Government, as clerks, copyists, and accountants; but in accomplishing the great object which the Church Missionary Society had in view, it does not seem to have been successful. The School has been closed by the Missionaries, in order that the Girls' School may continue in full operation. [Committee.]

**EAST AFRICA—New Rabbay—1843**—John Lewis Krapf, D.D., John Rebmann, James Erhardt. Mr. Erhardt arrived at Zanzibar, on his way to New Rabbay, on the 10th of May. 1 School; 5 Boys—Pp. 80, 524; and see, at pp. 95—98, General View of the Mission; and the Labours of the Missionaries. Mr. Wagner, who accompanied Mr. Erhardt to Zanzibar, died very soon after his arrival, see p. 112 of this Number.

In a journey in April 1848 Mr. Rebmann explored the country beyond Taita, called Jagga; and found the people favourable to the reception of Missionaries.

**JEW'S SOCIETY.**

**SMYRNA**—G. Solbe: Philip Russo, *Interpreter*—P. 81.

This Mission has had to struggle with very great trials during the year. Commercial distress, and the poverty and destitution consequent on it, have been long and deeply felt there; and the poorer population, especially the Jews, are in a state of extreme wretchedness. In addition to this, the cholera increased the distress and misery a hundredfold. It raged with great virulence, especially in the Jewish and Turkish Quarters of the

town. The inhabitants fled in large numbers.

[*Report.*

Many of my Jewish acquaintance, many to whom I have preached the Gospel of Christ, have been swept away. The appearance of this once-populous and commercial place is now (August) wretched and gloomy in the extreme.

I have not the heart to leave my poor Jews in the very midst of anguish, distress, and disease, no not even for a week. I continue to receive daily visits from many of them, and especially from those who, encouraged and to a small extent assisted by me with pecuniary means, have devoted themselves to attend on the sick during this dreadful visitation. And I may add, that no brotherhood or sisterhood, either of Greek, Orthodox, or Roman Catholics, have ever displayed more humanity, more devotedness, or more courage, than my devoted band of Jews.

[*Mr. Solbe.*

Many and warm were the thanks which the Jews expressed to Mr. Solbe for remaining near them in this calamity: they said that thousands of hearts and voices were lifted up to Heaven, invoking the Lord's blessing and protection on him and his.

When your Missionary first arrived at Smyrna, inquirers who visited the Mission House were always in dread of imprisonment, or some other punishment. At that time the power of the Rabbis was almost unlimited. Jews were sent to prison and bastinadoed at the will and pleasure of the Chief Rabbi. But this rabbinical power has received a severe check, and Jews now visit your Missionary, receive Christian Books, and attend Christian Services, without fear of imprisonment; and even the once much-dreaded Cherem (excommunication) is getting into disuse. The seed has been sown, the Word of the living God has been both privately and publicly proclaimed, and the Jews directed to the only Saviour of sinners.

Your Committee regret to state that Mr. Solbe's health has suffered very greatly; so much so, that a change of climate for a short time has been pronounced to be the only means of recovery. They have therefore consented to his leaving his Station on a visit to this country. [*Report.*

SALONICA—J. O. Lord, J. B. Goldberg.

About the time of your last Anniversary Mr. J. O. Lord was joined by Mr. J.

B. Goldberg, who formerly laboured at Cairo. During the early part of the year your Missionaries found ready access to the Jews, even among the richest and most learned families. Soon after, however, it was found that the Jews did not call in such numbers as before, nor were they so willing to receive visits. This was caused by a Cherem secretly promulgated by the Chief Rabbi. An association was formed, which met once or twice a week, for reading the Bible, and endeavouring to confute or explain away the passages brought forward in favour of Christianity. A work was also published against the New Testament. [*Committee.*

The influence which the Chief Rabbi has here is truly astonishing. Beside the power which he possesses in secular affairs, by virtue of his appointment by the Sublime Porte, he exerts no less influence in matters purely religious. His advanced age, his rigid abstemiousness, his using no spectacles when reading, though aged ninety-six, and such like qualities, go very far with the superstitious Jews of this place. He is greatly feared by them, and almost adored. Some affirm that if the world possessed another Rabbi like him, Messiah would have come long ago. No wonder, therefore, that the excommunication of such a Rabbi should have some effect: it is rather surprising that it had not its full effect in keeping the Jews back altogether.

[*Missionaries.*

That Rabbinical Judaism cannot give peace and comfort in the hour of death was strikingly exemplified on the approach of the cholera. It caused an extraordinary degree of fear and excitement among the Jews: their state of terror is described to have been truly distressing to witness.

During November your Missionaries made a journey through Albania, Thessaly, and Macedonia, visiting those towns in which Jews reside. The reception which they met with was very satisfactory, and they distributed many copies of the Scriptures and other Books. They had many interesting conversations with rich and poor, ignorant as well as learned. At Janina, on the Jewish Sabbath, the Jews flocked to the lodgings of the Missionaries in such numbers, that they filled two rooms, Mr. Lord speaking in one, and Mr. Goldberg in the other. "From the hour we came home (about ten o'clock)," they write, "till after sun-set, we neither ate nor drank, but either spoke, or listened to what they had to say."

*Jews' Society—*

At a village called Mavra, where a fair was being held, the eagerness of the people for copies of the Word of God and Tracts was so great that the Missionaries could not meet the demand. It is added :—

Before evening the people returned to their respective homes, and I engaged a boat to go to Castorea. But what a scene presented itself! In one of the boats might be seen Jews reading their Tracts; in another, Greeks examining the Testament; in a third, a Turk engaged with his Turkish Bible. In almost every boat might be seen some reading and others listening. [Mr. Goldberg.]

According to recent communications, this field of labour is beginning to assume a more favourable aspect. [Report.]

Our books, we hope, will have a freer course for the future, and be no more exposed to the cruel suspicions of the prejudiced or unlearned. Through the kind assistance of one of our Jewish Friends we succeeded in getting the Chief Rabbi to write in our Bibles, testifying that they are good and genuine. His testimonial runs thus: "I speak the truth, that these Bibles, and such like, are good and lawful to be read: every one that studies in them may rest confident, and not fear." [Mr. Goldberg.]

BEYROUT—1842—H. Winbolt—  
P. 81.

The Rev. H. Winbolt has continued his endeavours to make known the unsearchable riches of Christ to the numerous Jews who visit this important place, and those who reside in it; and it appears that the opportunities presented for the discharge of his duty as a Missionary have been frequent and important. [Report.]

Mr. Winbolt has recently made a journey in the North of Syria, and had everywhere free access to the Jews. His discussions were carried on with the greatest freedom on both sides.

JERUSALEM—1834—J. Nicolayson, F. C. Ewald; Sinyanki; E. Macgowan, M.D., *Head* of the *Medical Department*; R. Sandford, *Surgeon*; E. S. Calman, *Almoner* of the Hospital; 1 Deposi-

tary; M. P. Bergheim, *Med. As.*—  
Pp. 81—84.

*The Church*—The Bishop of Jerusalem selected the 21st of January, the Seventh Anniversary of the entry of the first Protestant Bishop into the Holy City, for the consecration of the first Protestant Church ever built there, and preached on the occasion on the text—*Mine house shall be called an house of prayer for all people.*

The Rev. J. Nicolayson observes—  
"The Syrian Bishop, with some Priests and Deacons, attended throughout the whole of the solemnity. The former expressed himself deeply interested by the Service. There were also some Armenian Priests present; but the Armenian Patriarch, who had in a manner accepted the Bishop's invitation, did not come, being indisposed. Some Greek Catholic Priests were also present, but, of course, none of the dignitaries of those communities."

*House of Industry*—The object of the House of Industry is to enable Jewish Converts and Inquirers to learn useful trades, to afford them a temporary asylum, and a means of earning their future livelihood by their own industry. Mr. P. J. Hershon, formerly a student in your late College at Jerusalem, has been appointed the Superintendent of the Institution, which was re-opened on the day above mentioned with three inmates, to which two others have since been added. Their progress and conduct have hitherto given every satisfaction.

*Hospital*—Among other testimonies to the importance of the Hospital at Jerusalem, we may refer to one which occurs in a petition addressed by seven leading members of the Sephardim Congregation in the Holy City to Sir Moses Montefiore. They were deputed by the Congregation at large to appeal to his love for Zion and Jerusalem. The object of the petition is to induce that benevolent individual to renew his efforts for "devising a proper plan for a new Jewish Hospital, and a suitable asylum for the many people who inhabit Jerusalem, and for those who migrate thither to dwell in the Holy Land." They urge their petition by stating—"Our eyes are not blinded to 'the tower which the sons of men have built' (we allude to the Missionary Party) to catch Israelites in the nets which they have spread out over all the face of the country. And although we have by every means of prevention prohibited any man or woman to

go to that house (the conversion hospital), yet poverty and distress have predominated over the religious sense of those who were not firm in their faith, at a period when their souls hungered for bread; and when they were left in sickness without a resting-place, they still fled there for refuge. And what can we do to humble the presumption of the conversionists, and to banish it from the land, unless we, the Jews, have an asylum to compete with theirs, and to prevent people from going thither? Why should we be despised by the Missionary Agents, who have built a tower of strength, and prosper considerably, while we, on the contrary, have no one that interests himself or cares for us?"

In another communication from Jerusalem, addressed to the same distinguished individual by a strict Jew, who was formerly chief Rabbi in the neighbourhood of Wilna, it is said—"We are terrified by the formidable enemy opposed to us by the great hospital of the Missionary Society;" and a complaint is made that "many resort to it," and, as the writer expresses it, "many are caught by the various baits employed, and if once entangled in the net, all attempts," he adds "at recovery are useless."

The bigoted Jew may not fully understand the motives which prompt and regulate the efforts of Christian Benevolence: they do not know the mercy of Him who healed the sick while he preached repentance; but the most determined opponents cannot shut their eyes to the fact that many of their nation learn something of the nature of the principles that animate us in our endeavours, while they partake of the benefits which Christians are thus led to confer on them. [Report.

Late advices give a favourable report of the Hospital.

*Missionary Operations* — During the last year we have pursued our labours quietly, each according to the gifts which he has received. We have had much intercourse with the Jews, many of whom in time of trouble and want seem to consider us as their best friends; which, indeed, we endeavour to be. The Services have been as usual, viz. Hebrew Service every morning, two English Services on the Sabbath, and one on Wednesday, except during the hot summer months, and one in German on the Lord's Day; when I trust we have all often experienced the presence of the Lord, and tasted His

goodness, although I am bound publicly to confess with shame, what I too often feel with sorrow to be my own case, viz. our want of spirituality of faith, love, and devotedness to Him who has loved us unto the death; and hence, no doubt, the frequent want of holy love and forbearance among our proselytes, notwithstanding the sincerity of their profession. Oh that God might bless us all with a greater abundance of His Holy Spirit: that His Name and His Truth might be glorified by us in the sight of all those to whom we have been sent!

We have now fourteen inquirers, who have already left the Jews, most of whom are receiving regular instruction preparatory to their being baptized. [Ep. Gobat.

Three have been baptized during the year. One, a Schochet, from Salonica, baptized in the beginning of the year, has given a good example by his willingness to learn a trade. Of the other two whose baptism took place in the afternoon of the day of consecration, one was suddenly removed by death three days after having made his public profession of that faith in Christ as his Saviour in which we doubt not he departed.

Your Missionaries, during the early part of the year, had most abundant opportunities for circulating the Scriptures among the Jews. The poverty of the Jews in Jerusalem, connected with the eager desire manifested by them to possess the Word of God, renders a gratuitous distribution to a great extent necessary.

Under these circumstances the Depositories for Scriptures and Tracts are means of great usefulness.

Both Hebron and Nablous have been visited during the year, and Mr. Sinyanki has made a stay there of some length. These opportunities for Missionary Inter-course have proved very interesting.

Although the Jews resident in Jerusalem are considered the most devoted to their creed, and make the Talmud their chief study, the spirit of liberalism which agitates almost every Jewish Community in Europe has manifested itself in the Holy City also; and in spite of the ex-communications issued by the Rabbies against those who read this Society's publications, they are read, and there are many Jewish Families who long for other instruction than that of the Talmudic Schools. [Report.

A School has been opened by the "Pilgrim Missionaries," who were sent

*Jews' Society—*

to Jerusalem from Basle, about two years ago. They are four in number, pious young men. At the head of this Mission is placed Mr. Palmer, an intelligent and well-informed gentleman, who conducts the School: he has at present twelve Arab boys, whom he teaches Arabic and German. The three others are mechanics: one is a watchmaker, one a turner, and the third has the management of the domestic affairs. [*Mr. Nicolayev.*]

Mr. Ewald has been travelling among the Samaritans, and visited, during the month of April, many places in Palestine; with what advantage to the Jews is known only to God.

There were 4 Adults baptized at Jerusalem in August.

JAFFA—A Depositary—P. 84.

SAFET—1842—In consequence of the changes which have taken place in their Missionary Arrangements, the Committee state with regret that this important Station is at present unoccupied—P. 84.

CAIRO—1847—C. L. Luria—P. 84.

In Cairo alone the cholera is stated to have swept away 9000 souls, and in the whole of Egypt about 200,000. Its ravages continued from July 14th to September 13th. Since that time your Missionary has been able to preach the glad tidings of salvation to great numbers of Jews, both at his house and in their own habitations. It is chiefly, however, on the Sabbath that he has opportunities to labour in his vocation. On those days he has been almost always fully occupied, from morning until sometimes late in the evening. Several Jews have expressed a desire to become Christians; but their cases are, alas! like those of so many other inquirers, who, foreseeing the overwhelming struggles they will meet with, the abject condition of utter destitution they must be reduced to, shrink back, and suppress their rising convictions. [*Report.*]

Mr. Luria has made a Missionary Journey to Alexandria, Rosetta, Damietta, and other places in the Delta, where Jews reside.

In a Letter dated 4th of September Mr. Luria informs us that inquiries about Christianity are

now becoming extensive among the Jews in these parts.

BAGDAD and BUSSORAH: in Bagdad there are 6000 Jews—M. Vicars, P. H. Sternschuss, H. A. Stern—Pp. 84, 85.

Your Missionaries have been the means of proclaiming the joyful sound of the Gospel to many hundreds of the Jewish Nation, both there and in the principal towns of Persia, since the commencement of this Mission. And when we remember the great difficulties with which Protestant Missionary Operations have to contend in the ancient strongholds of Mahomedanism and Rabbism, we must look on that which, by the help of God, has been already effected with humble gratitude, and be animated to continued exertion. Your Missionaries have been enabled extensively to circulate the Scriptures in the Hebrew, Syriac, Arabic, Persian, Turkish, and Armenian Languages.

The Old and New-Testament Scriptures have been very freely circulated among the sons of Abraham, whose poverty in that country is beyond description, owing to the severe oppression which they suffer both from the people and Government. On the arrival of fresh supplies of Books, the lodgings of your Missionaries have for days together been crowded from morning till evening with eager applicants for the sacred treasure. Beside the Missionary Labours at Bagdad, efforts are also extended, indirectly, to distant parts of Persia. Your Missionaries are now well known to many of the Jews in the surrounding country. They send the Word of God to the wilds of Koordistan, the deserts of Khorasan and Turkistan. Much more, indeed, might have been done. These efforts in the way of direct Missionary Labour might have been yet further extended, had your Missionaries not to encounter hostile influences in a quarter where they had a right to look for protection. There are individuals in Ispahan, in Kashan, and other places, known to be convinced of the Truth, and many more might be collected in different parts of Persia; but the want of protection prevents their coming publicly forward. Your Missionaries, during the year, have admitted two Israelites, one from Bagdad, and the other from Bushire, into the Church of Christ by baptism. Others have received instruction for a longer or shorter period.

A Missionary Journey was undertaken by Mr. Stern to Mosul, and afterward continued further into the mountains of Koordistan. He left Bagdad on September 9th, and did not return till February 2d: he was enabled to preach the Gospel to attentive hearers in many places never before visited by a Missionary. At some of the most remote places Mr. Stern was agreeably surprised to find his unbelieving brethren already in possession of the Testament and the "Old Paths," scattered thus far by the Jews themselves. Owing to the fatigues of this journey, Mr. Stern had a severe attack of fever at Mosul. During this period he received the kindest attention in the house of the British Vice-

Consul at that place. Jewish Rabbies sent also daily to inquire after his health.

Mr. Vicars, on a Missionary Journey, wrote from the River Euphrates, near the ancient town of Annah. He had many opportunities to bear witness to the Truth both there and at Hitt, and was about to proceed to Hillah, a town built among the ruins of the once famed Babylon, which contains many Jewish Inhabitants. [Report.

The Rev. P. H. Sternschuss, who has recently travelled in Koordistan, gives a melancholy description of the oppressed state of the Jews in that country.

## China, and India beyond the Ganges.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

CHINA—Much and anxious attention has been bestowed on the subject of China during the past year. The Right Rev. Dr. Boone, and the Rev. Dr. Medhurst, have deemed it right to print at large their respective statements upon the controversy about the proper word to be used to express the name of Deity. The Editorial Sub-Committee have found that they could not go beyond the expression of an opinion on the unfitness of one of the proposed terms. They could not take upon themselves to decide upon the fitness of the other—Pp. 85, 86.

The entering of all the words into the Concordance, day by day, enables the Committee to make frequent and careful comparisons of their renderings, thus furnishing the means of securing uniformity where the words are employed in the same sense; and, when this is not so, of indicating the altered sense, either by the necessary modifications, or by the selection of new words. In our daily sessions we continue as we began, carefully to consider every word and phrase; and by comparing these with what have gone before, we often find occasion to make alterations. So we expect it will be even to the end of the work. In any language

this process would lead to this result. In the Chinese Language it is so essential, that we see no other way by which to bring out a version such as can be generally approved and acceptable. Our average daily progress, instead of being, as it was at first, only six or seven verses, is now ten verses. [Dr. Bridgman.

The entire time of the Rev. J. Stronach having been devoted to this important work, with the consent of the Directors of the London Missionary Society, your Committee have paid the London Missionary Society 500*l.*, to cover a year and a half's salary, and the expense of his removal from Amoy. The Missionaries have printed 3000 copies of St. Matthew, and 3000 copies of St. John, with 2000 copies of the Epistle to the Romans, and 3000 copies of each of the following Epistles to Colossians inclusive. These are reprints from the last edition.

Several communications have been received from the body known as the Chinese Christian Union. They have either been written or transmitted by Dr. Gutzlaff, and your Committee have felt it their duty to make three additional grants, each of 100*l.*, for the purchase and distribution of Testaments, as revised by Dr. Gutzlaff. [Report.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

CHINA—*Victoria*: The erection of this See is an event of much interest to the Society, whose efforts

*Christian-Knowledge Society*

have never relaxed since it pleased God to open a door of Christian usefulness in the Chinese Dominions. The consecration of the Rt. Rev. George Smith, D.D., as the first Bishop of Victoria, took place in Canterbury Cathedral on Tuesday in Whitsun week, May 29, 1849; and the Bishop has since been in frequent communication with the Society. The sum of 1000*l.* was voted on the 3d of July toward the erection and endowment of a College in Victoria; and some additional particulars relative to the College having been communicated to the Standing Committee, they gave notice that they should propose, on the 2d of October 1849, a further grant of 1000*l.* toward the College. This grant has since been made; and toward printing suitable publications in the Chinese Language it has been agreed to grant 300*l.*—P. 86.

We hope to enter our New Church in September or October by licence, for there will be no opportunity for its consecration. It is a beautiful building, and we have great reason for thankfulness concerning it. The Church at Canton seems likely to be completed soon after our own. The Church at Shanghai was expected to be finished in the present month. For the generous grant of your venerable Society we desire to express our deep gratitude. My Free School for English and Portuguese Boys and others speaking the English Language is prospering under an efficient Master. We have at present no Schoolmistress, but Mrs. Stanton regularly supplies her place. An efficient Teacher is also on the way from England for the Chinese School, which will enable us to commence probably in September. [Rev. V. Stanton.

#### RELIGIOUS-TRACT SOCIETY.

CHINA—There are now five devoted Chinese engaged in the circulation of religious publications, at the expense of the Society, assisted by the special contributions

of several liberal friends. The grants to China amount to 309*l.* 1*s.* 10*d.*

At *Hong Kong* a Corresponding Committee has been formed, and this local Committee has published 27,000 Tracts and Books, which have been distributed by Colporteurs.

At *Canton* a Corresponding Committee has been formed. There are two Hospitals at this place for the Chinese: at one of these there are sometimes 300 patients in a day. Many of these come from the surrounding towns and villages, and take back with them Tracts.

*Ningpo*—There have been 62,110 copies of Tracts distributed, and the Chinese were very eager to obtain them. A supply of Books has been granted to Miss Aldersey for the benefit of her youthful female pupils.

*Shanghai*—The Committee at this Station report the printing of 98,300 copies of Tracts, of which a large proportion has been distributed.

*Amoy*—A pious Chinese is labouring as a Colporteur, under the Rev. Alexander Stronach, at this place. The Committee at Hong Kong supply this Station with Chinese Publications.

*Singapore*—A grant of 50 reams of paper has been made to the Rev. B. P. Keasberry for Malay Tracts, and 3150 English Publications have been forwarded.

SIAM—The Committee have not yet heard of the arrival of the stereotype plates of Chinese Tracts sent to this land. The American Missionaries continue their active efforts to distribute suitable Tracts among the people.

An unusual number of books have gone into the families of the princes and nobles, and have reached even the harem of the King. A servant of one of the highest princes called regularly on the Missionaries



every Sabbath for a long time for Books, stating that he was sent expressly for them.

**BURMAH**—The Rev. T. S. Ranney, of Maulmein, has reported that about 26,182 Books and Tracts, containing 6,566,450 pages, were printed, and a large number sent into circulation.

**EASTERN-FEMALE EDUCATION SOCIETY.**

A summary of the Proceedings of the Society's operations in China and Singapore was given at p. 384 of our last Volume—P. 88.

The more I learn of the character of this people, the more I find that conceit and self-righteousness are its striking features: it is a hard thing for them to believe that the heart is evil. They suppose that in the morning, shortly before daylight, man's disposition becomes purified, like water when the dirt settles to the bottom, and the good resumes its ascendancy. This is called the "breath of the tranquil morning," but it is commonly overpowered during the day.

[*Mrs Selmer, Ningpo.*]

A little girl of twelve years of age, of the name of San Avong, was to be married in the present month. In anticipation of the time for her leaving me, my Christian man-servant seeing how much she was in earnest in her course Sionward proposed that the mother of the child and her intended husband should come to my house, and hear from the child her solemn determination not to conform to the idolatrous rites of a Chinese Wedding. Ayen

(my man-servant) suggested the desirableness of their being married according to the Christian Mode. The man consented, and they were married by Mr. Culbertson last Monday. A further arrangement was made, viz. that she should spend every Sunday with us; but on Wednesday my young people, with four of the elder girls, went to the bridegroom's house, where they found the child greatly harassed by the neighbours and the elder female relatives of her husband. She informed my young people that she was not regarded as married, but that her new relatives had fixed an early hour on the Sabbath for the usual rites. San Avong assured the neighbours she would take no part in such rites. A relative of the husband called, remarking in all her life she never saw such a child. The woman said, "We railed at her, and scolded her, but all that she would do was to hold her head on her hand, and quietly tell us she would not submit to an idolatrous rite." Happily she has no mother-in-law. Ayen, the servant, is therefore spending the whole of this day, Saturday the 28th, at the house: he will sleep there or close by, and bring her to-morrow, according to agreement, to pass its sacred hours with me. This occurrence gave occasion to Ayen's calling at the house some days ago, when he explained to the many people who had assembled, that San Avong's refusal to worship ancestors, &c., was not the effect of whim or caprice, but arose from a sense of duty to the great Maker of all things. He then told them something of the religion of Jesus, and has taken books with him, and will talk to them again to-day.

[*Mrs Aldersey, Ningpo.*]

**STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.**

**LONDON MISSIONARY SOCIETY.**

**CHINA.**

The Society has now 19 European Agents labouring in China, including 4 who practise surgery and medicine as auxiliary to Missionary Objects, and 2 who superintend the operations of the Printing-presses—the one at Hong-Kong, the other at Shanghae. These are distributed at four principal Stations—Hong-Kong, Canton, Amoy, and Shanghae; and from these central points

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they diverge to the surrounding populous districts. In each of these Stations they have Places of Public Worship, in which the Congregations are often large and attentive. By the Imperial Decree in favour of Christianity, the Missionaries are permitted to extend their labours within a day's journey of the several cities in which they are located. This liberty they have diligently improved; and in the surrounding

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crowded districts they have been treated with respect and kindness, and have proclaimed the Word of Life to attentive and astonished multitudes. At each of the four Stations already named a Native-Christian Church has been formed, and to these several new Converts have been recently added.

*Canton*: 1848: J. F. Cleland: B. Hobson, M.B. Mr. Cleland arrived at Canton in September.— P. 88.

In February of last year Dr. Hobson arrived at Canton, and succeeded, after some difficulty, in renting a large and commodious native house, which he has fitted up partly as his residence and partly as a Chapel and Dispensary. On his first arrival Dr. Hobson experienced much opposition from the prejudices of the people, and could not venture to appear in the public streets; but since the benevolence of his object has become known he has suffered no molestation, but for the most part has been treated with courtesy and kindness. He has found in Leang-afa a most valuable helper. This venerable Evangelist, who is listened to with marked attention, continues boldly to preach the Gospel, and to denounce every form of idolatry and superstition. Four or five other Native Assistants have been appointed to various spheres of useful labour in the Mission.

The attendance on the Hospital, especially throughout the summer months, has been numerous, and the Institution itself enjoys an extended reputation; the best proof of which is found in the long distances from which the patients come, and their frequent returns after lengthened intervals. Several important operations have been performed, and relief afforded to many hundreds of persons.

Every Sabbath Day a public Religious Service is held in the hospital, conducted by Dr. Hobson and the Native Evangelist Afa. The average attendance is about 100 persons. When Mrs. Hobson is able to be present, Chinese women also attend.

[Report.

*Hong-Kong* — James Legge, D.D., Wm. Gillespie, B. Kay, T. Gilfillan: J. H. Hirschberg, *Med. Miss.* The Rev. Wm. Gillespie ar-

rived at Hong-Kong on the 29th of April; and Messrs. Legge, Kay, and Gilfillan on the 22d of July. Communicants: English 18; Chinese 19 — School: Boys, 24; Adults, 3; Girls, 7. Pp. 88, 207, 447.

Dr. Hirschberg has been indefatigable in his efforts to render his medical skill subservient to the advancement of the Gospel. He has three dispensing Stations, in addition to the Hospital, under his care. In his visits to each of these he is attended by the Evangelist, Agong, and the Colporteur, A-luk, who, with the other Native Agents, manifest great ardour and diligence, and render most valuable service in communicating religious instruction to their countrymen.

On the 12th of November four Chinamen, of whom three had been pupils in the School, were received into the Christian Church by baptism; and on the second Sabbath of the present year the Missionaries admitted two others to the like privilege.

The construction of type has been prosecuted through the year on an extensive scale. A large fount has been completed, and is now in constant use in printing for the Tract Society. The punches of the small fount have been made to the number of 1800, together with 1200 matrices struck from these and now ready to be used for casting.

[Report.

Three more converts have been added to the Native Church. The eldest of these new disciples is a man in the prime of life, possessing excellent natural gifts, and well-versed in the literature of his country. He appears to have made an unreserved surrender of himself to the Lord Jesus, and promises to be a burning and a shining light among his countrymen. His fellow-converts, though less advanced in years, have displayed remarkable decision of character and great boldness in the faith; and, constrained by the love of Christ, they are preparing to devote themselves in an active course of public service to the extension of His kingdom.

Dr. Legge gives also a favourable account of the Institution for training Native Teachers, and informs

us of there being several young men who give the promise of being efficient, pious Teachers.

*Shanghai*—W. H. Medhurst, D.D., W. C. Milne, Wm. Muirhead, B. Southwell, Joseph Edkins; Wm. Lockhart, *Med. Miss.*; A. Wylie, *Superint. of Press.* The Rev. Joseph Edkins, Miss Evans, now Mrs. Muirhead, and Miss Hanson, now Mrs. Wylie, arrived here on the 2d of September—Pp. 89, 90.

The obstacles to success are not found in any deep-seated veneration on the part of the people for their idolatrous system: its puerile ceremonies minister to their amusement, but it has little or no hold on their affections. The real difficulty originates in their utter worldliness of mind, rendering them indifferent to those appeals which the Gospel makes to the heart and the understanding.

The public preaching of the Word has been assiduously prosecuted. Shanghai being a great mart for trade, vast numbers resort thither from all parts of the country. Of these, many find their way to the Chapel and hear the message of salvation. Not a few of these casual attendants come of their own accord to inquire for Christian Books, and with the professed intention of carrying them to their distant homes.

The itinerant labours of the Mission have been continued during the year, both in the neighbourhood and at a distance. Wang-shan-yet the Native Colporteur, in addition to his frequent visits to the Chapel, made a journey late in the year to Hang-chou, a large and populous district about 150 miles from Shanghai. He met with every encouragement in his work, and the utmost facility in circulating Books and Tracts.

Though restrictions exist on the admission of foreigners, Native Assistants may go, not only freely, but with the assurance of welcome, and proclaim to the countless multitudes the Word of Life. The Missionaries have likewise, as formerly, made occasional visits to the interior within the prescribed limits.

[*Report.*

In the first six months of the year 55,200 copies of Books and Tracts were printed.

The Church at this Station has received a Native Doctor from Chow-poo, a town

situated about fourteen miles south-east of Shanghai. For a considerable time he had manifested an earnest desire to make a public profession of his faith in Christ.

The medical department of the Mission has been carried on as usual, under the superintendence of Dr. Lockhart. A large number of patients have been attended to, and a greater number of accidents have been admitted into the Hospital than at any former period.

Prayer every morning in Chinese, and daily Service at twelve o'clock, have been continued in the Hospital as before, by Dr. Medhurst and Mr. Milne alternately.

[*Report.*  
*Amoy*—John Stronach, Alexander Stronach, Wm. Young; James Hyslop, *Med. Miss.* Mr. and Mrs. Hyslop, and Mr. and Mrs. Young reached Amoy on the 5th of December. Candidates for Baptism, 5—Communicants: Native, 3—Female Pupils, 15, of which 6 are Boarders—Pp. 90, 91, 207.

The number of boarders might be greatly increased if funds allowed, as Mrs. Young has received far more numerous applications than she can entertain. This School, beside the important benefits derived from it to the pupils, is also a means of increasing the attendance on the weekly Service for females; for not only do the parents of the children come, but they often bring with them their female neighbours and acquaintances; and thus the opportunity is presented of preaching the Gospel to a large assembly, composed of a class whose mental and moral degradation call not only for the deepest commiseration, but the most energetic, persevering, and prayerful efforts.

[*Report.*

#### SINGAPORE.

*Singapore*: at the northern extremity of the Malay Peninsula: inhabitants, according to Mr. Malcolm, 30,000—1819—B. P. Keasberry—P. 91.

In consequence of the augmenting claims of China the Directors have been compelled, though with great reluctance, to relinquish their Station in Singapore. Since the departure of Mr. Stronach, in 1846, Mr. Keasberry has continued with exemplary zeal and devotedness to proclaim the Word of Life to the Malay part of the population. His labours, especially among

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the young, have been attended with an encouraging measure of success; and so highly have his services been appreciated by both the British Residents and the Na-

tives, that the Directors are not without the hope, that commensurate efforts will be made for sustaining Mr. Keasberry in his Evangelical labours. [Report.]

(The Survey will be continued at p. 113 of our Number for March.)

## Biography.

### BRIEF OBITUARY NOTICES

OF SEVERAL NATIVE CONVERTS IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT SIERRA LEONE.

THE following Notices are selected from the Journals of the Missionaries labouring at Sierra Leone.

*Dec. 25, 1848: Christmas Day*—About seven o'clock this morning J. B. departed this life. I had often visited him during his short but painful illness, and it gave me great pleasure to see him bear his affliction with so much Christian Resignation. On speaking to him of the love of Jesus, and the long-suffering mercy of God toward sinners, I could see by his countenance that he felt this unspeakable blessing far more than he was able to express. But still, the little he was enabled to say led me to believe he had a strong hold of the Sinner's Friend, the rock of his salvation. I remember speaking to him, on one occasion, of the all-sufficiency of Jesus, and the utter impossibility of a sinner's being saved in any other way than by simply trusting to Him alone for pardon, peace, and every other blessing. I repeated the lines—

"Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, O leave me not alone,  
Still support and comfort me."

He replied, with emphasis, "There is my trust: that is my hope. Other refuge have I none." [Mr. F. W. H. Davies.]

*April 7, 1849*—I had again the task of committing one of my patients to the grave in the bloom of life, he being aged 25 years. He was a Monitor in my School when at Bathurst, but was removed to enter upon business. He got a good clerkship in town under Government, and there met many gay, thoughtless young men like himself, and was easily led to adopt their course of vain delight. For several years he launched forth upon the surface of this vain world, determined to grasp its pleasures, and enjoy its fancied happiness in sensual indulgence. His frame was severely injured by these excesses, and the foundation laid of that disease which has removed him in the

morning of his days from earth. He entered the world with fair prospects; and, had it not been for bad company, he might have been a useful man, as his natural abilities were good. For a short time he was placed at Fourah Bay. About a year ago he came to me, to ask various questions on religious subjects. After several such visits, he told me he was very unhappy; that he had never entirely forgotten the lessons taught him in School, although he had been very wild. As a prodigal I took him by the hand, and counselled and advised him how to act, especially with regard to his companions in sin. From his manner of address, even from leaving School, I knew he had confidence in me as well as affection for me. I encouraged him to call and see me as often as his mind troubled him. He became very free in conversation, and opened all his heart. He was afraid of making a profession of religion. "My heart is so deceitful," he would say, "I am afraid I shall not stand fast." For some weeks he was in this state of mind—awakened, but not resolved. At length, after much deliberation, he determined to give up all for Christ. I urged him to marry, and settle himself in life, which he shortly after did, and then joined himself to the Church. He married a pious young woman, who was a help to him. They erected a family altar, and laid all their plans for future happiness in the fear of God. The house which he purchased at this time was neatly furnished.

But scarcely had he begun to rejoice in the happiness before him, than he was seized with a severe illness. He recovered the first attack, but in a few weeks was again laid low, and from this illness he never wholly recovered. When he got

somewhat better, there was still a deep cough and hoarseness of voice, evidently the seeds of incipient disease. He became very anxious about his eternal welfare, and cried mightily to God for His pardoning mercy. From this time he took cold with every little blast. He was persuaded to go into the country for medicine, but soon after returned, declaring he would never go anywhere again. He deeply felt his need of a Saviour, but never arrived at that stability which some attain. Doubt and fear, hope and joy, were mingled in his experience, but the latter by far preponderated. The sins of his youth gave him much anxiety, and humbled him in the dust, oftentimes almost driving him to despair. He never prayed without shedding tears, and more than once his voice was choked even in our meetings for instruction. Poor fellow! his disease was so flattering that he always thought he might recover. At my last visit—though he was labouring hard for breath, a mere skeleton, and so weak that he could not move himself in the least—still he had the same hope. It was with difficulty I could persuade him to set his house in order, assuring him that, in a very few more hours, he would have done with the things of time. He felt very lonely during his last few weeks on earth, as his wife was removed from the house for her confinement. The companions of his guilt, he said, never looked at him, and he was known only to a few Christian Friends. The Bible was his chief companion. His wife was only just able to get out of doors, with her infant son, to receive his blessing and dying counsel. He wished her to marry again, but only in the Lord; and prayed that his son might be kept from those paths of destruction into which he had been so early led, and the bitter fruits of which he was now reaping. In the morning on which he was removed from pain and sorrow on earth, I trust to everlasting peace and rest above, he took more support than usual, and thought himself better. A very short time after, however, his spirit winged its way to the paradise above, leaving an infant son, and his wife a widow at the age of 17 years, to lament his loss. [Rev. J. Beale.

April 19—I have just returned from a visit to a sick Communicant, which was very pleasing. He has been lingering for some time, and is now, I think, near his dissolution. When I saw him some weeks ago, he was rather inclined to murmur and be impatient; but to-day I found him

calm and resigned. On asking him how he felt in the near prospect of death, he replied, "I no fear. If I live, I live unto the Lord; if I die, I die in the hand of Christ. *The Lord is my shepherd; I shall not want.* And when I exhorted him to put his only trust in Jesus, whose death and resurrection we at this time particularly remember, he said, "Yes, He is the corner-stone. If a mason build house, and not regard the corner-stone, the house must tumble down: Christ is the corner-stone on whom I build." I advised him to continue to do so until the end, prayed with him, and left the humble cottage with joy and gratitude to God, who thus—and perhaps often thus, without our knowledge—verifies the words of His Son, *Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.*

April 22, 1849: *Lord's Day*—Yesterday morning I was informed of the death of the sick person above mentioned. This being the first instance of mortality among the members of our newly-formed Christian Relief Society, I was anxious to improve it for the spiritual good of the whole Church. Accordingly, this morning I preached a funeral sermon to a crowded and most attentive Congregation. It was to me a cause of real gratitude that I was able to point to the latter end of our departed brother, and to exhort every member of the Relief Society, yea, every person present, to pray, in the language of the prophet, *Let me die the death of the righteous, and let my last end be like his.*

[Late Rev. C. N. Haastруп.

May 28, 1849—This morning I visited Thomas Taylor, the Christian Visitor. He had for several weeks past been suffering from an internal complaint, and was consequently much reduced. However, he did not complain much, but said he was *looking unto Jesus, the author and finisher of his faith*, who also had left an example of patience under His sufferings. While I was conversing with him on the love and tender mercy of our blessed Saviour, a Heathen, one of his companions in sin in bygone days, came in to tell him "Hush." After a few minutes, I asked the man whether he had not yet resolved to serve God in Christ. He replied, "Please, Sir, too much trouble in my hand at present. When trouble done, I will try." I said, "Your trouble ought just to drive you to God, who is able to deliver you out of all of it. If you do

not turn to Him now, I very much fear you will never do it at all." Upon this the poor Visitor took up the word, saying, "My brother, Master told you a true word. I know you have trouble; but hear what I have to tell you. Look upon me: I am sick, and have much pain. If Jesus was not assisting me, I should not be able to endure it. His grace is strong in our weakness. I bless God that He has brought me to the knowledge of His Son, who has died for us. My friend, you compare [are like] a man coming from farm with a heavy load on your head: on the road a kind friend meets you, and offers to relieve you; but you refuse his assistance, and go on in your own strength, until this fails altogether, and you fall down and hurt yourself. My friend, this behaviour is very foolish. That heavy load is your trouble and your sins. That friend is Jesus, who came to save us. You must put your trouble down at His feet, and humbly beg Him to deliver you. If you will not hear, you will die, and your trouble will never be done." I went home very much pleased, and thanked God for the measure of grace He had given to the afflicted man.

June 11—Thomas Taylor died yesterday in my absence. This morning I buried him in the presence of at least 300 persons, by whom he was loved and esteemed as a pious Christian. He was baptized by the Rev. E. Collins in 1840,

and has since that time been walking worthy of his high calling. His only son has been received into the Grammar School on probation. I hope he will live and die as his father did. [Rev. C. T. Frey.]

June 16, 1849—I buried Jane Quaker, the Society's junior Schoolmistress at Kent, who had been sick for several months past, and unable to perform her duties. I had often visited her in her illness; but she could never converse with me about the state of her mind. On the 14th of May I visited her the second time after I came here. With difficulty on that occasion she was able to give me answers to a few questions, in the following manner—"I am a sinner: my affliction is from my heavenly Father: He will forgive me: my hope is in Jesus." She was perfectly sensible of her dying state. Shortly afterward she was deprived of speech, and sank into a helpless state. She never lost a consciousness of her speedy dissolution, and I believe she prepared for it. She appeared to bear the heavy dispensation with passive submission to the will of God. As I was yesterday praying for her by her bed-side, after I had read and explained 2 Cor. v. 1—4, I found her feeling for my hand, which she held in her's until I had finished praying. I have reason to hope she has been brought into the assembly of the spirits of the redeemed, and is now present with the Lord. [Mr. W. Young.]

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.  
RIVER DISTRICT.

KISSEY AND WELLINGTON.

*Efforts to establish Christian Relief Societies.*

IN our Number for April 1849, p. 197, we adverted to the evils arising from the existence of Benefit Societies among the Africans, in which the Christians, uniting with the Heathen, and associating with them at the Monthly Meetings, were led to compromise their principles, and to join in practices unbecoming their profession. The attention of the Missionaries has been directed to this growing evil, and several of them have endeavoured to arrest its

progress by commencing among their people Relief Societies, the members of which should be exclusively professing Christians. Among others, the late Rev. N. C. Haastrop, who had charge of Kissey and Wellington, laboured earnestly to induce a change so desirable. The difficulties he found to be very great indeed. Many of the people, being members of four, five, or six of the Mixed Companies, were unwilling to break off their connection with them, which, by the rules of the new Society, it would be necessary they should do. Repeated meetings were held on the subject; and at last, after one which was prolonged for three hours, the consent

of seven individuals was obtained. These had increased to some extent, and the nucleus of a more healthful system had been thus commenced, to which we hope many will be attracted. The Mixed Benefit Societies are a serious evil, and the separation from them of our professing Christians has become a matter of the first importance.

We now refer to the Journals of our late valued Missionary, Mr. Haastrup. His notice of the celebration of the Jubilee-day at Kiskey concluded with these words—

May we not only at this time be filled with spiritual affections, and devotedness to our Lord and Master, but may we continue to feed on Him, who is our spiritual life,

Till, in the presence of our King,  
Our next great Jubilee we sing!

On the celebration of that higher and better Jubilee he has already entered.

*Baptism of Forty Candidates.*

June 3, 1849: *Trinity Sunday*—Yesterday I met the Candidates from Wellington and Allenstown for the last time previous to their baptism; and this morning I baptized them all, forty in number, all males, belonging to ten different tribes. It was a very solemn season. I rejoice to think that forty soldiers have been added to the ranks of the militant Church of Christ, pledging themselves manfully to fight under the banner of the great Captain of our salvation. Fifteen of them are able to read the Bible, and understand the principal doctrines contained therein. The rest are not so far advanced; but they all know what they must do to be saved, and have, I trust, a sincere desire to serve God.

*The Gospel the chief good.*

Feb. 28, 1849—Yesterday morning I went to Bathurst, to attend a Special Meeting. The road from Kiskey to Bathurst being a narrow footpath, winding through the bush, and the descent and ascent in some places so steep that a horse cannot pass without danger, I preferred to make the journey with three men, who carried me when I was no longer able to walk. As we were walking together, the men conversed in their own language, all being Yorubans; and on my inquiring what they were

speaking about, one of them, a Communicant, said, "About our own country." Immediately I heard them taking up the conversation in English, and found that they all agreed in praising their country, as having no such mountains as this Colony, as abounding in every kind of cattle, and as possessing so many comforts. As a proof of this, one of them said that his father had four horses, which were used to carry them to farm, &c. "But," said I, "did you never find any good thing at this place, which you could not have in your country?" Here the Communicant was not slow in observing that the Gospel "passed" every thing. "God," he said, "make us more perfect than all creature; He give us soul; He send Jesus Christ to die for us; He send Missionaries this place to teach us and baptize us. Thank God for all this! I glad to go back, when Missionary go, and tell my countrymen this good thing." It was gratifying to me to hear such a check given by one of their own number to the mere temporal comforts of their own country, which the two others, who are still heathen, had particularly extolled. What would be the effect of the testimony of such a simple but faithful disciple of Christ among his own countrymen! May we soon hear of a second Abbeokuta in the heart of Africa, filled with converts from Sierra Leone, who shew, by their own example, that "the Gospel passes every thing!"

*First Agricultural Show at Freetown.*

Feb. 9— I went to the Agricultural Show at Freetown. A good supply of fine yams, arrow-root, ginger, &c., and a still larger quantity of an inferior kind, was to be seen in a large room of the Custom-House, judiciously arranged according to quality and quantity. It is to be hoped that this first attempt to improve the produce of the Colony, by holding out prizes to the farmers, and shewing them the difference of value between good and inferior articles, will stimulate the people in general to more exertion in cultivating the ground, and more carefulness in preparing their produce for the market, than they have hitherto evinced. One of my Candidates received the first prize for arrow-root.

HASTINGS.

We have received a Report from the Rev. J. U. Graf, the Missionary

at this Station, for the year ending Dec. 1848.

*Encouragement from among the Colony-born.*

In our Number for April last, p.197, we adverted to a difficulty not peculiar to Sierra Leone, with which our Missionaries have to deal in their respective Congregations—the unsubdued characters of the young men, and their unwillingness to submit themselves to the restraints of Christian Discipline and order. The following extract from Mr. Graf's Journal is very satisfactory, as exhibiting the power of the Gospel in subduing this unruly element—

June 6, 1848—In a former Report I gave a sad account of the proceedings of our Colony-born young men. For years past I had mourned over their waywardness, had mused on means and ways to bring them to better things, and on my last return from Europe I established, for their chief benefit, a small lending library of interesting and useful books; but all seemed in vain—nothing would take. The more rejoiced am I to be able now to report, that at last about half-a-dozen of the worst and leading members of the number are caught in the Gospel Net; their company broken up; their drums laid aside; their riotous habits forsaken; tired of sin's ways, and satisfied with sin's wages, never again, I trust, to taste their bitterness! If it be asked, By what means all this change? I answer, By the simple Gospel searchingly and pointedly brought home to their consciences in public and in private, accompanied by God's Spirit and providence. Praised be His holy name for this blessing!

*Proof of the People's Liberality and Good-will.*

Mr. Graf has been much occupied in repairing the late Government-House at Hastings, so as to render it available for the residence of a Missionary. The following is a pleasing instance of the sympathy of a people with their Minister, and their willing alacrity to help when their services are needed—

July 8—Having occasion to use old ships'-masts to give firmness and solidity to the house under repair, I asked my

people to unite in bringing them from the wharf to the house, a distance of about a mile, as hired labour would be very expensive. They cheerfully consented to it, and had brought a few, when some of the chief inhabitants sent to ask my permission for all the inhabitants of Hastings to join together to bring the masts at once: since, said they, I was here for the benefit of the whole town, they did not see why Church people alone should do the work. It was not without deep emotion that, on the following morning, we saw 400 or 500 men merrily occupied in drawing the masts the whole distance—many of them simple Heathen, others notorious sinners, to whom my preaching must prove any thing but palatable. Poor people! Might I but be allowed to reward them with *the unsearchable riches of Christ!*

WATERLOO.

At this Station Missionary Work appears to be making satisfactory progress. We select some extracts from the Journals of the resident Missionary, the Rev. C. T. Frey.

*Interesting Baptisms.*

May 27, 1849: *Whit-Sunday*—After the second Lesson in the Morning Service I had the privilege to baptize fifteen men of Waterloo, in the presence of a large and attentive Congregation. All these men, except one, are of the Yoruba Nation. They have been under my instruction and observation for several years, so that I can say I am personally acquainted with them and their proceedings. Eight of them can read the Bible, and have learned to repeat the Lord's Prayer, the Creed, and the Ten Commandments. The others, being older men, have tried to learn little; but as they have given satisfaction, by their conduct and a regular attendance on the Means of Grace, I would no longer keep them back. One is a very interesting old man, of about sixty years of age, with grey hair, bright eyes, and a lively countenance. He gave me the following particulars of his life, on the occasion of the special examination—

“I was born in the Yoruba Country, and grew up there to a young, strong man. I was a proper warrior, armed with a knife, bow, and poisoned arrows. Once the Foulahs made war upon us. We went to meet them: they were on horseback, we walked on foot. We killed many of them. One came too near me, and knocked me down: others tied me, and carried me to their town. I was sold many times before



I came to the salt water, to the Portuguese, who put me into a ship, which was caught, and brought to Sierra Leone. Here I was located at the Banana Island, thirty years ago. There I first heard about the true God and His Son our Saviour; but I did not care about it, because I had country-fashion. After I had removed to Waterloo, I frequently thought to go to Church; but my wife, a worshipper of Shango, the god of thunder, did not agree to it. We kept a sort of idol in the house, about six feet high, made of clay, and dressed with feathers and old rags. My wife got sick, and to secure her recovery we were to give him many sacrifices—fowls, goats, and sheep. He finally devoured all our property. My wife died, and left me a poor man. Soon after her death I began to go to Church, and was convinced of my sinfulness. I took the country-fashion on the head, carried it to the creek, and threw it into the water. From that day my heart is separated from country-fashion. I have found Jesus, and am happy. I also am now married to a Christian Woman, and we live in peace."

May all these men, who were once *dead in trespasses and sins* now also be quickened together with Christ, and be saved through His grace!

#### *Visits to Idolaters.*

The idols of the Africans are of a peculiarly rude and low type: a pyramidal stone—fragments of various articles, feathers of fowls, horns of animals, &c., collected under a shed—a mis-shapen and disgustingly-formed figure—to objects such as these they superstitiously bow themselves, and present their sacrificial offerings. They cleave to them because, having invested them with a sinful character, they consider these idols as patrons of vice, and as affording them encouragement and protection in their wicked practices. The power of sin is the bond which holds the African to his idol, and, however vile and disgusting it may be, he cleaves to it because it is the personification of his vice. Waterloo is one of the Stations in the Colony where idolatry continues to be most extensively practised, and our Missionary, in his  
Feb. 1850.

efforts for the conversion of the professedly Heathen, often encounters the native idol in all its repulsiveness of aspect.

June 16, 1849—Mrs. Frey and myself visited, this evening, the heathen quarter of Waterloo, to invite the people to attend Church. In the first house I entered, I saw a little old woman sitting in a dark corner of the room. She was apparently surprised by my appearance, and would hardly listen to any thing that I said. On looking about the room, I observed a carved image of about a foot in length standing at the side of the mud wall. Before it there were placed a bottle and an old plate, with some stuff for its nourishment. The image is an exceedingly ugly one, resembling an old woman, and richly dressed with beads. It is quite expressive of the carnality of the most degraded African. I took it up, and asked the woman what she was doing with this abominable thing; but she did not choose to give me any reply, and therefore I put it into my pocket, telling her to come to me, and I would give her instruction in better things. In the very next house to this, I found two idols suspended from a cross beam in the room. These resembled a male and female, with a long tail on the head. Their mouths were besmeared with fresh blood, and fowl feathers stuck to them. I believe these idols belong to thunder-worship. I asked the man whom I met in the house, to whom the images belonged. He pretended to know nothing at all about it: therefore I also took them away. These ignorant idolaters will lend no ear whatever to reason: the only effectual thing that we can do is to carry them to the throne of grace in our prayers and supplications; and the assurance that Christians in Europe assist us in this affords us encouragement under our toil among a crooked and perverse generation.

#### *General View.*

Mr. Frey concludes his Journal with the following general statement—

June 17: *Lord's-Day Morning*—I held Divine Service, which was very numerously attended, and administered the Sacrament of the Lord's Supper to 150 Communicants belonging to Waterloo and the Out-stations.

I am thankful to say that the people under my charge continue to manifest a  
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progressive interest in the Services of the Sanctuary. With a few exceptions they have given evidence, by their consistent conduct and by their regular attendance on religious instruction, that they desire to serve God in sincerity and truth.

## BENGUEMA.

*Expensiveness of keeping an Idol.*

The following extract is from the Journal of Mr. Joseph Wilson, the Native Catechist at Benguema, which, in conjunction with Waterloo, is under the charge of Mr. Frey—

Dec. 30, 1848 — On my visiting the people this evening I went into a house where was a woman who worshipped Shango. Her lawful husband has left her, and is living at Russell. A day previous to my visit she sent a member of our Church—who went there to teach her to turn from the worship of Shango to that of the living and true God—to tell me that she wanted to see me at her house for something particular. I asked her what she wanted me for. She said, "These many years I have been devoting myself to the worship of Shango, for the purpose of helping me; but, on the contrary, I have bestowed all my labour on Shango, and at last, when I could not get money to buy all things which it required I was obliged to begin selling my furniture in the house. Many of my plates, pots, and even my clothes, were sold to satisfy the wants of Shango, and I am now left destitute. I alone, also, have the care of my three children, besides Shango, which, I confess, is double that of my children; yet Shango never render me a least help in any thing which I could do, or lessen my troubles. Therefore I have sent for you to come and take it away from me, and do what you like with it; for I wish from this time to give up all other wicked practices beside, and turn to serve the God of all living." After some conversation with her, I took the Shango, which consisted of ten pieces of wood, each about a foot long, and flattened at the top, with some cowries, beads, &c., placed in a small bowl in the bedroom, and from that time she has become a constant Church-goer.

The Benguema Communicants have hitherto been in the habit of attending at Waterloo on Sacramental Sundays; but their increasing

numbers rendering an alteration necessary, Mr. Frey administered the Lord's Supper there for the first time on Sunday, March 11, when forty Communicants were present.

## MOUNTAIN DISTRICT.

## GLOUCESTER AND LEICESTER.

The mountains of Sierra Leone ascend rapidly from Freetown. The roads to Regent and other mountain villages, ascending out of the deep hollows, wind gradually upward until hid among the hills. Beyond the first range is seen the bleak top of Leicester Mountain, as well as the dark-wooded and pyramidal crest of the more-distant Sugar-loaf. The road to Gloucester, after ascending a steep acclivity, proceeds for some distance across a level surface, from whence, through the openings in the hills, glimpses of the Sierra-Leone River may be caught, until Gloucester Village appears in sight—a scattered assemblage of huts bordering the road for upward of a mile, as it undulates over the hills. To the right, at the foot of the mountain so called, lies the village of Leicester. On either side of the road are seen the huts of the Natives, of red mud on a basket-work frame, and thatched with grass or bamboo. They stand within their little enclosures, which are laid out in yams, ginger, or cocoa. Frame-work cottages, on foundations of rough masonry, are increasing in number, and in the centre of the street stands the neat white Church.

*Attendance on Public Worship at Gloucester—Communicants.*

The attendance on Public Worship at Gloucester averages about 450 in number: of these, 151 are Communicants. This is a high proportion. It is seldom that in our home Congregations we find so many who are Communicants.

There are other circumstances mentioned by the resident Mis-

sonary, the Rev. J. Warburton, which present Missionary Labours at Gloucester in an encouraging point of view. Christmas-day 1848, although the previous day had been Sunday, was cheerfully devoted by the whole village to the purposes of public prayer and praise. The day had the appearance of a Sunday, and the Morning and Evening Services were well attended. In his Journal Mr. Warburton says—

*Dec. 31, 1848*—The past year has not been without its sorrows, its difficulties, and trials; but it has also been attended with its joys, its encouragements, and prosperity. We have often indeed *sown in tears*, and mourned over the many who care not about their souls; but we have been supported by faith in the promises of God; and we entertain a humble hope that *in due season we shall reap, if we faint not*. Some of my flock have been removed by death from the Church Militant to, I trust, the Church Triumphant; and others have been *added to the Church* whose faithfulness has to be tried, but some of whom, we hope, will be saved. O for a larger effusion of the Holy Spirit! Without His gracious influence we can do nothing.

*Jan. 1, 1849*—We commenced the year with our Monthly Prayer Meeting for the success of Missionary Operations in the spread of the knowledge of the glorious Gospel of Jesus Christ. The Meeting was well attended; and the peculiar season, the commencement of another year, rendered it still more interesting. May a spirit of prayer be given to us! And may the work of God prosper this year, in this parish, in Sierra Leone, and all over the world!

*Jan. 7: Lord's Day*—To-day I was privileged to keep Divine Service, morning and evening, at Gloucester, and to administer the Sacrament of the Lord's Supper to a large number of Communicants. Thus we have renewed our covenant with God. May He shower down upon us all new covenant blessings, that God may be exalted among us!

Of the Good-Friday Congregations Mr. Warburton states—

*April 6*—To-day being Good Friday, we had Divine Service morning and evening. The attendance was much the same as on the Lord's Day, and the attention of the Congregation was evidently

fixed while they listened to a description of the Saviour's sufferings, the blessings which He purchased by His death for guilty sinners, and were exhorted to *Behold the Lamb of God, who taketh away the sin of the world*. Blessed Saviour! Look down with compassion on these sons and daughters of Ham, and cause them to look unto Thee, that they may be saved!

*State of Leicester.*

Mr. Warburton's notices of Leicester are also satisfactory. In his Journal he says—

*Feb 4: Lord's Day*—The Congregation at Leicester continue in their usual steady attendance on the Means of Grace. Both here and at Gloucester the members of the Church are very quiet. I seldom have any "palavers" to settle; and there is little or no going to law with one another. But I wish to see them more separate from the world, and more alive to God, and the things of God.

Mr. M. T. Harding, the resident Native Catechist at Leicester, informs us that there are in the Day Schools 111 boys and 89 girls, and in the Sunday School an average attendance of 119 men and 66 women.

*Examination at the Fourah-Bay Institution.*

Of this occurrence we find the following notice in Mr. Warburton's Journal—

*April 11*—I attended an examination of the students of the Fourah-Bay Institution. Though the number of students was small, there being only five, and the examination was private and brief, I was gratified with their attainments, and regret that the examination was not of a more public nature. Their scriptural knowledge, and acquaintance with the sacred languages, was creditable. In Hebrew, they read parts of the first and second chapters of the Book of Genesis; and in Greek they read the eighth chapter of the Gospel by St. Matthew. It is of the utmost importance to the welfare of the Mission that the number of students be increased. But here is our difficulty—the want of suitable young men. May the Lord of the harvest supply our need!

*Erection of a Lighthouse.*

The following proof of the skill of our African handicraftsmen will be read with interest by those who,

convinced that the African is by no means deficient in natural capabilities, are anxious to see him healthfully and usefully employed.

*April 18, 1849*—Being near to Cape Sierra Leone I went to see the lighthouse which has lately been erected there. The work was nearly completed, the workmen being engaged in fitting up the interior apparatus for the light, and reflects a considerable degree of credit on the architect, and the African mechanics who worked under his direction. The building is of stone, of a conical form, capped with a lantern of cast iron, glazed, and surrounded with a gallery railed in, which gives it a beautiful appearance. The summit is reached from the inside, by a stone spiral staircase built into the wall. The workmanship is good, and would not disgrace European workmen. This useful and desirable work was much needed, and will be of great benefit to shipping visiting the Colony.

*General View.*

Mr. Warburton concludes his Journal for the Quarter ending June 25, 1849, with the following general statement—

At the close of another Quarter I am thankful to be able to give a favourable account of these Stations. The Day Schools are improving. One of the Monitors has been sent on trial to the Grammar School. His good conduct induced me to recommend him to Mr. Beale, in the hope that he may become a useful Teacher. The Sunday Schools, also, are found to be useful, and an increased number have availed themselves of the privilege. The various Religious Services have been steadily kept, and the attendance has been encouraging. Often, however, our hearts have been painfully affected when we have contemplated the indifference of many, both old and young, to vital religion. What we want is, the quickening influences of the Holy Spirit on our own souls and on those of our hearers. I must not close these remarks without adverting to the mercies we have, as a Mission Family, received during the Quarter. Four of our number, all who joined the Mission for the first time at the end of last year, have been graciously brought through their seasoning fever.

REGENT.

*General View.*

The Congregations at this Sta-

tion continue to increase—so much so, that it will probably be necessary to enlarge the Church Accommodation by the erection of galleries. The aspect of the Lord's-Day Congregations is very encouraging; not only from the crowded attendance, but from the reverent demeanour and attention of the people while engaged in Public Worship, or listening to the exposition of Gospel Truth. The young men, also, as a class, continue to improve, although there are among them occasional instances of misconduct.

There are, however, other features, not of an encouraging character. The Sunday School has not been so well attended; and the Rev. D. H. Schmid, of Bathurst—who, during the absence of the Rev. N. Denton, superintends this Station—has been obliged to suspend many of the Communicants, some on account of gross sin, and between twenty and thirty more for negligence in attending the Communicant Class, at which they had not been present for two or three months. We trust that the return of their Pastor, Mr. Denton, in restored health, from England, will prove, by the blessing of God, a season of revival to our people at Regent's Town.

BATHURST AND CHARLOTTE.

The Rev. D. H. Schmid, the resident Missionary at Bathurst, informs us that the Schools and Congregations are proceeding satisfactorily. The Candidates had increased to 106, among whom are 4 Colony-born young men and 11 Colony-born girls. It is a cause of thankfulness to find, from the testimony of so many of our Missionaries, that the leaven of the Gospel is at work among these children of the Liberated Africans, who, unlike their parents, have never indeed known the bondage of the slave-

dealer, but who have been led captive by their own lusts, and need to be, in this sense, liberated. Mr. Schmid thus refers, in his Journal, to the

*Death of a Colony-born Young Man.*

Jan. 6, 1849—This morning a young man died at Bathurst, who formerly behaved rather impudently toward some of our brethren. I believe the Spirit of the Lord was working in his heart for some time previous to his death. He repented of his former sins, shewed a great desire to read the Word of God, and was, as I hope, plucked as a brand out of the fire. About five months ago he came begging me to let him have some books to read. I gave him some Tracts, and Burder's Sermons. With the latter he became so familiar, that to his end they were his constant companion. Last evening, when none of his relatives thought his departure so near, he offered the family prayer, in which he thanked God for what He had done in this country by spreading the Gospel through the instrumentality of the Church Missionary Society. This morning I was with him, and found his departure at hand. Not long after I had recommended him in prayer to the grace of God, he exchanged time for eternity. In the evening many came asking whether they might be permitted to spend the night in singing over the dead body, or, in other words, to keep a wake—a wish to which I could not accede, but allowed some of his schoolmates to sing some hymns until ten o'clock, when, with the exception of a few friends, all went home quietly.

*Anxiety of a Colony-born Youth concerning the Salvation of his Soul.*

March 11: *Lord's Day*—I was visited, after the Morning Service, by a young man who appears to be earnestly concerned about his soul's salvation. He is employed by a merchant in Freetown, and is in the habit of visiting Bathurst, his native place, on Saturday, to stay over Sunday. Several circumstances—as the death of the youth mentioned above, a late mournful accident in Freetown, when sixteen lives were lost by an explosion of gunpowder, and a thunderbolt of last rainy season, which destroyed one man's life—have made an impression on his mind, so that he begins to ask, *What must I do to be saved?* In a Letter which he wrote to me a few days ago, he informed me about the anxiety of his mind because of his sins,

making the following remarks—"Often-times I cannot help asking, Am I, perhaps, the person who will next be called? and if so, What is my hope? Is Jesus Christ for or against me? When I walk about the street, thoughts of death generally overtake me. Having felt that I shortly must die, I should like to learn how to die. I really believe, with all my heart, the doctrine of the Resurrection, and because we shall all rise again, I question in what way I shall answer my guilt. Unless my sins be pardoned, I am a rebel for hell." In conversing with him, I referred him to the text of my morning sermon, Luke xxii. 61, 62, and spoke to him about the necessity of sincere repentance and faith in Christ Jesus, which, by the grace of God, will be followed by forgiveness of sins in the blood of Jesus. May the labour of the Lord be not in vain in seeking His lost sheep, that he may be found, and added to the true Church of Christ!

*Labours of the Native Catechist.*

We add some extracts from the Journal of Mr. Joseph Bartholomew, the Native Catechist at Charlotte.

Jan. 17—This evening I visited several sick persons in their houses—one, a Sunday Scholar whom I missed last Sunday from the Sunday School. I spoke to her about the salvation in Jesus Christ. Another, who had been suffering much for a long time, was praising the grace and mercy of God.

On my returning I overtook a Candidate Woman, who was going to the Candidates' Class, calling out from their houses both Communicant and Candidate Women to attend class as she was going along. Her countenance appeared not a little pleased at this delightful employment.

June 7—To-day died Thomas Johnson, one of the Communicants of our Church, who was sick for a short time. I visited him once. I asked him some few questions. "What is God?" "He is my Father."—"What is Jesus Christ to you?" "He is my Saviour."—"Are you afraid to die?" He answered me in a negative.—"If God should please to remove you from this world, where will you go?" "To Heaven."—"What good works have you done before you deserve to go to Heaven?" "In me I have done no good works, only through the merits of Jesus Christ, who came to save sinners." After I had prayed with him, some of his

friends were present. The last words which I heard from him were, with stammering tongue, "Lord, bless all the Ministers and all the Schoolmasters, and also him who is now before me teaching me."

#### SEA DISTRICT.

##### KENT.

This place is on the sea-coast, at the southern extremity of the peninsula, near Cape Shilling. Freetown, with which place the communication is principally by water, is distant about twenty-two miles. The village of York is distant seven miles. The Rev. F. Bultmann is the resident Missionary. His Journal for the Quarter ending Dec. 1848 refers principally to the proceedings of the Jubilee at Kent.

The Bananas are also under Mr. Bultmann's superintendence. These islands, which are about five miles from the coast, and about eight from Kent, are two in number; but the channel between them is inconsiderable. Together they are about six miles in length, with an average breadth of one mile.

On the departure of Mr. Bultmann for Europe, in the beginning of May last year, Mr. W. Young was transferred from Russell to Kent, where he is now resident, occasionally visiting his former district.

##### TUMBO AND RUSSELL.

Mr. W. Young had resided at Russell until the period of his removal to Kent. The village had then begun to assume an orderly appearance, and the people were building houses, and settling down in the vicinity of the Missionary.

##### General View.

A large proportion of the population scattered in this part of the Colony are heathen. The Missionary, of necessity, has much to contend with among a people who have not learned to attach any value to Christian Instruction, and who are careless and uninterested on the

subject. The Congregations are as yet small. The Schools fluctuate considerably. During six months in the year the parents are engaged in attending to their rice farms, and are only at home at night. One tribe, the Lokkos, always take their children with them, and whatever they learn at School of Christian Truth is too frequently displaced by the bad example of their parents.

Mr. Young, however, has not been without encouragement: he is led to entertain the hope that many among the professing Christians in the district are in earnest, although *babes in Christ*, and are anxious to *walk worthy of their vocation*.

##### YORK.

##### Erection of a Mission House.

In our last review of this Station, page 234 of our Number for May 1849, we mentioned the difficulties under which our Missionary, the Rev. C. F. Ehemann, laboured with reference to a suitable residence. These happily have been overcome. He has been enabled to remove into a new house, from whence he has easy access to every part of the town, and to the Church. He expresses his hope that he will now be enabled to give more undivided attention to the people placed under his charge.

##### WILBERFORCE.

##### Re-occupation of this Village.

Wilberforce is distant about three miles from Freetown. It was first occupied by the Society in 1817, when Mr. J. B. Cates, a Catechist, was stationed there. In 1822, the Missionary who was in charge of it, the Rev. G. W. E. Metzger, was removed to Kiskey, and Wilberforce left without any regular superintendence. It continued for some time to be occasionally visited, but eventually was altogether abandoned.

It having been decided to re-occupy Wilberforce, the Rev. H. Rhodes, on his return from Eng-

land in Dec. 1848, was appointed to the charge of it. The inhabitants have been much gratified by this determination. They said, "The Society do well for other village: we glad for Missionary to come and live here."

A Day and Sunday School has been commenced, and the foundation of a suitable School House laid. Mr. Rhodes expresses his hope that the dwelling-house, which has been preparing for him, will soon be ready to receive him, and that he shall be enabled to become resident among the people. At present he visits them as frequently as possible from Freetown.

#### TIMMANEE MISSION.

*Continued Opposition from the Mahomedans.*

This Mission presents the same discouraging aspect which has characterized it for many years. Parents and children shew no thankfulness for the gratuitous instruction which is given them. The Rev. C. F. Schlenker thus describes his position—

Jan. 18, 1849—The Mahomedan party, which from the beginning was opposed to our settlement here, is still at work to hinder our influence, because they wish to have the power in their hands, as well as the country, in which they have pretty well succeeded. It was this party which at the beginning told the people that we had come to take away the country, and that Missionary Work was a mere pretence for it. Their slander has now of course proved itself to be an empty talk; but they try to accomplish their design in some other way. It is no doubt to be ascribed to the intrigues of this party that Ali Kali does not like to live here. Suleimana Bunduh, indeed, sometimes shewed himself very friendly, but there was no sincerity in it: he was so only so long as he could hope to be employed by us as an interpreter, and thereby get some benefit from us. Perhaps if Ali Kali come here again—he is shortly expected—some improvement may take place on the whole; but I am not very sanguine about it.

*Baptism of a Timmanee Girl.*

The late Chief, Ali Bunduh, who

shot himself, had placed a daughter of his under the care of Mrs. Schlenker, to be instructed in the School; and when he was dying he expressed to his friends his wish that she should remain in our Missionary's family. Some months back the mother of this girl had endeavoured to force her away, but she refused to go. Mr. Schlenker thus refers to her baptism—

March 25—To-day, after the Second Lesson, I baptized the girl called Balluh Bunduh, by the name of Mary Bunduh, previous to her leaving for the Colony, whither I intend to send her, in order that she may be out of the way of those temptations to which she would be exposed here from her country-people, and because I am very anxious that what she has learned already should not be lost. As she is the daughter of a respectable Chief, one who was the most powerful here, she would be the more exposed to those temptations peculiar to her sex and age. I have examined her, and spoken with her respecting the use and intent of baptism, and the solemn vows she was going to promise; and she seems to be well aware that thereby she engages herself to forsake for ever the heathen ceremonies and superstitions of her country-people. I trust that she will remain faithful, and become a light to her benighted country-people by the good example given in her life and conduct.

*Apathy of the Timmanees generally.*

The following extract concludes Mr. Schlenker's Journal for June 1849—

June 12—I visited several places, but found, as usual, no willing heart to listen to the joyful tidings I wished to make known. They think there is no necessity for giving themselves so much trouble to go to heaven, while they are told by the Mahomedans that there is another way leading to the same end, and which is much more pleasant and welcome to the flesh. They think the Gospel of Christ a heavy yoke, because they have not yet felt the heavy yoke of sin and Satan, which they think all joy and pleasure. May the Lord have mercy upon this poor benighted people, that they may take heed to the time of their visitation!

**India within the Ganges.**

CHURCH MISSIONARY SOCIETY.

TRICHOOR.

MR. HARLEY'S Report concludes with the following general view of the state of the Mission—

I now proceed to an account of the Mission at Trichoor itself. Within the last half-year five deaths have occurred, including those of three female adults. Of one of these female adults, Annama, aged about forty-five, we have good hopes that she was led to repent of her past sins, and trust in the Saviour for pardon.

The Congregations are daily instructed in things pertaining to their eternal salvation. We have now in connection with this Mission a total of 579 souls, exclusive of the Heathen who are under instruction, to the number of thirty-one. Several of the latter have applied to me for baptism, but I have thought it advisable to defer it until the following half-year, by which time I hope they will be better acquainted with the Word of God. Their heathen neighbours frequently endeavour to persecute and molest them, but we trust that the Lord will enable them to bear all oppositions cheerfully.

The Readers are daily employed in itinerating among the Heathen and Roman Catholics. In my Report last quarter I stated that the Roman Catholics at Trichoor are not so averse as formerly to read the Word of God. We have every reason to believe that many will renounce their Church, and unite themselves to the true faith. The circumstance of the Roman Catholics at Moolicherry having come over in a large body, will tend to encourage to some decisive step several here who have been halting between two opinions.

The several Schools are going on favourably. At Parinyi and Kunnan-koolam the number of scholars has been somewhat lessened, owing to the present prevalence of small-pox, in consequence of which several have died. I have, as usual, generally examined the Seminary Boys every Saturday Morning. The first-class boys are thoroughly grounded in a knowledge of English Grammar and Bible History, &c. Visitors who have passed through Trichoor, and examined them in their English Studies, have always expressed their satisfaction at the result of the examination. We have now

three boys in the first class who are ready to be employed as Assistant Readers and Schoolmasters in the Mission whenever vacancies shall occur. I have instructed two of them conjointly with the Readers three times a week, and their conduct hitherto has been highly satisfactory.

The present number of scholars in the Female School amounts to sixteen; and we could increase this to four or five times this number if funds admitted of it. They daily pursue their learning under the verandah of our house, and continue to go on satisfactorily.

I now conclude by begging an interest in the prayers of the people of God, that the Lord may give us grace and strength to minister to the spiritual wants of the people around us. We are weak in ourselves, but we are assured that Christ will strengthen us according to our day and trials. May we go forth in His strength, and in reliance on His promises!

**New Zealand.**

CHURCH MISSIONARY SOCIETY.

EASTERN DISTRICT.

OPOTIKI.

THIS Station has continued under the charge of Mr. J. A. Wilson, from whom we have received the following

*Report for the Year 1847.*

The religious feeling of the Natives in this District during the last twelvemonths seems to have remained nearly stationary: though civilization has made advances, it is to be regretted that the good seed of the kingdom, in too many instances, has been sown among briars and thorns, and brought no fruit unto perfection. The Natives of Wakatane and Pupuaruhe have been embroiled in continual quarrels, commenced originally by the Heathen and Papists, and drawing along with them some of our own people. In these frays the Missionary of the District has been frequently solicited, by various parties, to interpose; and though one of the Heathen has been killed, and a few wounded, he is happy to say that for the present their differences appear to have terminated. There is a pleasing circumstance connected with one of their Pas—the Natives of Piripai neither engaged in the struggle themselves, nor permitted any to remain among them who were disposed to do so.

At Opotiki the sole energy of the in-



habitants seems directed toward acquiring property. They labour incessantly at their cultivations, the produce of which is sent in their vessels to Auckland, though their returns are far from compensating for the moral degradation which this kind of intercourse naturally conveys. The Children's School at this place, which was re-commenced in May last, has since been closed, partly on account of the parents moving to cultivate or fish at a distance, but more especially from the difficulty of procuring a suitable Teacher, the last having left in the spring for his plantations.

At Tunapahore a very good Chapel has been finished, and the Natives of Maraenui and Orete are about commencing similar buildings. But the only really cheering feature in this District, during the past year, is the decline of Popery in some of the Native Settlements. At Wakatane, Waimana, and the Awanui, Roman-Catholic Natives have joined our Congregations, and a few months since their Chapel at Te Kaha was closed. Indeed, with the exception of Opotiki, I trust Popery is on the wane, and so far it is well; though it must also be confessed, with sorrow, that indifference and lukewarmness prevail in many where we had reason to hope better things.

HICKS' BAY (KAUAKAUA).

*Death of the Rev. C. L. Reay.*

In our last notice of this Station it was stated that the Rev. C. L. Reay had been transferred from Nelson to the charge of it, in the commencement of 1847; a measure rendered necessary by the removal of the Rev. G. A. Kissling to Auckland.\* It pleased the All-wise Disposer of events to remove Mr. Reay from his earthly labours on the 31st of March last year. Mr. C. Baker, who had been hastily summoned from his Station at Waiapu, did not succeed in reaching Hicks' Bay until the day after his death. An extract from Mr. Baker's Letter announcing the event was given at p. 448 of our Number for November 1848.

Archdeacon W. Williams, in a Letter dated April 12, 1848, thus expresses his feelings with reference to the

weakened state of the Mission:—

This event again places our District in much difficulty. Our little band of four individuals is in charge of a line of coast of four degrees of latitude; but the actual distance from north to south is 480 miles. It is true, the population is small, and is confined almost exclusively to the coast; and, by comparison with other parts of the world, the importance of such a field may seem small. But there is this striking difference in our case, that more than three-fourths of our Natives profess Christianity; and that, out of 12,000 people, old and young, there are 1960 Communicants. I venture to hope that you will be prepared, under our very pressing difficulties, to send us two or three really substantial men to fill up some of the gaps which now exist; for on the efficiency of your Mission, under God's blessing, I believe will depend the existence of the Native-Christian Church.

*Baneful Influence of ungodly Europeans.*

In the same Letter the Archdeacon gives the following sad proofs of the injurious influence of ungodly settlers, and the necessity of increased Missionary Effort in the present circumstances of New Zealand. Adverting to one village of Christian Natives, in the vicinity of a large colonial town, who, although without a resident European Missionary, nevertheless, through the Native Teachers, assisted by an occasional visit from the nearest Missionaries, keep up their Worship regularly, he adds—

It is a hard struggle for them, beset as they are on every side by evil examples. If these Natives are to be left to themselves the consequence may be inferred from what has already taken place at the first onset of the Colony. Nearly all the young females were swept off by the White People, so that now there is a large number of young men, between the ages of twenty and thirty, with no prospect of marriage. The absorption of those tribes must soon follow. Attempts are frequently made, at the more distant villages, to draw off the females; but there we can generally prevent the mischief, although it is only by the utmost stretch of that influence which we possess, the exercise of which sometimes brings us into serious collision with those depraved

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\* *Vide* p. 480 of our Number for November 1848.

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characters who are thus disappointed in their object.

The following is Mr. Reay's

*Report for the Year 1847.*

In reporting of the Waiapu Stations it must be borne in mind that a heavy accumulation of work had arisen, in consequence of the afflictions wherewith they were visited who formerly occupied these Stations.

All the villages have been visited, or their inhabitants collected at the central villages; the classes of Candidates for Baptism duly examined; and the members of the Church collected for the purpose of reading the Scriptures and instruction. The children have been examined by me separately; but up to the present time I do not consider that any School for children exists within my Stations. It appears to me that proper School-Houses should be provided, in which some steps might be taken to wean the younger folks from their dirty, slovenly habits. There should be at least two Schoolmasters stationed in my district, as the young children baptized by me this year amount to 177, who will, ere long, require education. It is requisite for me to be frequently moving: hence the children are not, and cannot be, properly attended to; and yet, in my opinion, it is of the utmost consequence to the advancement and well-being of this people, that efforts of a very decided nature should be at once entered upon in behalf of the youth.

In England, the saying is often employed, "Cleanliness is next to godliness." If this be taken as a test here, it would be considered that godliness has not made much progress; and yet there is far less vice, and a much greater amount of scriptural knowledge—at least of the latter—to be found among the Natives than among our countrymen, in many districts. Generally, my people have been quiet; but unruly spirits must be expected among such a concourse, and those few every now and then throw the community into confusion.

UAWA.

*Report for the Year ending Dec. 31, 1847.*

From the Report of Mr. C. Baker, who continues in charge of this Station, we present the following extracts—

The duties of the Station have been continued with regularity during the

year. The Sunday Services have been morning and evening in native, and Schools twice during the day, together with one English Service. The Congregations have been very good, and the attendance at the Schools regular. Bible Classes have been steadily held: the good attendance, with the steady progress made, give me much encouragement. The number on the books is 236. The number of inquirers has been large, amounting to 120, who were divided into two classes six months back. The first class contained 70, who were regarded as Candidates for Baptism: the others are designated inquirers. From the former class 61 have been received into the Church by baptism.

The Lord's Supper has been twice administered at Uawa by the Venerable the Archdeacon. On the former occasion there were 117 Communicants and 15 infants were baptized; and on the latter 126 Communicants and 61 adults and 10 infants were baptized.

Upon a review of the past year I feel constrained to give God thanks, and to take courage. A spirit of inquiry has been strongly manifested, and the Means of Grace have been respected. Some few, too, have in their dying hours borne testimony to the power of saving grace, giving evidence that their entire dependence was fixed on Christ.

TURANGA

Archdeacon W. Williams has forwarded the following

*Report for the Nine Months ending Dec. 31, 1847.*

A large proportion of the past nine months has been spent away from Turanga—namely, thirty-eight days in visits to Wairoa, Uawa, and other places; and eighty-six days in a visit to Auckland, to attend the Meeting of the Central Committee, and to unite with the Rev. R. Maunsell in revising the translation of the Acts of the Apostles.

When at home, I have generally attended the short Morning School, which is held immediately after sunrise. The average attendance here is about eighteen. Though the number is small, this School serves as a rallying-point for the rest of the Natives, who are much indisposed to attend School. Schools are, however, kept up at most of the villages, and a large number of Natives are able to read. Of this I had lately an illustration, in a

large Bible Class of 117 from one tribe, including young and old, several of them between 60 and 70 years of age, being the Christian part of the tribe: those who were not able to read, attending to hear and answer questions according to their ability. There were 71 of the number who could read with fluency.

The Bible Classes form our principal means of instruction, and it is one which gives much encouragement. Of the baptized adults at Turanga, there are some few who have altogether relapsed; but there are still on the books 975 who ought to attend these classes, and of this number 697 regularly attend, whenever the classes meet; and this they do, not on the Sabbath-day, or when they are assembled in their own villages, but most of them meet at the Mission Station, at a sacrifice of time, on the week-day, when their cultivation or other work is laid aside for the purpose. The attention to these classes, and to the general wants of the Natives, occupies the greater portion of every day, but the labour is well repaid.

During the nine months the Lord's Supper has been administered three times at Turanga, when the numbers have been 354, 337, and 314; but the number of persons who have received this ordinance during the year has been 558.

The adult baptisms at Turanga have been 78, and the Candidates for that sacrament are 289. This is a large increase upon the number of last year, and is an evidence of a more healthy state of the community at large.

We have had, during the year, a strong effort made by the great enemy to hinder our work. Two Heathen Chiefs have revived the practice of tattooing, which had been laid aside for six years, and they succeeded in drawing aside many young persons, both male and female, to submit to the operation. Some of these are baptized Natives, or the children of Christian parents. Out of this evil, however, much good has arisen; for the Christian party made a vigorous stand against the attempt, first in using every effort to prevent their relatives from falling into the snare, and subsequently by refusing to hold intercourse with them when those efforts were fruitless. After this state of things had gone on for more than six months, these people expressed a wish for reconciliation; and now again there are some, at least, who are in the

way to receive good, and perhaps may be brought to true repentance.

Upon a review of the state of the whole population of this Station, I think we have much reason to take courage. We have peace and quietness in our borders, and order and regularity in the use of means; and while we see the endeavours of Satan manifestly foiled, we may hope that the work of God's Holy Spirit is proceeding.

#### WAIROA.

The Rev. J. Hamlin continued in charge of this District until April 1848, when the failure of his health rendered it necessary that he should remove to Auckland for a time. We have received from him the following

#### *Report for the Year 1847.*

My time during the past year has been fully occupied in attending to the duties of the District, and the Schools on week-days and on Sundays. I have visited the Natives at all the out-posts as often as circumstances would permit—which has taken me from home full a hundred days during the year—catechizing and preaching the Word to them, endeavouring to avail myself of every opportunity of conveying instruction to the people of my charge.

Nearly the whole of the people of the District are now brought, in some measure, under the influence of the Gospel; that is, they attend the Church Services, though a great difference exists between different Congregations in the effects produced by the influence of the Gospel among them. At some places the people afford great encouragement; at others, but little; while others, though they attend the Church Services, appear to manifest but little concern for their never-dying souls. This observation applies to individuals of all the Congregations. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

At the Wairoa the Natives are very anxious for baptism; but are, I fear, far less solicitous to act up to the requirements of the Gospel. For this reason, though the number of Candidates on the books at the close of the present year exceeds 160, comparatively few will be admitted to that ordinance at the commencement of the ensuing one.

#### *Anxiety of the Natives for Instruction.*

In his Journal, Mr. Hamlin gives

the following interesting account of the anxiety of the Natives for instruction at a place caled Oraka—

Oct. 23, 1847 — I reached Oraka about three o'clock in the afternoon; and was fully employed, the remaining part of the day, in answering the numerous questions put to me on the various passages of Scripture which each had selected as the subject for his inquiry. So eager did each one appear for instruction, and to have his questions answered, that there were sometimes as many as three persons asking at once. How it would have gladdened the hearts of the friends in England to have witnessed them! The state of their little Chapel was truly a pleasing sight. It was very clean, and neatly floored with good mats, and was beautifully lighted up with three double lamps, placed at equal distances from each other. The Chapel, and the behaviour of the worshippers, would have done credit to any English Congregation.

Oct. 24: *Lord's Day*—This morning the Natives assembled, some from a distance of six or seven miles. Their Chapel was crowded, and many sat outside, but they joined in the worship as though they had been inside. I never addressed a more orderly and attentive Congregation. After the Service was over, I attended their School, and took the reading class, which was very numerous attended, and explained to them the chapter read, and concluded the school by asking them questions on the Church Catechism. I held an Afternoon Service, and baptized three children. In the evening I conversed with the class of Catechumens, seventy-eight in number.

*Death of a Native-Christian Female.*

Mr. Hamlin, in the same Journal, gives the following account of a Native-Christian Woman, Ketekete, wife of one of the Native Teachers, who died in Dec. 1847—

In July last she came to our Station, with many others, for the benefit of instruction, and was then in perfect health; but on her return, acting very imprudently in sleeping out in the open air, as Natives frequently do, she caught cold, from the effects of which, though she often got better, she never entirely recovered. I frequently saw her during her illness, and conversed with her on the

love of Christ in coming down to die for us sinners, which she, in common with others, had slighted and rejected. She always listened with the greatest attention: but, being a person of few words, she never appeared forward to converse on any subject. One remarkable feature in her character was, the great patience with which she bore all her pains and sufferings: during the whole of her illness she was never known to utter one murmuring word. When she was no longer able to walk abroad, the Natives, at her request, used to read to her some portion of the New Testament, with which she expressed herself delighted, and seemed to desire the sincere milk of the Word: her inner man, no doubt, daily grew thereby. Neither myself, nor any of the Natives, nor does it appear that she herself, thought that she should be so soon removed from this earthly scene: the idea entertained was, that she would be baptized with others at the end of the year, when Archdeacon Williams should pay his annual visit. There was nothing in her appearance that indicated a speedy dissolution till the day before she died, when she began to talk very freely of heaven and heavenly things to her husband, and to those around her. The Holy Spirit had no doubt long been silently though effectually drawing her thoughts and affections thitherward, and had been preparing her for her great change. On the day previous to the one on which she died, her friends asked her if she were happy. Her reply was, "Yes."—"Do you think," inquired they, "that you shall go to Jesus?" She answered, "Yes; I shall go to Jesus. I am going to Him," and begged that some one might be sent to fetch me to baptize her. Accordingly a messenger was sent, but he was a long time in coming. On the day on which she died she told them she was going. Her husband asked her whither she was going. She replied, "To heaven: they are come to fetch me." These were almost the last words she uttered; but her lips were frequently seen to move till about seven o'clock, when she yielded up her spirit into the hands of her Saviour, as one who had fallen asleep in Jesus. Thus she appeared to be delivered from all fear of death, which was to her as the messenger of peace, to release her from all her pains and sorrows, and to introduce her into the everlasting kingdom of her Lord and Saviour.

## WAITANGI.

We have received from the Rev. W. Colenso, the Missionary in charge of this Station, the following

*Report for the Year ending Dec. 1847.*

The state of the Natives throughout the District is on the whole cheering. Some few, on whom I would fain hope the Divine Spirit hath breathed, now begin to stand out in bold relief from the heterogeneous mass, and this little phalanx, the comfort of my heart, is increasing. They are still, however, but children, and need careful fostering. The public roads and works about Wellington, on which several hundreds of Natives have been employed during the past and present year, have been great means of abominable evils. There many have made shipwreck of their faith, more especially the poor Natives of Port Nicholson, Waikanae, Otaki, and the mouth of the Manawatu River. Few, however, of the Christian Natives of this District have hitherto sought employment upon those works, and of those few some have relinquished it with disgust.

The bulk of the Natives immediately about us are, I am sorry to say, much as they were—*lead in trespasses and sins*. They are, however, tolerably quiet just now. I have at length succeeded in getting back the greater part of that portion of the property, plundered from the United States' brig "Falco," which had found its way over to this side of the Bay. My Native Teachers were of great service to me in this matter, some even bringing articles themselves, without fee or reward, from Otaki, Rangitikei, Manawatu, Taupo, &c.; and the Christian Natives, too, were generally very willing to deliver them up.

The Natives who have been fighting in and about Wanganni have made applications to the Heathen Chiefs about me for aid in men and ammunition: hitherto, however, they have listened to my advice, and have refused to assist.

On the 2d of August my Annual Teachers' School commenced, and continued daily until the 14th inclusive. Twenty-one were present from all parts of the District, and all, I believe, wish to come again. Most of the few Papists who were scattered throughout the District have cast away their Mariolatry, and have joined us.

Perhaps I should briefly mention that

there have been among the deaths a few—two in particular—which were attended with circumstances of a highly pleasing character. We want a few such testimonies from the dark valley: they speak home, and even when the speaker is for ever silent, they *yet speak*."

During the past winter, and on more than one occasion, we were in not a little peril through the rivers, by which we are surrounded, overflowing their banks, and laying the whole Station under water. The waters rose to eight inches over our highest floors, which are nearly two feet from the ground, and drove us to take refuge upon tables, &c. The mud which remained on the subsiding of the waters was frightful, being from four to thirty inches in depth, completely destroying all vegetation. This fearful visitation, happening as it did in the beginning of winter, put almost a complete stop to all Public Services and Schools in this neighbourhood for several weeks.

Leonard, my principal Native Teacher, with others of my Native Teachers, have been active in visiting several Out-Villages in the more distant parts of the District during the year; particularly Tarawera, Tangoio, Te Hawera, Manawatu, and the scattered villages of Wairarapa. I may also add, as a cheering sign, that 44 Natives—i.e. 11 Teachers and Monitors, 16 other men, and 17 women—have, during the last six months, given up the practice of continually smoking, all of whom were inveterate smokers. This is one of the fruits of my Annual Teachers' School.

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## North-West America.

CHURCH MISSIONARY SOCIETY.  
GRAND RAPIDS AND MIDDLE-CHURCH  
DISTRICTS.

*General View.*

It gives us much pleasure to find, that, notwithstanding the severity of the climate, the health of our Missionary, the Rev. R. James, has been so unbroken, that not a single Service has been omitted. He informs us, that there is among his people the same outward respect and attention to the opportunities of Christian In-

struction afforded them, and the same evidences of its internal power. Both the Churches, the Middle and Grand-Rapids Church, of which he has the charge, continue to be filled. The latter is a new stone Church, commenced in the year 1845, and which has nearly reached its completion. The number of Communicants has been increased by the addition of fourteen very hopeful persons. In the Schools, which reach nearly the whole extent of the Settlement, 320 children, on week-days and Lord's-days, are receiving a solid religious and useful education. Mr. James regrets that, from the pressure of his engagements, he is not able to render to them all the superintendence which they require. The Schoolmasters are very attentive, and do all they can.

Mr. James, in a Letter dated August 6, 1849, thus speaks of the aspect of the Settlement in temporal matters:—

The Settlement has enjoyed universal healthiness this year. There have been but few instances of want, and all admit that the fields were never covered with such heavy crops as now—that no former year held out such prospect of plenty. In the Rapids District the people are unanimous in their desire to send Mr. Hunt a good supply of flour, &c., next summer.

This determination is in the prospect of Mr. Hunt's being located at the advanced Station of Lac-la-Ronge, where the want of provision is often severely felt. Mr. James thus expresses the satisfaction he has experienced in the appointment of a Bishop to Rupert's Land:—

Many a time have we praised the Lord for this, and it was meet so to do; for I have ever perceived that the interests of our holy cause are, humanly speaking, bound up in this appointment. While the Saviour's Church in this country has *lengthened her cords*, she had not till now firmly *strengthened her stakes*. How we fervently hope and pray that, under God, she will break forth on the right

hand and on the left, until every tribe of Indians that wander over the Bishop's mighty diocese shall sit beneath her wide-stretched curtains, and partake of the blessings of the Gospel!

There is one more extract from Mr. James's Letter which we shall introduce, in the earnest hope that it will receive a hearty response from many of our friends—

I will take the liberty of begging you to remind the friends of our Missions that we are surrounded by hundreds of poor persons, who, in the depth of our rigorous winter, stand much in need of their clothing charity. Often have I pitied the poor children of the School, when I saw them to be so destitute of clothing as to be in danger of freezing. On this account many cannot attend School during the winter months. I had thought our tales of winter coldness would have prompted a sympathy which we much need.

We shall now refer to Mr. James's Journal, and present some extracts from it illustrative of various points of interest connected with his labours.

#### *Harvest Scenes in Rupert's Land.*

Although the winters are long at the Red River, we are not to suppose that it is always winter there. They have summer heat, as well as winter cold, when the thermometer is 90° in the shade, and joyous harvest scenes, as well as plains covered with snow. We have such a scene here presented to us—

Aug. 26, 1848—Through this week all has been harvest excitement. Every field numbered its band of reapers. It is an interesting season in this wild and secluded country.

Aug. 28—To-day I put forth the sickle to my wheat, with sixteen reapers. It was a lovely day.

Aug. 31—Cut down my last grain this morning, and sent home seven female reapers to the Indian Settlement.

Sept. 7—Gathered in my harvest to-day. I entered for the first time into that thrilling description of the happiness of Messiah's kingdom—*They joy before Thee according to the joy in harvest.*"

*Desire for Instruction.*

Oct. 3, 1848—Many who have been called away from the Settlement by various occupations have returned, so that my Lecture was well attended this evening. Although I fear the spiritual interests of my people suffer by a long absence from the Settlement, yet I always find them most anxious to attend the very first Service that is held after their return. Some boatmen, who had not been home more than an hour from their long and laborious journey to York, were present at my Lecture this evening, and listened with such attention, that I am persuaded they are anxious to regain what they had lost by a necessary absence from the Means of Grace.

Oct. 11—This evening I opened a Cottage Lecture in a Settler's house at the lowest end of my district, about six miles from the Rapids. For want of frequent pastoral superintendence, and the lack of the Means of Grace, of which distance deprives the greater part of the people, I have witnessed a carelessness about religion which I could easily account for, but could only check by opening a week-day Service among them. Though my hands are already full, necessity compels me to undertake this additional duty, which may God own and bless! I gave notice of my intention a week ago, and all the Settlers in the district rejoiced. The last time I was in the neighbourhood I could scarcely get my gig through the tangled wood and fallen trees, that for two miles beset the only road; and, moreover, I had not found a room. To-day, to my pleasant surprise and astonishment, I found that the road had been cleared of every obstacle; I was conducted to a large and excellent room, which, on its three sides, was fitted with new benches; and forty persons, of all classes, were quietly seated. I intend to read and expound the Gospels to them; but this first evening I spoke on some general topics—the meaning and claims of Religion, the existence and attributes of the Great God, the Fall of Man, and the Scriptures; finally urging them to come to Christ, and, from this evening, *yield themselves unto God*.

Oct. 18—I found every individual of the district present at my newly-opened Lecture this evening. I was rejoiced in the first-fruits of this simple service, in the application of an Indian woman for baptism. As I could not examine her as thoroughly as I wished without the aid of

an interpreter, I remanded her to a subsequent evening. I was much pleased with the woman's demeanour. I trust she is sincere, and have no reason to doubt it. While my heart was glad, my unbelief was chastised, for I certainly was expecting no success until *after many days*.

*Visits to the Sick and Dying.*

Nov. 13—I went up to the Image Plain to administer the Sacrament of the Lord's Supper to an aged woman, the relict of a deceased respectable Factor. She has been a Communicant since the opening of the Rapids Church, sixteen years. She has rendered herself unhappy in her later years by marriage with a Roman Catholic, whose unkindness is unsparing on account of her firm adherence to the faith of her fathers—the faith of the Bible.

Oct. 12—I went down the Settlement to baptize a family lately come to the lower part of my district. The father has been many years in the Company's service, industrious, and of good character. He came to settle down, and enjoy his hard-earned savings. About the time of their arrival, the parents and their four children were attacked by dysentery, which removed the eldest boy three days after his baptism. Though the man had been nearly thirty years in the country since he left his native Scotland, he never saw a Minister of Christ till he came to the Settlement.

*Jubilee Celebration at the Rapids.*

We find in Mr. James's Journal the following account of the celebration of the Jubilee Day in his District—

Nov. 1—Though this is a day as deeply interesting to us as to the Society's friends in other parts of the world, the seasons being in a transition state, and the snow falling thickly all the day, we could only meet in slender numbers for the great purposes suggested in the paper forwarded to us by the Society. But for the awkwardness, to us, of the season, we should have held our Second Anniversary Meeting at the Rapids. Though obliged to postpone our Meeting, I, not less than my Congregation, were unwilling to let pass unnoticed a day which would be remembered throughout the world. I held a full Service in the afternoon at the Rapids Church, and though the day was most unfavourable, the Church was well nigh filled. I made a few remarks on Matt. ix. three last verses. After giving an outline

of the Society's history, from its rise to the present time, I exhorted my people to unite in praise for the Divine Favour bestowed, in humiliation for opportunities misimproved, and in fervent prayer for the outpouring of the Holy Spirit on the Society at home, and their labours here and everywhere abroad.

I am sensible that to-day has witnessed many commemorative Services and assemblies more imposing than ours; but I

am bold to affirm that nowhere was the Society's Jubilee observed with a deeper or more affecting sincerity of heart and soul. O that this day may stir all up to labour and pray more vigorously for that blessed period, in which the Churches of Christ will be called to commemorate the Jubilee of a world redeemed from bondage and reconciled to God.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Baptist Miss. Soc.*—The Rev. E. Carey has retired from his connection with the Society, but has promised his advocacy of the cause of Missions three or four months in the year.

*Church Miss. Soc.*—On the 9th of January the Rev. C. A. Gollmer and Mrs. Gollmer, and the Rev. H. Townsend and Mrs. Townsend, accompanied by Mr. E. Van Cooten, Surgeon, Student from the Society's Institution, Mrs. Van Cooten, and Mr. Huber, a German Mechanic, sailed for Badagry—On Sunday the 23d of December, at the Chapel Royal, Whitehall, Messrs. Charles Christian Trangott Schreiber, Charles Augustus Ludwig Reichardt, and John George Beuttler, Students at the Society's Institution, Islington, were admitted to Deacons' Orders by the Bishop of London.

*London Miss. Soc.*—The Rev. William James Gardner and Mrs. Gardner embarked for Jamaica, on the 24th of September—Rev. James Roome and Mrs. Roome embarked for George Town, Demerara, on the 29th of November.

*Wesleyan Miss. Soc.*—The Rev. Thomas T. N. Hull, with Mrs. Hull, embarked for Adelaide on November 27th, 1849.

### SOUTH AFRICA.

*London Miss. Soc.*—The Rev. George Christie and family arrived at Cape Town on the 27th of September.

### EASTERN AFRICA.

*Church Miss. Soc.*—Information has reached us from Bombay of the arrival of the Rev. J. Erhardt, with Mr. Wagner, a German Mechanic who accompanied him, at Rabbai-Empia (p. 64 of our last Volume). Shortly after, Mr. Wagner had an attack of some sickness, the nature of which has not transpired, but which proved fatal. This is the second sacrifice which has fallen in that infant Mission. The first was Dr. Krapf's lamented wife, who died in 1844.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Krishnaghur Mission has lost a valuable and devoted Labourer in the decease of the Rev. Charles T. Krauss, on the 14th of October, after nearly ten years' active service. Some months before his death, Mr. Krauss had suffered from an affection of the liver, which, with the impaired health of Mrs. Krauss, had led him to contemplate a return home. Their health, however, having

to all appearance rallied, they determined to remain at their post for at least another year. In September last, finding it advisable to obtain further medical advice for himself and Mrs. Krauss, they left Kabastanga in October. On arriving at Hooghly, on the 12th of October, Mr. Krauss was taken so ill with fever—by which, just previous to his starting, he had been attacked—as to be in an alarming state. Dr. Ross, the physician of that place, kindly received him and Mrs. Krauss into his own house. Violent delirium, however, came on, and he expired early on the 14th. Before losing his consciousness, he had given most cheering instances of his willingness to depart and be with Christ.

*London Miss. Soc.*—The Rev. Dr. Charles Buck and Mrs. Buck reached Calcutta on the 13th of October.

### CEYLON.

*Church Miss. Soc.*—The Rev. R. Bren and Mrs. Bren, and the Rev. G. Parsons and Mrs. Parsons, arrived at Colombo on the 4th of Nov. (p. 327 of our last Volume). On their voyage they experienced the following providential deliverance, narrated by Mr. Parsons in a Letter dated Cotta, Nov. 14:—

“On the 21st of September, nine days after we had passed the Cape, a water-spout—in the course of formation, and travelling at the rate of forty miles an hour in a direct line to pass over our vessel—was threatening destruction to us. All hands, except the first mate and youngest apprentice, were aloft. The captain was standing on the quarter-deck, giving orders, and expected to see the men washed off the yards and rigging, and the vessel dismasted, at least, for already the water-spout was close to the ship; but before he could call to them to descend God mercifully turned it out of its way, round the bows of the ship; and then it went on again in a straight line as before. We all felt that the mercy was special, and called for corresponding thankfulness.

### NEW ZEALAND.

*Church Miss. Soc.*—On the 24th of June last Mr. John Morgan, one of the Society's Catechists, was admitted to Deacons' Orders at St. Barnabas Church, Auckland, by the Bishop of New Zealand.



# Missionary Register.

MARCH, 1850.

SURVEY

OF

THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,

IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 92 of the Number for February.)

## China, and India beyond the Ganges,

(Continued).

AMERICAN BAPTIST MISSIONS.

CHINA.

*Hong Kong*—1842—with 3 Out-  
Stations: W. Dean, J. Johnson: 6 *Nat. As.* Nat. Communicants, 20—*Ningpo*: J. Goddard, E. C. Lord, D. J. Macgowan, M.D.: 2 *Nat. As.*—P. 113.

The Hong-Kong Station has been deeply afflicted by the early removal of Mrs. Johnson, who died after a very brief illness on the 9th of June. The health of Mr. Dean, which had partially given way, has been re-established by visiting the northern ports of the empire.

The Stations are in general prosperous. The Congregations which assemble at Hong Kong are large and regular in their attendance; the Out-Stations on Long Island and at Chekchu are full of promise; and at Tukiawan, where there is a very prosperous School, an excellent opening has been made for a Native Preacher. Some difficulties have lately existed, the Native Brethren belonging to different clans being disposed to agitate the question, *who should be the greatest*; but these have resulted, with one or two exceptions, in penitent confession and prayer for the divine forgiveness.

A part of the year has been devoted by Mr. Dean to the preparation of the Gospel by St. Matthew for publication with marginal notes, and the revision of Acts. St. Matthew has been put to press, and the Acts is nearly ready. Arrangements have also been made with Mr. Goddard for the publication of other portions of the Chinese Scriptures, the text to be prepared  
*March, 1850.*

by Mr. Goddard, and notes appended by Mr. Dean. [Board.]

The present wants of the Mission require immediate efforts for the preparation of one or two of the Gospels and the Acts, with explanatory notes; and also some portions of the Old Testament with notes—perhaps Genesis and Deuteronomy. We have endeavoured to settle the use of terms for the persons of the Trinity, Scripture proper names, and the leading doctrines of Christianity. It may be a long time before these terms are satisfactorily settled: diversities of opinion very naturally prevail, particularly as terms are to be selected for general use in the various dialects; and while the written language is ONE throughout the empire, each province has its favourite forms of expression; and in proper names, when SOUND alone is concerned, the same written name has a different sound in the mouth of each provincialist. [Mr. Dean.]

The execution of the work thus far appears to have been acceptable to the Chinese and the Missionaries, some of whom have requested supplies for use.

From Ningpo we learn that Public Worship is conducted on the Sabbath, morning and afternoon, alternately by Messrs. Lord and Macgowan, assisted by the Native Assistant, the Congregations varying from 50 to 200. The Chapel is also opened through the week, where the Native Assistant, who was baptized in November previous, attends to give instruction and occasionally Tracts to those who call. A Bible Class, of six or eight Chinese, meets each of the Missionaries weekly. A Day School of twelve or fourteen pupils has been in-

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*American Baptist Missions—*

structed; and were adequate funds at the disposal of the Mission, a Boarding School might be instituted with cheering hopes of usefulness. [Board.

## SIAM.

*Bankok*: about 25 miles up the River *Meinam*: inhabitants, 500,000: the principal city of Siam, a country said to contain 3,000,000 inhabitants—1833—*Siamese Department*: J. T. Jones, S. J. Smith, J. H. Chandler: H. H. Morse, *Fem. Teacher*—*Chinese Department*: 6 *Nat. As.*: 3 *Out-Stations*—*Communicants*, 29. Mr. Smith sailed from New York in October. Mrs. Jencks died at sea on the 27th of June, after a protracted and distressing illness, while on her voyage with Mr. Jencks to America. Mr. Jencks has dissolved, with mutual consent, his connection with the Board. Mr. and Mrs. Goddard are transferred to Ningpo—P. 114.

*Chinese Department.*—The Assistant, Hongkit, preaches every Sabbath to a Congregation of from 30 to 40 persons, and goes out daily for Tract Distribution and conversation; in which last his labours are shared by two other Assistants. Each of the *Out-Stations* has been under the care of a resident Assistant. [Report.

The members have evinced a spirit of liberality which may be regarded as one strong evidence of sincerity. They are generally poor; yet to spread Christianity during the year they have contributed about two ticals, or five shillings, for each member. Have they not, from their deep poverty, given what should shame myriads who are at ease in Zion? And shall this precious vine die through want of a suitable cultivator? Here are MILLIONS of souls, of just such materials as this Church has been gathered from. [Missionaries.

The absence of a Missionary in the *Chinese Department* is deeply felt by the *Native Brethren*; and unless some one is placed over them who can speak their language, it is feared they will go astray. Beside, the *Brethren of the Siamese Department* have already more than they can well attend to, and are unable to devote attention to the *Chinese*. Siam is but a small field in comparison with China for

a *Chinese Missionary*; still, one family might labour to advantage.

## [Report of Missionaries.

*Siamese Department.*—On the return of Mr. Jones in February of 1848 he resumed the *Daily Morning Worship* in *Siamese*, and the *Sabbath Services* as formerly: attendance on *Morning Worship* about 20 persons; on the *Sabbath* from 25 to 40. Much of his time has been devoted to the revision and publication of *Scripture and Tracts*. "The call for *Tracts and Books* among the *Siamese* is on the increase, and works distributed are read more thoroughly than formerly." "The more they read, the more they wish; and many are anxious, if they do not embrace, at least to understand Christianity."

Renewed efforts have been made to establish *Schools*. A *Boarding School* for boys has been taught by Mrs. Jones, and a *Day School* for girls by Mrs. Chandler, each of which numbered, at the close of the year, nine pupils, who are also constituted into a *Sabbath School*. [Board.

Of 7 publications there have been 24,000 copies printed, containing 2,293,000 pages; and 48,450 *Siamese Tracts*, and 6000 *Chinese Books and Tracts*, have been distributed in 18 months.

## BURMAH.

*Maulmein*, in the *British Territory*, eastward of *Rangoon*: the city is an oblong, several miles in extent, and has a population of 30,000 or 40,000 inhabitants: *Maulmein* is the principal *Station of the Mission*—1827—In the *Burman Department*, A. Judson, M.D., H. Howard, E. A. Stevens, T. Simons, L. Stilson: T. S. Ranney, *Printer and Depository*; Lydia Lillybridge, *Fem. Teacher*; 9 *Nat. As.*; 5 *As. School Teachers*, of whom two are *Native*—*Communicants*, 138—*Amherst*: 3 *Nat. As.*; 1 *Nat. School Teacher*—*Communicants*, 41. Mr. and Mrs. Haswell arrived in the *United States* on the 3d of June. The Rev. S. M. Osgood and Mrs. Osgood are labouring in *Burma*, though not included in the *Society's list of Missionaries*—P. 114—116.

The number of *Burman Preaching*—

places at Maulmein is eight, with an average attendance of 250 hearers; and of Native Preaching Assistants nine, who are also employed to some extent as itinerant labourers. "I presume I have preached the Gospel," says Mr. Mason, "to more Burmans than Karens; and looking at the results, I find I have baptized about ONE Burman to FIFTY Karens. The reason of the great difference in these results is the great difference in the preparation of the two nations for the reception of the Gospel. The Burmans are our Pharisees and Sadducees; the Karens our publicans and sinners."

The Theological School has been open five months of the year. As with former classes, the Scriptures of the Old and New Testaments, especially the Gospels with references, have been made the chief study, alternating daily. Attention has also been given weekly to geography, particularly that of Palestine, with occasional exercises in original composition &c., three hours each day being usually occupied in recitation.

The Burmese Boarding or High School has had an average attendance of 100 scholars, including nearly equal numbers of Boarders and Day Pupils: thirty of these were in the Female Department. An English Department was added in January, with an average attendance of fifteen pupils; the whole expense being defrayed by the parents or guardians. Four of the scholars have been baptized within the year. Day Schools have been established in various parts of Maulmein, where till recently none could be maintained; and several of them have become regular Preaching Stations. "No other mode of labour which could have been adopted," says the last Report of the Maulmein Missionary Society, "would probably have brought so many Burmans who were strangers to the Truth under the direct and stated preaching of the Gospel."

The amount of printing executed chiefly in Burman and Pwo Karen was 198,000 copies, or 970,400 pages. The issues have been 20,147 copies, or 1,823,452 pages. Job-work has more than defrayed all the current expenses of the establishment.

[Board.]

*Maulmein—Karen Department*  
—J. G. Binney, F. Mason, N. Harris, W. Moore: M. Vinton, *Fem. Teacher*. There are 5 Stations and 9 Out-Stations, beside 20 in Bur-

mah Proper: 6 *Nat. Preachers*; 39 *Nat. As.*: Communicants, 861. At Out-Stations, 723 Communicants: in the Seminary, 23 Pupils: in Normal Schools, 21 Boys, 15 Girls: in Boarding Schools, 77 Boys, 28 Girls. Mr. and Mrs. J. H. Vinton are in America. Mr. Mason has returned to Tavoy—Pp. 115, 116.

The resident members of the Mission have laboured in the Jungle or at the Station, as the demands of the field and the variations of season have indicated. A part of the dry season was occupied in visiting the Out-Stations and their branches, and the residue of the year in conducting the Mission Schools, preaching at the Station and its vicinity, and translating the Scriptures.

Much labour has been performed by the Native Assistants, all of whom itinerate more or less, several Churches having also their stated Pastors and Teachers. The older and more advanced members of the Theological School have shared in the work.

The Theological School studies were much the same as in previous terms, except that more attention was given to the Old Testament. In the New Testament the subjects of study were the Gospels and the Acts. The Pwo dialect of the Karen was made an evening study throughout the term. The diligence of the students was highly commendable, and their general conduct, with the exception of two individuals who were dismissed, worthy of all praise. Great effort was made to cultivate in them a proper sense of the truths which they studied; and often the recitation-room gave proof that the "Spirit of God was applying the truths of His Word to each one's heart and conscience."

The Normal-School Pupils are making good progress in their studies, including the English Language, through which they receive their instruction. Five have been baptized within the year.

[Board.]

One-third of the Old Testament is nearly translated both into Sgau and Pwo. The translation of the Pentateuch is completed, and I am now finishing the Psalms. Genesis has been printed, and is now in course of distribution.

[Mr. Mason.]

The operations of the Mission have derived much aid from the Maulmein Missionary Society. For most of the year

*American Baptist Missions—*

the Society has sustained ten Assistant Preachers, and has also materially aided nine Schools embracing nearly 400 Scholars. One-half the expense of the Burmese Boarding School has been defrayed the last year by residents of Maulmein. Liberal donations have also been made to the Normal School and the Karen Theological Seminary. [Board.

**Rangoon:** the chief sea-port: 670 miles S E of Calcutta : inhab. 40,000—1813—renewed 1830—P. 116.

Our last Report gave some account of the reasons which had prevented Dr. Judson from proceeding to Ava agreeably to his cherished purpose, and of his subsequent return from Rangoon to Maulmein. More recent correspondence has again suggested the feasibility of the plan; and as the motives to the attempt remain in force, Dr. Judson has been authorized to renew it at the earliest favourable juncture, and the requisite facilities have been placed at his disposal. [Board.

**Tavoy** with 13 Out-Stations : in British Burmah, SW of Maulmein, and open to the sea : inhabit. 9000 ; it has 1000 Pagodas, and 200 Monasteries for Buddhist Priests—1828—C. Bennett, E. B. Cross—**Mergui:** D. L. Brayton. Connected with these Stations are 18 *Nat. Preachers* and *As.* Communicants, 750. Mrs. Brayton and her daughter, with 2 Karen Assistants, sailed from America to this Station on the 18th of October—Pp. 116, 117; and p. 63 of our present Volume.

Mr. and Mrs. Wade arrived in Boston, July 31. His sight and general health were much improved by the voyage, but will require the influence of another winter to be so re-established as to allow him to resume his labours abroad.

The Missionaries were interrupted in their work the last rainy season, in part by the dangerous illness of Mrs. Bennett, and partly by the prevalence of small-pox. The School for Native Assistants was opened, but for the last-named reason was attended by only fourteen pupils. One of these, a youth of distinguished promise, died. The amount of printing executed was above 2,000,000 pages, including an

edition of 1000 copies of Genesis in Sgau Karen.

The usual tours were made in the dry season to the Churches in the interior.

The Churches generally are in a healthful state, and the Assistants in charge of them have been judicious and faithful. During the excursions some twenty-five were received to the Churches by baptism. In the southern branch of the Mission Mr. Brayton has been employed a part of the year at Mergui, and has also visited the Karen Out-Stations, both in Mergui province and the southern district of Tavoy. From incidental sources we learn that he found the Churches generally prosperous, with the exception of Palouk. [Board.

## ARRACAN.

**Ramree:** Burmese Department : in Arracan, a district containing 300,000 inhab. : 2 *Nat. As.*—*Ah-yab:* L. Ingalls, C. C. Moore : 4 *Nat. As.* 1 Out-Station—Karen Department, *Sandoway:* E. L. Abbott, J. S. Beecher, H. L. Van Meter : 36 *Nat. As.* 36 Out-Stations, of which 9 are in Arracan. Mr. and Mrs. Moore, and Mr. and Mrs. Van Meter, sailed from Boston in October. On the 18th of October, the Rev. H. E. Knapp and Mrs. Knapp, Rev. H. M. Campbell and Mrs. Campbell, and Miss H. E. T. Wright, sailed for this Mission—P. 117; and p. 63 of our present Volume.

The history of the Burmese Department has been of the same encouraging character for the past year as indicated in our last Report. Writing last October, Mr. Ingalls says, "The cry for the living preacher is long and loud from every quarter. Some ten of the Kemmees have already been baptized, and they require an under-shepherd. Four are now with me. Paiting, son of Chetza the Mountain Chief, and a youth of promise, has just returned from Maulmein with his language reduced to writing. This difficult but important work has been performed by Mr. Stilson, who visited the Kemmee Villages while residing at this Station, and collected the materials, and now bestows a gift upon them that shall last as long as time. Paiting has often pleaded for his countrymen with great earnestness at the

mercy-seat. 'O Lord, send a Teacher from America for the Kemmees,' has often affected me, though he was unaware that I heard his evening devotions. The number of Kemmees in the immediate neighbourhood of Chetza's village is about 10,000."

In regard to the Karen Department, on his return to Arracan, Mr. Abbott, in pursuance of his long-cherished purpose and accompanied by Mr. Beecher, met the Native Preachers at Ongkyoung. The reports of the Preachers were of the most gratifying character. Of the two ordained Preachers, Tway Poh had baptized 600 during Mr. Abbott's absence, making some 1600 since his ordination, placing Elders over the Churches constituted by them; and Myat Kyau 550, mostly in Burmah, whom he had also formed into Churches, appointing to each a Preacher. Of the remaining twenty-three Native Unordained Preachers, left by Mr. Abbott on his departure for this country, two had died, and one had been suspended. The remaining twenty had been steadfast and faithful, having each in charge a Karen Church, mostly in Burmah Proper. The sixteen Native Assistants appointed by Tway Poh and Myat Kyau had also the care each of a Church and Congregation, by whom they were sustained. The appointment of these, however, was provisional and temporary, to supply a present exigency; and on the ensuing rainy season they were to repair to Sandoway to be instructed in the Mission School. The number of members in the Churches in charge of these thirty-six Preachers was 1000 in Arracan, west of the mountains, under the care of ten Preachers, including the two ordained; and 4000 in Burmah, between the mountains on the west and Rangoon; where also large numbers were reported as Candidates for Baptism. Beside these, north of Bassein and Pantanau were eight destitute districts, where 1200 converts were waiting for baptism for whom Pastors were demanded immediately. During this excursion of six weeks the Missionaries baptized eighty converts.

During the rainy season of 1848 a Boarding School was opened at Sandoway, numbering 66 pupils. More would have attended, had they not been forbidden by the Missionaries on account of their inability to receive them; and of those who were received, nearly all were solicitous to stay beyond the allotted period. The object of the School was, mainly, to teach the older Assistants the Scriptures, includ-

ing Sacred History; and the younger pupils the rudiments also of arithmetic and surveying.

The HOME of the Karens is Burmah. They have emigrated from it to escape oppression and persecution; but the Burman Government, taught the impolicy of expatriating an inoffensive and industrious people, are disposed to abate their exactions and cruelties, and are endeavouring to persuade the Karens of Arracan to return. To this we must add the unhealthiness of the Arracan Climate to Karens. Hundreds, if not thousands, have been swept away. [Board.

#### ASSAM.

*Sibsagore*: on the right bank of the Dilcho, opposite Rangpur, and about 10 miles from Bramapootra—1841—N. Brown, O. T. Cutter: 2 *Nat. As.*—*Nowgang*: M. Bronson, I. J. Stoddard: 1 *Fem. As.*; 1 *Nat. As.*—*Gowahatti*: C. Barker, A. N. Danforth: 1 *Nat. As.* In the Institution, 45 Pupils. There are several Schools. Mr. and Mrs. Bronson and Mrs. Cutter have been compelled by their state of health to visit America: they reached Boston on the 5th of May—Pp. 117, 524.

The usual Religious Services have been maintained, preaching twice on the Sabbath, once in English, and in the evening a Bible Class; leaving, however, little opportunity for labour in the neighbouring villages. The Native Church appears to have been in a prosperous state, with the exception of one or two individuals whom it became necessary to discipline.

The English Residents continue to exhibit a generous interest in the School Department, and have recently made liberal contributions to build a suitable brick house for the Female Boarding School.

At *Sibsagore* the most important work has been the preparation and partly printing of a second revised edition of the Assamese New Testament, 300 copies 8vo., one-half of which was completed in December; beside an edition of 500 copies of the four Gospels and the Acts, and an additional 1200 copies of the Acts for immediate distribution. Nearly all the parts first printed had been distributed, and numerous applications were made beyond the power to supply. [Report.

## AMERICAN BOARD OF MISSIONS.

## CHINA.

*Canton*—1842—Elijah C. Bridgman, D.D., Dyer Ball, M.D., James G. Bridgman: Samuel Bonny, *As.*; Samuel Wells Williams, *Printer*. Printing, 1,105,500 pages during the year. Mr. and Mrs. Williams reached Hong Kong on the 4th of September—Pp. 117, 207.

No remarkable event has occurred in the history of this Mission during the year, though the amount of personal intercourse with the people has been somewhat enlarged. Our Brethren have freer access to the native mind than they have secured heretofore; and it is easier to obtain a hearing for the Word.

Mr. E. C. Bridgman has spent a considerable part of the year at Shanghai, the most northern free-port, associated with a deputation from several other Missions, American and English, in revising the Chinese New Testament. They have had a learned and protracted discussion on the name which should be used in Chinese to express the general term *ELOHIM* in Hebrew and *THEOS* in Greek.

Much importance is attached to the distribution of books. One Convert has been admitted to the Church. He traces his first impressions to observing the conduct of an English Missionary, some years ago, who was confined in prison by the Chinese. Hopes are entertained of the piety of another. [Board.

In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The Gospel has more free course. We can live among the Heathen unmolested, talk and preach of Jesus and His Word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a Missionary. We find that the Chinese are not so far degraded and stupified by idolatry that they cannot understand and feel the importance of revealed truths.

There are five places, outside the foreign factories, where the Gospel is publicly proclaimed in Chinese every Sabbath. The whole number of persons who hear it is between 400 and 500. A beginning has been made in planting the good seed in

this sterile soil. We trust that God will give us grace to continue planting and watering, as long as our lives are spared, and that we shall yet see some fruit.

*Amoy*—Elihu Doty, John Van Nest Talmage: 1 *Nat. As.*—1 School: 46 Boys. The Missionaries report that a School of Girls could easily be collected. Mr. Pohlman was lost by shipwreck in the early part of January—Pp. 117, 118, 408.

The prospects of this Mission continue to be cheering. A site has been secured for a House of Worship, and a building is in progress. Meanwhile an edifice which was standing on the lot has been fitted up for temporary use. This is opened twice a day for Public Services, and the attendance thus far has been encouraging. The Viceroy of the Province has given his formal sanction to the transaction by which the building lot was obtained. Such a fact argues well for the liberality of the Chinese officials at Amoy.

Two old men, and two others, father and son, have received baptism from the Rev. Mr. Stronach, of the London Missionary Society. A family, consisting of a mother and her two sons, have renounced idolatry in circumstances of peculiar interest; and *the little leaven* seems to be spreading to other households. The Native Assistant employed by our Brethren affords them much satisfaction. The Monthly Concert, the Bible Class, the meeting for Chinese Women, a similar meeting for men, and a Monthly Conference preparatory to the Communion, are all prosperous. Our Brethren, in addition to their ordinary labours in the city, make occasional excursions to the surrounding villages. The country around Amoy continues to be accessible, and a very large number of Missionaries might find an open field for their efforts. [Board.

By means of a screen we are enabled to accommodate women; so that, without any violation of custom, they can hear the Word, both seeing and being seen by the Preacher, and yet be quite excluded from the men. The attendance of females has all along been very pleasant and encouraging. A few are invariably present on Sabbath Mornings; while in the afternoon, if the weather be good, there are generally 30 or 40 assembled. The atten-

tion given to the Word preached is generally good; and sometimes it is of that fixed character which so encourages the Preacher with the hope that the hearers are feeling that they are not listening to an idle tale. Our Bible Class Exercises are also well sustained, and they are often encouragingly pleasant. The attendance of listeners is usually large.

[*Mr. Doty.*

**Foo Chow**: the capital of the Foo Kien Province—contains 600,000 inhabitants, and is 30 miles from the mouth of the river Min—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, Wm. L. Richards—P. 118.

All the Brethren devote much of their time to the study of the language; still the older Missionaries seem to be laying the foundation of a prosperous enterprise.

From the information which has been obtained in regard to Foo Chow and the surrounding country, it appears to be a very eligible post for Missionary Labour. The population is large, and no embarrassment is anticipated in gaining access to the native mind. Mr. Johnson began to use the language of the place at Family Worship early in 1847; and about three months later he commenced Public Worship for the Chinese in his own house. On the 1st of June 1848 he opened a small School in a district lying some two miles from his residence, connecting with it the preaching of the Gospel and the distribution of Tracts. He has from 50 to 100 hearers of the Word. The Missionaries are oppressed with the thought that so little is doing for the immense throngs which they see around them.

[*Board.*

#### SIAM.

**Bankoh**—1831—Asa Hemenway. This Mission is now reduced to a single ordained Labourer and his wife. The causes which have led to the dissolution of Messrs. Bradley and Caswell's connection with the Board cannot be brought within the limits prescribed for this

Survey. A single extract, however, will be made from the conclusion of the statement of the case, as given in the Report—P. 118.

The Committee were at length convinced that, with the two Brethren retaining their peculiar states of mind and remaining in the Mission, it would not be possible much longer to keep the Mission in existence. The case was by no means one of mere doctrinal errors. It was not even necessary to determine precisely what were the new views embraced by those Brethren. There was no doubt that they regarded themselves as having different views from those which they had entertained when they were appointed to their Mission, and from those of their Brethren in the Mission; and on a subject, too, which they themselves believed to be of the highest practical importance; and that they were zealous in propagating these opinions among their Brethren of the Mission; and that the effect on the minds of all their associates was extremely unhappy, till at length it had become impossible to keep the Mission amicably and prosperously together, or to reinforce it with a prospect of unity and success. Added to all this, in respect to Dr. Bradley, was his change of views on the subject of Infant Baptism.

The Prudential Committee would not be understood as calling in question the piety of these Brethren, nor as desiring to diminish the force of aught that has been said in commendation of them in former Reports. And their personal intercourse with Dr. Bradley, since his return home, has been entirely fraternal. It has resulted in his asking, for himself and Mr. Caswell, a release from their connection with the Board, which has been granted.

[*Report.*

Agreeably to the recommendation of the Board at its last Annual Meeting, the Committee have decided to discontinue this Mission. Three other Societies will have their representatives in Bankok; and they will doubtless be ready to extend their operations to other places in Siam when the way shall have been fully prepared.

[*Board.*

#### AMERICAN PRESBYTERIAN BOARD.

#### CHINA.

**Canton**—Inhab. 700,000. Macao was occupied as the Mission Station in 1842, but the Missionaries

removed to Canton in 1847—A. P. Happer, M.D., W. Speer, J. B. French. In the Boarding School 19 Boys—P. 118.

*American Presbyterian Board—*

*Aug. 5*—Many a woman's heart is fluttering to-day. It is the 7th of the seventh month, the great day on which Chinese Females look to heaven for skill in the uses of the needle, which is the chief accomplishment of their sex. They supplicate the goddess Chih Nu, "the weaver-woman," who is said to have been a descendant of the great "Supreme Ruler" Shang-Te, and dwelt on the eastern shore of the river of heaven. She was once so assiduous in plying her needle as to wholly neglect her personal appearance. Shang-Te, compassionating her lonely state, led her across the stream, and bestowed her in marriage upon Niu Lang. She now became notorious on the other hand for her idleness, and the Supreme Ruler, in punishment, banished her back alone to her former abode. She is thence only permitted to cross over to greet her husband on this one evening of the year. Since the days of the Han dynasty, two thousand years ago, Chinese Women make it the opportunity for worshipping her. When the stars begin to shine she is supposed to cross over the river. Having previously cleansed and arranged their houses and furniture, they present to her the usual sacrifices of fruit, wine, melons, and various cooked provisions.

To test the favour of Chih Nu, they endeavour to thread seven needles successively with silk thread of five different colours, holding them at arms' length overhead, and averting the face. For the same purpose, also, they place, until morning dawn, a spider in a small gold or gilt box. Should the web at dawn be full and fine, the goddess smiles upon them; but if it be small and coarse, she is deemed unpropitious.

*Aug. 12*—We have had, for several evenings past, the annual processions of boats for the supply of food and clothing to friendless ghosts, especially those of persons who have been drowned. Of these the people living on the water have a great dread, and make very liberal provision for their necessities. Still, however, in spite of the most potent charms, the ungrateful spirits often pinch and annoy them, as they say, in their sleep, and inflict injuries on them and their children. The array of boats makes a very splendid show.

[*Rev. W. Spoor's Journal.*]

*Sept. 7*—Children are sometimes offered to us for sale. A woman in front of the Hong proposes to dispose of a deformed

female child, which she is now raising, for three dollars. She bought it a year ago at the Foundling Hospital for one dollar and a half.

This Foundling Hospital occupies an extensive range of building in the eastern suburbs. It was erected about 150 years ago, and can maintain from two to three hundred children. Its cost is about 3500 dollars yearly, which is allowed from the Imperial Treasury. There are but few male children within its walls, since they are so much more readily adopted into families, or sold as slaves. Multitudes of its inmates of the other sex are said to be abandoned hence for money to the most dreadful of fates. Such are the tender mercies of the Heathen. The cost of the handsomest female slaves at maturity is about 400 dollars. They lead wretched lives, which they not unfrequently terminate by their own hands. They are often stolen by bands of armed robbers.

Kidnapping is so common, that we never see a well-dressed child walking the streets unprotected. Children are stolen in one province to be sold in another. Ransom money is often extorted. [The Same.]

*Amoy—1843*—inhab. 200,000 : H. A. Brown, who, according to our latest accounts, is in America. The Rev. John Lloyd died on the 6th of December—Pp. 118, 119, 408.

*Ningpo—1844*—inhab. 300,000: M. S. Culbertson, A. W. Loomis, R. Q. Way, M.D., J. W. Quarterman, D. B. McCartee, M.D., J. K. Wight, H. V. Rankin. Communicants, 15—in the Boarding Schools, 41 Pupils—Printing, 4,365,560 pages. Mr. and Mrs. Wight, and Mr. and Mrs. Rankin, sailed for this Mission on the 9th of October, and arrived at Canton on the 12th of January—Pp. 112, 119, 408.

*Nov. 4*—It was my turn to visit Dwan Dong (one of the Preaching Stations) this afternoon. This is a village south of the city, distant about five miles from our residence on the north side of the river. Boat-building is, for the most part, the employment of the men of the village. When we go out to the villages to preach we usually take our station at the Leang Ting, a portico covering the street, furnished with rude seats of stone. Here a



Congregation soon gathers of all ages and occupations; the number gradually increases by the arrival of people passing to and fro. To-day, however, I passed by the Leang Ting, and having come to an open space where was a rude seat on the shady side of a house, I sat down and took a few books. The people soon gathered around, and we conversed for a long time, sometimes with one and sometimes with another. Sometimes one, presuming that he already comprehends the whole subject, will make his declaration of what he supposes it to be; but quite likely he will still be wrong, and need to be further instructed. It is well sometimes to direct the conversation to some one of the company, and talk with him until we are satisfied he has got an understanding of the matter about which we have been conversing; but to gain this, we often need to go over the same thing several times; the rest of the company meantime are listening, and gaining all the benefit of the discussion.

[*Journal of Rev. A. W. Loomis.*

SIAM.

*Bankok*—occupied first in 1840,

AMERICAN EPISCOPAL MISSIONARY SOCIETY.

*China*—1836, renewed 1845:  
*Shanghai*: Wm. Jones Boone, D.D.,  
*Missionary Bishop*: E. W. Syle,  
P. D. Spalding: Miss Jones, Miss  
Morse, *Teachers*. Pupils, 40. Ex-  
penses, including School Building,  
\$1221. 18s. 4d.—Pp. 120, 121.

The Missionary Bishop in China, with his small company of Missionaries and Assistants, is persevering in his labours, and is beginning to reap some fruit from them.

Bishop Boone has given his personal oversight to the School, has preached and otherwise officiated in the Mission Chapel, and has continued with very little remission in the revision of the Chinese Version of the Scriptures. He has been likewise occupied in the preparation of portions of the Scriptures in the colloquial dialect of Shanghai, for the use of the Missionaries.

During the year, the Rev. Mr. Spalding, by close application, has qualified himself for preaching in the difficult language of the country, so that the Bishop has now two Presbyters to aid him in that most important department.

The promise of funds for the erection  
*March, 1850.*

suspended in 1844, resumed in 1846—S. Mattoon, S. R. House, M.D., S. Bush. Mr. and Mrs. Bush sailed for this Mission on the 16th of September—Pp. 112, 119. After a tour to Pechaburi, Mr. Mattoon says—

*Jan. 25*—To-day about noon we arrived at our homes, having travelled the whole night with a favourable tide the most of the way. I have seen much during this tour to shew me the great work before us, and the many obstacles in the way of its accomplishment. But it has not been without its encouragements. We have found the door more widely open than ever before, a greater readiness to receive and read religious books, and more willingness to hear the Gospel. But, alas! we have found none among the vast multitudes that crowd these valleys who know and obey the Truth. God grant that the seed which we have scattered in this barren soil may be watered by the dews of the Spirit, and bring forth fruit to His glory!

of a suitable Mission Chapel has been realized; and the Bishop advises the Committee of the receipt of the sum of 1000*l.* sterling from a member of the Church in the United States.

Some difficulty has been experienced in securing a proper site for this building; but late advices mention that this obstacle has been removed, and that a position in every respect desirable has been secured. Preparations were going on for the commencement of the work.

The Missionary Bishop has received a valuable token of the estimation in which he is held among the European Residents at Shanghai, in a liberal contribution presented by them in furtherance of his plans for erecting Missionary Buildings. This contribution having been devoted to the School House, it left a portion of the grant of the previous year for that purpose unemployed, which, by consent of the donor, has been appropriated to the erection of a dwelling for the Missionaries. By this an annual saving in rent is made to the Committee of several hundred dollars.

The Mission School affords the highest encouragement to those engaged in its duties. Two of the pupils have been bap-

*American Episcopal Missionary Society—*

tized, of which the Letters of the Bishop make interesting mention. Ten Candidates for Baptism are now under special instruction, preparatory to that sacrament. The Chinese Youth, who was baptized three years since, is prosecuting his studies preparatory to an entrance upon the Holy Ministry.

Every Letter from Shanghai renews the appeal long since made for Ordained Missionaries, for a Layman to superintend the School, and for two Female Assistants in the educational department. The Committee attribute to constant excitement and overwork the severe attacks of illness which have threatened to cut short the life of the Missionary Bishop.

On my way to the city I passed through an old burial-place, which lies between my residence and the Great East Gate of the city. In this place I saw a poor woman, standing at the head of a coffin, and weeping most bitterly. I drew near to where she stood, and asked why she was weeping so. She told me, because her husband was dead, and she had no

money to bury him. Several persons gathered around us, as I was trying to pacify her, and wished to explain to me why she was weeping, thinking I did not understand her. When they had done speaking, I told them of the doctrine of the Resurrection. One man said, "Do you say that when I am dead my body will be raised again?" I told him "Yes." "Ah!" said he, "that is impossible." I told him that the God who made man at first could cause him to rise again, though he had laid in the grave thousands of years. I talked to about twenty persons there in the grave-yard for half an hour: they all listened, some asking curious questions, until I chose to leave them.

[*Rev. P. D. Spalding.*]

The Journals of the Missionaries give reason to believe that they are successfully engaged in their sphere of labours, and that, by the blessing of the Holy Spirit on their persevering endeavours, much fruit may be expected.

*AMERICAN METHODIST MISSIONS.*

Two Missionaries were sent to China two or three years since; but we are not informed whether

any addition has been made to them, nor what success has attended their labours—P. 122.

*BAPTIST MISSIONARY SOCIETY.*

*Chittagong:* 343 miles E of Serampore, and 8 from the sea: inhab. 12,000: many populous villages immediately adjacent—1812—J. Johannes: 4 *Nat. Preachers*—P. 121.

Although, during the past year, we have not had many things to gladden us, yet we are bound to rejoice, for there is joy in heaven when one sinner repents. Among us two married women have repented, and been added to the Church.

During the past year a woman left her three sons, and came to us. At first the sons would not even hear her name pronounced, but now one of them frequently comes to us, and says he will become a Christian. The remaining two also shew respect to their mother, and allow her to visit them in their houses.

We preach every morning in some part of the town, and in the afternoon in a Chapel erected in the principal thoroughfare, where we have many hearers. Two persons, who appear to be inquirers, sometimes visit us there, and sometimes in our

houses, to converse about the Bible and the comparative merits of Hindooism and Christianity.

[*As. Missionaries.*]

*Hong Kong*—The Society has made a commencement of labours here under the following circumstances:—

When Mr. Dean, the American Missionary, was in this country last winter, he gave an account of the progress of the American Baptist Mission in China, and stated that a Native Agent, of whom he had four ready, could be supported for 25*l.* per annum. Some members of Mr. Fraser's Church, in Regent Street, Lambeth, feeling deeply interested in the object, determined to raise the amount, at the same time resolving not to permit this to trench on their contributions to the Baptist Missionary Society; and we are informed that no part of the sum thus diverted would have been contributed to the Society.

The following Letter from Mr. Johnson contains an account of the Native Agent employed:—

The name of your Missionary is Si-ki-Bu. He first came under Christian Instruction in 1844, and was baptized at Hong Kong by Mr. Dean in February 1847. He has a wife and three children. He is a man of superior intellectual endowments, and possesses a somewhat extensive and correct knowledge of Christian Doctrine. We have entire confidence in his Christian Character, and expect much from his labours for the salvation of his perishing countrymen. Oh that he and his supporters may at last stand together on Mount Zion above, surrounded by a great number saved through their instrumentality!

During the month of June he was engaged in preaching and distributing Tracts and portions of the Scriptures in Tung Chifu, an island about fifteen miles from this place. He is now on a visit to his native district, Tse Chin. He took with him a supply of books; and you are now, doubtless, through your representative, presenting to a people *ready to perish*, the *bread of life*, and telling to multitudes, who never before listened to it, the story of Calvary's bleeding Sufferer!

Mr. Johnson, writing from Hong Kong on the 27th of March, says—

In my last Letter to you I mentioned Si-ki-Bu as the Agent employed by your fund. He was employed in your service till the close of December. As he was desirous to visit his native district on private business, it was not thought consistent to employ him longer as your Agent until he could again give himself wholly to the work. He is still absent. The Agent now employed is Tan Tui, aged forty-three,

CHURCH MISSIONARY SOCIETY.

CHINA.

*Shanghai* — 1845 — Thomas M'Clatchie, John Hobson—*Ningpo* — Robert Henry Cobbold, Wm. Armstrong Russell. The Rev. W. Farmer died in his passage to England. Rev. Fred. F. Gough, Rev. E. T. R. Moncrieff, Rev. Wm. Welton, and Mr. Robert D. Jackson, embarked, in company with the Bishop of Victoria, on the 6th of November for China — Pp. 121, 248, 327, 488, 523.

The Rev. T. M'Clatchie has at length succeeded in obtaining, after many obsta-

a widower. His family connection is highly respectable. His father was a literary man. Of his family connections there is but one beside himself a Christian. A cousin, son of a Mandarin, was baptized by Mr. Dean, and is a member of the Mission Church here. Brother Dean first met with Tan Tui in 1842. He was at the time a contractor, and had a number of men in his employ at work on the public roads. The acquaintance was made on a visit for Tract Distribution to the shed in which he was living with his men. He at once became an attendant on both the daily and Lord's-Day Services, and soon an anxious inquirer. He manifested his sincerity by a punctual attendance upon all the Religious Services, bringing with him on the Lord's Day all the men in his employ—a most interesting instance of self-denial and moral courage—continuing this after his conversion and connection with the Church as long as he had men in his employ. He was one of the first members of the Church here, and has continued from the first one of the worthiest. He is a man above the average of his countrymen, both in intellect and education.

He is stationed at Tany Chin, an island fifteen miles distant, between this and Macao, population about 6000. Several of our Church Members reside there, most of whom heard the story of Calvary's bleeding Sufferer first from his lips. We have established a School there, having commenced with 20 scholars. It is a part of his duty to have with the boys daily Religious Services. This is a very important and promising Station.

cles and disappointments, land for a Church and residence. The land for the Church is eligibly situated in the city; the land for the house in a healthy part of the suburbs. The building of the house has been commenced; but, as in every other incipient Mission, Mr. M'Clatchie laments the necessity of giving more time than he can willingly spare from his Missionary Duties to the superintendence of the workmen. In the mean time he holds Public Worship in his present residence.

Mr. M'Clatchie has prepared and printed a Tract in Chinese, which is read by the Natives with much interest, and has been highly praised by many native scholars. The following is the history of

*Church Missionary Society—*

its composition:—"My Teacher, a strong Confucianist, told me one day that several persons objected to the doctrines which I preached on Sundays. I made him write out the objections, and spent each evening with him in composing my answers. I carried on the controversy in this manner, until the Confucianist declared they had no more to say in favour of their doctrines. My Teacher declared that he gave up Confucius, and would henceforth follow Jesus. I had great hope concerning this young man; but how mysteriously does our God work! I was obliged to dismiss him the other day, in consequence of discovering that he is addicted to opium-smoking. This vile opium is the most formidable enemy we have to contend with in China."

No Baptisms have yet taken place by Mr. M'Clatchie. He has rightly judged that peculiar caution is to be exercised in the first instance, lest the foundation of a Christian Church should be laid with unsound materials. The hasty baptisms of the Romanists are a standing warning to the Protestant Missionary. There may be, undoubtedly, danger on both sides; but the Committee trust that the probation interposed in this case, before baptism, will prove in the end a wise arrangement.

On the 29th of January Mr. Cobbold was able to convey the happy intelligence that he had commenced a Public Service. The Committee regard it as a special cause of praise to God that their Missionaries have been enabled so soon to qualify themselves for this work. [*Report.*]

*JEW'S SOCIETY.*

The Society had it in contemplation to send a Missionary to the Jews in China; and in reference to this undertaking the Committee report—

Your Committee have gladly availed themselves of the opportunity offered by the establishment of the Bishopric of Victoria, Hong Kong, to make further inquiries respecting the Jews in China, and the practicability of establishing a Mission in that country. There appear to be peculiar difficulties in the way of immediate realization of their wishes in this respect, and their present efforts must be

limited to a Mission of Inquiry, in which the Bishop has kindly promised his assistance.

That munificent friend of Israel, Miss Cook, has placed in the hands of your Treasurer, a sum sufficient to cover the amount of the expenses occasioned by the establishment of the Mission.

James Finn, Esq., H. B. M. Consul at Jerusalem, and author of the "Jews in China," has just forwarded to them a Letter received from the British Consul at Amoy, bringing positive intelligence of the existence of a Jewish Congregation in the city of Ka-fung-foo, a city of the interior.

*MEDICAL MISSIONARY SOCIETY.*

## CHINA.

*Hong Kong*—Several of the Missionary Societies having Physicians among the number of their Missionaries contribute very much to the relief of the sick; and the energies of the Medical Missionary

Society being less urgently required, though doubtless there is abundant room for all, its operations are not so much the subject of observation as formerly—P. 121.

*GENERAL BAPTIST MISSIONARY SOCIETY.*

## CHINA.

*Ningpo*—T. H. Hudson, Jarrom: Joseph Hudson, *As.*; 1 *Nat. As.*—Pp. 122, 123.

There have been printed 30,000 Tracts, and 300 Portions of Scripture.

I fear it will be long before the females will be reached in this country. They are indeed a degraded and neglected class,

rendered almost helpless with their cramped feet; yet they appear to be sensible and industrious. None can read, and no one ever thinks of teaching females even the elements of what is generally known in China. To them Christianity will become a precious boon, and happy will be the day when means can be adopted to enlighten and elevate the females of this country. [*Mr. Hudson.*]

China has no consolation to impart

to its millions of inhabitants who are dying every year; and though much reverence for parents and ancestors is indulged by the Chinese, their superstition furnishes no bright and sure hopes respecting the departed. Mr. Hudson on one occasion called at a house where a person had recently died. He saw much which Popery has copied: there were candles burning, incense rising, and a table covered with provisions. The gong and bell were going, and a Priest was saying a ditty for the dead, but there was nothing cheering. Several females were howling—it could scarcely be called weeping—by the side of the dead. Thus uncounted myriads in China live in darkness, and die in gloom and sin.

[*Report.*]

Everywhere am I apparently welcome; and from the manner and appearance of many people while I have been talking to them, I have frequently been reminded of that observation of the Evangelist, *And the common people heard him gladly.* Our chief labours are among this class of people.

[*Mr. Jarrom.*]

At one house, the head of the family had been incapacitated for four years from following his occupation by illness. He had spent ten thousand cash (more than two pounds) in the worship of demons, whom he considered the cause of his calamity. He first worshipped the *TE PAOU*, or constable of Hades, beseeching him to gather the offended demons and bring them to par-

take of the feast or sacrifices which he prepared for their entertainment. Among other things he bought tigers and snakes of paper for the demons to mount on their return. These he managed to send to them through the medium of fire, that is, by burning them. In conclusion, they devoured the leavings of the demons, doubtless very well pleased that demons did not eat like men. When I asked him whether he believed in what he had done, he answered, "If I get better I shall believe: if I do not get better I shall not believe in them."

[*Mr. Joseph Hudson.*]

The most important event of the year in the Chinese Mission is the baptism of *Le Seen Sang*, Mr. Hudson's Chinese Teacher, a respectable literary man of middle age. Acquaintance with him has strengthened confidence that he is indeed a disciple of Jesus. *Le Seen's* baptism was delayed for several months through his wish that his eldest son, then studying near Nankin, should witness his solemn profession of Christianity; but the young man not returning when expected, it was determined to delay no longer. It was the convert's wish that his public renunciation of the gods and superstitions of his country, and his solemn confession of Christ should be made in the presence of his family connections, and his former neighbours and friends: it was therefore arranged to take place at his own village, a place ten miles from Ningpo.

[*Report.*]

#### GERMAN MISSIONARY SOCIETIES.

##### CHINA.

A Mission was begun by the Basle Society in the Province of Quangtung in 1847, by Theod. Hamberg; Rud. Lechler: beside Nat. Preachers. The Missionaries first arrived at Hong Kong on the 19th March 1847. They are to labour in connection with the Chinese Missionary Association, under the direction of Mr. Gutzlaff. Their sphere of action is the eastern part of the province, while the Brethren of the Rhenish Missionary Society, Messrs. Kæster and Genæhr, in the same connection, are to take the Western part.

The Brethren have begun their preach-

ing excursion, accompanied by some of the Native Preachers, but have as yet no fixed station. Their time is still in a great measure employed in the study of the language, and in preparing the Catechists for more effectual activity. They have endeavoured to find a sphere of labour in the interior, but met with difficulties from the Mandarins, who obliged them to leave.

[*Basle Report.*]

##### ASSAM.

*Tezpoor*—1848—at first J. Mark, succeeded by C. Hesselmeier, G. Daeuble.

Mr. Hesselmeier is to direct his attention particularly to the savage Bhutias on the highlands of Assam, while Mr. Daeuble is to labour among the softer Catcharias at the foot of them.

[*Report.*]

## India within the Ganges.

### BIBLE, TRACT AND EDUCATION SOCIETIES.

**BRITISH AND FOREIGN BIBLE SOCIETY.**  
*Calcutta*—The Society has granted to the Calcutta Auxiliary 125 English Bibles, 300 French, 50 Greek Testaments, and 500 reams of paper. There have been 41,000 copies of Portions of the Scriptures printed during the year. The issues have been 9964 copies. The Calcutta Association has distributed 4020 volumes.

To the *Agra* Auxiliary 1600 copies have been forwarded.

*Bombay*—There have been 560 Bibles, 281 Testaments, and 37 Portions of Scripture in various languages sent to the Auxiliary. There have been 4000 copies printed and 7700 copies issued. St. Luke has been printed in the *Kiniki* Language, from a translation by Dr. Krapf, for the Church Missionary Society's Mission in Eastern Africa: the number printed was 500.

*Madras*—The issues for the year were 11,962 copies in more than 9 languages. There has been little done this year in the printing department, but much time and labour have been expended in revision. In *Tamul*, *Teloogoo*, and *Canarese*, the Word of God is now in the course of diligent and careful revision. In *Malayalim*, too, there is need for a careful revision of the Scriptures, which is being carried on, though slowly. There have been 52,000 copies bound; and at *Neyoor* 21,607 copies have been distributed. A grant of 2000 reams of paper has been made to the Auxiliary. The subject of placing a copy of a part of the Testament in every family in India in which one person can read is under the consideration of the Committee—P. 123.

**CHRISTIAN-KNOWLEDGE SOCIETY.**

*Calcutta*—The Bishop, writing

to the Society, says—

The Cathedral, which the Society so largely supported, has now been opened for Divine Services more than six months, with daily Morning Prayers at seven o'clock; and the success is at present far beyond all we could have expected. To God our Saviour be all the glory! May His hand be with us, that many may believe, and be turned to the Lord!

In the Report it is said—

The untiring energy of the Metropolitan of India has been so conspicuous since the period of his first entrance on the arduous duties of the see of Calcutta, that his Lordship's recent exertions in Southern India, which have been lately communicated to the Society, may be here alluded to as but one portion of a series of labours in His Redeemer's service.

The Lord Bishop of Colombo said, in a Letter dated January 9th, 1849, that the Metropolitan had left him on the day previous, after visiting the diocese of Colombo, on his way from Bombay to Madras. The Charge was delivered on the 4th of January in the Cathedral Church of St. Peter's: it embraced some subjects of great interest, and was listened to with marked attention: his Excellency the Governor, and Lady Torrington, with many of the leading people of the Colony, were present.

The Rev. W. Thomas, Secretary of the Calcutta Diocesan Committee, has informed the Society of the completion of the Hindoostanee Version of the Liturgy; and has drawn on the Treasurers for the balance of 350*l.* granted by the Board toward the expenses of this version.

Grants of Books have been placed in the hands of Missionaries proceeding, during the past year, to this Diocese.

Archdeacon Shortland writes:—

The Society will, I am sure, be thankful to hear that our venerable Metropolitan, whom I have had the privilege of receiving as my guest, though infirm, is in good health, and, as usual, abounding in works of faith and labours of love on behalf of our beloved Church. He has already preached for the Additional-Clergy Society, when a sum of 75*l.* was collected. He has preached in the Chapels of the Society for the Propagation of the Gospel

and Church Missionary Society, of which their respective Secretaries are the Ministers; and on Sunday next he will plead for both the Societies jointly in one of the district Churches (Vepery). He has also promised to advocate in two other Churches a plan for the erection of a Central District Church, and the appointment of Scripture Readers in the Black-Town District.

*Madras*—The Bishop, in consequence of the ill state of his health, which, in the opinion of his medical advisers, would be still further impaired by his longer residence in the climate of India, has been obliged to resign his important and arduous functions in that country. The Archdeacon Shortland, having requested additional help toward completing Churches at Mangalore, Cochin, and other places, it was agreed that 75*l.* be granted for this purpose.

The Rev. Dr. Powell, late Secretary of the Madras Diocesan Committee, forwarded applications for aid toward building two Churches in Tinnevely for Native Congregations, of which the Rev. Mr. Dent and the Rev. Mr. Tucker are the Ministers. Mr. and Mrs. Tucker have contributed 400*l.* toward the Church at his Station. It was agreed that 100*l.* be granted; 50*l.* toward each Church. The Rev. G. W. Mahon has, since the last Report, kindly undertaken the office of Secretary of the Madras Diocesan Committee—Pp. 123, 124.

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RELIGIOUS-TRACT SOCIETY.  
CALCUTTA.

Books value 20*l.* have been granted to the Rev. James Long, of Calcutta, for the formation of Libraries in Bengal: and 24 reams of paper, and 8700 Tracts in English, for soldiers and others, have been granted to Mr. Thompson of Delhi—P. 125.

*Calcutta Christian-Tract and Book Society.*

The receipts for the year were

1383 rupees, and the disbursements 1116 rupees. A grant of 200 reams of paper, and 24,200 Tracts, has been sent to the Calcutta Society—P. 125.

*Mirzapore, Benares, and Allahabad Tract Society.*

The Societies which have laboured apart at these important Stations have effected a union, to the satisfaction of all parties. The United Society will now be called, "The Central North-Indian Religious-Tract Society."

The wood-cuts of the Society have been found exceedingly valuable in a local periodical similar to "The Visitor," which has been carried on for more than ten years. Its design is to furnish Native Converts with important Biblical and general information, which is requisite for their spiritual and general welfare. The *Benares* Society has published 15,600 Tracts and Books, and has received from the Parent Society 100 reams of paper and 14,200 Tracts. A grant of 100 reams of paper has been made to Mirzapore, also Maps and Engravings in addition to purchases value 25*l.*—P. 125.

*Central North-Indian Religious-Tract Society.*

The receipts have been 3271 rupees, and the payments 3100 rupees.

*Agra Christian-Tract and Book Society.*

The Committee hope to meet the strong appeals of this new Society by a liberal grant of paper and English Works early in the next year. It is their wish zealously to co-operate with their friends in this new field of Christian Enterprise.

*Orissa Religious-Tract Society.*

The Committee have printed 45,000 copies of Tracts, and the Parent Society has granted 200 reams of paper and 7000 English Tracts—P. 125.

## BOMBAY.

*Bombay Tract and Book Society.*

Tracts printed in 1847 were 29,500, and 25,331 were distributed. The receipts of the Society were 1771 rupees, and the payments 1844 rupees. In 1848 there were 27,000 Tracts printed, and 30,700 Tracts and Books distributed. A supply of 70*l.* in books has been sent to them, with authority to devote one-half of the proceeds to the new Jubilee Translation Fund. A grant of 150 reams of paper, and 20*l.* in casts of cuts, at half price, has been made to the Society. Also a supply of books to the amount of 30*l.*, the proceeds to be applied to the publication of "The Indian Pilgrim," in Mahratta.

*Mangalore*—The German Missionaries at this Station, amid many difficulties, continue to print useful works in Canarese, Tooloo, and Malayalim. About 26,000 have been issued during the year, including new editions of "The Pilgrim's Progress," and "Little Henry and his Bearer," in Canarese.

A grant of 150 reams of paper has been sent to the Society's German Friends, and a small supply of English Tracts—Pp. 125, 126.

## MADRAS.

Two Libraries, value 5*l.* each, have been granted at half price to Cuddapah; and one, value 16*l.*, at a reduced price, for Cochin.

*Madras Tract and Book Society.*

The Tracts and Books received into the Madras Depository amount to 103,350 copies: the Issues in the year amount to 71,066. The Society's receipts, including a balance in hand at the commencement of the year, amounted to 9104 rupees; its disbursements 8896 rupees; leaving 208 rupees only in hand. The sales of the Parent Society's publications in the year amounted to 2612 rupees. The

total Issues of Tracts and Books by the Madras Society amount to 2,906,103.

The Committee have voted to the Madras Society 250 reams of paper and 24,300 English Tracts—P. 125.

*Bellary Religious-Tract Society.*

The Issues have been 20,855 Tracts. A grant of 32 reams of paper and about 4000 Tracts has been made to this Auxiliary—P. 125.

*Bangalore Bible, Tract, and Book Depository.*

About 26,960 Tracts have been printed. A grant of 72 reams of paper, 3900 Tracts, and a supply of Books for sale, has been made—P. 125.

*Bangalore Tract and Book Society.*

About 17,000 Tracts have been printed. The receipts were 3472 rupees, and the payments 3073 rupees. The Parent Society has sent 48 reams of paper, and about 8000 Tracts.

*Nagercoil Native Religious-Tract Society.*

During the year 1847, 69,200 Tracts were printed for general circulation, 12,000 of the Children's Series, and 10,700 of the Monthly Paper of Religious Intelligence. In the year 1848, 55,000 Tracts of the general series were printed. In addition to these, 11,000 copies of the Children's Series, and 27,500 of the Monthly Series of Religious Intelligence had been printed, making a total of 93,500 publications. The receipts were 1012 rupees, and the expenditure 952 rupees. The Committee have voted this Native Auxiliary 100 reams of paper, and a small supply of English Publications—P. 125.

*Neyoor Native Religious-Tract Society.*

There have been several interesting and encouraging circumstances connected with the distribution of Tracts. Roman Catholics have



earnestly asked for Bibles. The people of the villages give evidence in many instances of their having read the books previously received from the Missionaries. A grant of 24 reams of paper and a selection of Tracts has been sent—Pp. 125, 126.

*Quilon and Trevandrum Tract Society.*

About 13,030 Tracts in Malayalim were printed, many of which had been distributed. A grant of 40 reams of paper and 2950 Tracts has been sent to Quilon—P. 126.

*CALCUTTA DIOCESAN ADDITIONAL-CLERGY SOCIETY.*

This Society has provided means for 4 additional Clergymen. The receipts were 1877l. 10s. It is contemplated to increase the number of Clergymen.

*EASTERN-FEMALE EDUCATION SOCIETY.*

At p. 384 of our last Volume we stated the general proceedings of the Agents of the Society. We now give some extracts from their Letters—

Our Infant School is going on nicely: it is attended by the younger Orphans and the children of the Native Christians, who are taught in English and Hindoostanee, and make great progress. They take deep interest in scripture narratives, and the first class read the Testament well in Hindoostanee: they are also very attentive at Family Worship and on the Sabbath. In our Orphan School there are children of all ages, from two to seventeen years. Our elder girls are very useful to us. Nanny, who is a Member of the Church, has been employed some time in the Infant School, and has conducted herself with much propriety. Being an intelligent girl, she is able to communicate much information, and has a good way of managing her class. Other girls are employed in washing, dressing, and nursing the infants, beside making and mending clothes. When they have been long in the School, we only allow them two hours and a half for reading, &c.

Our Native Missionary Society originated in the zeal of the Orphan Girls. I had often talked to them and the native women of the duty of spreading the Go-  
*March, 1850.*

spel, and of contributing what we could toward it; and one morning three of the girls, who receive a few pice a week as monitors, brought their contributions. This stirred up the native women; and now our Missionary Society is fairly set going, never to stop, we hope, till India is the Lord's. The contributions are small from the Natives, only pice at present; but God does not despise the day of small things. It is singular that not one man has yet contributed; the women have helped by their work, and the Orphan Girls have worked out of school hours for it. With our little fund, two Catechists are now sent to preach in a district where the Gospel has never yet been heard.

This year we have rewarded the children in our Schools with a pice a week, if good; this is rather less than a farthing. The money is stated in a book, and spent in slate-pencils, &c. The effect on the children has been very good: small as the sum is, they feel that it is their own, and they can spend it as they like. Almost all gave one pice to the Missionary Society, and some eight, ten, or twelve; one gave all she had. Then the books they purchase are much more valued than those which used to be given them; they know that they must earn them, and I often hear them talking about what they will buy next.

A few months ago we had printed here a child's picture book, containing an account of the Ostrich, the Reindeer, and the Chinese, with a coloured cover, and pictures of a Hindoostanee Girl, and Christ blessing little children, outside, beside the three within. The price was about two farthings; 1500 were printed; and in a few weeks we were obliged to have a second edition of the same number, which are almost all sold. A second picture book has been printed, and nearly 2000 are disposed of: the third is coming out, and almost that number are ordered.

[*Mrs. Mather—Mirzapore.*

You will judge of the state of anxiety I am in, when I tell you that on the 2d instant we had an addition to our cares of 80 children, rescued from the barbarous and murderous Khunds. It is true that 30 of these have been sent to the care of our Missionary Friends at Balasore; but they came to us after a long journey, weary, and miserably dirty, many of them sickly, and all remained a fortnight, of course much increasing our work. The time of their arrival was the day I felt

*Eastern-Female Education Society—*

better, and I entered with much interest on our increased duties; but my strength was not equal to it, and the excitement brought on a relapse. I continued to do a little during the week, but the necessary recall of the doctor ended in the application of leeches. In addition to this increase, the same day we took charge of the Boys' School, which, since my dear Brother's departure, has been under the superintendence of Mr. Brooks, so that at once our establishment amounted to 150: 30 have now left, leaving 120, about 65 of whom are girls. Mrs. Buckley has by far too much to attend to, but through mercy she continues well.

The last rescued portion are from a district where the sacrifice is performed in a dreadfully cruel manner. After being fastened to a stake, the infatuated people

run upon them with knives, and cut off the flesh from every part of the body, leaving the remainder to be consumed to ashes, and these also are used for the land. An old woman came with the children who had had two sons thus sacrificed; one of them, quite a youth, cut to pieces before her eyes. She says that she cried and wailed, and was almost frantic, but was told that for this she was brought, and if she was not silent she should be severely punished; probably her own life would have been taken.

I was not aware that old people were sacrificed until these arrived; but it appears that when there are more on hand than are required, they are kept for the next season, and some for other and worse purposes ere their time comes.

[Miss Collins—Cuttack.

## STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

## GOSPEL-PROPAGATION SOCIETY.

## CALCUTTA.

**BISHOP'S COLLEGE—1820—Wm. Kay, Principal:** A. W. Street, G. E. Weidemann, *Professors*; G. C. Mitter, *Nat. Syndic Fellow*. The Rev. William Kay, Sub-Rector, Fellow, and Tutor of Lincoln College, Oxford, has been appointed Principal on the retirement of the Rev. G. U. Withers, D.D. A revision of the rules and statutes of the College has taken place under the care of the Rev. Dr. Mill, Rev. Dr. Withers, and Rev. W. Kay—Pp. 128, 129.

The Bishop of Calcutta, the Visitor, paid us a visit of two days last week. His Lordship had the Students assembled the first day in Hall, and addressed them in several divisions, according to the praise or blame attaching to them in their studies. Most do well, both in their studies and conduct, and amply reward our exertions; but some are inclined to be idle, and one gives us any thing but satisfaction in any way. After Morning Service the next day, the Bishop delivered an excellent address to the Students in Chapel on religious points, inspected the Library, and went away in the evening. He seemed to be in very good health. He could not stay over Whit Sunday to preach, but spoke

of coming on Trinity Sunday. An arrangement to this effect was made, but Mr. Pratt's indisposition prevents its being carried out. We shall probably see his Lordship here again after the Midsummer vacation. The Library Catalogue has been completed so far as the register of all the books as they stand on the shelves, and alphabetical catalogues are affixed to each case. It remains to make an alphabetical catalogue of the whole. [Profess. Street.

**Calcutta—Samuel Slater.** A Hindoostanee Mission is formed in Calcutta in connection with the Cathedral—P. 129.

Mr. Slater, of the Hindoostanee Mission, is getting ready several very useful Books, or Tracts, for the Mussulmans; and if his health continues good, I think the Mission will produce a considerable impression in the Mahomedan Mind in India. The controversy has been confined too much to metaphysical points with the learned, as it seems to me; and to give it a practical turn, and at the same time preserve the tone of politeness as if arguing with the most learned, would more benefit the mass. [Profess. Weidemann.

**Howrah:** O. B. Smith, C. Simpson: Juddonath Ghose; 5 *Nat. As.*; 8 Villages, 2 Chapels; 2 Schools—P. 129.

The Rev. Juddonath Ghose, a native of

India, ordained Deacon from the College in 1847, is now in charge of Bali, in this Mission, a very large and populous market town, containing a considerable number of Hindoo Families, of better class and circumstances. [Report.

Beside the usual pastoral visits on ordinary days, I go to the villages every Lord's Day and other holy days of the Church, teaching them the things which concern the kingdom of Heaven. Divine Service is regularly conducted on these days in the Chapel at Boiskotty, where the Christians from the adjacent villages assemble. On Sundays, after the Service and the Sermon or an Address, I have, since the beginning of the year, commenced the system of catechizing both the Christians and the Catechumens on the portion of Scripture on which I discourse. With reference to the strictly Missionary Part of my labour, I generally devote the mornings to this duty; attempting to communicate to the Heathen the truths of the Gospel, by constant and familiar intercourse with them; by holding conferences, calling their attention to the natural depravity of man, and the only way of salvation, and by circulating Tracts among those that express a desire of examining the evidences and Divine Origin of the Scriptures.

The inhabitants of Bali, for the most part, are Brahmins of every description, wandering in the gloom of superstition, and labouring under its concomitant moral and spiritual evils. These Brahmins, in common with the lower classes of people, are slaves to the established tenets of their ancestral religion, tenaciously adhering to the most debasing forms of idolatry.

The wonderful changes effected in the Hindoo Community of Calcutta within a few years, by the education imparted in Government and Missionary Institutions, warrant one to hope, that the like efforts, if made discreetly in this place, for the conversion of the people, will be crowned, by the blessing of God, with success.

[Rev. Judonath Ghose.

*Tallygunge*: Daniel Jones, R. T. Blake—P. 129.

*Barripore*: 16 miles south of Calcutta: inhab. 6000. The Barripore Mission is divided into 6 circles—1829—C. E. Driberg, A. H. Moore—P. 129.

*Nerbudda*: J. G. Driberg—Pp. 129, 130.

*Cawnpore*: in the District, inhab. 500,000: W. H. Perkins, J. T. Schleicher. *Tamlooh*: De Mello—P. 130.

In reference to these Stations it said in the Report—

The receipts of the Diocesan Committee of the Society, are not so large by any means as the necessities of the Missions demand. A greater effort is now required on the part of Members of the Church in India, in consequence of the Society's present necessary care as to the limitation of its expenditure; and its purpose to confine its grants solely to the salaries of the Missionaries, leaving the incidental expenses of the Missions to be defrayed by the people themselves. One instance, that of Tallygunge, is recorded, worthy of imitation by all, where the inhabitants have come forward in answer to the call made upon them; and have expressed their readiness to undertake the cost of repair of buildings and other expenses. [Report.

#### BOMBAY.

*Bombay*: George Candy, Wm. Darby—*Ahmedabad*: G. W. Pieritz—P. 130.

The Society regrets that it has even less than in former years to report from this Diocese. The small staff of three Missionaries in Western India has been this year reduced by the temporary absence of the Rev. George Candy. His place has been temporarily occupied by the Rev. W. Darby, who was for some years at Ahmedabad, but by direction of the Lord Bishop has left that Station.

The Rev. G. W. Pieritz has continued in charge of the Goozerat Mission; and is, in part, maintained by the Fund commenced some years since for that special object by the Very Rev. the Dean of Norwich. Mr. Pieritz is devoting himself to the study of the Goozerat Language. He writes with a candour which does him credit, of the many difficulties which prevent his giving a favourable account of the present condition of the Missions, especially in consequence of the unworthy lives of some who previously to his arrival had been admitted to Christian Baptism, but had dishonoured their new profession. He, at the same time, expresses his earnest desire to persevere in the great work of making known the Gospel in that important and populous city of 100,000

*Gospel-Propagation Society*—souls. The Society cannot but feel that it is justified in adhering to the great principle of throwing the contingent expenses of the several Missions on the Members of the Church resident within these Dioceses, while at the same time it cheerfully undertakes, for the present, to provide the salaries of such Clergy as may be sent out.

The following statistics shows how far behindhand our Church still continues, in that portion of India, in the great work of Christian Missions:—

Total English Population . . . . .	15,000
Members of the Church of England..	10,000
Communicants of ditto . . . . .	440
Romanists and Protestant Dissenters, Number of Chaplains of the Church of England, including Bishop and Archdeacon . . . . .	5000
Number of Missionaries . . . . .	26
Number of Chaplains of the Established Kirk of Scotland . . . . .	8
Number of Missionaries of ditto . . . . .	2
Number of Missionaries of Free Kirk, Number of Protestant Missionaries dissenting from the Church of England, including 11 from America and 6 from Germany . . . . .	3
	9
	27

[Report.

## MADRAS.

The Right Rev. Dr. Spencer, after a long period passed in the endeavour to re-establish his health, has been compelled to abandon all hope of a return to India, and has in consequence resigned the Bishopric of Madras. The Ven. Thomas Dealtry, Archdeacon of Calcutta, has been appointed to the vacant See. [Report.

*Madras*, or *Vepery District*, with *St. Thomé*: and *Out-Station*—1727—*C. S. Kohlhoff*, 2 *Country-born Cat*; 2 *Nat. Cat.*; 4 *School Teachers*. Baptized: Men, 163; Women, 322; Children, 360—*Schools*, 5; Boys, 94; Girls, 90—*Chindadripettah*: *C. Ariolappen*: 2 *Nat. As.*; 1 *School Teacher*. Baptized: Men, 31; Women, 58; Children, 40—*Schools*, 4; Boys, 106; Girls, 25—*Poonamallee, Tripasore*, and *Vallaveram*: *W. Howell*: 1 *Nat. Cat.*; 3 *Nat. As.*; 2 *School Teachers*—Baptized: Men, 72; Women, 155; Children, 155—*Schools*, 3; Boys, 64; Girls, 12—*TANJORE*: 1766: *Thomas Brotherhood*: *Canandagoody*: *C. Hub-*

*bard*; *Vediarpooran*: *M. Ross*, *H. Bower*; *Coleroon District*: *J. Guest*: *Aneycadoo*: *W. L. Coombs*, and 1 other *Out-Station*; 4 *Nat. Cat.*; 41 *Nat. As.*; 50 *School Teachers*—Baptized: Men, 1026; Women, 1854; Children, 1872—*Schools*, 55; Boys, 1011; Girls, 214—*TINNEVELLY*: *Nazareth*: *A. F. Cæmmerer*: *Moodaloor*: *C. Franklin*: *Sanyerpooram*: *T. P. Adolphus*: *Edeiyenhoody*: *R. Caldwell*: *Christianagram*: *J. K. Best*: *Puthookotei* and *Ramnad*: *A. Johnson*: 3 *Country-born Cat.*; 69 *Nat. As.*; 42 *School Teachers*—Baptized: Men, 1603; Women, 1683; Children, 2743—*Schools*, 60; Boys, 1403; Girls, 610—*Combaconum*: *S. A. Godfrey*: 14 *Nat. As.*; 12 *School Teachers*—Baptized: Men, 330; Women, 416; Children, 733—*Schools*, 7; Boys, 120; Girls, 21—*Trichinopoly*: *G. Y. Heyne*: 3 *Nat. As.*; 8 *School Teachers*—Baptized: Men, 145; Women, 207; Children, 216—*Schools*, 7; Boys, 254; Girls, 70—*Madura* and *Dindigul*: *W. Hickey*: 7 *Nat. As.*; 3 *School Teachers*—Baptized: Men, 236; Women, 236; Children, 373—*Schools*, 7; Boys, 79; Girls, 31—*Negapatam*: 1 *Country-born Cat.*; 3 *Nat. As.*; 2 *School Teachers*—Baptized: Men, 941; Women, 109; Children, 126—*Schools*, 4; Boys, 75; Girls, 18—*Cuddalore*: 1 *Country-born Cat.*; 1 *Nat. As.*; 2 *School Teachers*—Baptized: Men, 61; Women, 123; Children, 102—*Schools*, 2; Boys, 58; Girls, 20—*Secunderabad*: *N. Parenjody*; 1 *Nat. As.*; 4 *School Teachers*—Baptized: Men, 43; Women, 55; Children, 61—*Schools*, 5; Boys, 176; Girls, 12—*Vellore* and *Chittoor*: *S. W. Coultrup*: 2 *Nat. As.*; 2 *School Teachers*—Baptized: Men, 48; Women, 74; Children, 87—*Schools*, 2; Boys, 59; Girls, 11—*Bangalore*: 1 *Country-born*

*Cat.*; 1 *Nat. As.*; 3 *School Teachers* — Baptized: Men, 59; Women, 113; Children, 97 — Schools, 3: Boys, 76; Girls, 20. The Station of Rev. H. C. Huxtable, Worsley Scholar, from King's College, London, is not yet reported. The Society has sent out this year, Mr. W. S. Wright as Master of the Vepery Grammar School; Mr. Peter Jarbo, a Candidate for Holy Orders; and Mr. J. H. Kearns and Mr. D. Holden, National Schoolmasters. The Rev. G. A. Pope, the zealous Principal of the Sawyerpooram Seminary, has been compelled, through illness, to re-visit England; but his time and recovering strength he is devoting to making better known the Society's cause here. His coadjutor, the Rev. S. Sandberg, who had only very recently arrived in India, and had already gained the confidence of all who knew him, has been also obliged to leave his post by sudden and alarming indisposition—Pp. 130, 131.

The Metropolitan of India visited Madras in January last; and admitted to the Order of Deacon two Catechists, Mr. C. Franklin, of Moodaloor, and Mr. W. L. Coombes, of Aneycadoo. To this it may be added, two Deacons were recently ordained by the Bishop of Colombo.

The last year was marked by the establishment of two important Societies in connection with the Church in this Diocese: the Madras Diocesan Church-Building Society, and the Madras Diocesan Additional-Clergy Society.

The Seminaries for training Catechists and Candidates for Holy Orders at Sawyerpooram and VEDIARPOORAM afford much satisfaction. "Nearly 140 youths," the Diocesan Report states, "whose ages range from seven to eighteen, are receiving religious and intellectual training in the former, and about 50 in the latter. These Institutions are maintained partly by grants from the Christian-Knowledge Society and this Society, and partly by the Monckton Fund. The present number maintained by this Fund is 43 Scholars and 3 Catechists.

[*Report.*

Within the last year a new range of

buildings has been added to the Sawyerpooram Seminary, for the exclusive use of the Monckton Scholars, and is called the Monckton Building. The Committee contemplate the addition of a similar range of buildings, for the same purpose, to the VEDIARPOORAM Seminary. In addition to these two Seminaries, there are several superior English Schools in various Mission Districts, beside the usual Vernacular Schools. The Committee attach peculiar importance to the Female Boarding Schools; a department of Missionary Labour, than which, they are persuaded, none is more important or more promising.

[*District Report.*

Beside these Seminaries, there have existed at Madras, in the suburbs of Vepery, similar Institutions, founded by the early Missionaries, aided by contributions from the Christian-Knowledge Society. These have now been revived through the Diocesan Committee, and consist of a Grammar School, and an Institution for training Students for Holy Orders, Catechists, and Schoolmasters. The superintendence of the latter has been undertaken by the Rev. A. R. Symonds, the Secretary of the Diocesan Committee; and a Head Master for the School, Mr. W. S. Wright, has lately proceeded from this country. To the Seminary are attached eight scholarships, of which five are already filled up.

The expense of all these Institutions is in part an inheritance from the Society for Promoting Christian Knowledge, on the occasion of the transfer of its Missions to this Society in 1824. It has been deemed right to make an appeal to the residents in the Presidency. The appeal has, in a measure, been responded to; providing for the reduction in the Society's grant of 1000*l.* a year.

[*Report.*

Within the last two years there have been 4 Churches opened; 3 new Mission Houses, 6 new School-rooms, and several Churches are in progress.

The Word of God is faithfully preached, better discipline is enforced, disorderly members are put out. The Congregation here is small, but its condition is very satisfactory, and it is on the increase. There are some good Schools in connection with it; and the cost of them is entirely defrayed by the contributions of the English Congregation who attend the Church.

[*Rev. A. R. Symonds—Vepery.*

In general I may say that every thing

*Gospel-Propagation Society—*

is improving, as regards the education of the young, the instruction of the old, Scriptural Knowledge, reverence in the house of God, almsgiving, and truthfulness.

The number of Communicants, though still small, is increasing, and their advancement in the Christian Life affords me considerable satisfaction. For two years I had only one Communicant, now I have 50; and I never receive any person to the Communion without being sure that he understands the doctrine of the Sacrament, that his conscience has sufficient light to enable him to feel his responsibility, that his conduct is consistent with his profession, and that he desires to be admitted for the sake of spiritual benefits alone. Consequently I find, that around the administration of the Communion, as a nucleus of spiritual growth, every thing that is pleasing or promising in the district gathers and expands.

[*Rev. R. Caldwell—Edapengoody.*]

The crowded Congregations on Sundays, both morning and evening, their attention and devout deportment while in

## BAPTIST MISSIONARY SOCIETY.

CALCUTTA—1801—James Thomas, John Wenger, Andrew Leslie: C. C. Aratoon, Shujaat Ali, *Nat. Preachers*. Communicants, 262—Schools, 4: Scholars, 340. *Entally*—1838—George Pearce: Ram Krishna, *Nat. Preacher*; 3 *Nat. As.*—Communicants, 46—Schools, 3: Scholars, 136. *Howrah and Salkiya*—1820—Thomas Morgan: Ganga Nayaran, *Nat. Preacher*—Communicants, 35—Schools, 3: Scholars, 190. *Narsingdarchoke*—1824—with 5 Out-Stations: C. B. Lewis, W. Thomas: 3 *Nat. Preachers*. Communicants, 48—Schools, 2: Scholars, 70. *Lucky-antipore*—1830—with 5 Out-Stations: 2 *As. Missionaries*; 2 *Nat. Preachers*—Communicants, 61. *Kharee*: Jacob Mandal, *As. Miss.*—1 *Nat. Preacher*—Communicants, 53. *Malayapore*, 20 miles south of Calcutta—1845—2 *Nat. Preachers*—Communicants, 5. *Dum Dum*: C. B. Lewis: 1 *Nat. Preacher*—Communicants, 22. Mr. and Mrs. Sale have arrived at Calcutta—P. 134.

the house of God, and their pleasing and gradual improvement in Scriptural Knowledge, warrant, I trust, my humbly stating that the work committed to my care is not altogether in *vain in the Lord*. Although with many, especially among the aged and more advanced in years, their knowledge of Divine Things is not great, still, for the most part, their general spirit, and consistent Christian Conduct, have not failed to encourage me.

The number of Communicants is 324. The Holy Communion is administered once a-month, more or less, in each of my THREE Churches, when Communicants from the neighbouring villages assemble there to partake of it. The attendance on this day, both at Morning and Evening Service, averaged 850, including children.

Mrs. Cæmmerer's Boarding School, containing 17 girls, is doing very well, and we only wish it were in our power to admit as many more. Very much remains to be done to elevate among the Shanars the female character.

[*Rev. A. C. Cæmmerer—Nazareth.*]

*Entally*—We have not been altogether without encouragement at this Station. The attendance on the Means of Grace has been generally good. Within the Church there has been peace. Seven persons have been added by baptism, and two by restoration. One, alas! however, has been excluded for careless conduct. During the year, one Hindoo and three Mussulmans have attended as Inquirers.

[*Mr. Pearce.*]

*Kharee*—The state of the Church is encouraging. Discipline is well maintained, and a spirit of godly fear seems to rest on the people. At a recent visit made by Mr. Pearce, 140 persons were present at the Morning Service. The Congregation has established a granary, to which yearly contributions are made for the poor. From this dépôt the exigencies of many were supplied during a late trying season. By the recent visitation of Providence, in which so many ships were lost or dismantled in the Bay of Bengal, the sea-water overflowed the bunds (embankments) about Kharee, and greatly damaged the rice-fields, which has occasioned the people a good deal of present and prospective suffering.

[*Report.*]

*Serampore*: 1799: recently added to the British Dominions—W. H. Denham, John Robinson:

J. C. Fink, *As.*—8 Out-Stations: 6 *Nat. As.*—Communicants, 103—Schools, 7: Scholars, 950—Pp. 134, 135.

The usual stated Services, English and Native, have been prosecuted without interruption, while the numerous itinerations to the villages and bazaars, and at the melas as they occurred, have been regularly followed up, and the good seed very widely sown. For help, health, and strength, we are grateful to God; and we feel assured you will unite with us in fervent prayer to Him, for His continued and enlarged blessing. [*Missionaries.*

We now possess spacious accommodation for the Christian and Native Students. Five young men are beneath our own roof, two more are about to join the class as Probationary Students. A large number of Hindoo Youths and young men are receiving in the College School a Christianized Education. Five other youths of European Parents will be entered next month. We have spacious grounds, and rooms for teaching and examinations, a large but not very select Library. So that we have overcome our early difficulties, and things are now in a proper train for working. We ask you, therefore, to unite in prayer with us, that God will put into the hearts of the youthful Converts in India a desire to devote themselves to this sacred service. [*Mr. Denham.*

*Jessore*: 65 miles N E of Serampore; 1800—J. Parry, *As.*; 10 *Nat. Preachers*—Communicants, 193—Schools, 3; Scholars, 120—P. 135. There have been 45 persons baptized during the year.

*Burishol*: 140 miles E of Serampore—1828—and 1 Out-Station: J. C. Page: 3 *Nat. Preachers*. Communicants, 132—P. 135.

Of the general state of the little Churches I cannot speak very favourably. There are dissensions among the people, and of those suspended six have paid a great disregard to the Sabbath, the observance of which we strictly insist on. The people at Digalia and Suagaon are at present the most stable.

The Native Preachers are getting their houses up, and becoming settled; when so I shall be able to give a better account of them and their labours. We have only

one little School. I might add that we do not allow a day to pass without, if possible, preaching somewhere to the Heathen and Mahomedans. [*Mr. Page.*

*Cutwa*—75 miles N N W of Calcutta—1804—W. Carey: 2 *Nat. Preachers*. Communicants, 35—School, 1: Scholars, 20—P. 135.

The Gospel is preached almost daily, and is apparently listened to with approbation and interest. Even on the Lord's Day many Hindoos attend Christian Worship. There has been a small addition to the Church, but from the number of nominal Christians, not from the Heathen. [*Report.*

*Soory*: about 130 miles N N W of Calcutta—1818—1 Out-Station: J. Williamson: 3 *Nat. Preachers*. Communicants, 32—Schools, 2: Scholars, 100—P. 135.

In the early part of the year three persons were added by baptism, since which time we have not been favoured with any further additions. On the contrary, our Church has sustained a proportionate decrease, so that our present number is the same as reported last year. Although we cannot, after making the necessary deductions, reckon more members of our Church this year, yet we trust that, through the blessing of God on a pretty regular attendance on the Means of Grace, our spiritual improvement has been generally promoted. The peace of the Church has not been disturbed as last year. Our past experience may teach us how much we need watchfulness and prayer lest we enter into temptation. Our Schools, which are still maintained by local contributions, have increased since last year. [*Missionaries.*

*Dacca*: 190 miles N E of Serampore—inhab. 300,000—1816—W. Robinson: 4 *Nat. Preachers*. Communicants, 19—Pp. 135, 136.

*Dinagepore*: inhab. 20,000: about 260 miles N of Calcutta—1805—H. Smylie: 1 *Nat. Preacher*. Communicants, 15—School, 1: Scholars, 70—P. 136.

Two have been added by baptism, and one by restoration. With the Church it has been a year of peace. Several very long journeys have been performed. In all the Natives paid much attention to the

*Baptist Missionary Society—*

Word, and some could give a very fair account of what they had read. At times many of the boys have been withdrawn from the School, but they have generally speaking returned again. Very much more could be done were the means at hand, but in every way we are much straitened. [Marksmen.

*Monghyr*: 250 miles N W of Calcutta—1816—J. Lawrence, J. Parsons: 3 *Nat. Preachers*. Communicants, 48—Schools, 2: Scholars, 55—P. 136.

It is pleasing to see our Native Brethren persevere in their work of faith, and endure with exemplary cheerfulness the obloquy cast on them. They are enabled to reply to the most bitter revilings, which are sometimes unsparingly heaped on them, even by men who will pay us "sahibs" some respect, "You but increase our joy by all your mockings." Nainsook, through the favourable influence of our pious magistrate, has lately found a sphere of labour on the Lord's-Day Mornings among the hundreds of prisoners confined in the jail here, in which he is generally accompanied by our humble Brother Bundhoo, whom we had given up to Brother Hurter to assist him, but who, since Mr. Hurter's death, has returned to us again. [Mr. Parsons.

*Patna*: a few miles from Digah, 320 miles N W of Calcutta: inhab. 300,000—1820—W. Beddy; Miss Beddy: 1 *Nat. Preacher*. Communicants, 24—School, 1: Scholars, 40—P. 136.

*Benares*—1817—George Small, H. Heinig: W. Smith, *As.*; 1 *Nat. Preacher*. Communicants, 24—Schools, 5: Scholars, 270—P. 136.

Mr. Small has felt it his duty to devote a large portion of his time and attention to the superintendence of the Schools, and to itinerating in the suburbs and native villages. On these occasions Tracts, or Portions of Scripture, have been occasionally distributed, and in other instances offered for sale or lent. There is a Native Day School for girls, at which there are generally 22 present. There is unhappily a great indisposition among the people to the education of girls; and attempts have been made to create alarm in the minds of the parents by reports that they were to be carried off when taught; but

one of the mothers, who understood the true interest of her children, said, "When my daughters are at School, I look upon Mem Sahib as their mother and father."

[Report.

*Agra*—1811, renewed 1834—R. Williams: J. Smith, J. Dannenberg, *As.*: 4 Out-Stations: 6 *Nat. Preachers*. Communicants, 119—School, 1: Scholars, 36—P. 137.

*Saugor*—1848—the district contains 30,000 square miles and 2,000,000 inhabitants. J. Makepeace: 4 Out-Stations: 6 *Nat. Preachers*. Communicants, 10.

This is the new quarters of a military division, European and Native, the civil administration of which is vested in the Resident at Gwalior, who assumes the title of "Commissioner of the Saugor and Mobudda Territories." The total area of the district is estimated at 30,000 square miles. The population appears to consist of nearly 2,000,000, of whom about 70,000 are Mussulmans, and the remainder Hindoos. The temperature is stated to be extremely moderate, the hot season lasting scarcely two months, and the nights being comparatively cool throughout the year.

The ordinance of baptism was administered to two Candidates in December last; that being most probably the first occasion of its administration, a goodly number of Europeans and Natives being present. The Sabbath School consists of more than 30 scholars. This School appears to be a favourite with the European Residents at the Station, who have promised 22*l.* per annum toward its support. Contributions have also been made toward the maintenance of Public Worship, &c.; the whole amounting to 150*l.* Mr. Makepeace is assisted by Domingo, who preaches in the native tongue. Mr. Makepeace regularly visits the European Hospital, and efforts among the Heathen are carried on almost daily in the city and suburbs.

[Report.

*Muttra*: 30 miles N E by N from Agra: inhab. 50,000—1842—T. Phillips: 2 *Nat. Preachers*. Communicants, 9—Schools, 2: Scholars, 90—P. 137.

This year I am sorry to have to report but little Missionary Work on account of continued sickness. In the commencement



of the year I went with Brother Dannenberg to Saugor, and am happy to say that our journey has not been in vain. The new Mission Station of Saugor has been commenced through my exertions. May God bless and prosper Brother Makepeace in his arduous undertaking. On my return I found my English School flourishing, and the little Church in peace. I have been obliged to dismiss the heathen pundit of my Vernacular School for undermining systematically all my Christian Instruction to the lads.

We are now journeying to Rohilkund with a good cargo of Scriptures. I have not kept an exact register of Scriptures and Tracts distributed, but from a rough estimate I suppose the former is about 500, the latter about 1500. [Mr. Phillips.]

*Delhi—1818—J. T. Thompson, and 2 other Nat. Preachers. Communicants, 15—P. 137.*

The happiest part, perhaps, of my labour in the city has been my solemn discharge of duty among the crowds of Hindoos and Mahomedans every morning, and this I have been enabled to attend to with little intermission. Between six and

(The Survey will be continued at p. 161 of our Number for April.)

seven thousand persons of all castes, and most classes, have thus been addressed. Beside the above hearers, I have had attendants at my house, in the Chapel, and at the Drummer's lines, to the number of 2000 and upward. Tracts distributed, in the city and at fairs, 8437; Scriptures, 3376.

In the early part of March last I was happy in being able to go out in the district, visiting Fureedabad, Pulwul, Hodul, Huteen, Nooh, Sena, and Goorgaon. In the latter part of March, and nearly to the third week in April, I was on my annual visit to Hurdwar. [Mr. Thompson.]

*Madras: 1847: J. C. Page. Communicants, 34—School, 1: Scholars, 20—P. 137.*

Encouraged by warm friends in the Presidency, especially by the founder of this Mission, our Brother has recently purchased a building for a Chapel and Mission House; 13 have been baptized in the year, and the prospects of the Church are cheering.

In the Presidency there are three other Baptist Churches, containing about seventy members. [Report.]

## BIOGRAPHY.

### OBITUARY NOTICES OF CONVERTS

CONNECTED WITH THE NORTH-WEST-AMERICA MISSION OF THE CHURCH MISSIONARY SOCIETY.

FROM the Journal of the Rev. Robert James, Missionary at the Grand Rapids, we extract some notices of the last hours of some of the people under his care.

Oct. 12, 1848—I went down the Settlement to baptize a family lately come to the lower part of my district. The father has been many years in the Company's Service, industrious, and of good character. He came to settle down, and enjoy his hard-earned savings. About the time of their arrival, the parents and their four children were attacked by dysentery, which removed the eldest boy three days after his baptism. Though the man had been nearly thirty years in the country since he left his native Scotland, he never saw a Minister of Christ till he came to the Settlement.

Nov. 13—I went up to the Image Plain to administer the Sacrament of the Lord's Supper to an aged woman, the relict of a deceased respectable Factor. She has been a Communicant ever since the opening of March 1850.

the Rapids Church, sixteen years. She has rendered herself unhappy in her later years by marriage with a Roman Catholic, whose unkindness is unsparing on account of her firm adherence to the faith of her fathers—the faith of the Bible.

Nov. 21—I went to visit the sick man mentioned Oct. 12. He has been gradually weakening during the six weeks he has been in the Settlement. He was now much worse than when I last saw him. Death was evidently so near, and the sick man's mind in such a doubtful state, that I spent a considerable time in probing his heart, and in laying the only foundation upon which he must rest in the solemn prospect of death. He affectingly admitted that during the six and twenty years he had been in the Company's Service he had lived,

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not immorally, but far from God. He prayed but now and then. Not having maintained that watchfulness over his heart which, living among the Heathen, he ought, and never in all those years being within the reach of a Teacher's voice, his knowledge and experience of religion were only the faint recollection of youthful years. He felt that he was a sinful man; and on the admission I told him that *the soul that sinneth, it shall die*. This new view of himself produced a convulsion in his ingenuous mind which was nearly too much for his body; but it was a momentary grief, which enhanced his subsequent joy: it was a *godly sorrow, which wrought a repentance not to be repented of*. I shall never forget his emotions, his look, the earnestness with which he listened to the full, sweet promises of pardon in the Gospel, the simplicity with which he embraced them, and the tone of his deep "Amen." At the close of our interview he told me he could die happy now. He trusted that a merciful God would help him. He felt uneasy in not having in his life partaken of the Supper of his Lord. Not thinking that death was so near, I promised to come down in the morning to administer the Sacrament to him, which afforded him comfort. On coming away, my wife, in taking his hand, bade him think of Jesus and all His love; and the last words I heard from his lips were, "I will think on Him."

Nov. 22, 1848—According to arrangement, I rode down to administer the Lord's Supper to the sick man with whom I had such a deeply-interesting interview yesterday. He was gone. He died peaceably at daybreak. His fond wife, a half-breed woman, I found overwhelmed with sorrow. After comforting her somewhat, I inquired about his end. She told me that in the course of the night and morning he often prayed God to spare him until he had seen me to-day: his thoughts were on the intended Service. Though I believe God accepted his anxious desire, and received his spirit, yet I would record it for the world, that one sharp thorn on the death-bed of this poor man was a disregard of the Commandment, *Do this in remembrance of me*.

Dec. 20—On my way to the lower Lecture I called to see a sick woman whom I lately baptized. Her parents are French Roman Catholics, but she had

never been baptized. Since her baptism she has shewn increasing anxiety about her soul, and thinking this Christmas might offer a last opportunity for her approaching the Lord's Table, she wished to see me to-day respecting it. Though her ignorance is great, her earnestness is encouraging.

Jan. 1, 1849—I administered the Sacrament to the above woman. She had fast declined since last I saw her. I found her in a very comfortable state of mind, reconciled to death. She asked me to come again soon, and would scarcely let go my hand on leaving her. The first day of the year proved her last on earth and her first in heaven.

Feb. 11: *Lord's Day*—Immediately after I got home this evening I was sent for to see a sick woman near to my house. Not being aware of her illness, I was surprised to find her near her end. I prayed and conversed with her, and she assured me that she understood what I said. Her mind was peaceful. Her disease was dysentery, which had in seven days placed her on the brink of the grave.

Feb. 12— I found the poor woman this morning struggling for breath. Every moment I thought her last. I made all present kneel down, while we did all that we could for her—prayed that she might be supported under the pains of death, that her sins might be pardoned, and her departing spirit received into the hands of her Saviour. Her eyes were closed, and she was quite insensible to every thing. I left her amid weeping children and friends, and she died about an hour afterward. Her death was quite unexpected, but it "found her watching."

She had long been one of our Christian Matrons and meet Communicants, whose aim and delight was, especially in her family, *to adorn the doctrine of God her Saviour in all things*. She was a widow. Her husband was an Englishman, and a very respectable Chief Factor in the Company's Service. He has been dead about twenty-five years: his end was very melancholy. While making a journey in a canoe along the southern shore of Hudson's Bay, from Moose to Fort Rupert, the party were constrained by the tide to make the rugged shore: while waiting for its ebb, Mr. — strolled off with his gun, and was never heard of more.

## BRIEF MEMOIR OF THE REV. JOHN LLOYD,

MISSIONARY AT AMOY, IN CONNECTION WITH THE AMERICAN PRESBYTERIAN BOARD OF MISSIONS.

THE Rev. John Lloyd was attacked with typhus fever on the 22d of November, and although he had become better on the 1st of December, yet his disease returned with greater violence, and on the 6th of that month he finished his earthly course.

We make some extracts from remarks made at his funeral by the Rev. W. J. Pohlman, a Missionary of the American Board, who has since been called himself from this life. They were intimate friends, and were not long separated from each other: they are now doubtless rejoicing together. Mr. Pohlman said—

The Rev. John Lloyd was born October 1, 1813. The first fifteen years of his life were spent at home, where he received a strict religious training, and as good an education as the District School afforded. From his sixteenth to his twenty-first year he acted as clerk in several establishments, and improved all his leisure hours in acquiring knowledge, reading with avidity such books as came in his way, especially those of a historical character. The pursuits of trade were not, however, congenial to his mind, and he longed to go through a course of study. He commenced his classical studies at Jefferson College, Canonsburgh, in the spring of 1834, under the presidency of the Rev. M. Brown, D.D. In the second session of his collegiate course, there was a powerful revival of religion at the institution, during which, under the ministrations of the President and others, he became a subject of renewing grace. He made a public profession of religion in March 1835. He has often spoken of a favourite place for prayer by the side of a fallen tree in a field, where he retired for communion with his God, and enjoyed many precious seasons of prayer. Between forty and fifty persons made a profession of their faith in Christ at the same time, one of whom was the Rev. W. M. Lowrie, who was drowned by pirates last year near Ningpo, and with whom our departed friend formed a most cordial and delightful intimacy, which continued through life.

In September 1839 Mr. Lloyd took his degree of A.B., and the next year began his studies with a Clergyman, preparatory to entering the sacred ministry. In 1841 he entered the Theological Seminary at Princeton. The degree of Master of Arts was conferred on him at the annual commencement of Jefferson

College in 1843. In 1844 he was licensed to preach the Gospel by the Presbytery of New York; and on June 22d of the same year he left his native land as a Missionary to the Chinese, and reached Macao, October 22d. He there met Messrs. Hepburn, Lowrie, and Cole, of the same Mission: after consultation with those Brethren, and those who accompanied him, it was decided that he should proceed to Amoy with Dr. Hepburn, who was then at Macao on account of his wife's health. Proceeding to Hong Kong he embarked with Dr. and Mrs. Hepburn, and reached Amoy, December 6th, 1844.

His course from that day to this is well known. With earnest alacrity he devoted his energy and time to the acquisition of this difficult language; and now, when he had nearly reached the goal which he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to Himself: thus teaching us, that however well qualified we may be to carry forward the Lord's work, He can get along without us, and find other agents to accomplish His purposes.

To myself Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship, and equitable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the Heathen; vigorous, sound, and discriminating in his views of truth; in short, he may be characterized as humble, methodical, persevering, devoted, and conscientious; a man much beloved, and in whose heart grace reigned. He was permitted to bear public testimony in favour of Christ among the Chinese; for

by applying himself almost exclusively to the spoken language, he had made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his future labours.

#### The Board adds—

The removal of such a man, just when fully prepared by a knowledge of the native language for his great work, from a Station where Ministers of the Gospel are so greatly needed, is surely an event that calls for earnest consideration. Why has it been permitted? Why are the two hundred thousand Communicants of our Church, who daily pray, *Thy kingdom come!* left without a single repre-

sentative among these two hundred thousand Chinese Heathen? For our beloved Brother, it was doubtless gain to die. We sorrow not even as others who have no hope; but for the Heathen and for the Church in her Missionary Work, his death is a dark providence. May it be regarded as a call to cease from man and look to God for help!—as a rebuke for our great unfaithfulness as a body of Christians, who with all our numbers and our wealth have supported so small a Mission in so large a field!—as a warning to do with our might what our hand findeth to do, *for the night cometh when no man can work!*—and as another testimony to the power of Divine Grace, which can minister peace and hope to the dying believer.

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.  
BADAGRY.

THE Rev. Isaac Smith, assisted by Mr. W. Marsh, Native Catechist, has continued in charge of this Station. We regret to find that he has suffered much from illness during the period under consideration.

*Arrival of the Rev. D. Hinderer.*

The Rev. D. Hinderer reached Badagry on the 25th of March. Shortly after his arrival, he was attacked with severe illness; but, by the blessing of God on Mr. Smith's constant and judicious care of him, he was restored.

*Congregations—Schools.*

The attendance on the Lord's-Day Services continues to be scanty, averaging between 50 and 60. Occasionally there are indications which seem to prove that the leaven of the Gospel is silently working. Possu, the chief warrior of the town, who in the first instance had not behaved well to the Missionaries, has very much softened down. His son has been for some time under their care; and this has no doubt exercised upon him an in-

fluence for good. The boy having been recently sick, Possu came to see him, and received a strong proof that he was kindly treated, as the boy would not leave Mr. Smith to go home with his father.

There are 29 boys and 1 girl in the Boarding School, and in the Day School 18 boys and 13 girls, children of Sierra-Leone Emigrants. Their conduct, with the exception of one or two, is satisfactory. They are making progress in knowledge, the elder boys having overcome the difficulties they had in arithmetic. The most advanced are working in the last part of reduction. There is much less of troublesome interference on the part of the parents than heretofore. The following passage occurs in Mr. Smith's Journal—

Sept. 12, 1849—To-day the Captain of the "Lady Sale" came to our Mission Premises, and saw the Boarding School, &c. He also saw the Day School in operation. He heard the first class read, and asked them many questions, and expressed himself much pleased with their general proficiency. I may here add that I have recently examined all the upper classes in their various branches of learning, and found their attainments and general pro-

gress to be quite satisfactory. Through the liberality of a friend, I was enabled to reward them, in books, &c., to the amount of 20s. currency.

The following extract from the same Journal shews the importance of having the children of the Chiefs under instruction—

*July 1: Lord's Day*—A brother of the ex-King of Lagos, the father of two of our boarders, died this morning. The elder boy will take his father's place as head of the family. May we not hope that brighter days are about to dawn on Lagos? Here are some of her Princes in exile taught to know *the truth as it is in Jesus*. I am inclined to consider this as a sort of preliminary step in preparing the way of the Lord, and the making known of His Truth in that place of iniquity. May it please God to hasten that time!

The Sunday School is making slow improvement. The numbers are from 30 to 36. A goodly number is generally in attendance from the Abbekuta caravan.

We shall first introduce some extracts which have reference to that portion of the Badagrian Population which comes under instruction.

*March 11, 1849: Lord's Day*—The School was well attended to-day, and many of the adult scholars are making satisfactory progress. I held both Services in the Church. About 54 adults attended. Possu, with several of his people, attended the Morning Service, after which I had a long talk with him in my house respecting what he had heard from the text, Isaiah lv. 6. He told me some singular tales respecting witchcraft, dreams, and transmigration, from which I took occasion to question him respecting the immortality of the soul, and was rather surprised to hear him deny that the Popo People disbelieved that doctrine. I never found him so free to speak about religion as to-day, and trust he is beginning to learn better.

*March 18: Lord's Day*—The School and Services were well attended, and a marked attention was very visible. Mewu and Possu both came. The Headman of the late Chief of Okeodan was present, and very attentive. This day has appeared, at least in our immediate neigh-

bourhood, more like a Sabbath than any one of late, so that I am thankful to say I have been able to perform my duties with less distraction than usual. The good attendance at School and Church, the attention paid by all to the Word taught and preached, and the quietness which reigned around, cheered and encouraged me.

#### *Baptism of Four Adults.*

We rejoice to find that Mr. Smith has been enabled to baptize four individuals. This gratifying fact is thus stated by him—

*Sept. 30: Lord's Day*—I felt thankful this morning to be able to address my people in the Church, and to baptize four adults. I have for some time past carefully observed the deportment of several of our Candidates, with the view of admitting them into the Church by Baptism; and three weeks since, selected the above, 1 male and 3 females. The man, on being asked if he understood the nature of Baptism, replied, "It seems to me like an agreement between God and myself, which binds me to Him and His service as long as I live." One of the women\*, on being asked if she intended to give herself up to God fully, replied, "I have done so; and now I pray God rather to let me die than turn again to sin." This woman, as well as the man, has lately mastered the Creed, the Lord's Prayer, and the Ten Commandments, in the native language; and they are both progressing in the Sunday School. The above are all of the Yoruba Nation, and I trust sincere Christians. One woman is an emigrant from Sierra Leone: the other two are "the mother and grandmother" mentioned in my Journal of May 22, 1848.\* The man was formerly a worshipper of Ifa; but Ifa, not being able to preserve his abode from fire, was, I am told, left by him to be destroyed. Another, however, rescued the deity, and offered it to the owner; but it was rejected as being worthless, unable to do him any service, and alike unable to take care of itself.

#### *Idolatry of the Chief Mewu.*

In our last review of this Station, two individuals were particularly referred to, among the leading Natives of Badagry, as more hopeful than the rest. During the interval

\* Vide p. 290 of our last Volume.

which has elapsed they do not seem to have made progress. The Chief Mewu is disposed to listen: he attends Service on the Lord's Day with much regularity, and is friendly to our Missionaries; yet he serves his own gods. Mr. Smith had a most favourable opportunity of remonstrating with him on one occasion, when he came upon him unexpectedly in the midst of all his idolatrous services. He relates—

*March 12*—I went to visit some of the Chiefs in the town. As I entered Mewu's premises, I perceived that he was busily engaged making ready an offering for his idols. He was seated on the ground, with several of his chief Fetish People around him. All looked very grave as I approached, which told me in plain terms that I was not wanted there. I began to think no opportunity would be given me to speak with him as I am accustomed to do. However, Mewu put aside the libation he was preparing, after he had put a spoonful of salt into it, and I began to converse with him by remarking that I did not see him yesterday as usual, and that probably he attended the Wesleyan Chapel. He gravely replied, "No, but I served God at home, making a great sacrifice for the dead." A wide door was now open, and I at once proceeded to speak on the subject of death, the immortality of the soul, the resurrection of the body, the future judgment, and the one all-sufficient sacrifice of Christ. Mewu put various questions, and some of his old men tried to contradict some of the truths advanced; so that we had rather an interesting discussion. My Interpreter, too, spoke very freely and pointedly to them. At the back of the premises my Assistant saw several images arranged, and richly decorated. These were the dumb idols to which Mewu offered costly sacrifices yesterday, and to which he has been making offerings to-day, and which I believe he will continue for several days in succession. He candidly tells me he is doing this in honour of all those who fell in his cause when he left Ajashe, many years since. I had hoped better things of Mewu; but now I behold him, not only lavishing away his substance, but quite absorbed in some of the grossest heathen and idolatrous practices. I pray God my visit to-day may prove seasonable, as it seems providential.

*Indisposition of the population in general to Divine Truth.*

The mass of the people still remain indisposed to listen. Mr. W. Marsh, who has persevered in holding Service in the open air under the tree, and who, therefore, is more likely to meet with hinderance and opposition, affords to us, in his Journals, some remarkable instances of their unwillingness to hear and receive the truth of the Gospel.

*March 18, 1849*—I kept Service in the town as usual. After the Service, a man among my hearers said, "You have said the truth; but hunger does not permit us to attend to these things." "Should death," I said, "come to you, would you say that hunger does not allow you to die? Beside, God has made you with hands, feet, eyes, reason, &c., and commanded you to work in six days, and that for your living, and on the seventh day God wishes you to come and learn to serve Him; but you have taken all the time to yourself, and wasted it in indolence. If you are hungry, it is the reward of your own idleness."—"But," said he, "if we come to learn to serve God, the gods will punish us, and kill us." "Idols," I said, "are fantastical things, forged by ignorance, and by the deluded imagination of man; for they are non-existences. Were we able to search into all the regions above, we could not meet with any such thing as an idol; and could we look into the lower parts beneath the earth, we could not meet with any thing of the kind. I have known hundreds of people in this country who have cast away their idols, and the gods have not punished them. You shall rather see the people who have cast away their idols, and are serving the living God, in prosperity than otherwise. But poverty and wretchedness is your lot as long as you are following your evil course." The man and the bystanders applauded all that I said, and promised to come to Church the next week.

*May 6*—I went to keep Service in the town, but on my approaching the spot I saw that a number of men, who had been sitting under the tree, rose up hastily, and went into a near idol-court and sat down again. I at once knew the cause of their so running away, and went after them, and said, "Am I a monster, that you are thus running from me?" "No," they said, "we did not mean so;

but we only did so in order to give you room that you might do your business."—"But," I said, "do you mean that I am come to worship the tree?" "No," they replied, "but to speak about God."—"Then you mean that I am to speak about God to the tree?" "To the boys who followed you," was the reply.—"Then you mean I could not speak to the boys elsewhere but under the tree?" They then laughed loudly, and said, "You want us to be plain with you. We, in fact, ran from you; for we have heard sufficiently of what you speak, and do not like to hear more. You speak evil of the gods who made us, and against the slave-trade and stealing, by which we live. We cannot live without doing these things, and therefore we do not like to hear you." After speaking a few words to them I left them.

June 24, 1849—I resumed my Service in the town. On my way I met with some of our neighbours sitting under a tree, to whom I spoke a few words; and invited them to attend our Church. They all, as is common, said, "We are hungry: if we attend to you, we must die of hunger." One of them, who can speak English pretty well, said, in the Yoruba Language, "We know that all you say is true; but we Popos are the most covetous of all the Africans, and are bent on covetousness and stealing. We know and esteem nothing more than eating and drinking. Our children will learn these things." I went thence to the appointed place under the tree; but finding no one, I proceeded to another place, where I got some persons to hear me.

*Illustrations of the Idolatry of the People.*

Meanwhile, idolatry exercises over them extraordinary power. As in Christian lands children are dedicated to God by baptism, so among the Popos almost all are devoted to various idols. Thus intercourse with the young people is much hindered, as there are many odd and frivolous laws, having reference to such persons as are under a vow of dedication to an idol, which render much caution necessary in communication with them—so much so, that, as Mr. Marsh informs us, an unintentional treading on their feet, or touching their

heads, might involve one in much difficulty. He thus writes on this subject—

April 17, 1849—This year, as in years past, there are about 500 young men and women shut up in different idol temples, some for nine, twelve, or fifteen months. When these have come out, as it has been observed, they make much of themselves through life as spiritual beings; and any one who touches their heads, or mistreads on the upper part of their foot, must be fined a great sum of money; and if unable to pay, must be either sold or put to death. There have been instances of fining, selling, and putting to death, since we have been here. The Yoruba thunder-worshippers here have erected a house to Shango in the centre of the market, where they often meet to dance licentiously, making motions and gestures too horrible and shocking to describe. The generality of these are females of the most abandoned character. The few men who always join them are no better. Perhaps this god favours lewdness more than any other god known to me in this country. As the thunder is loud and boisterous, so its worshippers uniformly resemble him. They often, above all others, give me a sharp and a heavy scolding.

The Golgotha, where the poor victims of a cruel superstition, through the instrumentality of which the prince of darkness reigns over the Popos, are put to death, is thus described by Mr. Smith in his Journal—

Jan. 31—In crossing from one part of the town to the other, I passed over a parcel of ground literally strewed with human bones of all descriptions, lying bleaching on the sand. It is the sacred spot in front of the Priest's Dwelling, where all the unhappy individuals who happen to fall under the condemnation of the god Sheho or Seso, as guilty of witchcraft, are put to death. Their bodies are placed on a scaffold and left to decay, and their bones to lie bleaching thus.

One of these most painful instances, which must make every friend of Missions cry, *How long, Lord, how long?* is mentioned in the same Journal.

March 8—Another poor wretched woman is to die here, being accused of

witchcraft. They say she has voluntarily confessed her guilt, and given herself up to be punished by the god *Seço*. This woman is the sister of *Motang*, one of the Chiefs here, and belongs to a small town called *Ibeddu*. I shall hear no more of this woman, except that she has been killed, &c., by *Seço*.

The following remarkable instance of the despotic power which idolatry exercises even over those who, from their station and character, might be supposed most likely to resist it when it attempted to subject them to personal inconvenience, is communicated by Mr. Marsh in his Journal—

*Aug. 4*—*Ogbanga*, one of the chief warriors of this place, transgressed the laws of a country-fashion, because he eloped one of his wives, who is one of the numberless devotees of this town. The woman made use of a certain term which all the idolaters and dedicated persons use on such occasions. This of course, stirred up all the various parties of idolaters, who turned out wild, dancing in their rude and abominable manner in all directions, crying for the man's blood. The man, being a bold and courageous person, loaded all his muskets, and prepared for self-defence, determined to shoot the first person who would venture to enter his premises. But *Mewu*, who is somewhat connected with the man, hearing of this, and knowing what the consequences would be, interfered. He went into the man's house, took him out, and delivered him to the people, on condition that they would accept a trespass-offering on the man's behalf. The idolaters, having the man in their power, treated him most shamefully and basely. They tied a small piece of cloth round his waist, and shoots of palm leaves on his neck, and carried him publicly all about the town, shewing him to all the people as one degraded and reduced to the order of the common people, and henceforth to walk after *Mewu* as one of his pages. What sum of money was paid for this man's ransom is unknown to me, but I know that this wealthy warrior sold his horse and property to make atonement for his offence.

*Mahomedans rebuked.*

At *Badagry*, as elsewhere, the Mahomedans offer all the obstruction in their power to the progress

of the Gospel. The following well-timed rebuke was administered by Mr. Marsh to one of these opponents and gainsayers, who are like *Elymas* the sorcerer of old when he withstood the Apostles, and whose object it is to turn away from the faith such as are disposed to receive it.

*April 17, 1849*—I met with two Mahomedans at the house of a *Sierra-Leone* Man, who had emigrated to this place, conversing with him. In the course of their conversation, one of the Mahomedans said, "You, the English, are White Kafirs," meaning "decent heathen." After they had finished, as the owner of the house seemed not to take notice of the expression and application of the term "Kafir," I begged the Mahomedan to tell me what it signified, as though I were ignorant of the signification of the word. Then the poor ignorant man said, "All those who worship idols, and those who do not worship God according to Mahomet's religion, are Kafirs." Then, although I was somewhat indignant, I smilingly put forth my hand and touched some of the number of *Tias*\* hung about the man, and said, "These are your gods, and therefore you Mahomedans are idolaters and Kafirs in the sight of God. You sell your idols to the Heathen in addition to their own, and I wonder the Heathen do not sell theirs to you. The Priests of *Ifa*, and others, pretend to look into futurity, and so do you to get gain. Idols are merciless, and therefore do not hinder their followers from stealing, kidnapping, lying, murder, and other abominable vices. You do not in the least degree differ from the idolaters in practice. You are deceiving, and are deceived. If God will save you in the way in which you are, I am persuaded God will also save the Heathen, who are as good as you are in His sight. If you do not wish to enter hell blindly, you may now begin to examine the religion of the White Kafirs: God will save you, not through Mahomed, but through Jesus Christ." These men, being more ignorant than some of their party, could not answer me, as some of their friends usually do, in defence of their sect. Out of many other and similar cases I mention this, to let it be seen that

\* *Tias*, or *Tiras*, are scraps of Arabic writing, sewn with leather like a pin-cushion, worn by all Mahomedans and Heathen for protection.



these Mahomedans are not only slandering us before the Heathen, but despising us to our faces. Not only so, but they also often take advantage of the ignorance of some of our people, not merely by condemning our most holy religion before them, but also by making them believe that the power of life and death is with them, through their diabolical pretensions. How strong have been the chains of error and superstition in all ages of the world!

*Meeting of Mr. Marsh and his Mother.*

While thus engaged in perusing extracts from the Journals of our African Catechist, Mr. Marsh, the following fact, mentioned by Mr. Smith, cannot fail to interest us—

Feb. 21, 1849—Quite a sensation has been created among our people to-day, by the arrival of Marsh's mother from Abbekuta. Many went to meet her in the way, to accompany her into the town. She is at present dwelling with her son in our Mission Compound. May she be brought to a saving knowledge of the truth as it is in Jesus!

*Destruction of Okeodan by the Dahomians.*

Amidst this tenacious adherence to their idols, and unwillingness to hear of Him who is the true refuge, the people of Badagry have been living in continual apprehension of an attack from the King of Dahomey. Often have they been in fear where no fear was. Yet the aspect of affairs has often been sufficiently serious; and the destruction of Okeodan\*, a large town lying somewhat to the west of the usual road between Badagry and Abbekuta, gave considerable probability to the reports in circulation, that Badagry was doomed to destruction by the King of Dahomey at Christmas last, the usual period of the year when the Dahomians sally forth to plunder, kidnap, and destroy. Mr. Marsh thus describes the position of Okeodan, and its destruction—

Jan. 7, 1849—We heard that the Dahomians had destroyed Okeodan by surprise. This put the inhabitants of Badagry into consternation, being made sensi-

ble by experience of the cruelty and inhumanity of the Dahomians.

Okeodan is a town about thirty miles N.N.E. from Badagry. It is bounded on the north by a river called Yewa, which is bordered all along by a kind of quagmire on both sides. The southern part being solid ground, and fruitful, the better part of the inhabitants cultivated a large portion of it; so much so, that we, the inhabitants of Badagry, were indebted to them for the greater part of our supplies and necessaries. But the other part of the inhabitants lived, like the Popos, by thieving and plundering. The people of Okeodan were said to number above 30,000. At the time of its destruction there were in it numerous people who had come from various parts for the purpose of trading.

The Dahomians, as they generally do, marched by night in parts of the country where no human being could perceive them, skulking and lurking until they reached Okeodan at night. They then blocked up all the passable parts of the town, and early in the morning marched into the town without meeting the least resistance, and fell to kill and capture. Some of the poor people ran madly and fell into the river, and others ran into the quagmire, and were all drowned. A few hardy men only, who could swim, swam over the river and escaped. Dead bodies were so numerous in the river that its surface in that part was densely covered with them. All the other people fell into the hands of the Dahomians. After this, the Dahomians remained eight days at Okeodan, in order to kill some of their prisoners. They spared neither age nor sex, but killed men, women, and children, and boiled the numerous heads in order the more easily to scour off the skin and take out the brains. All the skulls are given to the King, who is said to reward his vassals more for skulls than for living prisoners. It also procures much honour and esteem for those who kill many persons in war. After they had finished this abominable piece of cruelty, they erected four large scaffolds in the four quarters of the town, and collected the bodies of the dead, and placed them in heaps on the scaffolds, and then kindled fire under each scaffold and broiled all the corpses. They also fenced the town around with bamboo leaves, which is to signify that no one should dwell in the spot for ever.

A few days after this horrible event, a friend invited me to come and hear for

\* *Vide* p. 433 of our Volume for 1817.

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myself some circumstances respecting Okeodan, from the mouth of a woman who was one of the female soldiers of the King of Dahomey, and who herself went to that war. She informed me that 10,000 men and 10,000 women soldiers went to the Okeodan War; that she caught four persons; that the King went to the war in person; that the captives led away from Okeodan numbered 19,600; and that a great number of skulls were carried home. She also informed me that the army of the King of Dahomey was divided into two parties; and that the other party went into another part, and also brought home as rich a booty as those who went against Okeodan.

Another person informed me that the king of Dahomey made a present of 600 slaves to Domingo, the slave-dealer, and 200 to the King of Porto Novo.

*Consequent Excitement at Badagry.*

In consequence of the dark thunder-cloud which thus appeared to be gathering in the direction of Dahomey, Badagry has been kept in a state of continual excitement. The state of the town on one occasion of alarm is thus described by Mr. Smith—

Jan. 11, 1849—Scarcely has one excitement passed before another follows. Mewu and Wawu came to inform me, early this morning, that the Dahomians were still at Okeodan; that there was now no doubt as to the truth of the report respecting the total destruction of Okeodan by the Dahomians; and that they were likely to pay us a visit before they would return to the capital.

Jan. 13—The inhabitants of Badagry are now much excited, as they are in full expectation of the Dahomians. Wawu, the English Chief, came at nine o'clock P. M. to inform me that the spies, which they had sent out to watch the proceedings of the Dahomians, had returned; stating that the encampment was now divided, and that one part had passed over the river by means of a temporary bridge; that they appeared to be moving in this direction; and that probably they would be in Badagry within four days.

Jan. 30—This has been a day of peculiar excitement in Badagry. The canoe-men belonging to the factory, to a man, returned from the beach declaring that the Dahomians had made their ap-

pearance there, and had already captured some persons. Others said that Kossokó's party was seen marching up the beach that morning. We, having made arrangements last night to spend the day on the beach with the children, had set off, they in a canoe, and we in a boat, to cross the Ossa; but we had no sooner reached the opposite bank than we perceived a crowd of people at the gate of our premises, calling after us with all their might; and immediately we saw our boy hoisting a red handkerchief for a flag "half mast." The crowd continued to increase, but it was impossible for us to conjecture the cause of all this, as the report above mentioned had not reached us when we left home. We returned, however, as quickly as possible with the boat, leaving the boys to wait our return; but we were met by a canoe bearing the head messenger of the English Chief, requesting our immediate return, while another canoe was put out of the town creek, and crossed over to fetch the boys home. On reaching our creek, all our people, and many others, entreated us not to go to the beach; but I deemed it not right to be ruled by such reports, yet considered it prudent to leave all the children at home in the Mission Compound. Never shall I forget the total surprise of Wawu's messenger when I declared my determination to go to the beach. We spent the remainder of the day there, and saw neither the Dahomians nor the Lagos People, nor indeed any creature save an old woman of Badagry who had gone out to pick up shells. Had we remained at home, the report would have been received as true; but as we thus disproved it, the Badagrians disbelieved it also, and the Chiefs issued a proclamation, that if any person should be found guilty of the like act, he should be severely punished.

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## Inland Seas.

CHURCH MISSIONARY SOCIETY.

EASTERN AFRICA.

IN November last was received Dr. Krapf's Journal of proceedings at Rabbai-Empia for the five months ending May 1847. Our last review of the Mission advanced so far as April 1848. As to the current events of the Mission, therefore, this document is anticipated

by others previously received; but there are embodied in it accounts of the people among whom Dr. Krapf is resident, which pourtray so vividly the degradation and misery of the poor Wanika under the bond of heathenism, that we should not feel justified in omitting them. As matters of permanent information, and calculated to quicken the prayers and sympathies of our Christian Friends on behalf of those who have no hope, and are without God in the world, we proceed to introduce them.

*Superstition of the Wanika Muansa.*

Jan. 15, 1847—The darkest works of heathenism were exhibited last night. We yesterday learned from the Chief that all the women of Rabbal-Empia and the adjacent hamlets were to assemble in town, and spend the night in processioning, dancing, singing, and playing the female Muansa, an instrument described in Mr. Rebmann's Journal.\* The Chief also mentioned, that it was the custom of the women to appear before every house in town, to receive a gratuity; and that accordingly they would come and salute us, in hope of getting some substantial present (*kitu déma*—a good or precious thing) from us. But we plainly declared to him, that the assembling of women at night could only be intended for evil—especially as they assemble without torches or any kind of light—and that we wished not to be saluted, nor would we give them any present, lest we should participate in their heinous sin by encouraging their works of darkness, which we felt it our bounden duty to reprove, and to exhort their perpetrators to repent of, lest the wrath of God come upon them speedily.

At break of night they actually commenced singing, shouting, and dancing, and continued their truly diabolical work, with little interruption, until day-light, when they withdrew in a state of exhaustion. The tender voices of female children were distinctly heard in our room, where we groaned at these works of darkness, especially when we thought on Matth. xviii. 6. We learned that all ages and both sexes have similar annual festivities (*Ziku bomu*, great day, or *Niambura*, marriage), as they call them. The great Chiefs have

their own festival, when they play the dreaded Muansa; and the full-grown youths, and the young boys and girls, have their own times of nightly merriment. This horrid practice is said to be annually on the increase—as has been the case in other Heathen Tribes just before the Gospel made its appearance, to strike the death-blow at Satan's empire, and save the thoroughly-rotten nations from the brink of moral dissolution.

Feb. 2—We slaughtered a goat to-day. An Emnika wanted the blood of the animal for superstitious practices, but of course we refused his petition. He advised us to shut our doors, as the Muansa would be playing\* or rather sounding to-morrow. The head Chief, and others who were present, expressed the same desire. I reproved them all for their imposition, by which they make the women, children, and others, believe that a wild beast of the forest raises the frightful noise which the elders cause by the hollowed trunk of a tree, which instrument is carried about in procession, and regarded with dreadful awe. I told them that they needed not conceal their deeds if they were really good, but by means of a deceitful superstition they wished to govern their frightened people, who could not well love and esteem them, who were the greatest impostors of the land.

Feb. 4—After the women had in the morning cleared away the grass and filth of the roads, the Chiefs and older men appeared with curious instruments, which, when beaten by a piece of wood, made a noise very much resembling that of a weaver's spools. Contrary to the advice of the people, we left the doors of our house open, as we wished to shew them that we do not dread their superstitious imposition and lying fables, by which they would make us believe that people seeing the Muansa will instantly die, or get sickness, &c. When the procession approached our house, the Chief at once shut our door, which we opened as quickly again, under a strong protest against their work of darkness. The procession moved on toward the *Moróni*, or palaver-house, where the Muansa was already sounding

\* A Chief advanced the following reason for the playing of the Muansa. He said they wished, by the sounding of the Muansa, to kill the mice of the field, lest they should destroy the produce of man's labour. I asked how it was possible that an instrument, which was itself destructible by the teeth of the mice, could produce such a wonderful effect.

\* Vide pp. 44, 45 of our Number for January 1848.

in full force. But the Muansa was not carried about in procession until after nightfall, when the sounding, singing, dancing, and shouting, continued all the night; for the blind votaries of the idol were literally never tired, but exerted all their might in the unhappy service of the ruler of darkness. I was frequently roused from sleep by the tumult of the mad-like people, who served the devil, as it were, with increasing cheerfulness, supported, of course, by a rich supply of tembo, or udshi, as the liquor is called in Kinika. Such a scene of devil's-worship is certainly inexplicable to him who does not literally believe in the spiritual wickedness in high places: Ephes. vi. 12. The Muansa is the bulwark and centre of Kinika heathenism, and its full extent we do not yet fully understand. It is preserved in a cottage constructed in the forest. It is beaten on various occasions—for instance, when they pray for rain, or strangle a child born with a natural defect. Only a certain number of people are admitted into the secrets of the Muansa. The admission must be purchased by a rich offering of rice, tembo, and other things, which are divided among those who belong to the order of the Muansa. Now I can understand why the Takaongo People, on my first landing on that coast, could speak to me of there being Frimosha, or Freemasons, among the Wanika. In point of secrecy, this Kinika Order may be compared with that of the Freemasons in Europe. The Muansa is said to have been introduced by the Wadigo, or Wanika Tribes of the south, who obtained this instrument from other tribes. The Wakamba, Taita, and Jaggá People have no Muansa.

April 30, 1847—This morning several men, with the Chief, entered our cottage, asking why we did not shut our door when the Muansa passed by our house. I replied, I. We could not and would not hide ourselves, as the Mahomedans in such cases do, because we wished to testify against all their works of darkness. The Mahomedans did not censure the Wanika, as they were themselves the great promoters of charms and witchcraft, and did even teach the Wanika the way of superstition and wickedness. But we had come to their country to tell them, at God's command, that they should return from their dead idols to the living God. We should therefore commit a grievous sin against our God, if we would care a farthing

for a ceremony which we must consider most heinous in the sight of God. 2. We did not exactly consider it our duty to stand by the way-side to gaze at the procession of the Muansa, and thus to provoke them to anger, but we could not consent to the closing of our doors, or to our being prohibited from walking about when we had business without doors. After I had finished my discourse, a Chief said it was dangerous to behold the Muansa, as, for instance, a woman in beholding it would fall down and die instantly. I said that this was a lie, contrived only to frighten old women and children. The Chiefs should be ashamed of exposing themselves as impostors before their whole tribe; because everybody knew that this piece of wood, which they carry about in procession, was no living animal of the forest, but the work of the carpenter. Such a lifeless idol could neither kill us nor anybody else. It would be best if they would kindle a large fire, and burn their dead god altogether, as other Pagans have lately done on hearing the Gospel of the true God. Then I related how the South-Sea Islanders had put their idols into boxes, and sunk them into the abyss of the sea. When I was thus speaking, one of the Chiefs said to me, "You are a great Mzai (sorcerer) because you have no fear." He wished to notify thereby, that we were fearless regarding the Muansa, because we were greater sorcerers than their own people. Here we see how deeply a Pagan lies prostrate under the power of darkness. Finally, the Chiefs resolved that an exception should be made with the Wasungu, who should not be fined for looking at the Muansa, but their own people should be punished if they ventured to open their house-door or behold the Muansa in any way. Thus the matter terminated for the present. We had gained an important point, and felt thankful for the Divine assistance which we internally enjoyed during this animated transaction.

*Superstitious practices of the Youth.*

Jan. 20—In the afternoon the full-grown youths commenced their festivities by dancing, shouting, and processioning. The whole will end in their drinking tembo until perfect intoxication casts them on the ground like beasts. This annual revelry they call their annual prayer to God, that He may bless the town and country. Nobody—except the young men—is allowed to be present, and every

transgressor of this custom is fined a cow or a goat. Thus Satan keeps up his thralldom over his deluded subjects.

Feb. 20, 1847—To-day we witnessed another scene of the Kinika abominations. From an early hour there was a beating of drums, brandishing of swords, dancing, shouting, processioning, and hard drinking. The young men celebrated to-day the Engori, or Sikū ya engori, or Ya ku yiwa, which means, the day on which the Wanika Youth scratch their breast with a knife, and let some blood flow, in order to receive, as they say, fresh blood in its stead. It is also believed that this ceremony renders the young warriors strong and brave, and, in general, prevents them doing evil, especially from stealing each other's fruit on their plantations. I shewed the Chief, and others who were here, that all these superstitions and sinful practices arise from a desire of the human soul for rest and peace, which man tries to obtain by rigorous voluntary exercises, but which we can only find in the blood of Jesus Christ, who gave Himself for us on the cross, to preserve us from everlasting perdition.

Feb. 22—The dancing and shouting of the young men continued to-day. How gladly would we assemble them on the Lord's Day for prayer, and for the hearing of the Word of God, whereas they are now dead to all our entreaties. Still, an aged woman came, with several others, requesting me to tell her something about Jesus Christ.

*Ceremony of the Sadaka.\**

Jan. 17: Lord's Day—An Emnika, after having saluted us, said that he had just put some tembo and mahindi (Turkish Corn) on the grave of his deceased father. On my remark that his father could not drink the tembo, and consequently the gifts of God had only been destroyed in vain, he replied, that it was Kinika custom to put tembo and mahindi, mixed up with water, upon the graves of their dead people as soon as the corn was grown on the fields to a certain height, in order to induce the Koma, or shade of the dead, to cause rain to fall upon the parched plantations of the living children and relatives. When I observed that the body of his father was reduced to dust in the grave, and did not want any food of this world, whereas his soul or spiritual nature was gone to the world of spirits, there waiting for the day of being joined again with a

new body at the resurrection, the poor and ignorant Heathen could only reply, "We keep our fatherly traditions, which God has given us from time immemorial. If we should abandon our custom, we shall have no rain, and much distress will come upon our family and country." Much confused as the Kinika ideas are regarding the future state of man, yet it seems evident that they have a faint idea of man's immortality, since they believe that the departed father or mother or relative lives somewhere in the sky, or in the grave, or in a grove, or in their former plantations, and that he must be appeased with the food of the survivors. I spoke with the poor man on Him who has brought life and immortality to light, who came from the invisible world of spirits, and did inform us that the departed persons do neither eat nor drink, nor marry nor be married—that the wicked man is refused even a drop of water to cool his parched tongue—that after death every man will be called to an account of all that he has thought, spoken, and done on earth. I told him that he had better not care any more for his dead father, but look to himself, and ask, What must I do to be saved from everlasting misery and woe? When I spoke on sin and the transgression of God's law, the poor man said, "The Wanika are all good people, and I am not at enmity with anybody." I shewed him, from Rom. i., that the Wanika and himself were as bad and wicked as all other men, and need a Saviour as well as others.

When the man went away, I requested him to bring me to-morrow a few cocoa-nuts for salt or beads, which latter form the small coin over all East Africa. He asked for a hatchet, but I said this was too much for a few cocoa-nuts. After he had left me, I reflected on his great demand, and found that these people are in no way behind the beggarly Abyssinians, who bring you a few little things, for which they ask three or four times the real value. Does not every deluded sinner endeavour to play the same trickish game before the Holy God? Does he not take an air as if he would, by his own righteousness, buy the favour of God, and yet he can offer no price equivalent to what he demands from his Maker? He will not be saved by grace, but by his own merit build a bridge to pass over into everlasting happiness. He will not have mercy without money and without price. Thus does every unregenerated man, be

\* Vide p. 97 of our Number for Feb. 1849.

he living in Christian or Pagan Lands. I therefore always declare unto such selfish people, that if they wish to obtain a gift from me, they must either give me something that is equivalent to my gift, or give me nothing at all, when it will depend on me alone whether I shall give them something from mere sympathy and kindness. But in this case they must appear as beggars, and acknowledge their inability to offer me something adequate to my gift. If you offer to me only the fourth part of the value of my gift, I must consider you as very shrewd thieves, who wish to impose upon me as if I did not know the customs of your country. I know you make some ostensible offering in order to gain by it, and to rid yourselves of the necessity of acknowledging your beggarliness, and of expressing your grateful feelings toward me. In like manner, every sinner will not thoroughly humble himself before God—he will not repent—but, as it were, deceive his Maker by giving Him a heshima (present) of some works which he thinks to be good, and enough to bribe away heaven from the Almighty. Indeed this oriental custom does masterly illustrate, yea pourtray, every self-righteous soul. It is therefore nothing else but rationalistic superficiality and fickleness, if people in Europe suppose that the Africans cannot be made to understand the abstruse doctrines of the Bible, as these are called by them: on the contrary, the customs and practices of these Natives afford to most of the Biblical Doctrines a commentary which we do not find so soon and so clearly in European Life.

April 29, 1847.—The Wanika again made a Sadaka to-day. They slaughtered a sheep, and boiled it in rice. Having eaten and drank plenteously, one of them said, "O God, may my child be getting better!" The others responded by saying, "May he recover!" The leader said, "May he walk and cultivate the ground!" The others replied in the same words. Then he said, "May it rain!" The others responded in the same strain. This is the way in which they perform their Sadaka. But it is generally the Koma, or shade of a departed man, whom they address in their sacrificial prayers. And even if they use the word "Mulungu" (God), they chiefly think of a man who—because of his many good deeds on earth, by his influence and wealth—has become a "Mulungu" after death, or, as the Romanists would say, a saint. A man, for instance,

who builds a little cottage for the Koma is thought to become a Mulungu. This Kinika Canonization of a man who builds a Church is on a par with the Romanists, whose system is heathenish throughout. But the Sadaka puts the Wanika also into relation with the evil and angry spirit, which they wish to appease. And this relation puts them, in truth, into communion with the wicked one, with the devil. Hence we refuse to eat the meat slaughtered for a Sadaka\*; not that we consider the meat to have lost its natural substance and nature, but because it has been used for sinful purposes, viz. for the worship and reconciliation of the enemy of God; and because the persons, by eating it, have entered into a league with the devil, whom they acknowledge to be their Lord, and whom they fear and honour in preference to the true God. The Sadaka is, as it were, the chief sacrament of these Heathen, which binds them together, that they dare not leave off the traditions of their ancestors. Nearly every concern of the country is transacted by an offering of a Sadaka, which is the more agreeable to the Wanika, because their carnal propensities for eating and drinking are fed and supported by this ceremony.

*Sanguinary character of the Wagnaro custom.*

May 13 — Amri told me to-day that the Wanika make a Wagnaro only at the time when the son of the Chief is marriageable. The youths of the same age reside in the jungle, in a state of perfect nudity, until they have slain a man. When the eldest son of the Chief was at full age, they slew three Wakamba in the woods. When they kill their victim, they sing, "Killing is not shameful—to remember the relation (meaning, to appear naked before the relatives) is not shameful—that is what we want." A party makes the response, "Let the Emkuafi come with a stick"—the Wakuafi Savages having no bows, but using a well-pointed stick, which they throw far and dexterously. Food is sent to the youths at night, for they must remain in the forest until they have slain a man.

*Infanticide.*

Amri told me further, that the Wanika strangle all children who are born with natural defects, as such children are believed to turn out great rogues,

\* 1 Cor. x. 19, &c.

scoundrels, and criminals, and the curse of the country. The Natives relate wonderful stories regarding these children. Thus a child of this kind is said to have crept into the water-jar, of its own accord, to wash its body; and another to have ascended its father's bedstead and hanged himself. A child born with a natural deformity is called Kizai, and strangled in the forest, while the elders play the Muansa during the ceremony. The mother herself carries the child to the forest, and declares before the elders or Chiefs that she will not have this accursed child; whereupon the Chiefs take the poor creature from her arms, strangle it, and bury it under the offering of prayers and a Sadaka. What horrid practices there are in a land where the Gospel does not reign! What responsibility lies upon us, the Missionaries, to raise our voice like a trumpet against such cruel abominations, which make a mother forget her suckling, the son of her body. O land of murderers, hear the voice of thy angry God calling thee to repentance, lest He destroy thee in thy sin and wickedness! O Lord, do not impute unto us the sins of these people! And ye Christians at home, pray and labour unceasingly that the Sun of Righteousness may soon rise over all nations, and that the Lord be entreated, by your earnest and faithful prayers, to make such preparations, that Satan, the old corrupter of the nations, may soon be cast into the bottomless pit, and shut up, and a seal be set upon him, that he should deceive the nations no more. I asked the Chief whether such practices were customary among them, but he denied them all. He always endeavours to conceal their heinous practices from our knowledge and censure.

#### *Sorcery.*

*April 14, 1847*—Being asked by an Emnika of Kiriama for a little salt, I gave him some, wrapping it up in a piece of paper. The man was so afraid of the paper that he would not accept my gift until I had repeatedly assured him that the paper contained no charm (uganga). The Kiriama Men are particularly given up to Uganga, owing to their continual intercourse with the Mahomedans of the coast, whose chief trade is in the Kiriama Territory. They have made the poor Pagans believe that every piece of paper contains witchcraft or charms. On their trading tours they impose shamefully upon the

ignorance and superstition of the Wanika, if they can but get a little food from the Makaffiri or infidels, whom to deceive they consider no sin.

*May 10*—I explained Matthew iv. to our Chief, who calls upon us every morning. Afterward we spoke on Uzai, or witchcraft, which the Word of God considered a great sin, since its aim is only directed toward the destruction of one's fellow-man; and the power of destroying is either really, or only pretendingly, taken from Satan, the consummate enemy of God our maker. However, I said to the Chief, a sorcerer could do no harm to any creature without God's special permission, which is based on wise reasons. Even the devil himself could not injure a particle of God's creation, as little as the devils could enter into the swine of the Gadarenes, without Christ's permission, in granting which He had special regard to the best interests of the inhabitants of the country. If man be, with God, against Satan and his kingdom, neither Satan, nor his instrument the sorcerer, could do him the least harm; but if man be against God and His cause, in alliance with Satan, the latter is often allowed to exercise his destructive power on man. All devils, as well as all sorcerers of Africa, could do me no harm if I be in Christ, and, with Him, against the devil and his cause; whereas the Africans, serving the devil as their master by their inward and outward doings, with their whole heart and soul, were subjected to the curse of the devil, and hence wicked men might obtain, by God's permission, a satanic influence to carry woe and misery upon families and countries. But true and living faith in Christ, the conqueror of hell and Satan, could not be touched by the power of the greatest sorcerer of Africa. Faith in Christ is an invincible power, by which God's hand itself is tied, that He can do nothing against a truly believing man—as we see in the history of Jacob—because He has tied Himself to man by His promise. In faith, man is one heart and soul with the Almighty, and rules the world with and in Him; and no creature has the least power over a faith-having man.

The Chief then said that many persons had been made sick, or had been killed, by sorcerers. I said this could only have been the case either because the person had been poisoned by the sorcerer, or because the man was so afraid of the sorcerer's imaginary power, that he fell sick

or died from mere fear and dread; as *vice versa*, many persons in Europe had died from a sudden over-great joy, caused by very interesting news, &c. That fear could kill a man I shewed the Chief by alluding to a child which did eat of the fruit of a bewitched tree. The child, on eating, did not know that a charm was laid upon the tree; but having been told of this being the case, the poor creature, from fear, fell sick and died. Of course such an example must confirm the Wanika in their strong belief in sorcery and Ugan-ga, when they hear of such a dreadful occurrence, as happened some time ago in the vicinity of Rabbai. And then we may admit, that God, of His wisdom, may permit such awful visitations upon wilful thieves and offenders, to keep up some order of justice among a lawless tribe, which otherwise would not deem other men's property sacred. Thus He knows how to turn all things to wise purposes, and carries on His government even amidst the grossest superstitions of man. But He gives no power to mortal man to destroy his neighbour whenever it suits his own revengeful caprice. I saw with my own eyes how Abdalla, our Mahomedan Friend, on his plantation near the Rabbai Creek, put an ugan-ga into his field, to frighten the Wanika, lest they should steal the produce of his labour. He gave out that he had made a strong ugan-ga on sowing his rice. He, in fact, mixed together some very poisonous matters. I for my part believe that sorcery is, in most cases, a mere imposition of shrewd and designing men, who, by their cunning calculations, work upon the credulity of their ignorant countrymen. The accounts which other Missionaries have given, regarding the supernatural influence of sorcery, do not satisfy my mind; and I suppose that some want of penetrating examination must be laid to the charge of the reporters. Why do the sorcerers themselves universally maintain that they can do nothing against White People, but only against their own countrymen, who of course believe in the sorcerer's power, and do not venture to examine their selfish tricks? It is incredible what detrimental influence the belief in sorcery and its practice exercises in heathen lands, and what a strong barrier it raises against the spread of truth and light. We therefore clearly see why the sorcerers of Israel should be destroyed among God's People, as all idolatry was concentrated in this

practice, which took the power and honour from the living God, and ascribed it to a sinful and self-idolizing human being. It is incredible what reliance the Wanika place in their rain-makers, who belong to a separate family, which transfers the secret of rain-making from the father to his children, who derive a certain benefit from their countrymen; wherefore the family takes great pains to keep up its public renown. These shrewd impostors, from long experience, know much about the phenomena of the sky, clouds, winds, mountains, &c., and by this means they predict that rain will shortly fall, wherefore they order a *Sadaka* to be made. When rain actually falls, all honour is given to them. Others observe the flight of birds. In short, there is no end of superstition and imposition; for, as the Heathen *did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient*: Rom. i.

*Kalendar of the Wanika.*

May 6, 1847—To-day I obtained some information about the Kinika annual account.

I. The time from April to August is called Masika.

II. The time from November to April is the time of Keakasi.

The Masika begins with April, or rather the end of March, when the north monsoon ends, and the south-west wind sets in. Then follows the second month, May, then June, July, August, September, October, and November. The Masika is divided into two parts, one of which comprises the months April, May, June, and July, during which there is the rainy season at large. The other four months of the Masika comprise August, September, October and November, during which season the fruits of the field ripen and are gathered in. From April, or the middle of March properly, blows the Suhéli or Kussi wind, i. e. south or south-west wind.

The time of the Keakasi, the north-east monsoon, comprises, 1. the month Mazúlo, i. e. the month when the udahi or palm-wine begins to become abundant, which month corresponds with our December. 2. January, during which there is hard drinking and other merriment. 3. February. 4. March, in which there is an end of their festivities, though these, in fact, never cease. During the period of the Keakasi, when the Wanika have little to do on their plantations, they squander



away in drinking what they have earned during the time of labour. We therefore cannot wonder at the state of poverty in which they continually are, nor be surprised if thousands of them are destroyed by famine, as they do not lay up much of their harvest for the time of need. They live, as it were, from hand to mouth. There can be no blessing upon a people who live solely for this world, and are God-estranged to the extreme. However, the above-mentioned regulation of time does powerfully support their ancient customs and manners, which form a strong barrier to Christianity. But we do not despair, for Christ must reign in every part of the globe, though He may try the faith and love of His servants for a long time.

## North-West America.

CHURCH MISSIONARY SOCIETY.  
GRAND RAPIDS.

Mr. James's Journal contains the following

*Interesting Conversation with a Churchwarden of the Rapids Church.*

*April 1, 1849: Lord's Day*—A warm day. O the comfort of another April sun! The river was really in a dangerous state: in many places the ice was broken up by the rapidity of the current. It was an anxious journey to the Middle Church. Once my horse got through the ice, but was soon out again. Many times I was on the brink of deep water, and heard the thin ice cracking with the weight of horse and cariole. One of my kind people wished to conduct me past a dangerous bend of the river, and in doing so plunged into the water: while he was making his escape I found another road.

In going up I passed a good old man who is one of the Churchwardens at the Rapids, and who was returning from Church. We mutually remarked the rapid thaw. I said, "Peter, I hope you are silently lifting your heart to God for a spiritual thaw." "We need it much," he said, "but I was that moment thinking of something else."—"What, Peter?" "Why, I am still spared, an old man, and many younger taken away."—"And how do you account for it, Peter?" "It must be one of these two things," said he: "I am spared either because I have not 'filled up the measure of my iniquities,' or am not 'made perfect in love.'" *March 1850.*

I had little difficulty in convincing the godly old man which of the twain was true, and he said "Amen." Enviable man! that could say with the other Peter, *Thou knowest that I love Thee.*

*Annual Missionary Services.*

On the 4th of January the Second Anniversary Missionary Meeting at the Rapids Church was held. Major Caldwell, the new Governor of the Colony, who takes a deep interest in the prosperity of the Mission, and in the spiritual as well as temporal welfare of the people, presided on the occasion, and addressed the Meeting at some length. At its conclusion, the sum of 7*l.* 18*s.* 6*d.* was collected. On the next Sunday the Anniversary Missionary Sermon was preached at the Rapids, by the Rev. John Macallum, from Ps. lvii. 5. The Church was quite filled, and 5*l.* 1*s.* 6*d.* collected.

INDIAN SETTLEMENT.

The Indians, during the past year, have been free from any epidemic sickness, nor have they suffered from want of food. The ill-health of the Rev. J. Smithurst, and other circumstances, have been unfavourable. Still, upon the whole, there has been progress. We make a few extracts from Mr. Smithurst's

*Report for the Year ending August 1,*  
1849.

Divine Service has been performed twice on the Sunday, as last reported. At the Morning Service I read the Prayers, and preach, in English. This Service is intended for those who, having been educated in the Mission School, understood English. Two-thirds of the Indians at this Station understand English, so that the Morning Service is always best attended. At the Afternoon Service I read the prayers in Indian, and the Schoolmaster reads the Lessons and a sermon in Indian. The Lessons and sermon are translated by the Schoolmaster, with my assistance, on the Saturday previous. The number attending the Morning Service is about 350 when all the Indians are at home. The attendance in the afternoon is something less, though of late the Afternoon Service has been much better attended than formerly.

X

On Wednesday Evening there is a Service at the School-room. I read a part of the Church prayers in Indian, and the Schoolmaster reads a sermon in Indian. The singing is altogether Indian. This Service is, for the most part, attended by the old people and a part of the school-children. Most of the young people are away at work during the week, some among the Settlers in the other districts, and some at the pine woods in winter, and away with the boats in summer. Except when on the voyage to York, all endeavour to be here on a Sunday. At all the Services the people behave with great propriety, joining in the prayers very devotionally, and listening to instruction with the most marked attention.

During the year there have been thirty-three baptisms at the Indian Church. Of these, two were adult Cree Indians, and the remaining thirty-one were infants, the children of Christian Indians.

I last reported eighty-six Communicants. Since then, one has died, and one removed to the Rapids District, reducing the number to eighty-four; but as I have admitted seven new Communicants during the year, the present number is ninety-one.

The attendance at the Day School has been more regular during the past year, in consequence of there not being the same necessity as in the preceding year for the Indians to go off in search of provisions. The Schoolmaster is very attentive to his duties, and the progress of the children has been, upon the whole, satisfactory. There are now seventy-three children—thirty-six boys and thirty-seven girls. Of these, fifteen read in the Bible, write, can say the Church Catechism as broken into short questions, and can also say most of the Collects and the Thirty-nine Articles. There are twelve who read in the New Testament, write on slates, and can say the Church Catechism. The remaining children are in classes below the Testament.

The Sunday School consists of thirty-one adults—ten men and twenty-one women, in addition to the seventy-three day-scholars, making a total of one hundred and four.

*Observance of Christmas Day 1848, and New-Year's Day 1849.*

*Dec. 25, 1848: Christmas Day*—I did not preach myself this morning, but the Schoolmaster read a sermon in Indian, setting forth "what is required from them who

come to the Lord's Supper." I afterward administered the Sacrament to 79 persons, of whom 78 were Indians and 1 a half-breed. The Collection at the Offertory amounted to 1*l.* 5*s.* 5*d.*, which, being equally divided among the fifteen widows who are Communicants, gave 1*s.* 5*d.* to each. The Service was altogether deeply impressive, and many were in tears. May the Holy Spirit render the impressions deep and lasting!

The Afternoon Service was, as usual, in Indian, with an Indian Sermon. Altogether the day has been a most comfortable one.

*Jan. 1, 1849*—New-Year's Day being a general holiday in this country, I have always had a Service in the Church. Today the Congregation was nearly equal to that on a Lord's Day, and all were remarkably attentive.

In the evening, as usual, I had the singers to tea. They attach much importance to this annual treat. After singing some of their best tunes, and my saying a few things to them suited to the time and the occasion, I shewed them the magic lantern. After having gone through all the views, I asked if there were any they wished to see a second time. Several voices called out, "St. Paul's Cathedral," and others, "The Queen's Palace;" so that I shewed them again St. Paul's, Buckingham Palace, and Windsor Castle, with which they were much pleased. All behaved very well, and the evening was spent both pleasantly and profitably.

#### *Death of a Young Indian.*

*March 29*—In the evening, at sun-set, a young Indian came to me in great alarm, saying that his brother had just been brought in, having been shot through the arm with a musket-ball. The case is, I am afraid, a dangerous one. The poor man is a Saulteaux, and a Communicant at the Indian Church. He has always stood high in my estimation as a sterling character, and a sincere Christian. I left the Schoolmaster to render assistance during the night, and to read portions of Scripture, and expositions from Mr. Jowett's "Christian Visitor," as opportunities might occur.

*April 16*—Although a very stormy and cold day, I went to see the above poor man. He had had, about noon, such an excessive flow of blood from the wound that it was supposed he could not survive it. Hemorrhage was, from the first, the thing most to be feared in his

case. I found him very weak, scarcely able to speak, but expressing the same perfect dependence upon the Saviour's merits, and the same submission to the Divine will, as when I last saw him.

*April 18, 1849*—In the afternoon Dr. Bunn came down to see the Indian, and considers that he must ultimately amputate; but feels unwilling to do so till the man can be taken to some place nearer to his residence, where he can see him frequently. A removal just now is altogether out of the question. The doctor lives twenty two miles from hence, and it could only be by water that the Indian could be taken up. At present there is no appearance of the ice going. Horses and oxen, as well as people, still cross the river upon the ice. It may be two or three weeks before the river is open.

*April 20*—The poor man had another excessive flow of blood from the wound about noon to-day, and died almost instantly, so that I had no opportunity of seeing him. He has left a widow and several children to lament his premature removal. The case is a very melancholy one; but we have the consolation of reflecting that his end was peace.

#### *Easter-Sunday Services.*

*April 8 : Easter Sunday*—As very many of the Communicants are old people, and do not understand English, it is my rule to let the Schoolmaster read a sermon in Indian when I administer the Sacrament. This enables me to rest for half an hour, as well as being more profitable to themselves. On ordinary Lord's Days, the old people, for the most part, attend in the afternoon, when the Service is in Indian; but of course, when the Lord's Supper is administered, they are under the necessity of attending in the morning.

Having this morning, as usual, read the Prayers in English, and the Schoolmaster having read a sermon in Indian on the text, *This do in remembrance of me*, I administered the Sacrament to eighty-four persons. This was the greatest number to whom I ever administered at one time. There were, on this occasion, seven new Communicants admitted. The Service was a very solemn and comfortable one: many were in tears, and at times I could scarcely control my own feelings, especially when administering to some of the young for the first time. These young people I found children of ten or twelve years old in the School. They have been wholly brought

up under my care, and it is encouraging to see them come forward to enter anew into covenant with God. May He, by His mighty power, keep them stedfast in the faith, and, through the Redeemer's merits, bring them to His kingdom!

#### *An American Hurricane.*

*April 24*—Having still several Indians employed in clearing land to add to the Mission Farm, I was out most of the day with them. The day was very fine and warm, and at sunset there was a perfect calm. The people had just left off work, and I was walking slowly homeward, enjoying the perfect serenity of the evening, when suddenly I heard a noise to the northward, like the distant sound of a waterfall. It waxed louder and louder, and came nearer and nearer, till at length I saw, at the distance of about a mile, a dense mist, which I knew to be the certain indication of a hurricane. I at once ran as fast as I could, hoping to get into the house before it reached me; but in this I failed, and as the barn was nearer, I ran in there for shelter. The whole building shook, and the roaring of the wind was so terrific, that I ran out again, for fear all would come down upon me. I then tried to get to the house, but could with difficulty keep upon my legs, and was almost blinded with the clouds of dust, sand, and soil carried along by the wind. Boards, and good large chips, blew away as if they had been feathers. The hurricane lasted about ten minutes, and then settled down into a tolerably strong gale, which blew the whole night. Happily no material injury was done to any thing.

#### CUMBERLAND STATION.

The winter in these regions is of long duration: it begins in October, and does not give way until the middle of May. The thick coat of ice, which had covered the rivers for seven months previously, then yields before the floods occasioned by the melting snow, and the blocks and jagged lumps are swept down in wild confusion toward Lake Winnipeg. In the depth of the winter the thermometer falls from thirty to forty, forty-five, and even fifty degrees below zero of Fahrenheit; yet, from the absence of wind, and the calmness of the atmosphere,

the cold is not felt so intensely as might be expected.

Cumberland Station is about 500 miles distant from the Red River. It was commenced in 1840, when Mr. Henry Budd, the Indian Catechist, was stationed there; and in September 1844 the Mission was strengthened by the arrival of the Rev. J. Hunter and Mrs. Hunter. We have received from Mr. Hunter the following

*Report for the Year ending Aug. 1, 1849.*

*General View.*

The Indians are making slow, but perceptible progress, both in spiritual and temporal things. They now continue longer about the Mission Establishment than in previous years, and are more regular in their attendance upon the Means of Grace. Family Prayer is regularly maintained, both in their tents and houses, when at their hunting-grounds, as well as when at the Station; and often have I felt refreshed and encouraged, when passing their tents and houses, by hearing the voice of prayer and praise proceeding from the inmates. Their prayers are simple and child-like, offered up with great fervency and devotion, and no doubt find acceptance through the all-prevailing merits of Him who ever liveth to make intercession for His people. When absent from the Station at their hunting-grounds, I have every reason to believe that the Lord's Day is valued and properly observed. They hold regular Prayer Meetings among themselves, which the oldest and most experienced conduct. Thus, in the midst of the forest, do these children of nature raise an altar to the true and living God, and make the wilderness to rejoice, and blossom as the rose.

*Advancement in Civilization.*

During last winter the Indians suffered much from starvation, which has impressed upon their minds the necessity of paying more attention to agriculture, a subject which I am always bringing before them. Without agriculture we can never get on with our Missionary Labours among them: they will be constantly absent from the Means of Grace, and often, as last winter, reduced to the greatest extremity for want of necessary subsistence. I am therefore thankful that, this summer, they have planted a larger quantity of potatoes than in any previous year, and as the sea-

son is favourable, I hope they will have an abundant crop.

Several new houses have been put up this summer, and others are completing their old ones, so that the Mission is now assuming the appearance of a village. At daybreak the sound of their axes may be heard working at their houses, while their wives and children are making gardens around them: taking into consideration the natural indolence of the Indian, it speaks much for their improvement in this respect. They are also becoming more cleanly and neat in their persons, and are anxious to appear decently attired at our Services on the Lord's Day. Thus far civilization is going hand in hand with Christianization, and I trust that, as they become better acquainted with the blessings and privileges of the Gospel, so likewise they will make greater efforts to secure all its advantages.

This spring I sowed ten bushels of wheat and six bushels of barley on the Mission Farm, and also planted forty bushels of potatoes. Up to the present time the crops are looking remarkably well, especially the potatoes, which are finer than I have ever before seen them at this place.

*Congregations—Communicants.*

Divine Service is performed every Lord's Day, both morning and evening, in the native language; in addition to which we have an early Prayer Meeting before the Sunday School commences, and also Prayers every evening at sunset during the week. These Services are, on the whole, well attended, especially during the summer months, when great numbers absent themselves from the crowded and heated state of the school-room, which makes me more than ever anxious to complete our new Church, which is now being erected. The adults also assemble every Sunday Afternoon for two hours, to learn the Creed, Lord's Prayer, and Ten Commandments, in the Cree Language, when I take occasion to explain, and catechize them on religious subjects.

The number of Communicants at present is 61. I have administered the Sacrament of the Lord's Supper three times during the year; viz., in September, when they leave for their hunting-grounds, on Christmas Day, and on Easter Day. The number who attended at each of these seasons respectively was 56, 46, and 50. Many of those who were present on Christmas Day travelled upward of 100

miles, in snow shoes, in order to be present at the Lord's Table.

*Baptisms.*

Fifteen adults have been baptized during the past year at this Station, and 35 children, making a total of 50. These, added to the 424 last reported, make a total of 474 persons connected with this Station. Thus, one after another, the Indians are making inquiries after the Truth, and seeking admittance into the visible Church of Christ. May they not only be partakers of the outward and visible sign, but may they also experience the inward and spiritual grace, of that Divinely-appointed ordinance!

*Schools.*

In the Day School, of which Mr. Henry Budd is the Native Schoolmaster, there are 42 boys and 33 girls; and in the Sunday School, in addition to these, there are 6 male adults and 8 female adults; making a total of 89. There are 15 in the Bible Class, who read the Scriptures with tolerable fluency, and can repeat the Church Catechism, and some of the Collects and Gospels, Hymns, &c. There are 9 in the Testament Class, who can also repeat the Church Catechism, and the remainder of the children are in classes below the Testament. The School has been kept a little more regularly during the past year; but from the amount of secular employment, consequent on the erection of our new Church, the scarcity of provisions, and the necessary absence of the parents from the Mission, it is not in so good a condition as I hope to see it when the Mission is properly established.

*The New Church.*

The greater part of last winter was occupied in procuring wood to complete the Church, and also the frames and logs of three new houses—viz. a school-house, store, and a large cattle-house—which has been rafted down this summer to the Mission Premises, and will, I hope, prove sufficient to complete the buildings required for the Mission Establishment.

The roof of the Church is now partly shingled, and we are waiting for the arrival of the Mission-boat from Norway House, with the nails, to complete the same. The boards and planks are now partly sawn for the ceiling and floor, and the Church and yard are enclosed with strong stockades, about seven feet high. Should we all be spared, and have our health, I hope to complete the Church during the course of next summer.

*Translations.*

My time has also been much occupied in revising and copying translations into the Cree Language of the Morning and Evening Services, the Creed of St. Athanasius, the Litany, the Prayer for all Conditions of Men, the General Thanksgiving, part of the Communion Service, and also Twelve Hymns; which will, I hope, prove very useful to our Native Flocks.

We shall now present some interesting features from Mr. Hunter's other communications, chiefly his Journal, illustrative of the general statements which the Report embodies.

*Machinery of the Mission.*

The external arrangements of the Mission Establishment have considerably advanced to their completion. Mr. Hunter hopes that, before the termination of another year, there will be a good, substantial Parsonage, Church, and School-house, and every requisite out-house for carrying on the business of the Station efficiently. These matters have necessarily occupied much of his time and thought. On this subject he writes, in a Letter dated August 2, 1849—

I have frequently had many anxious thoughts on this subject, but have invariably come to the conclusion that it was my duty to devote my time to these matters for several reasons; inasmuch as I was thereby establishing the Mission and giving permanency to it, and also teaching the Indians industrious habits and how to work, thereby enabling them the better to make farms and houses for themselves, and to clothe themselves and their families with the goods which I give them as payment for their work. All my payments to the Indians are in goods, which gives me much additional labour: they are unacquainted with the value of money. A Chief Factor of the Company, in writing to me very recently, says—"I rejoice to learn that you are making such good progress toward the erection of your requisite Missionary Buildings, and indeed somewhat astonished at the large amount of work you are enabled to get through, considering that the chief part is neces-

sarily done by native labour, which, generally speaking, is not much to be depended on. From no other tribe that I know of could such continuous and effective labour be expected." This is the testimony of a gentleman who has spent the greater part of his life in this country, and therefore deserves the more attention in estimating the progress which the Indians at this Station have made in forming industrious habits, although I am far from giving them credit for being so active as they might be.

*Observance of Christmas Day—Jubilee Celebration.*

For several days preceding the arrival of Christmas 1848, the Indians began to arrive in considerable numbers from the hunting-grounds, in order to join in the special services of the season. The manner in which it was observed at Cumberland Station is thus described—

*Dec. 24: Lord's Day*—My morning text was Solomon's Song, v. 16. About 200 persons were present. As soon as the bell rang for Service, the road on the ice across the river was filled with Indians flocking to the House of Prayer.

*Dec. 25: Christmas Day*—After Morning Service I administered the Sacrament to forty-six Communicants, many of whom had come a long distance to attend this ordinance. I trust we all experienced the power and presence of our Saviour, and that it was a season of refreshing from the presence of the Lord. Many of the Indians were in tears during the Service.

I had appointed to-day, as the majority of the Indians are about the Station, for commemorating the Jubilee of the Church Missionary Society. I took occasion to notice the origin of the Society, and its various labours, both at home and abroad; and shewed that, as it had now entered upon the fiftieth year of its existence, we were called upon to commemorate the same by praise and humiliation for past mercies, and prayer that a larger measure of Divine Grace might rest upon its future labours. The Indians appeared deeply interested in the Service, in which I have no doubt their hearts were truly engaged.

*The Chief, and his Brother.\**

Some of the individual instances of the power of the Gospel, referred to by Mr. Hunter, are very en-

couraging and satisfactory. Among these may be mentioned the Chief, Louis Constance, and his brother Antoine. The Indians, in their heathen state, are the abject slaves of superstition. Their medicine-men have great power over them. Louis Constance, who has been a prominent actor in such scenes, has given the following proof of his determination to renounce all such vicious practices—

*Sept. 11, 1848*—To-day the Chief, Louis Constance, brought me what he formerly esteemed, when acting as head of the Metáwin Feast, a very important document, viz. a piece of birch-rind made into a roll, containing a map of the straight road to obtain long life and happiness in this world, the several deities to be propitiated, branch roads which the wicked are following, the goods paid to the headmen as offerings to the deities, &c. The whole is no doubt borrowed from the Gospel; but it is a very curious document, and is considered a "Great Mystery" among the heathen Indians. The Chief told me that he used to regard the birch-rind roll with the same reverence that he now feels toward the Bible; but since he has embraced Christianity he looks with shame and sorrow on his former evil practices, and, as a further proof of his sincerity, he has delivered up this roll, the last remaining relic of his former superstition, to be disposed of as I shall think fit. I informed him that I should send it to the Church Missionary Society for their inspection, and I felt sure they would be much pleased with this evidence of his genuine attachment to the Gospel of Christ.\*

*March 23, 1849*—I was conversing this evening with the Chief, Louis Constance, who has recently returned from his winter hunting-grounds. He complained very much of the burden of his sins, which were weighing heavily on his conscience, especially with reference to his former evil practices, as the head of the Indians at their heathen rites and superstitions. "Not only," he said, "do I feel the burden of my own personal sins, but that I should have been the cause of leading others into sin and wickedness." I endeavoured to give

\* The roll can be inspected at the Church Missionary House by any one who may feel interested in it.

\* *Vide* p. 109 of our Volume for 1848.

him spiritual advice and consolation, and directed him to go to Jesus, who hath graciously said, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* I admitted that his sins were aggravated and many, and yet urged that Christ was willing and able to pardon even the chiefest of sinners; for *if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and His blood cleanseth from all sin.* The Chief went home comforted and encouraged by these assurances of Holy Scripture.

Antoine Constance is a remarkable evidence of the subduing power of the Gospel.

*April 8: Easter Day*—Among the new Communicants to-day was the brother of the Chief, Antoine Constance, who was a very fierce opponent of Christianity when Mr. Henry Budd commenced his labours at this Station. Frequently he came when the Indians were assembling for prayers, using the most threatening language, and challenging the Indians to fight, and disturbing them as much as possible at their Prayer Meetings. Even since my arrival at the Station, he has been the ringleader of several Sunday disturbances to vex and annoy the Indian Christians. But since he embraced Christianity, he is become a perfectly changed character, regular in his attendance on the Means of Grace, and apparently contrite for his former bitter opposition. Much, however, of his sinful conduct may be attributed to the influence of his father, who is a bigoted Roman Catholic, residing at this place, leading a very wicked and immoral life, and who, from the first day of the establishment of the Station to the present, has done all he can to oppose the spread of the Gospel, and to poison the minds of the Indians against Christianity. Much praise is therefore due both to the Chief and his brother, for their genuine attachment to the Gospel of Christ when exposed to such an evil example.

#### *Agricultural Operations.*

In connection with the advancement of spiritual life among the Indians, it is pleasing to trace an increase among them of industrial habits, and a greater readiness to exert themselves. An animating scene of agricultural operations is thus sketched by Mr. Hunter—

*May 15 & 16, 1849*—We sowed ten

bushels of wheat. This morning the Mission Farm presented a very lively and pleasing scene. Some were ploughing with the oxen, myself engaged in sowing the seed, while others were harrowing it in. This evening we finished the ploughing, sowing, and harrowing in of ten bushels of wheat.

*May 17*—We went out on the farm this morning at five o'clock, and sowed four bushels of barley, and, after breakfast, two bushels more. The young men who work for me have been brought up in our Mission School; and, taking into consideration the indolent habits of the Indians, the amount of work which has been done by them on the Mission Premises at this place is very remarkable. The only White Man in my employment is the carpenter. With kind treatment and vigilant superintendence, the Indians here work very well; but they cannot be depended on, if left too much to themselves. The greater part of my time at present is occupied in superintending and directing them in the work they have to do.

#### *Murderous character of the Unchristianized Indian.*

How great the contrast between the peaceful arrangements and growing civilization of a Missionary Station, and those sad scenes which still take place in the far interior. The following extract exhibits the Indian as he is in his heathen state—fierce, vindictive, and treacherous, his hands stained with the blood of his fellow—

*Feb. 12, 1849*—I have just been informed, that, during last summer, about forty Plain Indians were killed by war parties on the banks of the Saskatchewan River. On one occasion, nineteen Black-Foot Indians came to the Cree Camp near Fort Pitt, and, being perceived by the Crees, the alarm was given, the Crees immediately sprang to their weapons and horses, and in less than one hour the whole party of nineteen were killed, their scalps floating in the air, suspended to long poles, their hands and feet hung to the tails and necks of the horses, and the women mutilating the bodies in the most disgusting manner. All this took place last summer, on the banks of the same river on which our Station is located.

#### LAC-LA-RONGE.

This remote Station, 200 miles distant from the Cumberland Sta-

tion, was first occupied in the year 1845, when James Beady, a Christian Indian, resided with his inquiring brethren for a whole winter. In July of the next year, James Settee, the Indian Catechist, was permanently located there. Mr. Hunter gives the following

*Report for the Year ending Aug. 1, 1849.*

This Station is still under the superintendence of Mr. James Settee, the Native Catechist and Schoolmaster; and the accounts with which he has furnished me from time to time, of the state and prospects of his charge, are of the most encouraging description. In a recent communication he writes as follows—"I am thankful to say that my time has been fully employed in communicating the dying love of Jesus to the poor Indians. They all send their love to you for having visited their land, and baptized them in the name of the Lord Jesus."

Last autumn Mr. Settee thatched his dwelling-house, built a new store-house, and also, with the assistance of the Indians, prepared the frame and logs of a new School-house. But this summer he writes, that, in consequence of the scarcity of provisions at his old establishment, he had removed to a place called Potato River, about a day's journey from Lac-la-Ronge, where he found an excellent fishery, together with an abundance of wood for building uses, good ground for agricultural pur-

poses, and extensive pasturage for cattle. As the Indians are desirous that he should continue at the Potato River, and have assisted him to make a small farm there this summer, and prepared wood for houses, he will no doubt do so, until the arrival of the Rev. Robert Hunt to take charge of the Station—who, after residing on the spot for some time, will be able to select the most advantageous site for the Mission Premises. I have therefore directed Mr. Settee to continue at the Potato River, provided he can get the houses prepared for Mr. Hunt to pass his first winter in the country; but if not, that he will return at once to his old houses at Lac-la-Ronge, and prepare them for Mr. Hunt's reception.

The Indians attend regularly upon Mr. Settee's instructions, and also send their children to the Schools. The number of children in the Day School is 46, 30 boys and 16 girls; and in the Sunday School there are 6 boys and 11 girls in addition to the Day-scholars; making a total of 63. One boy is reading in the New Testament, and the others in small books below the Testament, and four boys are writing on slates. The adults can repeat the Creed, the Lord's Prayer, and the Ten Commandments, in the Cree Language; and also a great number of Hymns in Indian.

Mr. Settee holds Prayers daily with the Indians, and Services twice on the Lord's Day; and he reports that the Means of Grace are well attended, and properly observed.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—Toward the end of January Mr. T. K. Nicholson, Student from the Institution, embarked at Portsmouth for Madras, in order to join the Mission at Masulipatam—On the 11th of February the Rev. T. S. Grace, Student of the Society from St. Bees College, and Mrs. Grace, embarked at Gravesend for New Zealand.

### INLAND SEAS.

*Church Miss. Soc.*—Mr. Erhardt arrived at New Rabbai in the middle of June last. On his leaving Zanzibar he was suffering much from fever, which had so greatly increased when he reached Mombas, where the Rev. Dr. Krapf met him, that it was deemed necessary to remove him without delay to the Station. He was carried thither by four men, and arrived in a dangerous state. We are happy to say, however, that at the date of our last Letters, September the 24th, he was in a fair way of recovery—Mr. Wagner's death was occasioned by fever. He died at the Station on the 1st of August.

*Amer. Episcop. Board.*—The Right Rev. Horatio Southgate, D.D. arrived at New York on the 6th of November accompanied by his family.

### CHINA.

*London Miss. Soc.*—The Rev. Benjamin Southwell died at Shanghae on the 5th of October after an illness of fifteen days; and at the same place, on the 7th of October, Mrs. Wyke departed this life. Mrs. Southwell is believed to be on her way home.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. W. S. Price and Mrs. Price safely arrived at Bombay on the 9th of December.

*Amer. Presbyt. Board.*—Mrs. Freeman, wife of the Rev. John E. Freeman, of Allaha-bad, died on the 8th of August.

### UNITED STATES.

*Amer. Board.*—The Rev. Jacob Best sailed from New York for Cape Palmas on the 3d of November.



# Missionary Register.

APRIL, 1850.

## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

(Continued from p. 137 of the Number for March.)

### India within the Ganges.

(Continued.)

#### CHURCH MISSIONARY SOCIETY.

##### NORTH-INDIA MISSION.

*Calcutta*—1807, pecuniary aid rendered: 1816, Mission begun—George Goring Cuthbert, *Secretary of the Corresponding Committee*; D. Phillips, *As. Sec.*; Timothy Sandys, James Long, Samuel Hasell; 24 *Country-born* and *Nat. As.*—*Agurparah*: Felix J. De Rozario; 11 *Nat. As.*—*Thakurpooker* and *Ram Nagur*: 3 *Nat. As.* Mr. and Mrs. Sandberg left *Calcutta* on the 21st of January, and arrived at *Portsmouth* on the 15th of May. Mr. Hiernle and family left *Calcutta* on the 21st of February, and arrived in *London* on the 21st of June—Communicants, 166—Schools, 14: Boys, 960; Girls, 21—Pp. 137, 138, 288, 368; and see, at pp. 349—353, particulars of the Schools and other Details.

*Burdwan*: 50 miles NNW of *Calcutta*: 1817—*Bancoorah*, westward of *Burdwan*: 1825—John James Weitbrecht, Bernard Geidt: 1 *Country-born*, 9 *Nat. As.*—Communicants, 55—Schools, 7: Boys, 420; Youths and Adults, 13—Pp. 138, 139; and see, at pp. 353—355, Reports of the Missionaries.

No sooner was it known that the Parent Society was unable to make up the *April*, 1850.

deficiency of their Local Fund, and had even been obliged to diminish by 400*l.* the annual grant from home, than it was determined by the friends in *Calcutta* to make a special effort—though they were themselves in the midst of a season of extraordinary commercial embarrassment and alarm—to prevent any contraction of Missionary Operations. The effort was completely successful. In the course of the same year nearly 700*l.* was contributed to the Jubilee Fund. The whole amount, therefore, raised for the Church Missionary Society, in a year of unusual financial pressure, has reached 2000*l.*, being a larger sum than in any former year upon record.

[Report.

The Lord Bishop held a Confirmation for Native Christians in *St. Paul's Cathedral*, *Calcutta*. It was the first occasion of Divine Service being held in that noble building in the Bengalee Language. There was a most decorous Congregation of about 200 Native Christians, who completely filled the body of the Church: 160 of them had been prepared for Confirmation—85 men and youths, and 75 females. They came from the Church Missionary and Propagation Societies' Stations in *Calcutta* and its immediate neighbourhood. Fifty of the Candidates belonged to the Church Missionary Society. The Bishop addressed the Candidates through the interpretation of the Rev. T. Sandys. We could not help feeling on this occasion, as we surveyed the assembly, that we were realizing the commencement of those happy days, when the most important of the three ultimate objects for which the building is designed will be fully attained, and a

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*Church Missionary Society—*

Congregation of native worshippers shall habitually frequent this sacred temple, to offer up prayers and praises, and sing, "Thou art the King of Glory, O Christ!"

[Correspond. Com.]

This Committee has never ceased to enter their protest against the exclusion of the Bible from the scheme of education supported by the Indian Government, as equally at variance with the principles of true policy and of the Christian Faith. It is therefore with unfeigned satisfaction and praise that they notice a growing desire among the native youth for scriptural instruction, and that those who have been precluded from that privilege in the School seek and obtain it elsewhere.

[Report.]

*Krishnaghur* : eastward of Burdwan—James Innes, Charles Henry Blumhardt — *Chupra* : Henry Christian L. Krückeberg, Paul Ansonge—*Solo* : John Gottlieb Lincké, Christian Boumwetsch—*Rottenpore* : Christian W. Lipp—*Joginda* : Frederic Schurr—*Kabastanga* : George Frederic Ansongé : 90 *Nat. As.*—Mr. C. T. Krauss died on the 14th of October — Communicants, 543 — Schools, 30 : Boys, 1717 ; Girls, 232 ; Youths and Adults, 216—P. 139, and p. 112 of our present Volume ; and see, at pp. 388—396, Reports of the Stations.

A more intimate and close inspection of the Native Christians, and the protracted pains bestowed on their instruction, serve to force on the Missionaries the painful conviction that a large portion of those who are Christians in name are destitute of all spiritual life, and that too many dishonour their profession by their conduct. Very many, who resolutely renounced heathenism and earnestly desired baptism, have been content with the outward sign, and have become lukewarm and indifferent to Christian Ordinances and to the Word of Christ.

A few out of the mass comfort their Ministers by their evident desire to profit by their instructions, and by their progress in Christian Attainments. Of the rest the Missionaries can only speak with hesitation or with sorrow.

And is not this the experience of every

zealous and laborious Minister at home? Abroad, as well as at home, the tares will spring up with the wheat. Abroad, as well as at home, it is vain to attempt to erect a visible Church of none but living stones, such as form the true Church of Christ.

[Report.]

With regard to success, but little can be said. The boys are, no doubt, making advancement in their studies. The general examination last December was, on the whole, very satisfactory and creditable to both Teachers and boys ; but as to the higher object of the School, the conversion to Christianity of any of the boys, we can only say that Christian Truth is presented to their minds and urged on their attention, and that the spiritual interests of the youths in the Schools are made the subject of earnest prayer to God.

I have lately been making an effort to establish a regular system of preaching in the Native Bazaars in connection with the School. For this purpose I have taken—at present on my own responsibility as to funds—a suitable house in Gwarree Bazaar, newly erected and well situated. To this place my Christian Teachers go twice in the week—on Tuesdays and Fridays—and I hope to accompany them whenever I can, if the Lord blesses me in the study of the language, to take part in this important branch of Missionary Operations. I have also established, from the commencement of the present year, a Bible Class with my Christian Teachers and a Native Convert in the School—five individuals in all—on two evenings in the week, Mondays and Thursdays. This meeting gives me much pleasure. We have here the opportunity of reading and speaking of the Word of God together ; and I give such instruction and advice as appears called for. We conclude by addressing the Throne of Grace for the outpouring of the Holy Spirit upon our own souls, and upon the work in which we are engaged. [Mr. Innes.]

Upon a review of this Mission the Committee perceive solid ground for encouragement. The work is evidently making progress, though slowly. The foundation is laid for future expansion ; especially in the next generation, when children educated on Christian Principles take the place of their Heathen and Mahomedan Parents. But much yet remains to be done for the perfecting of the Missionary Establishment. There is as

yet no Normal School; no Seminary for the education of Teachers for the Ministry. To justify the expectation of great results, adequate means must be applied to produce them. It is impossible not to acknowledge, with gratitude to the great Head of the Church, that His blessing has been here abundantly poured out on the means actually employed. But this should be our stimulus to increased exertions and prayer, and to an augmentation of the means for accomplishing our glorious work.

[Committee.]

**Benares—1817**—Charles Benj. Leupolt, Michael Joseph Wilkinson, John Fuchs; Wm. Wilkinson, John Mackay; D. P. Broadway, *Country-born As.*; 6 *Nat. As.* Rev. W. Smith and family embarked for Benares on the 13th of August—Communicants, 40—Schools, 3: Youths and Adults, 386—Pp. 139, 140, 408; see, at pp. 398—401, Accounts of Schools and Congregations, and, at p. 434, Baptism of a Young Brahmin.

Of our success in farming I cannot yet speak. Of those who were located at our village, three families left it; but the rest go on well, and have splendid crops this year. Our establishment outside consists at present of a European, Mr. Woods, and six native families. Three families will follow in a short time. Hitherto my views have not changed upon this subject. I still think agriculture the most sure means of giving our Native Christians a footing on their fathers' soil, and a right to the land in which they were born.

As to the preaching of the Gospel, I may say we have never been able to preach the Word so fully and freely, without being disturbed, as now, in the evening especially. We preach often in turn without a single objection being made, while the people all the time listen with the greatest attention.

[Mr. Leupolt.]

On Mr. Smith's departure, I endeavoured to supply his place as far as I could by preaching three times a-week in the evening; but since Mr. Wilkinson's arrival—who has taken my early morning duties at Jay Narain's College every alternate day—I have preached regularly three times a-week in the morning also.

[Mr. Sandberg.]

The prospect before us is brighter than ever it was.

[Missionaries.]

**Jaunpore**: Julius Paheman Cæsar, *Schoolmaster*; 1 *Country-born* and 1 *Nat. As.*—Communicants, 16—Schools, 6: Boys, 418; Youths and Adults, 39—P. 140; and see, at pp. 436, 437, Amount of Population, Baptism, and Reports of Schools.

A Convert brought with him his wife and a beautiful little boy to the Mission Premises, when he had made up his mind to be baptized. After his baptism, his wife accidentally saw him receiving water from a man of lower caste, and immediately requested him to take her to her friends. He tried in vain to alter her determination: despite of all the argument and persuasion used by the other Native Christians and myself, she insisted upon the man taking her back to her family. He has now left us for that purpose, and most likely will have to return without wife or child.

[Mr. Haeres.]

**Chunar**: a few miles from Benares—1814—Dieterich Hechler: 7 *Nat. As.*—Communicants, 43—Schools, 5: Boys, 254—P. 140; and see, at pp. 435, 436, Notice of the Missionaries.

**Goruckpore**: about 100 miles north of Benares: inhab. about 40,000—1824—John Philip Mengé: Alexander Acheson, at the Farm; J. Greenfield, *Schoolmaster*; Charles Ross, *Nat. As.*; 1 *Country-born* and 3 *Nat. As.* Mrs. Mengé left Calcutta on the 21st of January, and arrived at Portsmouth on the 17th of May—Communicants, 79—Schools, 3: Boys, 216; Girls, 16—Pp. 140, 141, 327; and see, at pp. 469, 470, Discussions with Hindoos and Mahomedans, Orphan Schools, and Itinerary Proceedings.

**Meerut**: Richard Martindell Lamb: 4 *Nat. As.*—Communicants, 19—Schools, 2: Boys, 51; Girls, 7; Youths and Adults, 10—P. 141; and see, at p. 477, Extracts from Mr. Lamb's Journal.

**Agra**: inhab. 100,000: Charles Gottlieb Pfander—*Secundra*: Frederic Edward Schneider, Christian Theophilus Hærnel, Frederic Au-

*Church Missionary Society—*

gustus Kreiss: 1 *European Fem. Teacher*; 1 *Country-born* and 12 *Nat. As.* Mr. Hørnle is now in Europe — Communicants, 160 — Schools, 8: Boys, 320; Girls, 32 — P. 141; and see, at p. 472, an Account of the City and Proceedings of Missionaries.

The Governor-General, Lord Dalhousie, in his progress up the country, accompanied by the Lieutenant-Governor of the North-West Provinces, visited the Secundra Mission. His Lordship expressed himself very much satisfied with all he saw, and was particularly pleased with the Christian Village. He went into one of the houses to see its arrangements, and was surprised to find it so neat, books on the shelves, &c. It was the first Missionary Establishment he had seen.

A piece of land has been added to the Kuttra Mission Compound in the city, in order to enlarge it and to render it more salubrious, and thus to ensure the permanence of this establishment in the heart of the city. It was commenced by the late Bishop Corrie in the year 1813, when he was Chaplain of this Station, and was first superintended by the pious Abdool Meseeh. [Report.

The conduct of the orphans and adult Christians has been steady and satisfactory, to which the activity and vigilance of the PUNCHAYET have contributed in no small measure. Christian order and discipline have been maintained by its advice and regulations, which were readily observed by most of the members of the Congregation.

What we require is a greater measure of spiritual life, faith, and love to God and man. Over the comparative want of these virtues I have often lamented, and feel constrained to do so again. Notwithstanding, I am confident that in the hearts of a few the Holy Spirit has commenced a work of grace, and this is a matter of gratitude to the Lord. Of this much I am sure, that the Lord has commenced a good work at Secundra, which He will not leave unfinished. [Missionaries.

The preaching has been regularly carried on, by myself and Catechists, in the same manner as in former years. The Chapels in the city, the bazaars, and the river-side, together with the adjacent villages to the north and west of the city, are daily visited during the hot weather; and

in the cold season preaching is extended to the villages, towns, and melas at greater distances. The result of this preaching cannot, however, be represented by figures, nor estimated according to the few Converts who are yearly added to our Congregations. [Mr. Pfander.

The Press has succeeded even beyond expectation. The Government Printing is executed by it. The profits are sufficient to support its working, and to give important aid to the Mission. During the year it has thus contributed 350*l.* in clear profits to the Missionary Fund of the Station. It also provides employment for a smith's and carpenter's shops.

The general question of the proper employment of Native Christians frequently presses itself on the attention of the Committee, and they are glad to place on record the following remarks of the Agra Association on this subject—"Land-cultivation is without doubt the most desirable branch of industry for a Native-Christian Settlement; but it should be commenced in a favourable spot, with a good soil, and no manufacturing Settlement connected with it, that the attention may not be distracted, but the whole body united in this one pursuit. It would then, no doubt, succeed, and be far preferable to any trade, or printing, or manufacturing establishment; as it would—at least in the end—make the Native Christians independent of the Committee's or Missionary's help and assistance, and secure a permanent and fixed occupation. As, however, land-cultivation has been found impracticable, the Committee are the more thankful that their attention has been early directed to the establishment of a press." [Report.

#### HIMALAYA MISSION.

*Kotghur*: on what was the extreme northern frontier of the British territory — 1844 — Johannes Dettloff Prochnow: 1 *European*, 4 *Nat. As.*—Communicants, 2—Schools, 5: Boys, 79; Girls, 16—Pp. 141, 142; and see, at pp. 512—514, Report of the Mission and Schools.

Mr. Prochnow endeavours to win the confidence of the people by the exercise of his medical knowledge and skill; and he thinks that the success of the experiment would justify the appointment of a medical man as a Missionary Labourer at this Station. The actual field of labour

is, however, of an unpromising kind in many respects. The value of the Station must rather be contemplated in reference to its position as an advanced post toward Tartary and the mountainous districts of the Panjaub, and as affording peculiar facilities for the preparation and distribution of the Scriptures and Tracts in those regions. [Report.

*Summary of the North-India Mission.*  
(As given in the Report for the Fiftieth Year.)

Stations, 20—Europeans: Missionaries, 24, of whom 2 were at home at the time of making up the Report; Lutherans, 5; Lay Assistants 7 Male, 1 Female—Natives and Eurasians, 164 Male and 17 Female Teachers—Attendants at Public Worship, 3087—Communicants, 1123—Seminaries and Schools, 83: Scholars: Boys, 4435; Girls, 324; Youths and Adults, 664: Total, 5423.

The Society's operations in North India have not been marked, in the course of the last year, by any striking features. The work—in its various branches of preaching and discussion with intelligent Heathen or Mussulman Natives, of pastoral instruction, and of education—has been steadily pursued at our various Stations. The Native-Christian flocks have received few accessions. The number of Converts reported as actually baptized within the year does not amount to fifty; but there is abundant evidence of a steady progress in Christian Knowledge and attainments in the Native-Christian Community. The Churches are becoming better established; the Members are more industrious, and do more for their own self-support; and the rising Christian Generation gives the promise of abundant fruit from their early Christian Education in the Mission Schools.

But though the baptisms of Adult Converts are comparatively speaking few, yet a very numerous class are brought, by the preaching of the Missionaries and by other means of instruction, to a conviction of the truth of the Gospel; and many of this class, though still unbaptized, in their dying hour call upon that one only Name whereby we must be saved. [Report.

WESTERN-INDIA MISSION.

*Bombay*—1819—Charles W. Isenberg, Thomas Jerrom, *Superint.*

of the Money School: Michael Sargon; 1 *Country-born*, 17 *Nat. As.* Miss White, *Country-born Schoolmistress*. Mr. Rogers and Mr. Jerrom were admitted to Priests' Orders by the Lord Bishop of Bombay on the 24th of December. Rev. W. S. Price and Mrs. Price arrived at Bombay on the 9th of December—Communicants, 3—Schools, 15: Boys, 602; Girls, 225—Pp. 161, 288, and 160 of our present Volume; and see, at pp. 103, 152, 157—160, many Particulars of the Schools and Labours of the Missionaries.

Preaching in the native languages has been carried on during the past year more extensively than before. The religious Mahratta Meetings on Sunday Afternoon have been continued, and additional Weekly Mahratta Meetings have been commenced on Monday Evenings. Regular Mahratta Services for Native Christians on Sunday Mornings were also commenced, at the close of the year, at Trinity Chapel. The Native General Hospital has also been visited by the Missionaries and their Assistants, and the Synagogue of the Native Jews.

One instance of conversion of a very encouraging kind is reported by the Missionaries of a Tamul Youth, John Christian, formerly called Shunker Krishna, who was received into the Church by baptism on the 3d of June, and soon after died in humble reliance upon Christ as his Saviour.

A Monthly Periodical, the "Bombay Church Missionary Record," has been published, under the sanction of the Committee of the Bombay Auxiliary Church Missionary Society, and widely circulated, the whole expense being defrayed by private subscriptions.

Monthly Missionary Meetings have been held at the Money School, to promote a Missionary Spirit, "by united prayer, by the testimony of the Scriptures, by considering its holy commands and its blessed promises, by looking at what God has done, and weighing what is still to be done."

The Money School, having received during the last year the whole time and attention of the Rev. T. Jerrom, has been brought into a state of greater efficiency.

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The number of scholars at the close of the year was 128. The instruction has been extended in the scientific department; and a good hope is entertained that it will still more fully realize the object for which it was instituted—the imparting a superior education, based on Christian Truth, to the native youth of the Presidency.

The Lord Bishop of Calcutta, in his late Metropolitan Visitation to Bombay, went to the Money School, and “put various questions on religious and secular knowledge to the scholars, and addressed each class with words of encouragement, especially urging the necessity of true religion. He inquired into the general state of the Mission; and the conviction he expressed here—as on every occasion where we had the privilege of being present—that this was his LAST visit, as he called his Charge his DYING Charge, could not fail of imparting a peculiar solemnity to all he said, and rendered it peculiarly impressive.” [Report.]

*Nassuck*, in the Deccan, about 150 miles E of Bombay; the seat and centre of Brahminism: inhab. 30,000—1832—John S. S. Robertson: 7 Nat. As.—Communicants, 16; Schools, 5: Boys, 300—*Jooneer*, half-way between Nassuck and Ahmednugger: Charles Cæsar Mengé, Edward Rogers: 1 Country-born, 3 Nat. As.—*Astagaum*: Brooke White, Country-born Cat., 3 Nat. As. At the two Stations, Communicants, 29—Schools, 3: Boys, 140—Pp. 161, 162; and see, at pp. 153, 154, Adult Baptism, Visit of the Bishop, and Missionary Journeys.

*Nassuck*—Means have been employed for encouraging industry in the poor native converts in the Asylum, by the introduction of spinning, &c. The Missionaries and Native Catechists, four times in each week, visit different parts of the town; and those who wish to inquire further into the truth of Christianity are invited to the Mission House. Fifteen hundred Mahratta Tracts and 500 copies of various portions of Scripture in Mahratta have been distributed.

The number of Divinity Students, comprising those who are employed as Catechists, amounts to seven: their progress

during the year has been reported as satisfactory. A new Mahratta School has been commenced at Shinner, twenty miles south-west of Nassuck, which is attended by sixty scholars. [Report.]

*Jooneer*—Men of every caste, from the Brahmin to the Mahar, have visited the Missionary, and some have listened with apparent interest to the glad tidings of salvation. Others, however, have been enraged by the announcement of the Gospel; and not unfrequently insult and abuse have been applied to frighten him into silence, and menaces to check the intercourse of inquiring Natives with the Missionary. In the villages, the people listen with more attention. Some of the poor villagers have appeared deeply affected, when they have heard for the first time of Him who left the throne of His glory to suffer and to die for men.

[Mr. Rogers.]

*Malligaum*—Missionary Labours were commenced at this Station by the Chaplain, the Rev. P. Anderson, who baptized a few converts, and then applied to the Bombay Corresponding Committee of the Church Missionary Society for help to provide for the well-being and growth of the little flock. The Society's Native Catechist, James Bunter, was sent. The Rev. C. W. Isenberg visited the Station in September last, and found the number of converts twenty-one; but owing to removals, the number fluctuates. The Station will be henceforth occasionally visited by the Missionary at Nassuck.

[Report.]

*Summary of the Western-India Mission.*  
(As given in the Report for the Fiftieth Year.)

Stations, 4—Missionaries, 6; of whom 1 is at home—European Catechist, 1—Eurasian and Native Teachers: Male, 33; Female, 1—Communicants, 48—Schools, 24: Boys, 1042; Girls, 225: Total, 1267.

## SOUTH-INDIA MISSION.

*Cochin*: on the Malabar Coast, 160 miles N W of Cape Comorin: inhab. about 20,000. This Station is scarcely to be considered as a branch of the Church Missionary Society's Mission, though the Schools commenced by the late Rev. Samuel Ridsdale are still in operation, the only Schools there,

and are chiefly supported by funds raised by the friends of Mrs. S. Ridsdale in England—Pp. 162, 163.

*Trichoor*: about 50 miles N E of Cochin: inhab. 12,000—Henry Harley: 1 *Nat. Cat.*; 11 *Nat. As.*—*Cottayam*: 30 miles S E of Cochin, and near the Syrian College—1817—Benjamin Bailey, John Harding, John Chapman, B. D., *Princ. of the College*: Thomas Spratt, *As.* at the College; Mrs. Johnson, *Normal Schoolmistress*: 26 *Nat. As.*—*Pallam*: Henry Baker, jun.: 1 *Nat. Cat.*; 20 *Nat. As.*—*Mavelicare*: Joseph Peet, John Hawksworth: George Matthan, Jacob Chundy, *Nat. Miss.*; 22 *Nat. As.* Mr. and Mrs. Peet arrived at Madras on the 7th of January—*Allepie*: between 30 and 40 miles S by E of Cochin: inhab. 30,000—1816—Henry Baker, sen., Edmund Johnson: 22 *Nat. As.*—Communicants, 790—Schools, 59: Boys, 1564; Girls, 446—Pp. 163, 164, 248; and see, at pp. 54—60, 104, of our present Volume, Reports of the Stations.

*Cottayam*—The Rev. B. Bailey still labours at this Station as far as his strength will allow and his time can be spared from the completion of his important work, the English and Malayalim Dictionary. When this work shall have been published, Mr. Bailey will have laid a foundation for the labours of future Missionaries, as well by his version of the Holy Scriptures as by the facilities which he has given to the study of the native language, of which the fruit will appear long after his personal labours shall have been closed. [Report.]

*Trichoor*—At several villages in the neighbourhood of Trichoor Mr. Harley has preached with much encouragement.

Many of the Roman Catholics have been very anxious to have copies of the Gospel to read, and some among them were so urgent that they requested the Reader to lend them his for a short time. Mr. Harley had the satisfaction of thus introducing many copies into circulation in the neighbourhood. [Report.]

*TINNEVELLY*—This Mission is divided into 11 Districts. *Palamcottah*: Edward Newman, W. Clark, *Superint. of Seminary*: Jesusdasen John, *Nat. Miss.*; George Huffton, W. Boyd, T. Ince, *Country-born As. in the Seminary*; W. Cruickshanks, *Country-born Mas. of English School*; W. G. Browne, R. Strange, *As. Masters*; John Bensley, *Printer and Agent*; 7 *Nat. Cat.*; 41 *Nat. As.*—*Satan-koollam*: Stephen Hobbs: 6 *Nat. Cat.*; 27 *Nat. As.*—*Kadatchapooram*: John Devasagayam, *Nat. Miss.*; 7 *Nat. Cat.*; 24 *Nat. As.*—*Meignanapooram*: James Spratt: 11 *Nat. Cat.*; 46 *Nat. As.*—*Suviseshapooram*: Edward Sargent, *Acting Princ. of the Institution*: 16 *Nat. Cat.*; 25 *Nat. As.*—*Dohnavoor*: Charles Rhenius: 10 *Nat. Cat.*; 26 *Nat. As.*—*Nulloor*: Paul P. Schaffter: 2 *Nat. Cat.*; 22 *Nat. As.*—*Pavoor*: Septimus Hobbs: 3 *Nat. Cat.*; 24 *Nat. As.*—*Surrundi*: Theophilus G. Barenbruck: 9 *Nat. Cat.*; 21 *Nat. As.*—*Paneivadali*: Charles Josiah Taylor: 9 *Nat. Cat.*; 20 *Nat. As.*—*Panneivilei*: John Thomas Tucker: Devasagayam John Pillay, *Nat. Cat.*; 11 other *Nat. Cat.*; 45 *Nat. As.* Mr. and Mrs. Septimus Hobbs sailed from Portsmouth for Madras on the 8th of March, and arrived there on the 8th of June—Communicants, 2634—Schools, 227; Boys, 4051; Girls, 1789—Pp. 164, 165, 207, 408; see, at p. 518, Account of the Institution, and, at pp. 46—52 of our present Volume, Reports of the several Stations.

The review of this large and important Mission during the past year presents a different aspect from that of any former period. We cannot record the heart-stirring intelligence of large accessions of inquirers, nor of violent persecution on the part of the Heathen. There has been external quietness, and the Missionaries have been enabled to devote increased at-

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tention to the internal work of instruction and Church Discipline. The results have been, a more intimate knowledge of the state of the Congregations, the detection of latent evils, and a general sifting of the people: many have been separated from the Church. At the same time, a further diminution in the number of converts is continually taking place through emigration to Madras, Ceylon, and other parts.

[*Report.*]

The peace which the Nulloor Mission enjoyed at the time I wrote my last Report has been continued without interruption ever since. But I shall here again remind our Christian Friends, that that peace is not to be attributed to a diminution of hostile feeling against Christianity in the minds of the leading members of the Heathen Community; but it is rather owing to the circumstance of no numerical increase having taken place to stir up their malice and hatred. On the contrary, the statistical returns shew a considerable decrease. How far, at that rate, peace may be considered a blessing is a point rather difficult to be determined.

[*Mr. Schaffter.*]

The statistical returns shew a decrease of the unbaptized to the number of 375, and an increase of the baptized to the number of 125: by deducting the latter from the former, there therefore remains a decrease of 250 souls under Christian Instruction. I am sorry indeed to have to report such a state of things; but I consider it as one of the least evils that might arise in the Missionary Work, and one that we must always look for where so many come over at once from Heathenism to Christianity. This decrease has taken place among the hundreds who joined us last year, and has arisen, in a great measure, in consequence of the troubles that the young converts have had to sustain.

[*Rev. J. T. Tucker.*]

Instances of the discipline exercised by the Missionaries serve to give a view of the character of the work; and to shew that the Missionaries are very wisely determined to maintain a high standard of Christian Profession, rather than to swell the numbers of the converts.

[*Report.*]

You will be pleased to see, by the half-yearly returns of this district, that there has been an increase in nearly every department of the Mission since last June. This, joined to the circumstance that with one or two slight exceptions we have en-

joyed peace and quietness, seems to indicate that the late unfavourable reaction is now fully over, and that the balance is again inclining in our favour.

[*Mr. Schaffter—Jan. 1849.*]

If you want men, some to be ordained in the course of a couple of years or so, others to fill, first of all, the office of Inspecting Catechist; if you require these men to have a fair knowledge of the Word of God, its evidences, its doctrines, a general knowledge of history and geography; if you expect them to be able to read the Bible in English, and other easy books; if you require men under the influence of sound principle, men fearing God, humble, and devoted to His work; the Committee will not, I trust, be disappointed in the men as a body who are now being educated. But if you expect that they will attain to any proficiency in the abstract sciences, or in the dead languages, or even in English beyond what I have mentioned, then these are not the men for your purpose, nor is the agency which you have appointed able to accomplish it.

[*Mr. Sargent's Report of Institution.*]

Of the Female Normal School it is said—

To the Examiners—who were able to compare what they there witnessed with what they knew to be the state of Heathen Girls, and even of Christian Girls who have not had the opportunity of being educated—there was much that presented itself as a legitimate ground for rejoicing.

The Press has been put into a state of efficiency by Mr. Bensley, the Superintendent, and is reported to be in full employment; but no account has been yet received of the works which have been issued.

*Madras—1815*—Thomas Gajetan Ragland, *Sec. of the Corresponding Committee*: John Fonceca, *As. Sec.*—John Bilderbeck, John Benjamin Rodgers, *Country-born Miss.*; Devasagayam Gnanamuttoo, *Nat. Miss.*; Mrs. Winckler, *Superint. of Central School*; Miss Spencer, *Miss Hogg, Country-born Schoolmistresses*; 22 *Nat. As.*—Rev. J. J. H. Elouis left Madras on the 17th of January, and arrived at Gravesend on the 15th of April. Miss Giberne left Madras on the 15th of March, and arrived at



Southampton on the 27th of April. The Rev. G. English and Rev. T. Foulkes, with their wives, and Miss Hobbs, embarked for Madras on the 18th of June, and arrived there on the 20th of September. Mr. T. K. Nicholson embarked for Madras in January, to join the Mission at Masulipatam—Communicants, 114—Schools, 9: Boys 186, Girls 195—Pp. 166, 288, 327, 524, and 160 of our present Volume; and see, at pp. 478—480, Reports of Proceedings.

Three years ago the Committee, in their Annual Report, laid before the Anniversary Meeting the lamentable, and, to the Church of England, reproachful state of the vast Heathen and Mahomedan Population of Madras, then scarcely touched by Missionary Labour. At the expiration of thirty-two years since the commencement of the Society's operations in South India, the Mission at Madras was in a very feeble and contracted condition. In the next year the Madras Station was wholly deprived of European Aid, by the failure of health of the only Missionary upon the spot. In the following year, however, the Mission began to revive in its efficiency by the return of Mr. Elouis in improved health, and the accession of Mr. Bilderbeck. And now the Committee have the unfeigned satisfaction of reporting, that, by the ordination of two of the Society's Students in Madras, four Ordained Missionaries have been zealously labouring in this Mission, which has consequently assumed a vigorous and cheering aspect.

The Congregation at the Church-Mission Chapel, Black Town, includes 178 adults, of whom 82 are Communicants. Mr. Bilderbeck also—who with his Assistant holds eight stated Services each week—reports, that at the Chapel at John Pereira's "the Tamul Services have of late been marked by a sensible increase in the number of those who attend, and by a growing attention to the ministry of God's Word and ordinances." At the Tinnevely Settlement, "for want of a suitable place, we still meet only in our thatched School-room, which on the Lord's Day is sometimes so filled that several are obliged, for want of room, to stand outside." This "Settlement" is rapidly increasing by a constant succession of emigrants from the south, most of whom know something of

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the Truth from having heard the Gospel in their own country.

The Rev. J. B. Rodgers, lately ordained from the Madras Institution, in his Journal gives several interesting and instructive specimens of the mode in which these discussions are conducted. Sometimes he gains their attention by reciting stanzas out of their popular devotional poets and giving an account of their works; shewing that the grand point at which the Hindoo devotees aim—abstraction from the earth and things earthly—is an impossible attainment, and even if it were attainable could not in any degree atone for guilt. Mr. Rodgers frequently visits a private School, kept by an intelligent young Native, who has undertaken to teach English on his own account, and has met with much encouragement among his heathen countrymen. He was himself taught in one of the Christian Schools in Madras, and is well read in the Scriptures, but has not embraced Christianity. His supporters will not on any account allow him professedly to teach the Bible; but he has always a copy of it by him, and uses it as a book of reference. In the course of his teaching he reads the greater portion of the historical books to his pupils, in explaining allusions to Scripture, which frequently occur in the class-book they use. [Report.

TELOGOO COUNTRY: *Masulipatam*—1841—Robert Turlington Noble; John Edmund Sharkey, *Country-born Miss.*; T. Y. Darling, J. W. Taylor, *Country-born Cat.*; James Coombes, *Country-born Schoolmaster*; 10 *Nat. As.*—Communicants, 14—Schools, 2: Boys 72, Girls 12—Pp. 166, 167; and see, at pp. 514—516, Account of Congregations, Death of the Vellama Youth, English School, and Swinging Festival.

A very painful case of apostasy has occurred, in the very first convert baptized in the Mission in 1844. He was a young man who for three years was remarkable for his industry, carefulness, and honesty, and his diligent study of the Bible; but he afterward gradually relapsed into sin and into heathenish practices.

This morning we walked to inspect a neighbouring village. On our return to our tent we saw advancing toward us quite a cloud of people. Led by some of the chief men of the village, a hundred or more

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of the villagers called to know our errand. At our request they all sat on the ground—some of the more respectable on palmyra mats which we spread out for them. Finding them all so well-behaved and respectful, I addressed them for a full hour on the main points of our religion. I was listened to with some attention, and without a single objection. Several then received Tracts from us, and all dispersed in good order. We were asked several questions, prompted, we were sure, by something more than that idle curiosity for which the Hindoos are remarkable. We were asked if the Government paid us our salary; if it assisted us in any way to undertake our Missionary Tours, and to secure a hearing from the people of each village. [Mr. Sharkey.

## LONDON MISSIONARY SOCIETY.

*Calcutta—1816—A. F. Lacroix, George Mundy, J. H. Parker, Joseph Mullens, E. Storrow, Wm. H. Hill, Minister of Union Chapel, Thomas Boaz. Rev. Michael Hill died on the 3d of February, on his way to the Hills. Rev. Carl Buch; M.D., and Mrs. Buch, embarked on the 30th of June, and reached Calcutta on the 13th of October, and Dr. and Mrs. Boaz on the 10th of September. From very imperfect returns we gather, Communicants, 192—Scholars, 1040.—Pp. 167, 168, 248; 408, 488, and pp. 63, 112, of our present Volume.*

*Rammakalchoke and Gungree—*These two native villages, still under the superintendence of Mr. Lacroix, have been regularly visited by him every Sabbath, and one day in the week. The Pastor has still to lament the comparatively low state of spiritual feeling, and the want of Christian Experience among the Converts.

At Gungree fourteen Native Converts have been received by baptism, and their infant children dedicated to the Lord at the same time with themselves. The Native Catechists and School Teachers have afforded Mr. Lacroix much satisfaction. They have kept up the profitable practice of reading monthly to him a journal of their daily proceedings.

Mr. Lacroix has had residing on his premises two young Native Christians to whom he has been imparting theological and general instruction for the Missionary

*Summary of the South-India Mission.*

(As given in the Report for the Fifteenth Year.)

Stations, 18—1 Clerical Secretary: Missionaries: 25 European, of whom 1 is a Lutheran; 3 Eurasian or Country-born, and 5 Native—3 European Male and 4 Female Teachers—1 European Printer—8 Eurasian or Country-born Catechists and Male Teachers—2 Eurasian Female Teachers—483 Native Assistants; 65 Native Schoolmistresses—Communicants, 3552—Seminaries and Schools, 297: Scholars: Boys 5873, Girls 2442: Total 8315.

Work. One of them, who had been Catechist at Ballia Hati, has been re-appointed to that Station, while the other, formerly Teacher in the Gungree School, continues under the care of Mr. Lacroix, who expresses much satisfaction with his piety and his progress in his studies, and also with his services in conversing with inquirers who visit him at his residence.

Mr. Lacroix has also been employed in conducting through the Press a new edition of the Gospels of Matthew, Luke, and John, in Bengalee, for the Calcutta Bible Society; and, in conjunction with Dr. Duff, has superintended the printing of the Book of Isaiah in Bengalee for the same Society.

*Ballia Hati—*At this distant Station, also under the general superintendence of Mr. Lacroix, Divine Service has been conducted every Lord's Day by one of the senior Members of the Church. The Station was visited by the Missionary during the year, in company with a native student. The number of professing Christians is about sixty, and the School continues to be well attended.

The estate of Ballia Hati, in common with others in the Sunderbunds, was visited in October last by a severe flood, which destroyed a great part of the crops on which the poor Ryots were depending for subsistence; but no sooner were the members of the Native Congregation at Gungree apprised of the calamity which had befallen their Christian Brethren, than they spontaneously raised a subscription for their relief.

*Preaching in Calcutta and its Vicinity*

—The Gospel has been proclaimed almost every day of the week in the Chapels at Bhowanipore, Bow-Bazaar, Tontonia, Simla, and Chitpore Road, by Messrs. Lacroix, Parker, and Mullens. The attention paid to their addresses has been encouraging.

*Itinerancies*—In November Mr. Lacroix proceeded up the river as far as Moorshedabad, and had several good opportunities of preaching the Gospel, and of distributing Tracts and portions of the Scriptures. At *Nuddea* he met by appointment fourteen learned Pundits, with whom he had a most interesting and protracted discussion.

In January Mr. Mullens and the Catechist, Ram Chundra, proceeded up the Hooghly to the district of Krishnaghur. When on the river, they had many opportunities of preaching and distributing Tracts. Having stayed a few days among the Stations of the Church Missionary Society in Krishnaghur, they proceeded, in company with one of the Missionaries of that Institution, to the north part of the district along the Matabanga River, and during several days preached in many large villages seldom visited by Missionaries.

A similar tour was undertaken by Mr. Parker about the same time, up the rivers Matabanga and Bhairah, and with like results. At Sibnibas, the residence of the celebrated Rajah Krishna Chundra Roy, Tracts were eagerly received by the Brahmins, whom they found in daily attendance on the few idols which survive amid the ruins of the many temples that are strewed around.

*Cooly Bazaar* — On the arrival of Messrs. Storrow and Hill at Calcutta, Mr. Parker resigned into their hands the charge of this Out-Station.

*Bhowanipore Christian Institution*—During the year every department of effort in connection with this Institution, and its affiliated Schools, has been carried on as usual, and many proofs have been furnished that collectively they form one of the most promising branches of our Mission in this city.

The main object of Mr. Boaz in visiting this country has been to advocate the interests of the Bhowanipore Christian Institution; and from the successful progress of his efforts it is confidently anticipated that the sum of 5000*l.*, required for the erection of new buildings, will shortly be realized. In the meanwhile, ground has been secured in an eligible

locality, and arrangements are in progress for the actual commencement of this important undertaking.

Since their arrival from England, Messrs. Storrow and Hill have taken part in the labours of the Institution, and it now enjoys the services of four Missionaries. It contained 452 scholars at the date of the Report.

In the *Native-Female Boarding School* the elder girls have much improved during the year.

*English Preaching*—At the commencement of the year the Rev. Micaiah Hill, who, on the departure of Mr. Boaz, had taken Union Chapel, was declining in health. On their arrival, therefore, in Calcutta, in March of last year, Mr. W. H. Hill and Mr. Storrow assisted him by taking the Sabbath-Evening Service. Increased debility, however, soon constrained Mr. Hill to relinquish his charge; and on the 3d of February he died in a native boat on the Ganges, about twenty miles below Benares, whither he was then proceeding.

*Krishnapore* — The state of division which characterized the Native Converts at this Station in former years, and has seriously interfered with the progress of the cause of God, still unhappily prevails. Owing to this circumstance, the ordinance of the Lord's Supper was not administered by Mr. Parker for several months during the early part of the year; but, from symptoms of improvement which subsequently appeared, it was resumed in the month of August, and has since been regularly administered. The ordinary Services of the Sabbath have been continued. Beside visiting the Station on the Lord's Day, Mr. Parker has generally called once in the week.

[*Directors.*]  
Eleven years ago, Bhowanipore had for the first time the regular labours of a resident Missionary. Till that period, Hindooism held on its way unchecked, bringing forth abundant fruit in the irreligion and gross immorality of all classes of society. Gambling and obscene songs were especially popular among them. When it was proposed to establish a Mission there, objections were made to it, which derived their chief force from the bigotry and wickedness of its people; but it has continued to improve, and gives the clearest proofs that the sphere which it occupies is one of the most important that it could have found.

The Christian Institution has increased

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in numbers, efficiency, and the extent of its education: it now contains 452 boys and young men, and has two Branch Schools connected with it, containing, together, 252 more. There is a Native Church of twelve members, and a Christian community, including the Girls' School, of 64 souls. The Girls' Boarding School has had, during last year, 28 children, of whom eight or ten are orphans; and five Christian Boys study in the Institution first mentioned. There are two resident Missionaries and a Catechist; and Native Preaching is carried on in the Bazaar three times a week.

The tone of feeling respecting Christianity has much changed in the native community: it is respected and feared, though inwardly much disliked; but the Missionary is no longer insulted and hooted.

During the past year every department of effort has been maintained. In the Girls' Boarding School the elder girls have made especial progress.

The little Native Church, of twelve members, has presented during the year, like most Native Churches, strong alternations of light and shade: the gloomy predominates; and the light, when seen, is broken. [Rev. Joseph Mullens.]

*Chinsurah*: 22 miles N of Calcutta: inhab. 30,000 — James Bradbury—Schools, 3: Boys, 170: Girls, 57—P. 169.

In connection with the English Female School God is manifesting His favour. Two of the pupils have become new creatures in Christ Jesus: one of them has been received into the Church, and the other will shortly be admitted; while there are several others of whose conversion the most cheering hopes are indulged.

The Directors having been led to relinquish this Station in consequence of the inadequate resources of the Society, arrangements have been made for its transfer to the Free Church of Scotland, on the completion of which Mr. and Mrs. Bradbury will remove to Berhampore.

*Berhampore*: 120 miles N of Calcutta, and 5 from Moorsheadab: population around 20,000—1824—James Paterson, T. L. Lessel—Native Christians, 100—In the Orphan Asylum, 7 Boys, 7

Girls: in the Nat. English School 45 Boys—P. 169.

In company with the Catechists, Mr. Lessel has preached to the Heathen three days in each week, principally at the Native Chapel, and Tracts and portions of Scripture have on these occasions been largely distributed. The mela, or fair, at Cheltea, near Berhampore, was visited as usual in April by the Missionary and the Catechists, when for fifteen days multitudes both of Hindoos and Mussulmans heard the Gospel, and long and animated discussions were held on the claims and merits of Christianity, as compared with Mahomedanism or Hindooism.

In the Orphan Asylum, after their school-exercises in the morning and Family Worship, when Mr. Lessel expounds the Scriptures, those of the children who can work have been employed in the manufacture of tape. One of the boys has commenced the study of medicine under the Civil Surgeon of the Station, and two have been instructed in the English School.

The boys in the English School are constantly instructed during the year in the great doctrines of Christianity; in addition to which they are also taught Algebra, Euclid, the Histories of England and Bengal, Geography, and English Grammar; in all of which their progress is highly satisfactory. [Directors.]

*Benares*:—1820—J. A. Shurman, James Kennedy: Joseph Beddy, *School Teacher* — Schools, 9: Pupils, 502, of whom 9 Boys and 9 Girls are in the Orphan Asylum—Pp. 169, 170.

The general conduct of the Native Christians has been satisfactory. The Native Church has received only one accession during the year. A Native Missionary Society has been formed. Preaching to the Heathen continues to occupy a prominent place in the labours of the Mission. [Directors.]

Our journey extended to nearly 800 miles, and occupied fully two months and a half. Our route lay through Miradabad, Merut, Delhi, Aligurh, Agra, Mynpoorie, Cawnpore, Allahabad, and Mirzapore. At these Stations we had the privilege of meeting Christian Brethren, who gave us a kind reception. We had daily opportunities of preaching the Gospel to the inhabitants of the towns and villages through which we passed.

Our labours during this long journey most resembled those reported on former occasions. Hindooism and Mahomedanism presented the same features to which we have been so long accustomed. The remarks of the people, their questions and objections, had a striking resemblance to those which we so constantly meet at Benares. The most deadly error of the Hindoo, and the most deeply lodged in his mind, is the identity of God with nature, and the consequent absence of all proper responsibility. Often this error assumed its boldest form, maintaining that only God exists, and that it is mere illusion to suppose that we have a separate existence. At other times God was spoken of as entirely distinct from his creatures; but then He was conceived to use them as the workman uses his instruments—the doer of their actions, and the speaker of their words. [Mr. Kennedy.]

*Mirzapore*: a large commercial city, 30 miles S W of Benares: inhabitants, 60,000—1838—R. C. Mather, J. H. Budden, M. W. Wollaston: T. Artope, W. Glen; *As. Miss.*—P. 170.

The Christian Families have increased considerably: beside four orphans which have been married, there are three other families added to our number. A new generation is springing up—the offspring of our orphans. These will go on increasing in number until our Compound is filled. In the absence of converts from the heathen around, it is pleasing to see this infant colony of Christians, the care of which will greatly occupy our attention. To a considerable extent, indeed, they do so at present.

The Infant School is an Institution that promises to be of great service: it furnishes ready means of instruction for all our younger orphans, as well as for the children of our married ones. Some of these latter are already among the scholars. The Free School is a handsome building, capable of containing from 300 to 400 children. At present about 100 attend; but I hope, ere long, our numbers will be greatly augmented, and the Natives of Mirzapore be enabled to realize the benefits of education. [Mr. Wollaston.]

A Native Missionary Society had been set on foot at this Station: its first Anniversary was held in November last; and it had collected upward of eighty rupees.

The printing operations in connection with the Mission are in vigorous and successful progress. [Directors.]

I went into the city, and met a young Native, who asked me to go and hear a famous Pundit expound the Mohabbarrat? We started for the place of the assembly, and, on reaching the spot, we found there about 200 persons, seated on the platform of an open verandah. Several were polite enough to offer me a chair. At last a cry was made, "He is coming." He at last came and passed by me. I gave him a look of recognition; but he was a little taken aback on seeing me, stared hard, and passed on. A dozen or two persons accompanied him, one being in advance, making way for his approach. He was dressed in red silk, and his head and shoulders were covered with a shawl. A throne was erected for him at the further end of the platform, and a curious and characteristic structure it was. A sort of bedstead, five feet long and four feet wide, supported on legs two or three feet high; against the back was an immense pillow; two others, flat and horizontally placed, formed the seat, on which he sat with his legs drawn up in the squatting position. But the most curious part was four pillars at each corner, of plantain-trees, the depending leaves of which formed the canopy, while all around were hung garlands of various coloured flowers. After a short time the great man took his station in a pompous and dignified manner, and deliberately placed a cushion before him for the manuscript copy of the Mohabbarrat. Before he commenced some of his attendants began bowing before him with closed hands, offering actual worship; others held a lighted lamp; while one behind, with a large fan, was driving away any flies or mosquitoes that might settle on him. He had already some half-dozen garlands of flowers round his neck, but two or three men were busy putting on more. When they became too numerous, some were removed and new ones put in their place. While this was being done he looked more like a statue than any thing else. At last a voice was heard, almost inaudible, but very musical: the great man had begun to chaunt some tune—it was a sort of hymn. This done, he reverently bowed his head, joined by many of the assembly. He then commenced reading some lines from the Mohabbarrat. The passage selected was the account of the wives of Krishna, 16,000 in number, which the people seemed to

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relish exceedingly. The subject of religion was not touched upon, nor were the wicked acts of Krishna concealed. [*Mr. Wollaston.*]

**Mahi-Kantha:** in the Goojurat Territory, about 100 miles from Surat—1848—The Mission was first begun at *Baroda*—1844—Wm. Clarkson, J. V. S. Taylor—Pp. 170, 171.

Messrs. Clarkson and Taylor thought it desirable to alter the site of this Mission, and removed from Baroda to Dhevan, on the banks of the Mahi-Kantha (Mye River), from which they have named the Station where they now labour. There they have been enabled to prosecute the plan which they had formed of founding a Christian Village. Six substantial brick houses have been erected for the accommodation of the converts. The expense of these buildings, and also of the purchase of the land on which they are erected, has been met by the liberal contributions of English Friends in India. The Missionaries have also procured from Government about sixty acres of land, on a lease of thirty years, for cultivation by the Christian Colonists or Settlers. These at present consist of five families, comprising twenty-one individuals.

Itinerary labours have been conducted in the several villages, in various directions, by the Native Readers with exemplary perseverance and devotedness.

A series of Tracts on the fundamental truths of the Gospel has been prepared and issued by our Brethren, having been printed by the Press of the Irish Presbyterian Mission at Surat. The new translation of the five Historical Books of the New Testament, made by the late Mr. Flower and Mr. Clarkson, having been adopted by the Committee for Goojurattee translations, is printing at Bombay, and several other useful School-books are being translated. [*Report.*]

**Belgaum:** a British Military Station: 200 miles N W of Bellary: inhab. 25,000: prevalent language, Tamul—1820—Joseph Taylor, Wm. Beynon: 13 *Nat. As.* Communicants, 26—Schools, 10: Boys, 424: Girls, 30. Tracts distributed, 6546—P. 171.

Two adults have been baptized during the year. The first, who was baptized in May last, as a heathen was called Verappa,

but on his reception into the Church he assumed the name of Job. He was in high repute among the people of his caste as an arbitrator in their Panchayet, and consequently met with much opposition and persecution from his relations and friends when it was known that he was determined to renounce heathenism and embrace the Christian Faith.

On the occasion of his baptism he made a very impressive and affecting confession of his great sinfulness before God, both in his outward conduct and in his evil imaginations; and testified to the completeness of his trust in Christ for pardon and salvation.

At *Shapore*, the Out-Station, the Word of God is read and preached almost daily by one or other of the Missionaries, and also by the resident Native Reader. Many listen to the invitations of mercy with apparent attention, and several stately attend the Services.

The itinerant labours of the Mission have been continued as in former years.

[*Directors.*]

**Bellary:** 187 miles N of Serinapatam, and 300 N W of Madras: inhab. 36,000; of whom a fifth are Mahomedans, and the rest Hindoos: prevalent language, Canarese—1810—W. Thompson, J. S. Wardlaw, J. Shrieves: 5 *Nat. As.* Mrs. Thompson died in March 1848. Communicants: Tamul 50, English, 25—Schools, 6: Pupils, 224—Printing, 74,121—Portions of Scripture and Tracts distributed, 8800—Pp. 171, 172, 288.

The labours of the year at this Station have been followed by varied and manifest evidences of the Divine Approbation and Blessing. Every department of the Mission has been marked with the character of progress and prosperity.

The piece of ground adjoining the Mission Compound, selected as the site of the Christian Village, and which Messrs. Thompson and Wardlaw purchased, in the first instance on their own responsibility, has now become the property of the Mission.

In the Tamul Church and Congregation the blessing of God has been largely experienced in the past year. The Native Evangelist, Enoch Paul, who chiefly discharges the duties belonging to this department, has proceeded steadily in his work, evincing an earnest desire to do

good. He preaches the Truth with great energy and faithfulness.

Among the six adults baptized, one is a young man who, for some years, was under instruction in the Orphan School. His conduct there became so bad that it was found necessary to expel him, and for a time he pursued a course of sin; but he was afterward brought to see the evil of his way, to feel his guilt, and to look to Jesus as *the Lamb of God who taketh away the sin of the world*.

In the month of January Mr. Thompson made a long and interesting tour as far as Chittledroog, and enjoyed many opportunities of making known the glad tidings of salvation. He was accompanied by the Native Evangelist, Onesimus Micklem.

The Festivals have been attended as usual; and a tour was made in July and August by Mr. Wardlaw and Micklem.

The Wardlaw Institution continues to excite interest. The Annual Examination was held on December 27, when Colonel Lawrence presided, and the pupils acquitted themselves to the satisfaction and encouragement of all present. [*Directors.*

Mr. Wardlaw had lately the pleasure of baptizing and admitting to the Lord's Table an interesting young female, who has been about four years in the Sunderland School. Her heart, we trust, has been touched by the Spirit of God, and she has been led to look unto Him *who taketh away the sin of the world*. She is one of those in whom our departed Sister, Mrs. Thompson, felt a deep interest, and whom she longed to see turning with *full purpose of heart unto the Lord*. Her prayers, and the prayers of others, have doubtless been answered; and our fervent desire is, that this young convert may be kept stedfast, maintaining a walk and conversation becoming the blessed Gospel.

[*Mr. Wardlaw.*

*Bangalore*: 70 miles N E of Seringapatam, 215 W of Madras: 3000 feet higher than Madras: very salubrious: inhab. 25,000 to 30,000 who speak Canarese, and an equal number who speak Tamul: has extensive cantonments—1820—B. Rice, J. Sewell, J. Sugden, J. B. Coles: 25 *Nat. As.* Communicants: Canarese and Tamul, 57; European, 60—Schools, 10: Pupils, 697; of whom 43 Boys and

65 Girls are boarded. Mr. and Mrs. Sewell reached Bangalore on the 5th of January—Pp. 172, 173.

The labours of the year at this Station have been generally similar to those of former years. Throughout the year the Gospel has constantly been preached, both in the town of Bangalore and in the neighbouring villages. As heretofore, some have heard the Truth with respectful attention; some have treated both the message and the messengers with contempt; while the majority still manifest a melancholy indifference to the truth of God. There are a few, however, who seem to be sincerely inquiring after the Truth.

An Out-Station at Ossoor during the year Messrs. Rice and Coles have frequently visited, accompanied by some of the Native Teachers; and on these occasions enjoyed very favourable opportunities of preaching the Gospel to large and attentive Congregations.

The educational labours in the Canarese Branch of the Mission have been continued without interruption. The School, though not long established, has made satisfactory progress. It is attended by boys of all castes, no distinction of this kind being recognised in the School—a rule which has been firmly maintained from the commencement.

The labours of the Tamul Department have been continued during the past year with an encouraging measure of success. Six students left the Theological Seminary in July to enter upon their duties as Evangelists. So far as their circumstances allowed, the students have diligently availed themselves of the privilege of preaching to the Heathen and distributing Tracts.

Twelve members have been added to the Tamul Church, including four received from other Christian Churches: four have died, and several have removed to other Stations. Baptism has been administered to fourteen adults.

Among the Candidates for Baptism is an old man of the Moodelliar Caste, who lives upon alms, being incapacitated from work by his extreme age. After dissolving a vicious connection which he had formed, he placed himself under Christian Instruction; and the partner of his crime, on evidence of sincere repentance and after renouncing heathenism, has been baptized.

The Female Boarding School is still bringing forth fruit unto God. During

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the year one of the elder children was received to the fellowship of the Church; and another, who had been three years in the School, died in the faith and hope of the Gospel. [Directors.]

I had been preaching near one of our Schoolrooms, and after having obtained an attentive hearing for a short time, was most violently opposed by two or three individuals, who persisted in turning almost every thing that was said into ridicule, and in repeating the most frivolous objections, sometimes accompanied by vulgar remarks and allusions.

I returned home sad at heart, and could not but think my labour, that morning at least, entirely lost. Not so, however. A respectable Brahmin with whom I am acquainted, who is himself half a Christian, was present at the time, and has told me that after I left one of the people stood up in my defence, and told the assembled crowd that notwithstanding all that had passed the Padre (Missionary) was right; and then himself addressed his fellow-countrymen at some length on the absurdities of Hindooism. [Mr. Rice.]

*Mysore*: capital of the Mysore Country: one of the strongholds of idolatry: inhab. 65,000, of whom 14,000 are Brahmins and 12,000 Mahomedans—1839—Colin Campbell—Communicants, 11—Schools, 4: Scholars, 93—P. 174.

There has been no instance of any conversion in immediate connection with the Station during the past year; but two members have been added to the Church—a man and his wife.

The work of preaching to the Heathen has continued to receive a large portion of attention from the Missionary and his Native Assistants. In the streets of Mysore the Gospel has been so long proclaimed as to leave no doubt that very many are acquainted with its leading truths. Every year the number is becoming greater. Our brother has not observed any sensible difference in the spirit manifested by the people under the preaching of the Gospel during the past year, as compared with years preceding. Some listen respectfully, and with apparent attention, while others take every opportunity of shewing their hatred both to the Preacher and his message.

In the months of November and De-

cember Mr. Campbell made two short tours, visiting Tyaar and several other places. [Directors.]

*Salem*: 90 miles S by E of Bangalore: inhab. 60,000; with numerous villages, within a moderate distance, containing 100,000—1827—J. M. Lechler: 11 *Nat. As.* Mrs. Lechler arrived in England June 25—Communicants, 37—Schools, 4: Children, 156; of whom 81 are boarded—Pp. 174, 408.

The several branches of labour have been continued without interruption. The state of piety in the Native Church is encouraging. Most of the Communicants have been active in making known the Gospel to others; and some have rendered valuable assistance in teaching the Sabbath School, in distributing Tracts, and in other Christian Duties. All the members meet their Minister once a month for special conversation, and these occasions of Christian Intercourse have often been very profitable. Nine members have been added to the Church, and eight have retired, "chiefly because the rest of the members gave up wearing jewelry, and they had no wish to follow the example." There have been 39 adults baptized during the year.

The Native Christians generally have improved in knowledge and in character, and have continued actively to support the local Religious and Charitable Institutions.

The Orphan and Boarding School, which was commenced about eight years ago, continues to be regarded as the most hopeful branch of the Mission. It comprises three divisions—the infant, the juvenile, and the industrial.

Two youths of the Boarding School have been baptized; others are Candidate for the baptismal rite; and two have been admitted to communion with the Church. Many of the children manifest a spirit of prayer, and appear concerned for their souls.

Mr. Lechler, in a general review of the moral condition of the people in the Salem District, remarks that their ignorance, and, what is still worse, their love of ignorance, are beyond description. The Heathen, in their blindness, will not believe in a God whom they cannot see; a Saviour crucified is foolishness to them;



and the doctrines of Christianity, as well as of natural science, too modern for their adoption.

[*Directors.*]

*Coimbatore*: a place of extensive trade, and a great thoroughfare; 315 miles from Madras, 90 S W of Salem, and 100 S of Seringapatam: inhab. upward of 20,000, chiefly Hindoos: 1483 feet above the level of the sea—1830—8 Out-Stations: W. B. Addis: 24 *Nat. As.*—Communicants, 32—In the Female Boarding School 16 Girls; in 8 Day Schools 591 Scholars—Pp. 174, 175.

The attendance on the Public Services has been regular, and some additions have been made to its number. The members of the Church have, with two exceptions, walked worthy of their Christian Profession, and one member has been added.

There are several Candidates for Baptism, but to one only has the rite been administered.

Mr. Addis and his Native Fellow-labourers have made extensive journeys during the year, with a view to the extension of the Gospel in the province of Coimbatore. These labours have been encouraged by the evident willingness of many to listen to Christian Instruction and receive portions of Scripture and Tracts, though the majority evince but little concern.

In a former Report mention was made of two devotees who had been brought to the knowledge of the Truth by the preaching of the Gospel at Coimbatore. One of them, after a lengthened term of probation, was baptized, and having passed through the usual course of study in the Preparatory Class was appointed as an Assistant Teacher in this Mission, a situation he still holds. The other, after remaining at the Station for some months, returned to his native place and nothing more was heard of him until a few months ago, when he visited the Station, and earnestly requested Mr. Addis to baptize him.

Our Brother advised him to apply to a Missionary residing in his own neighbourhood. Toward the close of the year Mr. Addis received a highly satisfactory account of him from the Missionary in his locality.

[*Report.*]

I lately returned from a Missionary April, 1850.

Tour of upward of 130 miles, the greatest part of which I performed on horseback, though I cannot stand exposure to the sun as I could formerly.

In one place where I sojourned the Romish Bishop came, accompanied with several of his Missionary Clergy, whose permanent settlement in this Province I mentioned some time ago. They made a public entry with a large procession carrying flags and crosses, and accompanied by a band of music, torches, fireworks, &c.: cloths were spread for the Bishop to walk upon, and he is all but worshipped by his adherents, who are becoming more and more numerous. In order to ingratiate themselves with the Brahmins and higher classes, these Priests keep up a kind of caste-usage like the Heathen: this is likely to give them great acceptance, and, together with their shows &c., makes a great impression, not merely upon the simple minded, but also upon those who think themselves far above the vulgar.

[*Mr. Addis.*]

*Quilon*: on the Malabar Coast: 88 miles N W of Cape Comorin, and 80 W of Nagercoil: inhab. 40,000, of whom half are Hindoos, and the other half Mahomedans, Syrians, Parsees, and Romanists: prevailing language, Malayalim; but Tamul is generally understood—1821—13 Out-Stations: J. C. Thompson: 11 *Nat. As.*—Seminary, 13 Pupils, of whom 6 are Day-scholars; in the Female Boarding School, 12; in 13 Day Schools, 281 Scholars—Printing, 16,000 Tracts; Issues 7000 Volumes and Tracts—Pp. 175, 176.

Mr. Thompson has continued his labours without interruption. His stated engagements on the Sabbath have been two Malayalim Services, an English Sunday School in the afternoon, and an Evening Lecture. The Congregation has varied but little in attendance: it has had some additions, both regular and occasional. They have contributed the sum of 129 rupees for various benevolent and Christian Purposes, including the support, in part, of a Native Catechist.

Nine persons have applied for admission to Church-fellowship, all of them being young men formerly under instruc-

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tion in the Mission Schools. One member only has been added to the Church.

The Native Readers have been diligently and usefully employed. By a plan of simultaneous visits through the houses of every village where opposition had appeared, or any religious interest had been awakened, a great diminution of heathen prejudice has been effected, together with a growing conviction of the untenableness of Hindooism, the vileness and unreasonableness of their own customs, and some knowledge of Christianity.

The work of education, especially among the female portion of the young, has made good progress in the past year.

A gratifying feature of the past year has been the number of Slaves attending the Evening Schools, and a few even the Day Schools, without any direct opposition to it even from the high-caste heathen children taught in the same Schools, or their parents.

[*Report.*]

*Trevandrum*: capital of Travancore, and residence of the Rajah—1838—John Cox: 11 *Nat. As.*—Communicants, 13—Schools, 8: Boys, 155; Girls, 16—Tracts Distributed, 9013—P. 176.

The Congregations connected with this Mission, ten in number, have had an addition of 78 persons, young and old, in the year, increasing the number under regular Christian Instruction to 723. Two members have been added to the Church; and one, on satisfactory evidence of contrition, has been restored to fellowship.

The various branches of labour have been continued without interruption, except that occasioned in the work of female education, by the return of Mrs. Cox to England for the restoration of her health.

Mr. Cox visited a district to the north of Trevandrum, where there is a great demand for Missionary Labour and the means of education. As it was the period of the annual Swinging Festival, our Brother read and expounded the Scriptures among the multitudes of Heathen assembled; and many from various parts of the country, received with thankfulness the Tracts which he offered for their acceptance, and others earnestly entreated a supply.

[*Report.*]

*Nagercoil*: Head-quarters of the Mission in the Eastern Division of South Travancore: 14 miles from

Cape Comorin: prevalent language, Tamul—1806—Charles Mault, Ebenezer Lewis, James Russell, J. O. Whitehouse—Scholars in the Town, 1136 Boys, 316 Girls: in Heathen Towns, Schools 8: Scholars 565—Pp. 176, 177.

In the work of female education Mrs. Mault and Mrs. Lewis have continued their active and benevolent efforts, in which, under the Divine Blessing, the fruit has been abundant, and the promise of a far more plentiful harvest is equally distinct and animating.

In the Eastern Division of the Mission, still under the superintendence of Mr. Russell, the labours of the Missionary have been followed by numerous encouraging proofs of the Divine Blessing. Notwithstanding the spiritual apathy and coldness of many in the Congregations, the Lord has mercifully inclined the hearts of not a few to present themselves to Himself as a living sacrifice. During the year our Brother has had the privilege and delight to administer baptism to twenty-two persons—fifteen men and seven women—gathered from among the Heathen in eleven villages, and who were subsequently received into the fellowship of the Church. Baptism was administered to their children, twenty-six in number, at the same time.

The Central and Northern Divisions of the Mission have been continued under the superintendence of Mr. Mault, and the Western in the charge of Mr. Lewis; but from these districts the usual Annual Reports have not been received.

The Annual Meeting of the Local Home Missionary Society was held at Nagercoil, November 21. Though the cholera was prevailing at the time the attendance was about 3000 Natives, all of whom evinced the deepest interest in the leading object of the Society—the Christian Instruction and spiritual welfare of the Slave Population of Travancore.

The progress of the Seminary continues to be highly encouraging.

[*Report.*]

*Neyoor*: Head-quarters of the Western Division of the Mission in South Travancore: prevalent language, Tamul—1828—Charles Mead, John Abbs: Wm. Ashton, *As. Miss.* 114 *Nat. As.*: 67 Male, and Female School Teachers—

Schools, 53: Scholars 1456—P. 177.

The aspect of this Mission has been that of progress and improvement. The Congregations begin to manifest the beneficial influence of the discipline exercised on some who had grievously departed from Christian Morality: they have learned more highly to appreciate the labours of their Teachers, and there is a greater decision of character among the Candidates for Baptism than formerly. This has led to the enlargement of the visible Church, and during the year Mr. Mead baptized several Native Converts, both male and female, after a prolonged and credible profession of Christianity. Among these is a venerable and interesting man, upward of eighty years of age.

Another little Sanctuary has been built. The expense of its erection has been defrayed by means of a special contribution from England, and it bears the name of Sprott Chapel. The inhabitants of the village where it stands are principally cotton-cloth weavers.

Though most of the Congregations are in an encouraging state, still the difficulties of our brethren have been neither few nor small; and nothing but a firm reliance on the faithfulness of Jehovah and the stability of His promises could sustain them amid the oppositions which they experience from the heathen portion of the population.

In the Printing Department much has been done during the year. The Press and Book-binding offices, while defraying their own expenses, contribute largely to the circulation of useful knowledge among all classes, and afford support and employment to twenty-five persons of both sexes, who, from the prejudices of caste, would otherwise be unable to procure occupation. Several young men are learning other trades, such as paper-making, farming, smiths' work, carpentry, stone-cutting, and sawing.

Mr. Mead has of late paid particular attention to the mountain districts, and as the result of his visits he reports that the Congregations are beginning to improve in intelligence and order. Many of the wild people inhabiting the remoter villages, and who usually live on the tops of trees, to avoid the wilder animals which infest the country, have expressed their willingness to receive teachers for their children, while declaring themselves afraid

to abandon their mountain-demons, and unprepared as yet to turn from idolatry.

*Pareychaley*—In this sphere of labour the past year has been a season of gracious visitation. Death has indeed spoken loudly and solemnly, but the evidences of Divine Goodness have been abundant and refreshing.

By a new territorial division of the Neyoor Mission, and the establishment of five new Stations, our Brother has had an addition of twenty Congregations to those previously under his superintendence, making in all sixty-nine. The number of Natives now under stated Christian Instruction amounts to 4292, exclusive of about 500 occasional hearers.

There has been an addition to the Church of thirteen members, some of whom had been nearly eight years on probation, and none less than a twelvemonth.

The Candidates for Communion are serious and exemplary in their demeanour, and many are advancing in knowledge and piety. One of them is a man of large property, lately reclaimed from heathenism: he is very zealous and earnest in his pursuit of Christian Knowledge, and expresses strong desire to shew his attachment to the cause of Christ by receiving the ordinances of the Gospel. Another of the Candidates, a young man, whose motives appear equally pure and disinterested, has begun to study the Testament, with the design of qualifying himself for the office of Reader.

The progress of the Native Readers in their various labours has, been very encouraging, and the respect and consideration with which many of them are treated by the Native Officers of Government is a token for good that claims especial notice. The Missionary is on better terms with the Sirkar than formerly. [Report.

*Combaconum*: 20 miles N E of Tanjore: inhab. 42,000; with many large and populous villages—1825—J. E. Nimmo: 6 Nat. As.—Communicants, 70—In the Girls' Boarding School, 5—Pp. 177, 178.

The several departments of labour in this Mission have been continued without interruption during the year. In connection with the Native Church and Congregation, there has been much to discourage the Missionary. The Church has had some accessions to its number; and, with very few exceptions, the people

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have been exceedingly regular in their attendance on the Means of Grace. But some, who at first made a fair profession, have proved unfaithful.

The persecuting spirit of Popery continues to manifest itself in this, as in other parts of India, and the emissaries of Rome are daily striving to sift our people as wheat.

The distribution of Tracts and Scriptures has been actively sustained, and many journeys have been made for this purpose. On one occasion Mr. Nimmo met some youths, formerly educated in the Mission Schools, and was glad to find they had not forgotten what they learnt of the Scriptures; but they acknowledged they had not abandoned heathenism, pleading as their excuse the persecution to which they would be exposed if they forsook the religion of their country. But by their expressions it was evident that some of them at least were not far from the kingdom of God.

The itinerant labours have been very extensive and encouraging. The Missionary and his Assistants have visited a larger number of towns and villages, and at greater distances, than in any preceding year.

At *Madhuyarchanum*, an individual exclaimed, "I must now confess I see the folly of idolatry: your assertion that God is a Spirit, and must, therefore, be worshipped in spirit and in truth, has penetrated my inmost soul. I can never forget this—my mouth is closed."

At *Swamymalai* the Missionary met with a Soodra, who spoke nearly thus: "What more can you say than what you have already said? No one can object to these things. We must fear God more than man. I am convinced of the Truth, and I am only waiting for God's good time to confess it, and I trust that time is not far distant."

At *Bungarapettah* one of the hearers of Mr. Nimmo said, "How is it, Sir, you do not visit us more frequently? You seemed to have forgotten us; you have opened our eyes a little; do open our eyes fully." Another man said, "These rare visits will not do: you must come and teach us more regularly: come at least once a fortnight, and fix some particular day, and we will have a house prepared for you, and assemble ourselves there." A third said, "Do, Sir, tell us something more of Jesus the Saviour." [Report.

*Madras—1815—W. H. Drew, W. Porter: 10 Nat. As. Communicants, 124—Schools: for Boys 10, Scholars 441; for Girls 4, Scholars 241, of whom 65 are in the Native-Female Boarding School—P. 178.*

Amid many trials, our brethren at this Station have enjoyed the most cheering tokens of the Divine Presence and Blessing. In the native department of labour God has abundantly manifested His mercy, and animated the hearts of His servants. Three adults have been baptized in the year. One is a young female, who had received much benefit from the earnest and affectionate counsels of an elder brother, also a convert from heathenism, and baptized some years since. Another is a young man of high caste, from Jaffna, who is described as intelligent and interesting: while he also appears truly devout and consecrated in heart to the Lord. He received his first religious impressions in the Mission Schools in Jaffna, and derived great profit from the perusal of Rhenius's book of Christian Theology.

The Native-Female Boarding School has continued under the superintendence of Mrs. W. Porter. The children have made steady progress in their several branches of learning, and in habits of industry, cleanliness, and order.

The three Native-Female Day Schools are also under the superintendence of Mrs. Porter. The number of girls in each School is forty-two, and the average attendance thirty-three. In proportion to the attention which can be bestowed on them, the children make satisfactory progress. One remarkable feature in the School at Maketotum is the number of young women who attend, from fifteen to eighteen or twenty years of age: this is very uncommon in Hindoo Society.

The Native Teachers and Catechists continue their useful labours under the general superintendence of Mr. Drew.

[Directors.

A deputation, consisting of the principal Chitty, a Schoolmaster, and some others, came from one of the quarters of Tiruvaloor to request me to establish a School for their children. They said they were willing themselves to build a School-house. I had a long and interesting conversation with them, and availed myself of the opportunity to set before them many of the evils of the Hindoo System, and the

great truths of Christianity. Outwardly, at least, they assented to what I said. The Chitty has long seen the folly of idolatry. He told me that he had not worshipped in a temple for twenty years. A School has since been established there, and forty-nine boys are reading in it. [*Mr Drew.*]

**Cuddapah:** 153 miles N E of Madras: inhab. 60,000, of whom about two-thirds are Hindoos, and the rest Mahomedans and Eurasians: prevalent language, Teloo-goo: there are 6 Out-Stations—1822—Edward Porter: 13 *Nat. As.* Mr. and Mrs. Porter reached Cuddapah on the 30th of January—Pp. 178, 179.

Mr. Shrieves had charge of this Station during the past year, in the absence of Mr. Porter. [*Report.*]

We have had many trials and discouragements in our work, yet, thanks be to our God and Father in Christ Jesus, who has mercifully supported, directed, and consoled us! Our past experience of His goodness has laid us under the strongest obligations to consecrate ourselves afresh to His service, and implicitly to trust Him for the future. I humbly hope that the history of each successive year will record decisive triumphs of the Gospel in this Mission, and that the time is not far distant when the servants of the Lord shall not only have to rejoice over tens and twenties, but over hundreds and thousands. [*Mr. Shrieves.*]

The Catechists and Readers have been diligently engaged in preaching *Christ crucified* in the town and the surrounding villages. Many who have heard the Gospel from them, including several soldiers of the native regiment located at Cuddapah, have visited the Mission House from time to time for religious conversation and to obtain Books and Tracts. Mr. Shrieves has had the privilege of admitting into Church-fellowship five adults. [*Report.*]

**Vizagapatam:** a sea-port, 438 miles N E of Madras, and 558 S W of Calcutta: inhab. between 30,000 and 40,000, chiefly Hindoos: prevalent language, Teloo-goo—1805—J. W. Gordon, John Hay, A. D. Johnston—Communicants, 37—Day School, 150 Pupils; Orphan and Boarding School,

19—Tracts and Books Printed, 28,990 copies—P. 179.

Our struggle is still, to a great extent, against apathy—a heartless indifference. True, the Priesthood display their hostile feelings with less reserve than formerly, while they more resolutely refuse to listen to the Truth, and more jealously watch and check every indication of its influence on others. [*Missionaries.*]

In several tours made during the year among the adjoining villages, Mr. Gordon had many good opportunities of preaching the Gospel to numbers who seemed to hear the message of salvation with gladness.

The operations of the Mission Press have been continued with evident advantage. Several local Societies have been furnished with supplies of Tracts and Books; and the Reports of fellow-labourers, in various parts of the country, testify to the utility of these silent messengers of mercy. Our brethren have been gratified by the increasing demand for the Tracts of our Society throughout the country; and it has also been their satisfaction to learn that, in some instances at least, these little works have been valued and preserved by the people.

The Gospel of Luke in Teloo-goo has been passed through the Press, being the first portion printed in the really popular language of the country. Mr. Hay has finished his version of the Epistle to the Romans in the same style, and the Revision Committee has accepted it. He is preparing the other Epistles, having nearly completed Galatians and Ephesians. [*Report.*]

July 26—Reached Chittiyousah at seven o'clock this evening. On the following day remained at the same place, and had several good opportunities of speaking to the people connected with the sugar and indigo factory, I met at this place a young man who was educated in the Native English School at Vizagapatam. I asked him if he believed in Jesus Christ. He replied that he did; but on my telling him that if he really believed in Him he would obey His commands and walk holly before Him, he said he knew and believed Christianity to be true, but he also was of opinion that Hindooism was true, that the religion of Ramanajooboo was good, and he believed in it. I replied that he had made an unfortunate reference, for the religion of that god was

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a most abominable one, and that there were things practised in it which could not be mentioned to respectable people. To this he replied, "That may be true, but there is SOMETHING good in it, and if I follow that, it is right, and I shall be sure to go to Heaven." I spoke to him plainly, assuring him that he would find out his mistake at last. I warned him of his danger in the sight of God, and told him that unless he believed in the Lord Jesus Christ he must inevitably perish.

[*Mr. Gordon's Journal.*]

From the remarks of Mr. Gordon we also find renewed reason to believe that, among the multitudes of every caste who received the message of life from his lips, there are not a few whom it has won to God, and who, but for the fear of persecution, would cast off their hidden discipleship, and at once declare themselves on the Lord's side.

[*Directors.*]

*Chicacole* — 1844 — Wm. Dawson: 3 Nat. As.—Communicants,

27—in the Orphan Schools, 16 Boys, 13 Girls—P. 179.

The stated labours of the Mission have been continued. In addition to these, Mr. Dawson, assisted by the native agents, has devoted a portion of his time to itinerancies, preaching the Gospel to large numbers of Heathens at Vizianagram and other places. In some quarters they experienced strong opposition for days before they could obtain a quiet hearing, but in other localities their message was received with apparent interest and concern.

Mr. Dawson speaks in very gratifying terms of the character, conduct, and labours of his Native Assistants. They are sincerely and wholly devoted to their work; and while encouraging the hope that they will acquire and exhibit a yet more ardent zeal for the salvation of their heathen countrymen, we are constrained to thank God for the faithful and exemplary services which they have already rendered.

[*Report.*]

WESLEYAN MISSIONARY SOCIETY.

STATIONS AND LABOURERS—*Bangalore*: 1821 — Thomas Cryer: 2 Cat.—*Gobee*: 5000 inhab. in the centre of the Mysore Country, 48 miles N W of Bangalore: 1837: and *Toomcoor*: Thomas B. Glanville, J. M. Cranswick: Henry O. Sullivan, Nat. Miss.; 1 Cat.—*Coongul*: inhab. 10,000: Joseph Morris: Arthur Taylor, Nat. Miss.—*Mysore*: 70,000 Hindoos and Musulmans: Daniel Sanderson, Benjamin Field: Philip Webber, Nat. Miss.—*Manaargoody*, a town with 30,000 inhab. and *Trichinopoly*: Peter Batchelor: S. Devasagayam, As. Miss.; 1 Cat.—*Negapatam*, a Sea-port, 48 miles E of Tanjore: inhab. 15,000 or 20,000: 1821: and *Tranquebar*: John Pinkney, Joseph Little: A. D. Ponniah, As. Miss.; 1 Cat.—*Madras*: 1817: Thomas Haswell, Richard D. Griffiths, Ebenezer E. Jenkins. The Rev. Joseph Roberts died at Palaveram on the 14th of April. Mrs. Sanderson died at Mysore in May last. Mr. and Mrs. Hardy, the Misses Drewett, Elliott, Harris, and

Watson, and Mr. Roberts, son of the late Mr. Roberts, sailed for Madras Sept. 16, and have reached that place—Communicants, 377—Day School Teachers, paid, 58. Schools: Day, 41; Sabbath, 5: Scholars: Boys, 1617: Girls, 234—Pp. 179—181, 368, 447, 523, and p. 207 of our present Volume.

It has been deemed desirable to form the Stations in the Mysore Territory, where the Canarese is the language of the native population, into a separate District. By this arrangement the Madras District now comprises those Stations only at which the native language is Tamul.

The recent District>Returns indicate "a better state of spiritual things, especially among our European and East-Indian Members," in Madras itself, than had previously prevailed. "Of our Native Members," it is added, "we are unable to report much advancement in the divine life. They depend far too much upon the mere ordinances of the Church."

"The small number of individuals whom we have in Society" at *Negapatam* "have acted consistently during the year, and diligently attended the Means of Grace. There has also been a corresponding improvement in knowledge and experimental religion." The Schools at this Station are

not making satisfactory progress. The heathen parents are unwilling that their children should occupy so much time in learning the Scriptures and in receiving catechetical instruction.

The local Report from *Manaargoody* states that our English Society at the military cantonment of Trichinopoly had suffered considerably, in the former part of the year, from local disputes, and partly from the opinions of the "Plymouth Brethren" having been introduced among some of the members. But Christian Union has been very much renewed, and a more hopeful state of things is now prevalent. "Our Tamul Members are, we trust, growing in grace and increasing in Christian Knowledge." The English Schoolroom in Rajah Street, which had been destroyed by fire, has been restored, and the School is again in healthy operation. Inability on the part of the Committee to supply the requisite pecuniary grants for their support has led to the abandonment of a few Schools at this Station, which is especially to be regretted, as the Schools were the most promising department of the Mission.

At *Bangalore* the Tamul Society "exhibits much of the immaturity so characteristic of our Native Brethren, which may be traced, in a great measure, to the disadvantages of their training and pursuits. Most of them (especially the females) are unable to read, and nearly all are employed in menial service by the residents at Bangalore." The English Society has decidedly improved during the year.

The native town of Bangalore, the inhabitants of which speak the Canarese

Language, is the oldest Station in this District. The Missionaries report that some of our Members are "growing in grace," and "shewing forth the excellence of their religion in a holy life. But others, and those the largest number, exhibit the same indifference which we have so often had to complain of, though we are happy to add that none have fallen into open sin, or gone back to heathenism."

In the city of *Mysore*, a Canarese Brahmin of high caste has been baptized during the year, respecting whom it is reported that "he has given the utmost satisfaction," and that "he is steadily growing in knowledge and in grace." The Native Schools continue to afford much encouragement; but the English School requires a European Master to ensure its greater progress.

Some of the members of our Religious Society at *Gobee* "have exhibited a Christian Consistency of conduct." Others have not afforded so much satisfaction. The Schools are tolerably efficient, and deserve encouragement.

At *Coongul* our people, it is reported, "have evinced a Christian Deportment," while "the Schools are on the whole in a good state."

The Printing Establishment at Bangalore is in active operation, and furnishing by its issues important facilities for the successful prosecution of the great work of enlightening and elevating the native population. During the year 33,000 copies of various publications have been printed, comprising, in the whole, 922,000 pages.

[Report.

#### GENERAL BAPTIST MISSIONS.

*Cuttack*: the chief town of Orissa, 251 miles SW of Calcutta: inhab. 70,000—1822—C. Lacey, Wm. Miller: J. Buckley, *Nat. As.*—Communicants, 141—In the Asylums, 120; of whom 50, rescued from the Khunds, have been committed to its care by Government—Pp. 181, 182.

Public Services in the Mission Chapel have been much the same as in former years. The Morning Service has been usually conducted by Hindoo Ministers, and the attendance has materially improved. On Thursday Evening Public Worship has been conducted in the School Chapel and in Christianpore Chapel,

where the attendance has been better than in any former year. These Services, as well as some of those in the Mission Chapel, are especially deigned for the benefit of the Natives.

I cannot say that religion is improving much among the people here; there are individual cases of improvement, but I fear there is little general improvement. The Means of Grace, both on the Sabbath and week-day evenings, are better attended than they ever were before; the Lord's Table is crowded; the Sacred Scriptures are daily read in the families of the Native Christians; and at no former period did the people read more of other useful and religious books. From these means their religious knowledge has undoubtedly increased, they are more intelligent than

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they were, but they require to feel the constant presence of new and divine principles. The easily besetting sins of the people too often have broken out and produced disgrace. Yet I cannot feel much discouraged at this state of things. The means which would assist other persons to run and to fight are only sufficient to enable these new-born children to move, to cry, to exhibit the first attempts to stand and to move onward. Yet some are eminent, and others are looking after them, and will, through grace, imitate their example.

The Christians are regular in their habit of Family Worship, which consists of reading the Scriptures, singing a Hymn, and Prayer. A person attending their family devotion could not avoid the conviction that the people were acquainted with true religion, and that regularity in the attendance on family devotion is attended with the best results to the religious experience and stedfastness of the Christians. I have observed that in most instances of declination the parties had forsaken the practice of family devotion. [Missionaries.]

The labours of your brethren at this Station have been by no means confined to Cuttack, but by itinerating they have carried the Gospel far and wide. Though Mr. Buckley's duties confine him in a great degree to Cuttack, yet he is not inattentive to itinerating.

Mr. Lacey has long been distinguished for his zeal in itinerating labours, nor does this zeal decline.

For a year and a half Mr. Brooks superintended the Male Asylum, but has recently resigned it into the hands of Mr. Buckley.

The number of the young persons in the Asylums entrusted to the care of the Missionaries has recently been greatly increased, the Agent for the suppression of human sacrifices in the Khund Districts having committed to Mr. Buckley 46 boys and 34 girls. This gentleman stated that it would give him pleasure if Mr. Buckley could retain the whole number; but that if he could not, he was at liberty to entrust a part of them to Mr. Bachelor, the American Missionary at Balasore. Mr. Buckley decided on retaining 50, and on sending 30 to Mr. Bachelor. The Asylums will then number nearly 120. [Report.]

*Choga*: a Christian Settlement laid out for 20 families, and occu-

pying 30 acres of land—1 *Nat. Preacher*—Communicants, 50—P. 182.

Early in January Mr. Stubbins visited Choga, and states that at a Church Meeting four Candidates had been received for Baptism, who would be baptized on the first Sabbath of this year, and that five other Candidates had applied for the same privilege. He adds, "It is truly wonderful how the cause of the Lord prospers in this little spot cleared out of the dense wild jungles. Their building land is crowded." About the same time Mr. Wilkinson, before his return to Berhampore, visited the place and baptized four persons.

During our first visit we were mercifully delivered from an enormous larva that had for some time been alarming the inhabitants, and had very severely wounded one of the men: he came upon us as we were in a very dense part of the jungle: several of us were together. He seized our friend Mr. Hough, and inflicted some severe wounds with his fearful tusks on his leg and thigh. For some moments we feared he would be killed, but God interposed, and he is now doing well.

[Mr. Wilkinson.]

The *Khunds*—The Indian Government has exerted itself to stop the sacrifice of human victims so extensively practised by the Khunds. Mr. Buckley writes—

The Government Agent is now in Chinna Kimedya, and a very gratifying measure of success has already resulted from his labours: he has rescued one hundred and six victims from the horrid death to which they were doomed. His measures appear to me judicious, cautious, and merciful: troops are with him, but I am assured that not a hut or a fruit-tree has been destroyed, or a single individual hurt. The hills of Chinna Kimedya are wild and inaccessible, and the people are believed to be more than ordinarily ferocious: nevertheless they have all yielded, or rather, as my friend said in furnishing me with the particulars, rather let us say "that the Lord, in answer to the prayers of many of His people, disposed their hearts to yield." The last full moon had been fixed upon for a very great sacrifice, in anticipation of the Agent's arrival, (it is the time for sacrificing through the whole of the sacrificing country,) but he was



happily in the midst of them twelve days before the appointed time, and the fearful waste of human life was mercifully prevented.

The Report states:—

Your brethren have had their attention directed to this people, and have desired to establish a Mission among them: this, however, has not yet appeared practicable; but arrangements are in contemplation which it is hoped may lead to the introduction of the Gospel among them.

*Khundita*: 40 miles N of Cuttack: surrounded by populous villages, and a short distance from the large town Jageepore—1829—2 *Nat. Preachers*—Pp. 182, 183.

I cannot cease to bring Khundita to your remembrance, with its little Church and its vast population. Khundita would soon rise were a zealous preaching Missionary stationed there. Do not forget Khundita. The population on the Brahmunie River, high up in the Hills for hundreds of miles, all speak Oorea, and are accessible from Khundita. The Hill People would receive the Gospel much more readily than the people of the Mogulbunder. Remember Khundita. [*Mr. Lacey.*]

The present aspect of the Station is less promising for increase than it has often been; but this furnishes no occasion for discouragement, though it should excite to prayer. [*Mr. Buckley.*]

*Pooree*: near the great Temple, on the coast S of Cuttack—1823—P. 183.

This place remains what it has long been, the city where Satan's seat is. From its important connection with the idolatry which your Society is labouring to destroy, it deserves a distinct mention, though not regularly occupied as a Missionary Station. In May of last year Mr. Lacey, accompanied by some Native Ministers, visited Pooree, and during several days endeavoured to attract attention to the Gospel. He and his party, however, were received with the most violent opposition and abuse: the people seemed possessed by Satan. The opposition continuing so violent from the interested Pundits and the people stirred up by them, it seemed useless to persevere, and the brethren left the infernal spot for labour in other fields.

At the Rut Jatra, or great festival, Mr. Buckley attended, and was better re-

*April, 1850.*

ceived, as he had to labour more among visitors from a distance than among the interested and hardened inhabitants of the city itself. As usual, the festival was attended by many poor Bengalee Widows. The fearful cholera broke out among them, and swept off many on their frightened and hurried homeward journey. In giving an account of his visit, Mr. Buckley states, that, owing to the lateness of the season, the attendance was greatly diminished: still, probably as many as 90,000, or 100,000 were assembled to honour the hideous idol. Some pilgrims that he conversed with had come a distance of 300, or 500, and 700 miles, and some others probably a much greater distance, as not unfrequently these wretched idolaters travel the length of 1000 or 1300 miles to see the glory of Juggernaut. [*Report.*]

Pooree has been for many centuries, as there is much reason to believe, renowned as a holy place; but its worship appears to have been restored and the splendour of it increased when the present temple was built, 650 years ago. If, then, we assume a hundred and ten thousand as the average number of pilgrims annually visiting Pooree—a number much below what has been often supposed, though I have good reason for believing that it is as near as can be ascertained—taking this as the average for six hundred years past, it would give SIXTY-SIX MILLIONS of deluded beings who had visited this idolatrous fane. I should estimate the mortality at one-sixth of the whole number: some have supposed one-fourth, but perhaps this is too high. When, however, it is considered that the estimate given is of the number actually visiting Pooree, and that many leave their homes on this fatal pilgrimage who die on their way to the shrine, and are not, therefore, included in the number; and when it is further remembered that the returning pilgrims carry with them disease and death through the land, and that thus many, not pilgrims, sicken and die; it will hardly I think be thought that one-sixth is too high an average of the mortality. Supposing this to be the average, it will give ELEVEN MILLIONS as having fallen victims to this bloody superstition.

Public feeling is often excited at home by remarks on the immolations at Juggernaut; and truly it is awful infatuation when a fellow-creature throws himself under the wheels of the ponderous car

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and is at once crushed to pieces; but these immolations are strictly forbidden, and for years past have been unknown. Where one life has been thus destroyed, hundreds and thousands have fallen on pilgrimage. [*Mr. Buckley.*]

*Piplee*: 1848: midway between Cuttack and Pooree—W. Bailey, W. Miller: 2 *Nat. Preachers*. One person has been baptized, and another has applied for baptism—P. 183.

In the first instance two Preachers with their families, and two families engaged in agriculture, were located there. The field of exertion for preaching to the Heathen is widely extended and very important. At the time of the Rut Jatra last year Mr. Buckley visited the place, and spent a day with our native friends. He was pleased at that time to learn from Denabundoo that many came daily to inquire about Christianity, and that himself and his fellow-labourer were heard with respectful attention in the surrounding places. Some inquirers also received Christian Books. While he remained several came to inquire about the new way.

Mr. Miller visited a large festival at Bhubuneswer. At this festival a ludicrous illustration of the folly of idolaters occurred. Two men connected with the temple for whose idol the festival was held quarrelled, when one who thought himself aggrieved locked up the idol, and departed with the keys. The people assembled, but their god was locked up, and, much to their chagrin, they could neither get a sight of him nor present their offerings. Truly they who reverence such gods are like unto them, so is every one that trusteth in them. [*Report.*]

*Berhampore*: 360 miles from Calcutta—Isaac Stubbins, H. Wilkinson: 4 *Nat. Preachers*. Mr. Bailey left this Station on the 13th of March, Mr. Wilkinson resuming his place here. Mr. and Mrs. Wilkinson sailed on the 14th of August, and reached Calcutta on the 29th of November, and Berhampore on the 27th of January—Communicants, 44—Pp. 183, 184.

We rejoice in having to report a pleasing degree of unanimity and peace among

the members throughout the year. Perhaps in no year has the Church enjoyed more of these blessings than in the past. This is to us the more pleasing from the fact, that if there is one sin to which the Natives are more exposed than another, it is that of quarrelling and contention; and this is too often apparent even in those of whom we hope well. All our community have been almost unremitting in their attendance upon the Means of Grace on a Lord's Day, but we have had to complain of some want of attendance, especially among the females, on the week-day Services. Our Public Services in the English and the Oorea Languages have continued as in former years, and we trust with some profit to our hearers. [*Missionaries.*]

One of the Christian Weavers at Berhampore occasionally trades in cloth: he has not any capital, but takes the cloths, and when he has sold them pays the parties from whom he had them. While this man was a heathen, a friend remarks, "I have no idea that any person without security would have trusted him a pound; but now, such is their confidence, that without security they would trust him twenty or thirty pounds' worth. The Heathen tradesmen say, 'That now he is a righteous man he will not tell lies, and why should they fear trusting him?' " This man has been a Christian only about two years. Such a testimony to the integrity produced by Christianity is peculiarly pleasing, as coming from Heathens, in a land among the myriads of whose heathen population truth and honesty are entirely unknown. The Brother who furnishes this statement adds, "Our beloved Native Christians appear very happy. They are bright examples of the power of Christianity. Peace and love reign in their families. How altered is their condition! From their consistency of character the Heathen cannot but respect them." [*Report.*]

The Christian Females have, as in former years, been frequently visited at their homes. Our accustomed little meetings for reading the Scriptures, conversation, and prayer, have been regularly kept up. Three have been added to their number during the year from the Asylum; and two others, the wives of Christian Weavers. One of these is advanced in years, and is of a very meek and amiable disposition: her faith appears simple and confiding. The other is a young woman, naturally of a

fiery temper, which grace has much softened and improved. As frequently as circumstances would permit, the evenings have been devoted to visiting the much-neglected and deeply-degraded heathen women in Berhampore and the neighbourhood.

[*Mrs. Stubbins.*]

The labours of the Missionaries at this Station in their cold-season tours have, as in former years, been abundant. The Word of God has thus been very extensively made known. Mr. Stubbins, at times accompanied by Mr. Bailey, at other times by Native Brethren, journeyed altogether several hundred miles, and was from home almost constantly from the latter end of November to the beginning of April.

[*Report.*]

We delight to bear testimony to the strict integrity and moral excellence of the Native Preachers, as men and Christians, and to their steady, prayerful, and devoted labours as Ministers of the Gospel of Christ. Reproof for indifference or exhortation to increased activity has been alike unnecessary, for they have ever been ready to every good word and work.

[*Berhampore Report.*]

Twenty-five girls and thirty-three boys, rescued from the Khunds by the Government Agent, have been received into the Asylums.

[*Report.*]

The Government has engaged to allow two rupees twelve annas each per mensem for their support, and to allow the boys who may be farmers, on their leaving the Asylum, a pair of bullocks and a plough; and, if necessary, a trifle monthly for the first six or seven months to give them a start. Those who are brought up to trades are to receive an equivalent, and the girls to be allowed a marriage dowry of ten rupees each.

[*Mr. Stubbins.*]

At the commencement of the present year there were twenty-one boys in this

#### CHURCH-OF-SCOTLAND MISSIONS.

*Calcutta*—1830—John Anderson, James Ogilvie, James C. Herdman. In the Schools, 912 children, of whom 188 are Girls. The annual examination took place in January—Pp. 184, 185.

We have much cause of thankfulness to the Giver of all gifts for many blessings enjoyed by us during the past season. All the Missionaries and all the twenty-six Teachers, without exception, have been permitted to see its termination in perfect health. The Institution is in a flourishing

department, some of whom were being taught some useful employment, by which it was hoped that they would eventually be able, independent of the assistance of their patrons, to support themselves; and the decided improvement which these have made in their various callings has been such as to give us unqualified satisfaction. During the year two interesting youths, members of the Church, have been honourably married, and are now located in our Christian Village: both of them have obtained good situations, and are now very respectable members of society. On the day of their wedding, as we beheld them dressed in their neat attire we could not but contrast their present with their past pitiable condition. Khumboo was left, now nearly eleven years ago, by his merciless relatives on the dreary sands of Pooree to die alone, or, ere death had removed the little sufferer, to be torne in pieces by the ever-voracious vultures and jackalls. Mr Stubbins, happening to pass that way at the time, saw the destitute child, and at once, like the good Samaritan, took him under his own care. But for this timely assistance this poor boy must long ago have perished. Murta was appointed for sacrifice by the barbarous Khunds, but was taken by a military officer and placed under the care of the Missionaries.

[*Mr. Bailey.*]

Mrs. Stubbins' Report of the Female Asylum is not less gratifying, and must deeply impress a Christian Heart with the value of an Institution that is communicating heavenly knowledge to these young immortals, many of them just snatched from debasing barbarism and from the murderer's knife.

[*Report.*]

The printing amounts to 40,000 copies of publications on religious subjects.

condition. We believe it stands high in the estimation of the native community. The tone of moral feeling that pervades all its classes is, so far as we know, quite becoming. All have been laborious, diligent, and obedient. All have been animated by a sincere desire to acquire knowledge. All the Native Teachers have been doing their duty most creditably and in a good spirit. These things afford us some gratification in the midst of discouragements connected with the great end of our Mission.

[*Missionaries.*]

The Institution, after four weeks—the

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usual period of holidays—was re-opened on the 1st of February, with encouraging prospects for the present year. Mr. Ogilvie writes, that on the 17th of February 1847 there were in actual attendance 681 pupils; on the 17th February 1848 there were present 680; and on the same day 1849 there were present 752. [Report.]

**Bombay:** 1828, founded by the Scottish Missionary Society: transferred in 1835 to the General Assembly: J. H. Mengert, Robert Miller: Miss Hughes, Miss Kind, supported by the Scottish Ladies' Association—In the Schools, Boys 295; Girls 75—P. 185.

Your Mission at Bombay, during the past year, has had to labour under a variety of serious disadvantages. Mr. Mengert, the senior Missionary, was for six months obliged through sickness to suspend his labours in the Institution and to retire, on medical certificate, to the Hills; and latterly Mr. F. C. Brandt's health, and especially his eyesight, were so far affected, that the physicians judged it necessary that he should return to Europe.

There are urgent entreaties for additional Labourers. [Report.]

**Ghospara—2 Nat. As.**

This Station continues to be supported by the Congregation of St. Stephen's, Edinburgh, whose Christian Munificence toward the general fund suffers no abatement in consequence of this onerous charge. It is conducted by native agency. While Kali Coomar Ghose, assisted by Tara Churn, conducts a School for the religious training of the young, he avails himself of every opportunity of making known to his

## FREE CHURCH-OF-SCOTLAND MISSIONS.

**Calcutta**—A. Duff, D.D., W. S. Mackay, D. Ewart, T. Smith, D. Sinclair: 4 Nat. Cat., with many European and Native Assistants. There are Out-Stations at *Culna*, *Baranagar*, and *Bransberia*—P. 185.

The average attendance of the children in the Institution at Calcutta for the year was 1154. The usual examination took place in January, in the presence of a very large assembly, and gave great satisfaction. Dr. Duff has received

countrymen, in their own language, the glad tidings of salvation. [Report.]

**Madras—1836**—Wm. Grant, Sheriff, Black, Walker, Francis Christian.—Boys in attendance, 430; Girls, 260—P. 185. The annual examination took place on the 20th of March, and the "Madras Evening Advertiser" gives the following report of it. There were 382 pupils present:—

We will only state, in conclusion, in which we are certain all who witnessed the examination will cordially join us, that the General Assembly's Institution is in a state of high and increasing efficiency; that by means of it a vast amount of light from Heaven must be penetrating the dark masses of heathenism; that the popularity of the Institution among the Natives has not been won by any compromise between Hindoo Prejudices, and the spirit which ought ever to animate and guide the Missionary; and, finally, that it well deserves liberal support from those who desire the regeneration of India.

**Female Education**—Your Committee have often availed themselves of the opportunity presented by their Annual Report of expressing their high approbation of the zealous and unwearied efforts made by the Ladies' Association for the advancement of Female Education in India; and they rejoice to find, that, during the past year, their Schools have been numerous attended, and that their prospects on the whole are as encouraging as those acquainted with the state of eastern society, and the manifold difficulties to be encountered in this generous undertaking, can reasonably expect. [Report.]

1000l. for the Mission and 500l. for School Purposes from two friends of the Society.

In the *Culna* School there are about 200 children, in the *Bransberia* 200, and in the *Baranagar* 150: hence the total number of children in this Mission under the Society's care is about 1700.

**Bombay**—John Wilson, D.D., J. M. Mitchell, Wm. Henderson: 2 Nat. Miss. Dr. Wilson's health has been restored—P. 185.

The annual examination of the

children took place on the 28th of February: there were 666 boys and 523 girls present.

It is but due to our pupils, both in our School and College Divisions, to say that they acquitted themselves remarkably well, and evinced a spirit of great zeal and ardour in the prosecution of their varied studies. I was at one time afraid that, owing to my late severe indisposition, those connected with my own classes would exhibit a deficiency of work compared with what we had prescribed for ourselves at the beginning of the session; but during the last two months they have readily given me a double attendance, and, I would almost say, a double attention, and our hopes at first formed have been realized, especially as far as national history and biblical theology are concerned.

[*Dr. Wilson.*]

*Madras*—John Anderson, Robert Johnston, John Braidwood: 3 *Nat. As.*; 1 *Nat. As. Teacher*. There are Out-Stations at *Conjeveram*, *Triplicane*, Mr. Whiteley; *Chingleput*, Mr. Paezold; at which there are many *Nat. As.* There is also a Caste-Girls' School—P. 185.

In all the Schools, 5 for *Nat. Youths*, and 5 for *Nat. Females*,

there are 1322 in daily attendance. The examination took place in January, and gave great satisfaction.

*Poonah*—James Mitchell, James Aitken: H. P. Cassidy, *As.*; 8 *Nat. As.* There are Out-Stations at *Indapur*, B. Blake; and *Kotrur*, 1 *Nat. As.* The Girls' School at Poonah is superintended by Mrs. Mitchell and others—Communicants, 28. In the English School there are 140 pupils; in 8 Vernacular Schools there are 300 pupils: there are about 70 girls under instruction—P. 185.

*Nagpore*—Stephen Hislop: 3 *Nat. As.*—*Kampti*—Hunter: Liddell, *Teacher*—Christie, *As. Teacher*; 1 *Nat. As.* Mr. Hislop met with an accident which endangered his life, but by God's goodness he has recovered.

A painful case has arisen of a youth being imprisoned for his attendance and attachment to the Missionaries, while the treaties of the Government with the rulers of Nagpore prohibited any interference—P. 185.

#### IRISH-PRESBYTERIAN CHURCH MISSION.

KATIWAR: inhab. 2,000,000—1841—*Rajhot*, *Gogo*, *Surat*. The two former Stations are in Katia-war, but Surat is on the opposite side of the Gulf of Cambay. At the time of our last information the Labourers were, James Glasgow,

R. Montgomery, J. A. Speers, Adam Glasgow, J. M'Kee, —Wallace: 2 *Nat. As.*; but no recent communications have been received, either as to the Labourers or their proceedings—P. 186.

#### GERMAN MISSIONARY SOCIETIES.

##### BABLE MISSIONARY SOCIETY.

*Mangalore*: a town on the coast of Canara—1834—C. L. Greiner, A. Bührer, H. Mægling, J. F. Metz, B. Deggeller, W. Hoch: 5 *Nat. Cat.*—Native Congregations, 250; 2 Schools; 1 Printing Press—P. 186.

The past year has been full of trials with regard to the Congregation. The love of this world and *the lust of the flesh*, more particularly, are the worms which gnaw at the tree of spiritual life, and prevent its cheerful growth. Two adults only, a man and a woman, and fourteen

children, have been added to the Church by baptism. We have at present twelve persons under regular instruction; but it is yet doubtful whether we shall be able to admit all of them into the Church. The Lord seems to gather a little flock at our Out-Station, Uchilla. The people there are more willing to hear the Word than in any other place. Two young men there (one of them a Fisherman, the other a Toddy drawer) have been impressed with the Truth and have joined us. Both of them had to undergo a hard struggle.

[*Report.*]

*Moolky*—1845—J. J. Ammann—Congregation, about 40—P. 186.

*German Missionary Societies—*

My labours during the past year have more particularly been directed to the Heathen. I cannot speak of visible fruits; still I feel thankful for having had grace given me to sow the seed of life in many villages and houses during my visits in different parts of the country. Our small Congregation has gone on in the usual way: not much is to be said about them. A young man has fallen away and has not yet repented. Two families have removed to Mangalore in the course of the year.

[*J. Ammann.*]

*Honore*—1845—As Mr. Lehner is still in Europe, and the place is only occasionally visited by Mr. Deggeller, no Report can be given of this Station.

*Dharwar*: T. Layer, F. Albrecht—Congregation, 49; Schoolmasters, 6; Heathen Scholars, 400; Christian Girls' School, 12—P. 186.

We have been permitted in the course of the past year to admit into the Church of Christ ten adults and two little girls. Six of these are Tamulians, and four belonged to the Lingaites. Up to that time we had only now and then been permitted to baptize a Tamulian.

[*Report.*]

*Hoobly*—1839—J. Müller, G. Würth—Congregation, 5; Schoolmasters, 7; in 5 Boys' Schools, 300; in 2 Girls' Schools, 30 Children—P. 186.

Our hearts are filled with gratitude in reviewing the past year of our labours; for although we cannot yet speak of great works of God among the people around us, we find ourselves called upon to praise and glorify the saving grace of Jesus, as it was particularly revealed to us in the case of one of the members of our little flock.

[*Report.*]

*Bettigherry*—1841—C. Hiller, G. Kies: 3 *Native Christians*—In 5 Schools, Boys 160, Girls 44—P. 186.

The Priest whom we mentioned in our last Report as having been baptized is a useful and zealous fellow-labourer to us. Br. Hiller travelled with him for three months: they visited his people in the north, and found everywhere open ears and hearts for the word of salvation. Another Priest, who is famous for his learn-

ing, joined them on this tour, took off his *Linga*, and travelled with them for two months. A young woman, too, joined them, and a widow, the member of a respectable farmer's family. The first of these returned to her home after having lived with us for three months. The widow was baptized in June, and not long after her baptism married to Christian, the converted Priest. The Priest who joined Mr. Hiller on his journey still remains with us, but we do not know when or whether we shall be able to baptize him.

[*Report.*]

*Malasamoodra*—G. Kies, J. G. Stanger—7 *Native Christians*—Schools 2: Boys 22, Girls 3—P. 186.

The state of the Colony was any thing but encouraging last year; several of the Colonists had to be sent away on account of ill conduct.

[*Report.*]

*Catery*: 1846: and *Cotagherry* on the Nilgherry hills: G. Weigle, M. Bühler, C. Mörke: 1 *Nat. Cat.*—Congregation, 19: Scholars, 70—P. 187.

Brn. Mörke's and Bühler's time has been exclusively devoted to preaching in the villages of the Badagas, and attending to the Schools. Br. Mörke resided at *Catery*: Br. Bühler spent the greater part of the year at *Cotagherry*. Br. Weigle, who is employed by the Madras Auxiliary Bible Society as translator to the Canarese Bible Revision Committee, has devoted all his time to this important work.

[*Report.*]

*Cannanore*: 1841: L. Hebich: 7 *Cat.*—*Native Congregation*, 130: Schools, 4; with 130 Scholars: Schoolmasters, 3—P. 187.

The most striking feature of God's holy and gracious ways in His *Native Church* here in the last year was, that it pleased Him to take from this cursed earth into His heavenly mansions four babes, twelve children, two women, and John. The second great feature of God's holy and gracious ways in His *Native Church* here is, that four of the little boys gave themselves up to the work of the Lord. They were last year converted to the Lord by His Holy Spirit.

[*Report.*]

*Tellicherry*: 1839: with 3 *Out- Stations*: H. Gundert, C. Irion,

Fr. Müller, Chr. Müller: Miss Koegel; 14 *Nat. Cat.*—Congregation, 161: Day Schools, 10: Scholars, 285; in Boys' Boarding School, 42; in Girls' Boarding-School, 28. A Printing Press—P. 187.

The past year has been a time of sifting rather than of successful growth. But with all this, we feel the more thankful for that which has been preserved or newly given by the grace of God. [*Report.*]

*Calicut*: 1842: with 2 Out-Stations—J. M. Fritz, J. J. Huber: 4 *Cat.*—Congregations, 45: Schoolmasters, 9: Girls' Boarding School, 30; 6 Day Schools: Boys, 226; Girls, 15—P. 187.

We have also this year had the joy of perceiving a growth in the grace and knowledge of God and our Saviour in some of the members of our Congregation; and thus the sad trials which others occasioned to us have in some measure been lightened. On the 23d of January we baptized six adults and four younger girls belonging to the Girls' Institution, which is under the charge of Mrs. Fritz and Mrs. Huber. We had reason to believe that a work of grace had been begun in the hearts of the older girls, and our hopes have been confirmed by their conduct. On the 4th of June a weaver, with his family, three persons in all, and on the 5th of November a Tamul Family, of four members, were baptized. On the 1st January 1849 another Nair Family, together with two youths, two women, and two children, were received into the Church.

In November 1848 Mrs. Huber commenced an English Day School for Portuguese and Indo-British Girls, and it is prospering in spite of the opposition of the Romish Priest: there are already twelve pupils, among whom are three Parsee Girls. [*Report.*]

*Dacca*: 1847—Dr. Hæberlin, Sam. Bost, F. Lehmann, Bauernfeind—P. 187.

Mr. Bost had the pleasure of receiving a young woman and a man, now Schoolmaster in Dayapoor, into the Church by baptism. Tours in the neighbourhood were performed; and in one place eight families were found, who believe in Jesus and offer to build a house for a Native Catechist, and a Chapel. [*Report.*]

*Dayapoor*: 1847—K. Bion, F. Supper: 1 *Nat. Cat.*—Congregation, 50—P. 187.

On Good Friday nineteen Christian Natives celebrated for the first time the Lord's Supper. On the 1st April Mr. Bion, with his fellow-labourers, opened a School. On Sunday fifty or sixty Hindoos and Mahomedans attended Divine Service, of whom not a few are visibly affected. Mr. Bion goes about visiting the neighbouring villages, and receives the most pressing invitations, from places at various distances, to visit them. [*Report.*]

*Comilla*: 1848—at first S. Bost, then J. Maerk, J. Maier: 1 *Nat. Cat.*—P. 187. Mr. Bost travelled about preaching, but had the impression that there was no shaking of the dry bones: all were slumbering in spiritual death.

BERLIN MISSIONARY SOCIETY.

*Ghazepoor*—C. F. Reuther, J. C. Hubner—Scholars, 50—P. 187.

LUTHERAN MISSIONARY SOCIETY AT LEIPZIG.

*Tranquebar*: Apelt, Kremmer—*Mayaveram*: Ocks, Wolff—*Poreiar*: Schwarz, Mylius. There have been 137 Hindoos baptized—in 5 Congregations there are 1765 attendants—In 27 Schools there are 1000 Scholars—There is a Seminary containing 70 Pupils—Assistants, 19—Pp. 187, 188.

NORTH-GERMAN MISSIONARY SOCIETY IN HAMBURG.

*Rajamundry*: 1844—C. W. Grønning, F. A. Heise, P. L. M. Valett—Scholars, 19—P. 188.

NILGHERRIES.

*Ootacamund*: Bernhard Smith, with *Nat. As.*—Tamul Schools, 2: Scholars, 56—Hindoostanee School, 1: Scholars, 20—Attendants at Public Worship, 47. Mr. Smith is labouring here by means supplied from his own resources and those furnished to him by friends, but is not in connection with any Society.—P. 188.

## AMERICAN BOARD OF MISSIONS.

**Bombay:** 1812: made a distinct Mission, 1842—David O. Allen, Robert W. Hume, George Bower—*Malcolm-Peth:* Mary L. Graves—*Sattara*, 120 miles from Bombay: Wm. Wood—Schools, 7: Boys, 300: in the Female Boarding School, 20—P. 188.

Several Missionary Tours of considerable extent have been performed during the year. Such tours are to be regarded as one and but one of many important means to be employed by Missionaries. The labourer in the foreign field cannot be always away from his own Station; but tours rightly timed must be useful to the Missionary, often with reference to health, and always by increasing his knowledge of the people, and deepening his impressions of the work to be accomplished, and his sense of dependence on the influences of the Holy Spirit. And they can hardly fail to be greatly useful to the people, at least in preparing the way for the ultimate reception of the Truth. While Missionaries on such tours preach the Gospel, converse with the people, and distribute Tracts and portions of God's Word, certainly some good seed is sown; and though we can perhaps hardly expect great immediate results from such transient efforts, light is spreading and a preparatory work is being done: we may hope that some minds will be led to reflection, some hearts be touched, and something done to prepare the people for that day when the Spirit shall be poured upon them from on high.

The Press is still regarded by the Mission as a most important instrument placed in their hands for good; and it is pleasant to learn from Mr. Allen that they "are doing less printing in English and more in the native languages than at any time for some years past." [Board.

**Ahmednugger:** 175 miles E of Bombay: 2000 feet above the level of the sea: inhab. 50,000; with English Cantonments of about 1000 soldiers: 1831: Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder: Cynthia Farrar: 7 *Nat. As.*—Communicants, 102—In the Seminary, 55 Boys: in the Christian Boys' School,

25: in the Girls' Boarding School, 33: in 3 other Schools, 66 Girls: Day Schools, 10; Boys, 522—*Seeror:* Allen Hazen: 3 *Nat. As.*—Communicants, 17—Schools, 4: Boys, 150; Girls, 20.—*Bhingar:* Sendol B. Munger: 2 *Nat. As.* Mr. French, in consequence of an affection in his eyes, left his Station, and reached New York on the 18th of July. There are three Out-Stations connected with this Mission—P. 188.

To the religious studies prosecuted in the four Schools I have given much personal attention, and have usually met two of the Schools every Sabbath Morning, alternately, for a catechetical exercise and religious instruction. On these occasions many strangers have often been present, and in listening to the exercises of the children they must have gained some knowledge of the Truth for themselves. With the Teachers of these Schools I have sustained a weekly exercise on Saturday, spending an hour or two in hearing lessons previously assigned, giving suggestions in regard to teaching and governing their Schools, and introducing general and religious subjects as seemed most profitable.

[Mr. Wilder.

The regular exercises in the Chapel on the Sabbath have been continued without interruption. Each of the brethren at the Station has shared in this labour as opportunity offered, though, as Pastor of the Church, the principal labour has devolved on Mr. Ballantine. The exercise on Wednesday Afternoon has been conducted principally by Ramkrishna and Harripunt, and when they were engaged in tours, by Mr. Wilder. Beside these stated exercises of preaching in the Chapel, much more labour than usual has been expended in preaching in different parts of the city to such companies of people as could be collected together.

[Mastoorlee.

In this street preaching Mr. Burgess, Mr. Ballantine, and Mr. Wilder have all engaged. They have often had audiences of from fifty to one hundred persons around them, who usually listened respectfully or engaged in controversy without abuse. From their experience in this kind of labour, however, they all think "it would be more agreeable and safe, and give more



promise of usefulness, to have stands in different parts of the city, where they could have regular appointments, and feel themselves on their own premises.

At Seroor two Services on the Sabbath have been regularly sustained, one at the Chapel in the village and the other on the Mission Premises.

At Bhangar Mr. Munger conducts a Service on the Sabbath when at home, which, however, is attended by very few except those connected with his own family. He seems to meet with more encouragement in his labours as a preacher on his tours than at the place of his residence.

Much time has been given during the year to Missionary Tours. All the brethren have been thus abroad, more or less, and some repeatedly, availing themselves wherever they went of opportunities to preach to the people or converse with them.

"In many of these villages a White Lady had never been seen before, and to the females especially the truths of the Gospel of Christ were entirely new." At Wudaley the women of the higher classes received Mrs. Ballantine to their houses when she went to see them, treated her with great respect, and listened to her with attention. Mr. Fairbank made five tours during the cold season, occupying in all seventy-seven days.

The Native Assistants of the Mission have also been much employed in this kind of labour, passing in different directions round the country. The Report states—"We have reason to believe that their influence is felt by large classes of the people in the region around. They distribute very many Tracts, and may in fact be regarded as our Colporteurs." At some Out-Stations the Mission has had much discouragement. At Wudaley the people of different classes have made unusual opposition to the Native Assistants.

[Board.

MADRAS—*Royapooram*: a Northern Suburb of Madras: John W. Dulles: 4 Nat. As.—*Chintadrepettah*: Miron Winslow: 3 Nat. As.—*Black Town*: John Scudder, M.D., Henry M. Scudder: Phineas R. Hunt, Printer. Mr. F. D. Ward is in America. Mr. and Mrs. Dulles and Mrs. Winslow reached Madras on the 20th of February—Com-April, 1850.

municants, 40—In the Schools: Boys, 265; Girls, 123—Printing, 11,693,252 pages—Pp. 188, 189.

The Congregations and Schools at this Station, and in the main also at the other, are in a very encouraging state, and the Church Members walking orderly. We hear almost every month of some conversions in different parts of India, but of nothing like a revival of religion in its power. A great preparatory work is going forward, and that encourages us more than the few scattering instances of turning unto the Lord. [Missionaries.

MADURA—*Madura East*: in the Carnatic, 75 miles from the coast, and 120 miles W of Jaffna: a stronghold of idolatry: many Romanists: prevalent language, Tamul—1834—Henry Cherry, John E. Chandler, Charles S. Shelton, M.D.: 4 Nat. As.—*Madura West*: Clarendon F. Muzzy: 2 Nat. As.—*Dindigul West*: George W. M'Millan: 1 Nat. As.—*Dindigul East*: John Rendall: 2 Nat. As.—*Periacoolum*: George Ford: 3 Nat. As.—*Sivagunga*: Edward Webb: 2 Nat. As.—*Teroopooavanum*: Horace S. Taylor: 2 Nat. As.—*Tiroomungalum*: James Herrick: 2 Nat. As.—*Pasoomalie*: Wm. Tracy: 4 Nat. As.: 2 Out-Stations. Mr. Charles Little's Station is not yet known. Dr. and Mrs. Shelton reached Madura on the 23d of March. Pothacotta has been relinquished in consequence of its too great distance—Communicants, 242—In the Seminary, 26—Schools: Boarding Schools for Males and Females, 5: Pupils, 105; English School, Pupils, 116; Girls' Day Schools, 3: Girls, 72; Tamul Free Schools, 30: Boys, 1008; Girls, 92—Preparandi Students, 25—P. 189.

In 58 villages regular religious Services are held on the Sabbath, and in the absence of the Missionary some instruction is given by the Catechist, Reader, or School Teacher. In these the whole number of individuals assembled for religious worship at one time on the Lord's

2 C

*American Board of Missions—*

Day is about 2000. Thus it appears that nearly five thousand persons are assembled in regular religious meetings from week to week. Probably about one-third of these are adults, and the remainder, with few exceptions, members of the Schools.

Beside the instruction communicated in regular Services at the Station, religious exercises are held every morning, and at some Stations in the evening also. The monthly concert is observed. At all the Stations once or twice in the week, and at others daily, the Gospel is preached, and salvation personally offered to the heathen in the town and neighbouring villages.

The Station Catechists, beside assisting the Missionary when present and conducting the above Services in his absence, are employed daily in the distribution of Tracts, and in conversing with the people.

That the preaching of the Word is the instrumentality by which God will convert not only India, but the whole heathen world, is a truth which we all deeply feel.

Mr. Muzzy thinks, that notwithstanding the extent of his field and the small amount of assistance which he has had from Catechists, there are very gratifying evidences of an advancement in Christian Knowledge among the people generally.

[*Missionaries.*

## AMERICAN PRESBYTERIAN BOARD.

*Allahabad*: on the Ganges, 475 miles N W of Calcutta: inhab. 70,000—1836—Joseph Warren, J. E. Freeman, Joseph Owen, A. A. Hodge—Communicants, 40—Schools, 4: Boys, 173; Girls, 73; in the Mission College 130 Pupils—Printing, 4,939,800 pages—Rev. John Wray and family arrived at New York on the 10th of August. The Rev. Joseph Porter and his wife sailed for Calcutta on the 8th of August. Mrs. Freeman, wife of the Rev. John E. Freeman, died on the 8th of August. Mr. and Mrs. A. A. Hodge are probably on their way to America in consequence of the ill state of health of Mrs. Hodge; and for the same reason Mr. Freeman is expected in America—Pp. 189, 523, and p. 160 of our present Volume.

*Furruckabad*: about 750 miles N W of Calcutta: 80,000 to 120,000 inhab.—1842—*Futteghur*, on the Ganges, may be considered the Port of Furruckabad—1839—J. L. Scott, W. H. M' Auley, A. H. Seeley: 1 *Nat. Miss.*; J. Ullman, *Catechist*; 2 *Nat. As.*—Communicants, 35—Schools: in the Orphan Schools, 34 Boys, 36 Girls; Day, 142 Scholars: Bazaar, 80 Scholars. Rev. D. Irving and his Wife arrived at Boston on the 26th of April—*Mynpoorie*, a

City 40 miles distant from Furruckabad; 12,000 inhab.—1843—John J. Walsh, R. M. Munnis: 1 *Nat. As.*—Scholars, 85—*Agra*: 1846: James Wilson—Communicants, 15—Pp. 189, 190, 408.

The Rev. J. Wilson, in a Letter dated June 10th, mentions the admission to the Church at Agra of two Native Converts, a young man and a young woman. Three other Natives had applied to the Session to be received as members of the Church.

[*Board.*

*Loodianah*: 1120 miles NW of Calcutta: inhab. 70,000—1834—J. Newton, L. Janvier, C. W. Forman, A. Rudolph: 2 *Nat. Cat.*—Communicants, 18—Schools, 4: Boys, 128; Girls, 17 in the Orphan School—Printing, 3,300,000 pages—*Saharunpoor*, near the Jumna—1836—J. Caldwell: J. Coleman, *Cat.*; 2 *Nat. As.*—Schools, 2: Pupils, 46—*Sabathoo*, 120 miles NE of Loodianah: 12,000 inhab.—1836—J. H. Morrison: 2 *Nat. As.*—Communicants, 7—*Jalandar*, 30 miles NW of Loodianah: 60,000 inhab.—1847—1 *Nat. Miss.*; 1 *Nat. Cat.*—Communicants, 5—Scholars, 30 Boys—*Ambala*, central between Loodianah, Saharunpoor, and Sabathoo: 35,000 inhab.—1848—J. N. Jamieson: Scholars: 160 Boys—P. 190.

*April 5*—More pilgrims are coming in, but all of the poorer classes of the

Natives, and not from great distances. I preached on the beginning of the Sermon on the Mount, and took occasion to point out the errors of their system and the vices of their Priests, shewing them that the salt had lost its savour and the light become darkness. Some of the people stood all the time, and seemed to be much pleased with what was said. A Brahmin at length commenced to defend his religion, and attempted to put Christ and Krishna on a level. I tried to shew him his mistake by referring to the infinite purity of our Saviour, and the thefts, lies, and lust of Krishna; and told him that if they were in the habit of meditating on these deeds of Krishna, it was no wonder that they should become thieves, liars, and adulterers themselves. The man was not a bitter opposer, and very soon agreed to what I said. He professed not to believe in the efficacy of the Ganges to cleanse from sin, but said this custom was good for worldly people. [*Journal of Rev. A. Rudolph.*]

The Rev. J. M. Jamieson, writing at his Station, Ambala, June 10th, speaks of the School as in a flourishing state. No objections are now made to reading the Scriptures, nor to attending prayer. Mr. Jamieson had converted an old silk factory into a School House, and would make it

answer for a Chapel until a Church could be erected. [*Board.*]

No part of India which I have seen seems to me so eligible as a field for Missionary Operations as the Punjaub. The people are more manly, independent, and frank than the Hindoos of the southern provinces. They are now returning to Hindooism, the religion of their ancestors; and while in this transition state they would probably be most ready to receive the Gospel. They do not regard caste as of divine origin, and the females are much more accessible. A very small proportion of them are kept in seclusion. The wives of farmers and other respectable people are seen in public; and it is not an uncommon thing for them to know how to read. However unimportant the first two reasons may appear, the last two will not seem unimportant to those who have been accustomed to regard caste, and the seclusion of females, as two formidable obstacles in the way of the progress of Christianity in India.

The duty of occupying the Punjaub, seems to be particularly incumbent on our Church, for we only have a Press at which Punjaubi Books can be printed, and Missionaries who understand the language.

[*Rev. C. W. Forman.*]

#### AMERICAN BAPTIST MISSIONS.

*Nellore* : 160 miles N of Madras — 1840 — S. S. Day, L. Jewett. Rev. S. Van Husen and his Wife are in America, and also Mrs. Day — Pp. 190, 191.

In accordance with the instructions of the Board at its last Meeting, the Committee took immediate measures after its adjournment to resuscitate the Teloo-goo Mission, authorizing Mr. Day to return

(*The Survey will be continued at p. 209 of our Number for May, and be concluded.*)

to Nellore, and appointing Mr. Jewett, a brother of tried qualifications, to bear him company. They sailed for Madras October 10, and arrived in February following, designing to proceed immediately to Nellore. Their passage, which in general was highly favoured, was more especially signalized in the bestowal of spiritual mercies and the hopeful conversion of two or more of the ship's company. [*Board.*]

## Bio-graphy.

### BRIEF NOTICE OF THE REV. EDWARD BICKERSTETH,

SOME TIME ONE OF THE SECRETARIES OF THE CHURCH MISSIONARY SOCIETY.

“THE tribute of affection paid to the memory of this devoted Christian has been,” say the Committee of the Church Missionary Society, “as universal as the labours of love in which he was continually engaged. *In word, in conversation, in charity, in spirit, in faith, in purity, he was indeed an example of the believers.* The love without dissimulation, the fervency of spirit, the being always zealously affected in a good thing, which so eminently distinguished him, are still fresh in our recollection; and now that he has been removed from the midst of us, may

many, considering the end of his conversation, be stirred up to follow his faith!

“The Church Missionary Society was largely benefited by his prayers and labours. On the 14th of August 1815 Mr. Bickersteth, then expecting Holy Orders from the Bishop of Norwich, was appointed Assistant Secretary, and Assistant also to the Rev. J. Pratt—on Mr. Pratt’s recommendation—in the ministry of Wheler Chapel; ‘that one or the other might be at liberty better to promote the Society’s interests throughout the country than was at present practicable.’ With these duties was combined the resident superintendence of the Society’s House in Salisbury Square, in which such Students as might at any time visit London were to be lodged and boarded. Mr. Bickersteth was to act as Divinity Tutor to these young men, and read to them Lectures on their office.

“To his exertions at Norwich, previous to his removal to London, the establishment and prosperity of the Norfolk and Norwich Association, still one of our large Associations, were very greatly indebted.

“At this time the peculiar circumstances of the West-Africa Mission ‘induced the Committee to determine on sending thither a friend of the Society, in whom they could repose entire confidence, that he might examine into every part of its concerns there—obtain accurate information—apply a present remedy to any evils which might have arisen—form, on the spot, his own judgment in respect of future proceedings—and return to assist, by his counsel, the deliberations of the Committee.’

“At much personal sacrifice Mr. Bickersteth agreed to proceed to Sierra Leone in execution of the Committee’s wishes. He landed at Goree on the 22d of Feb. 1816; and, after a thorough examination of the Mission, embarked at Freetown, on his return to England, on the 7th of June. The ship touched at Barbados on the voyage—giving Mr. Bickersteth an opportunity of visiting the Moravian Missionaries there—and reached Dover on the 17th of August. A Special Report made by Mr. Bickersteth to the Committee, together with his Instructions, were printed as an Appendix to the Society’s Annual Report for 1816—1817, and his Journal was printed at large in our Volume for 1817.

“Mr. Bickersteth continued to discharge the duties of Assistant Secretary until April 1824. On the 23d of that month, on the resignation of Mr. Pratt, Mr. Bickersteth was appointed Secretary.

“On the 12th of July 1830 Mr. Bickersteth intimated his intention to resign his office as Secretary at the end of the year, he having been appointed to the Rectory of Watton, in Hertfordshire. On this occasion the Committee passed the following Resolution—

“That the Committee record their grateful sense of the eminent services which have been rendered to the Society by their beloved brother, the Rev. Edward Bickersteth, for fifteen years; by which, under the blessing of God, the advancement of its general objects has been greatly promoted, and a Missionary Spirit extensively excited and cherished among its Associations; and that, while the Committee cordially regret the loss which the Society is about to sustain, they beg to tender to Mr. Bickersteth the assurance of their affectionate regard, and of their earnest desire that the great Head of the Church, who has removed him from one sphere of labour to another, will enrich him with His grace, and abundantly bless him in the fulfilment of the duties of the Station on which he is about to enter.

“Mr. Bickersteth’s frequent advocacy of the Society in the pulpit and on the platform is well known. Two special instances may be here mentioned. He preached the Society’s Thirty-second Anniversary Sermon, at St. Clement Danes, on the 30th of April 1832; and also one of the Jubilee Sermons, on the 31st of October 1848, at St. Ann’s, Blackfriars.

“The prime of Mr. Bickersteth’s life was given to the Church Missionary Society. It was an appropriate close to his abundant labours, that his last Sermon in London—at St. Mildred’s, Bread Street, on the 9th of January in the present year—was preached in its behalf.”

At a Meeting on the 11th of March, the Committee of the Society expressed the grateful affection in which they retain the memory of their departed brother in the following Minute—

The Secretaries having reported the death of the Rev. Edward Bickersteth, Rector of Watton, Herts, formerly Clerical Secretary of the Society, on the 28th of February, the following Minute was adopted—

On receiving the intelligence of the decease of the Rev. E. Bickersteth the Committee feel a mournful pleasure in reviewing his invaluable services to this Institution, and in expressing their deep sense of the loss thus sustained by the Society, by the Church, and by the cause of Missions in the world.

There are yet present in the Committee some of its older members who can well remember how the sagacious eye of the late Rev. Josiah Pratt first discerned in Mr. Bickersteth those peculiar qualifications, which, sanctified by the grace of God, gave sure promise of future usefulness.

It appears from one of his Jubilee Tracts that the Farewell Sermons of Henry Martyn were among the earliest circumstances that kindled the Missionary Spirit of Edward Bickersteth. Being endowed with a vigorous and ardent mind, enjoying also a constitution capable of much labour and fatigue, and trained in the legal profession, Mr. Bickersteth brought at once to the service of the Society the very talents most needed at that stage of its proceedings. The duties connected with this Institution, which was then rapidly rising in public estimation, would have proved overwhelming even to the robust frame of Mr. Pratt, had not his youthful friend then come in to succour him; which he did with all the affection and devotedness of a son labouring with a father in the Gospel. And yet further, in the ordering of Providence—as it were, both to test and to mature the Missionary Powers of Mr. Bickersteth—a

sphere of foreign exertion immediately presented itself; requiring, although but temporarily, very great sacrifice both personal and domestic.

The results of Mr. Bickersteth’s visit to West Africa are given in an admirable Document, which appears in the Appendix of the Society’s 16th Report. Its value consisted, not only in its immediate relation to Sierra Leone, but as opening to the Members of the Church at large various important principles, and many scarcely less important details connected with Missionary Work.

From this date—1816 to 1831—Mr. Bickersteth was entirely identified with the Committee, as holding the office, first of Assistant Secretary, and afterward of joint Clerical Secretary to the Society. During this period, beside the routine of official duties, he was frequently engaged in extensive journeys, advocating the Society’s cause both in the pulpit, in Public Meetings, and in smaller social parties. His published works, also, at this time were greatly conducive to the interests of the Society, especially the two earliest—on “the Word of God,” and on “Prayer;” which productions, it is well known to his friends, were the result of his studies for the pulpit, and the solace of his devout spirit during his extensive journeys for the Society.

Although a period of twenty years has since elapsed, during which, beside his parochial duties, a vast multitude of important religious objects have unceasingly occupied his attention, yet the Committee would record with gratitude the many services which he voluntarily continued to render to the Society, especially at the Jubilee. Truly it may be said that this Institution enjoyed his earliest affections, a great share of his best exertions, and his latest prayers.

While the Committee deeply and affectionately sympathize with his bereaved widow and family, and with the Church at large, in the loss of Edward Bickersteth, yet they delight in contemplating the example of one who, being stedfast in faith, joyful through hope, and rooted in charity, passed through the waves of this troublesome world with a greater measure of public affection and respect than most men, even good men, enjoy. It is their consolation to remember that the Master whom he so faithfully served was pleased to honour, support, and comfort him to the last; and that he is now safely arrived at the land of everlasting life, and has there exchanged our recent Jubilee for his eternal Jubilee in the Church Triumphant.

The Committee cannot close this imperfect notice without adding, that the removal of Edward Bickersteth is a call upon all the members of the Society for special prayer that the Lord would pour out His Holy Spirit upon the Church, and raise up many men able to supply his place—men of faith and love, of simplicity and godly sincerity, and of effectual fervent prayer—men who will not only advocate the claims of Religious Societies with ability, but who also will carry with them, as he did, into the bosom of society, in all their journeys and social Meetings, a holy savour of the spiritual principles, on the maintenance of which depends all hope of the blessing and presence of the Lord with human instrumentality.

## Proceedings and Intelligence.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### ABBEKUTA.

*Successful Efforts to avert a Collision between contending parties.*

On another occasion, Mr. Smith, by his opportune interference, was enabled to bring to an amicable termination an angry difference which had arisen between a party from Lagos and some of the chief inhabitants of Badagry, and that at a moment when there was every appearance that a collision would take place. The quarrel, its cause and termination, are thus related by Mr. Smith—

Aug. 11, 1849—Much excitement prevailed in the town this morning in consequence of a banished man—Isa, the Chief of Idalle—having entered the town secretly; and Akitoye and Possu, the head War Chief, were determined to drive him out again. Isa was, I am told, banished on account of Possu's father, and in this country children and children's children seek redress for their parents' wrongs, while any branch of the offending party exists. This very man Isa betrayed the Badagrians to Kossokö at Lagos only at the beginning of this year, when they were driven back with considerable loss. He has also continued to inform Kossokö of Akitoye's movements. Soon after seven

o'clock A.M. I was informed by various persons of the state of the town. Akitoye himself sent to tell me what had happened, and what must take place in a few hours. Knowing that the Lagos People especially begin their attacks by setting fire to the place; that the first point of attack would be the extreme point of the town to the windward; that there was every probability of Badagry being reduced to ashes before evening; and that of course we were liable to share in the general destruction—Possu, I found, had given notice to Isa that if he were not out of the town before mid-day that should be the signal for action—I at once resolved, with God's assistance, to stand in the gap between the excited and enraged parties; and, taking Marsh for interpreter, I was with Akitoye before eight o'clock, half suffocated by the multitude assembled to wait for the word to act. There were the warriors, and all the principal persons, with the singing women dancing, and singing exciting war songs, to inspire them for the battle. I was obliged to be bold, pointed, and determined with Akitoye, before he would give me a promise that his party should not move till I returned from the opposite party. It cost me some trouble before I could get them to view the matter at all calmly; but having gained a point with them, I returned to Akitoye, with whom I was glad to find several of the Chiefs. The people outside were impatient; and several times, before I could tell Akitoye the result of my

visit, they shouted for the King's word. I then spoke with Akitoye in his private room, and advised him, according to the best of my judgment, and he promised me he would act accordingly. I then spoke to the other Chiefs, and told them I would look to them for the safety of the town. Seeing now all in a train to be quietly settled, I returned home, but not before the hour appointed in the morning for the work of destruction. Shortly after this, by the timely aid of the other Chiefs, the matter was so far settled, that the gong was beaten in the town to prohibit either party exciting the other, as the matter was to be settled in an assembly of the Chiefs, and not by force of arms. I thank God for this result.

*Aug. 12, 1849: Lord's Day*—A general calm prevailed this morning. All the Chiefs sent to thank me for my efforts yesterday; and beside these officials, came a whole party of females, wives of Okkan and Possu, to thank and bless me for my exertions for the general peace of the town. O that they would feel grateful to God, and see His hand in it!

*Visit to Porto Novo.*

The Ossa is a large river running parallel with the sea from Cape St. Paul's to Benin, a distance of nearly 300 miles. Along this river, on which Badagry is situated, Mr. Smith proceeded in Feb. 1849 to visit the King of Porto Novo, from whom he had received a message expressive of his hope that our Missionary had not forgotten him. Mr. Smith writes—

*Feb. 12*—This morning I left Badagry with Mrs. Smith and Mr. Thomas, the Wesleyan Missionary, to visit Porto Novo. Our interpreters left two hours before, in order to inform the King of our intended visit, and to request an audience this evening, as we purposed making a visit still further west early in the morning. We felt the sun very hot, but had a pleasant trip on the beautiful Ossa, and reached Porto Novo at three o'clock P.M. We were conducted from the boat into the town, to the house of Hunu, second to the King. We then sent a messenger to tell the King we had arrived, when he replied that he would shortly see us. About four o'clock the King's chief messenger made his appearance, bearing a gold-headed staff from the King, to request our attendance

at the palace. We accordingly set off, being conducted by the messenger through the streets in procession. Bearing the mace, he preceded us, supported on the right by Hunu, and on the left by his son. Our interpreters followed next, then ourselves, followed by our other people and the crowd. All who saw us in the street, whether man, woman, or child, fell upon their knees till we had passed, in honour of the King. We remained a short time within the King's gate till our arrival was announced, when we were conducted into a private part of the premises, where the King was sitting in an open verandah upon a bullock's hide, dressed in a figured muslin shirt, a small white cap, and, as he sat upon the ground, his legs covered with a white cloth, all of European manufacture. With him were seated eighteen of his wives, sixteen on his right, and two on his left hand, as a specimen of African greatness. We were received very graciously. Water, rum, and English porter, were successively brought before us, which we were obliged to taste. We told the King our tale, and requested a guide to conduct us the next morning to Guidomy, which was readily granted, though he expressed himself unwilling that we should leave so soon.

On the next day the party proceeded to Agbomy, a small place presenting nothing worthy of remark, where they passed the night. On the 14th Mr. Thomas went on toward Whydah, Mr. Smith returning to Porto Novo, which he reached in the evening. On the morning of the 15th he writes—

We were not summoned before the King till ten o'clock; and when we reached his premises we were obliged to wait a considerable time longer before we could see His Majesty. We saw him in the apartment before mentioned, but in a different dress, and sitting on a very neatly-made country chair. He appeared more cheerful, and conversed more freely than on Monday. Only two females were present. To-day the King expressed himself much disappointed in not seeing any European come to reside there, either as Missionary or merchant, as he had been promised; saying, "I have stretched my eyes with looking till they are broken." The King had been promised from other quarters a person to trade, and a resident Missionary or Teacher; and so confidently

did he expect the latter, that he appointed a site for his residence, and even fenced in the parcel of ground; but at present I see no prospect of its being occupied. The King adds, that promises have been made to him which have not been fulfilled. I cannot but feel sorry that his expectations were so raised. I think him a man who means what he says. When we took leave, the King presented me with a large hog, which we brought with us to Badagry. We left the King shortly after noon, and proceeded homeward. We safely landed in our premises about six P.M., and were heartily welcomed by all our people and children. We felt truly thankful to our gracious God for His goodness both to us and them.

Porto Novo is a very considerable place. It has a very large market every fourth day, attended by multitudes both up and down the Ossa. The land is higher than any I have seen about Badagry, and the soil is a kind of red earth, mingled with a portion of sand. Many fine trees are there to be seen, and I imagine the ground is more productive, were the people industrious enough to cultivate it. We could get milk, eggs, fruit, &c. The King has a strong mud wall around his premises, forming a square, within the south-east corner of which is Domingo's slave-factory. In the north-east corner the King is constructing a very superior house, with windows: it is already considerably higher than any other part, and overlooks the market. What a field here for Missionary Enterprise, especially as the King is so favourably disposed! The inhabitants are in a state of gross darkness, without one ray of Gospel Light. The streets are studded with images called *Fudunu*, made of earth, and disgusting to the sight. Many of these are to represent Ellegbara, or Satan. In front of the King's Palace, facing the Ossa, is the place where offenders who have been put to death are left on a scaffold to decay. A multitude of bones and skulls are scattered about it. Oh, when shall Africa's sable sons be brought to know the Lord?

#### *Capture of a Slaver.*

We continue our review of this Station with the following extract—

*March 8, 1849*—We saw a fine sight in the Roads to-day—H. M. Ship "Teazer" in chase of a fine Spanish Brig, which she brought to an anchor in the Roads. The "Alert" was meeting her a-head. She has, we are informed, 300 slaves on board.

The "Teazer" left with the prize the next day, or the ensuing night.

#### *Arrival of the Rev. D. Hinderer—General View.*

The Rev. Samuel Crowther and the Rev. J. C. Müller, our Missionaries at this important Station, were joined by the Rev. D. Hinderer on the 14th of May 1849.

The aspect of the Missionary work continues to be most encouraging, and calls for much grateful acknowledgment to God on the part of the Society. While in others of our fields of labour the progress of the work has been slow, at Abbekuta it has been characterized by remarkable rapidity of advancement. In August last the Mission was three years old. At the expiration of that short period Mr. Crowther is enabled to state, that, at the lowest calculation, there are 500 constant attendants on the Means of Grace, about 80 Communicants, and nearly 200 Candidates for Baptism and the Lord's Supper. May the Lord our God add unto the people, how many soever they be, an hundred-fold!

#### *Congregations—Communicants.*

The state of the Congregations is thus detailed by Mr. Crowther in his Journal:—

*March 25*—The Congregations at Church on Lord's-days, both morning and afternoon, continue good. An increase of female attendants has been observed of late; and there is among them a marked attention to the Word preached. The women are the most superstitious worshippers of the gods of the country, because they believe in the power of these deities. The burden of sacrificing to many Orisas, to meet the expense of which a man having many wives is required to give a certain sum to each of his wives so often, is felt by the husband, and he rejoices secretly in his heart when he sees that any of his wives directs her feet to the House of God, though he himself will not come because he must keep his wives. This is the offensive right foot, hand, and eye,



which he cannot cut off nor pluck out for the kingdom of God's sake.

The fact that some of our female converts have been favoured with children, instead of being punished by the gods they had forsaken; and no death as yet having taken place among our native members, contrary to the prediction of the Babbalawos, and the expectation of other Priests—whereas, on the other hand, many deaths frequently take place among the idolaters—may be the cause of the increase of our female Congregation. Whatever may be their motive at first in coming to the House of God, to get them there is the difficulty: when once in, their erroneous idea will be corrected.

Shortly afterward, Mr. Crowther communicates further information on this subject.

*April 6, 1849*—To-day being Good-Friday, I had two Services, which were attended by as good Congregations as on Lord's Day. Christ crucified being the subject of my Sermons, I believe my people were greatly edified when exhibiting before them the love which constrained our Saviour thus to suffer and die for sins not His own.

*April 8: Easter-Sunday*—I administered the Lord's Supper to 32 Communicants. Fourteen of those baptized last November were admitted for the first time: it was really a solemn season to us all. My new Communicants have been instructed in the nature of the Sacrament of the Lord's Supper; and in order to remove any superstitious idea from their minds, I translated the forms of giving the bread and the wine, which answered well. To see fourteen persons who, a few years ago, were devoted worshippers of the god of this world, now meekly kneeling and receiving the emblems of Christ's body and blood in remembrance of His death, is a cheering fact, which moves the servants of God to take courage.

#### *Adult and Infant Baptisms.*

The classes of Candidates continue to be supplied, as the people, subdued by the power of Gospel Truth, become desirous of instruction, and of professing Christ before their countrymen. From these classes of Candidates, individuals, as they become duly qualified, are brought forward for baptism. One interesting occasion of this kind is

*April, 1850.*

thus noticed by Mr. Crowther—

*Nov. 19, 1848*—I had the joy of admitting into the Church of Christ militant here on earth, by baptism, 10 men, 5 women, and 4 children. Only one man was a Sierra-Leone Emigrant: the rest were Natives. These persons had been under instruction upward of twelve months, and had patiently stood their ground in the heat of trials from their relatives and countrymen. Among them was Ogun-tolla, who gave such a proof of his faith in Christ by enduring five days' confinement in the stocks with great fortitude. He was baptized by the name of David. What I can say of one may almost be said of all these newly-baptized persons. They have committed to memory, in the native language, the Lord's Prayer, the Creed, and the Ten Commandments, and have got a good knowledge of the principles of the Christian Religion, and their conduct is exemplary. The advantage of teaching the people through the medium of their own language is here manifest. They have learned in twelve months what would have taken newly-liberated Africans three years to learn through the medium of the English Language; and even then their perception would not be so clear as might be wished. A new Church is forming in the heart of Africa. The prayers of the Church to this end are being answered: the seed of their long, faithful, and tried labour for Africa is shooting forth. What must the Church now do? She must earnestly pray to the Lord for the fulfilment of what He has said concerning His vineyard—*I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.*

On the 3d of December, Mr. Müller baptized ten more adults, whom he describes as manifesting a personal piety superior to that which is usual among newly-baptized persons in Sierra Leone, and which he attributes to the trials and persecutions they have to endure, of which the Sierra-Leone Converts know nothing.

On Lord's Day the 20th of May 1849 fifteen adults and three infants were also baptized by Mr. Müller; and from Mr. Crowther we have the following account of

some who were baptized by him a week later—

*May 27: Whit-Sunday*—To-day being the time I had fixed upon to baptize some of my Candidates, after close individual examination and special instruction for some time, I have the joy of reporting that seven men, six women, and three school-children have been admitted into the Church of Christ. The whole Service was performed in the vernacular tongue, in the presence of a good Congregation. It was a solemn occasion. The Rev. I. Smith preached for me. Among the adults baptized was an old woman about sixty years of age, whose three children, two grandchildren, and a daughter-in-law, were baptized last November. She joined the Candidates' Class not long before that time. She is now the seventh in her family who has been baptized. If Christian Friends could only have witnessed the joy of this happy family, especially at the baptism of their aged mother, who was, as it were, one born out of due time, I am sure it would have cheered their hearts.

One of the school-children whom I baptized is a daughter of one of the Chiefs of Imo, the people who offered a human sacrifice a few weeks ago. Of this Chief it may safely be said that he did not consent to the deeds of his heathen friends; but he is only one of many, and has no power to prevent the thing, which he knew and felt to be evil. Since my coming to this Station he has proved himself friendly. He would have sent all his children to School if their superstitious mothers had not objected to it: the only one whose mother was willing to send her, he encouraged to attend. The little girl, hearing of the approaching time of baptism, told her father she wished to be baptized. He came to me accordingly with the mother, and earnestly begged me to baptize her. I explained to them what baptism is, and what is required of baptized persons, and the duties of the sponsors. Both he and his wife promised never to interfere in the instruction of the girl in the Christian Religion, so I baptized her. The remaining two children were baptized with their parents, one of whom is living with us.

### **North-West America.**

CHURCH MISSIONARY SOCIETY.

LAC-LA-BONGE.

*Change of Residence.*

In a Letter dated Potato River,

April 30, 1849, Mr. Settee thus explains more fully his reasons for the change of residence adverted to in Mr. Hunter's Report—

You will be surprised to hear that I have removed the Station to another place without your direction; but poverty is the cause which has made me act contrary to my wish. On the 11th inst. I left my house, and arrived here on the 13th; but the distance from my old place to here is only a day's walk. Since I arrived here I have found a very eligible spot for a Station: fish, wood, and pasture, are very abundant at this place. I shall remain here till I receive your consent whether we may continue. The few Indians I mentioned who were desirous for baptism are still continuing to be taught in the things of God, and the way to everlasting life. Six families of them here present their utmost respects to you and to Mrs. Hunter, wishing much for your prayers on their behalf. Those already baptized are still regular and constant in their profession, with the exception of two persons who have been turned aside by Satan. Provisions are scarce here, which is generally the case. Some Indians were nearly starved last winter: had they not been found by some other Indians they would have died. The same thing also took place in the Isle a-la-Crosse and Green-Lake Districts.

#### *Difficulties and Encouragements.*

Some extracts from Mr. Settee's Journal will shew his difficulties and encouragements—his encouragements, arising from the single-hearted desire of the poor Indians to be taught; his difficulties, arising from the severity of the climate, and the difficulty of procuring provisions.

*April 5, 1849*—Our fishery is now failing, and the children are beginning to leave the School for want of food. It is still very cold, and no appearance of warm weather. All our tea and sugar is now out, and we have nothing but fresh fish and water to depend on.

*April 11*—To-day I left my house for the Potato River, fearing that we should starve, as we did last spring. We encamped on an island not far from our house. We caught one trout this evening.

*April 12*—We travelled till late, and encamped on an island.

*April 13*—We arrived at our new place.

*April 21, 1849*—During the week I have been engaged in attending my nets; but the wolves annoying them, I left the place and went to another river. The Indians are still pressing upon me for instruction. The subject I have dwelt upon this week at our Meetings has been Christ's appearance to His disciples after His resurrection. My inkstand freezes every night, so I shall for the future only write a little on Saturdays in my Journal.

*The Chippewyans.*

We have frequently referred to the very promising opening for Missionary Labours presented by the earnest desire of the Chippewyans for instruction. The following passage from a Letter of Mr. Settee, dated Nov. 20, 1848, refers to this subject—

The Priests are not about to visit this neighbourhood this winter; but in the spring one of them, I understand, is coming down in a canoe, and going to the Deer's Lake, to pass the summer there, and perhaps build, if the Chippewyans wish him to form an establishment. But I may confidently say that the Chippewyans do not know what they are taught, as the Priests visit them without an interpreter. Latin Prayers among the poor Chippewyans! May the Lord enable me and assist me with a better method of communicating His holy will to the poor Indians!

We rejoice in the hope that the Rev. R. Hunt will soon be stationed at Lac-la-Ronge, and that the arrival of the Bishop holds out a prospect of the not-distant ordination of some of our tried Native Catechists, who, as ministers of the Gospel, can then go forward to these more remote points, and break the bread of life to their expectant countrymen.

MANITOBA STATION.

*Its Continued Discouraging Aspect.*

The aspect of Missionary Work at this Station is still devoid of those encouraging circumstances which, when they come, make glad the Missionary's heart. The Indians remain, with scarcely an exception, careless, and wedded to their super-

stitions. This period of preliminary work—which precedes so frequently, in the accounts of Missions, the opening of the heart to divine instruction—is like the long winter of the Manitoba Climate. The Rev. A. Cowley, our Missionary at Manitoba, describes the 29th of April last as a most wintery day, snowing and drifting furiously. On the 1st of May the river was fast frozen to the distance of two miles from the lake, so that individuals were able in several places to cross it. Yet, if the winter be long, when it does give way it is suddenly. Four days afterward the south wind began to blow, and the indications of returning summer appeared. And when once the boundary of winter is past, the rapid progress of vegetation is astonishing. On one day Mr. Cowley says he could not discern a single leaf on the trees: on the very next day there were abundance; and before a week had elapsed every thing was green. It is now the long winter of our Missionary Work at Manitoba, and "patience of hope" is indeed called for, and tender sympathy with our solitary Labourer 200 miles distant from the Red River; but in God's own time the winter will give way. No doubt there are preparations being made for the change which are scarcely perceptible to man; and when human hearts, under the power of the Divine Spirit, break forth from their present torpid state, the manifestation of divine life will be perhaps proportionally rapid, and the rejoicing Missionary be permitted to say, *The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come.*

*General View of Missionary Operations.*

The following general view of the Station, and of the different departments of labour in which Mr. Cowley is engaged throughout the year, is presented in the following ex-

tracts from a Letter dated July 21, 1849—

Our work progresses but slowly. Preaching, and teaching, and conversational intercourse with the Indians, have been maintained during the year as usual; but with what effect God only knows. Sometimes the Gospel would appear to be gaining ground, then again to lose all. It is, however, I think, the conviction of the Indians that Christianity will ultimately triumph.

I have baptized one adult during the year, and there are three others who desire that rite, but I think it prudent to detain them till more knowledge and clearer marks of piety are discernible in them. My regular Congregation is small; but most of the Indians occasionally come to hear. It appears strange indeed that they profess to believe all that is written in the Bible, and yet practise their own superstitions. Their great difficulty seems to be to break through the influence of long-established customs, and their fear of each other. I think my conversational intercourse with them likely to be beneficial, as I can come closer home in this way than by preaching: but all of mercy—I am nothing.

Our School continues to afford decided ground of hope for the future. All the children are expected to attend and join in daily prayers and all the Public Services, and do so without a murmur, either on their own parts or their parents': indeed, the parents view them as "praying people," and always speak of them as such.

The farm yielded very excellent returns last year, and has been sown again this, and the crops, thank God! are very promising. The School has been well supplied during the year with farm produce, and we have an abundance on hand. I hope ere long we shall be forced to apply to your generosity for the erection of a grist-mill: now we beat it in a block. The Indians have farmed more extensively this year than last. Somewhere between sixty and seventy bushels of potatoes were planted at Partridge Crop by all of us last spring. One Indian has also wheat and barley growing on his lot. Their houses remain the same as when I last wrote to you.

Our new School-house is in course of erection, and when finished will form a very desirable addition to our other premises: it is 30 feet by 20 in the clear.

We now proceed to collect from Mr. Cowley's Journal such facts as

may illustrate the above statement, and, when compared together, present a more enlarged view of the work in which he is engaged.

*Congregations—Establishment of an Indian Service.*

We know how encouraging it is to a faithful Minister, when, on the Lord's-Day Services, he finds his Church filled with large and attentive Congregations; and how painful when, from among the many who might be in attendance, a few only are present. At the Red River the Congregations are large, but at Manitoba the poor Indians have not discovered the sweetness of the Word. Mr. Cowley's Congregations are very scanty—a few sheep in the wilderness. Sometimes not an Indian man is present, although many are tenting near at the time: at other times twenty-two individuals may be present, and this, in his circumstances, is a good attendance. How much he should be felt for! With so little to encourage him in the results of his work, how earnestly we should pray that the consolations of Christ may the more abound to him! In the hope of increasing the attendance, Mr. Cowley has commenced a Service in Indian immediately after the Evening School. He thus describes the difficulties he has had to contend with in qualifying himself to do so—

*Dec. 16, 1848*—In addition to the superintending the domestic and other affairs of the establishment, the School, a Class Meeting for writing in our kitchen, and holding daily prayers and lecture in the School-room, I have, as last week, been revising my Vocabulary, and translating part of the Evening Service, preparatory to commencing a third Service on Lord's Days, to be entirely in Indian, for the benefit of such of my hearers as do not understand English. At this I have been occasionally engaged for some time.

Three weeks later he adds—

*Jan. 7, 1849: Lord's Day*—We commenced the third Service, in Indian, immediately after the Evening School. Owing to the length of many of the Indian words, I

have spent much time in mastering the reading of this Service. I trust that I now read it intelligibly. The Indians seem to understand me as far as I can expect them to comprehend spiritual subjects, and appear surprised at the excellency of the prayers. "True, very straight prayers"—i. e. In truth these are most appropriate prayers—observed an Indian to me. Others assented to the expression.

The following extract, the concluding passage of Mr. Cowley's Journal, encourages us in the expectation that this measure will be the most effective he could have adopted, and that the Service in their own native tongue will be invested, in the eyes of the Indians, with an attractiveness which before they could not find in it—

*July 15, 1849: Lord's Day*—I was quite delighted with the appearance and behaviour of my small Congregation to-day. The people were clean and neat, and made the responses with admirable precision. I hope that the hearts of some do already correspond with the beautiful expressions put into their mouths by the Church. What an admirable provision for, and assistance to, the Heathen emerging from heathenism is the Prayer-book of our Church! An Indian called Pewaupic compared it, the other night, to a ladder whereby he was able to climb, and that purely of his own accord. Several expressions of very profound astonishment at the great excellency of the prayers have fallen from the lips of divers of the Indians since they have been read in their own tongue. It is cause for grief that the Indians lead such a migratory life. The most of them are off at present, and it is very likely—almost certain—that they will not return till the fall, and then they will only stop a few days with us ere they leave again for the winter. Thus we have indeed very little time to preach or to teach in their hearing.

*Baptism and Marriage of an Adult Female.*

Mr. Cowley has been cheered, as reported above, by one baptism. We can scarcely conceive how precious it must have been to him amidst the lifelessness around.

*Nov. 11, 1848*—On Thursday last I had the pleasure and gratification to admit one

of my Candidates for Baptism to that rite, and afterward to unite her in marriage to David Anderson, a Half-breed, one of the Company's servants at this place. This is the first Saulteaux I have baptized since I have been here. May it be the earnest of an abundant harvest to the praise and glory of God! Matilda Kewaytinow was put to the School in the year 1845, but the next year her parents took her away. During her absence she lost her father, and the following year she returned to the School, in which she has continued ever since. She reached the second class, can read tolerably well, use her Prayer-Book at Church, write on paper a passable hand, and has learnt Catechism, Collects, and portions of Scripture, besides certain things required of her to know previously to her baptism. She has likewise been taught to card and spin wool, and all the common domestic duties which are likely to devolve upon her as a wife. She has long had a dislike to the Indians' ways, and now declares, of course, that she will forsake them for ever, and fully and freely expresses her belief in, and her determination to abide by, and walk in, all the ways, &c., required in the Office for Baptism. She is to us a child of much anxiety, and will continue to call for our watchfulness and earnest prayers. This is now the third Indian girl who has left School full of promise. I presented them with a Bible on their marriage—a guide for future life.

*The proposed Schools at Shoal and Berens' Rivers.*

In our last review of this Station we mentioned that Mr. Cowley was anxious to commence a School at Shoal River, on the opposite side of Lake Winnipegosis, and another at Berens' River, on the opposite side of Lake Winnipeg. The deficiency for the year 1847—1848 in the permanent income of the Society, to the amount of 3788*l.*, prevented this; the brethren at the Red River not thinking themselves justified in sanctioning increased expenses when the pecuniary means of the Society, instead of being enlarged, had diminished. It shows how any relaxation of effort at home is felt even at the extremities of the work, and how want of self-denial on our

part prevents the extension of the Bread of Life to the poor sufferers in heathen lands. Mr. Cowley, however, has had some children from Shoal River at Partridge Crop for the purpose of Christian Training and Instruction. He thus speaks of their removal from School—

*Aug. 23, 1848*—The brigade leave to-day for Shoal River and Fort Pelly. They take away with them three of our school-children, viz. Margaret, Betsy, and George Brass, to their friends at Shoal River. Margaret we were desirous to part with, as she has grown a woman; but it might have been better for the others to have remained another year. They are all tolerably advanced in their learning, but none of them had reached the first class: consequently they were only reading in the New Testament. They are able to use the Prayer-Book at Divine Service.

Small as such acquirements are, among the poor ignorant Indians they are no inconsiderable attainments. May these young persons have grace to use them to the glory of God and the good of their heathen relatives and friends!

#### *Roman Catholicism.*

Even at the remote Station of Manitoba Mr. Cowley is met by a counteracting agency, which, with peculiar energy, is endeavouring in every direction to mar and counteract the Missionary Efforts of the pure Gospel. Romanism is at work

among the scattered Indians of North-West America, as well as in more densely-populated countries.

*Aug. 14*—The Romish party have, I am credibly informed, abandoned their establishment at Duck Bay, Winnipegosis, in the Shoal-River Department, in order to establish themselves on the Manitoba. Whatever may be their motive in opposing, as I cannot otherwise view it, unless God convert the Indians to pure Christianity it is probable they will succeed in drawing the greater number of them to their party, as, from their habits and mode of life, the Saulteaux are predisposed to embrace that corrupt system: for purity of heart and holiness of life they have no love.

While sojourning at Manitoba, Mr. Cowley remarks—

*March 14, 1849*—I was visited by an Indian Chief, a fine old man, of the Romish Faith. I conversed with him a long time, and read to him the Articles of our faith, and also some of our prayers, as we have them translated into the Saulteaux Tongue for our use at the Crop. He was much pleased, and said that now only he heard good; meaning, that he had never heard such excellent words before, as those of the Prayers and Creed. He went away apparently delighted, and said that if he knew when I would return he would call and see me again.

Our Missionary has weapons which are *not carnal, but mighty through God to the pulling down of strongholds*. In the use of these he shall be more than conqueror. We commend him to the prayers of our Christian Friends.

## **Recent Miscellaneous Intelligence.**

### UNITED KINGDOM.

*Church Miss. Soc.*—Suitable premises for the Missionaries' Children's Home having been secured in Milner Square, Islington, and the services of the Rev. S. H. Unwin, M.A., late Curate of Chepstow, and Mrs. Unwin, as Superintendants, having been engaged, the Institution was opened by the Committee on the 7th of March, the Right Hon. the President in the Chair. The Rev. W. Jowett, Lecturer at Clapham, Surrey, delivered an Address to Mr. and Mrs. Unwin, on their entering upon the duties of the Institution; and the Rev. M. M. Preston, Vicar of Cheshunt, also addressed to them a few words of encouragement and advice. Mr. Unwin having, in reply, expressed his own and Mrs. Unwin's earnest desire to fulfil the expectations of the Committee, and their dependence on the grace of God for the

discharge of their duties, the Establishment was commended in prayer to the blessing of Almighty God by the Rev. C. Smalley, Minister of Bayswater Chapel.—On the 26th of February, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered to the Rev. George Candy, of the Indo-British Mission, Bombay, by the Honorary Clerical Secretary, on occasion of his proceeding to Bombay as Secretary of the Corresponding Committee at that Presidency. Mr. Candy, having acknowledged the Instructions, was addressed by the Bishop of Bombay, and afterwards commended in prayer to the protection and blessing of Almighty God by the Rev. J. Ridgeway.—On the 7th of March, at the Institution, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev.

George Pettitt, one of the Society's Missionaries from Palamcottah, South India, and Mrs. Pettitt, on occasion of their departure to Ceylon, Mr. Pettitt having been appointed Secretary of that Mission. The Rev. J. Tucker, one of the Secretaries of the Society, delivered an Address to Mr. Pettitt on the duties of the office to which he had been appointed. The Instructions having been acknowledged by Mr. Pettitt, he and Mrs. Pettitt were commended in prayer to the protection and blessing of Almighty God by the Principal of Institution.

*Wesleyan Miss. Soc.*—The Income of the Society for the year ending December 31st, 1849 is reported to be 111,685*l.* 13*s.* 6*d.*, or more than 7500*l.* in advance of the Income of the previous year. The Expenditure of the year 1849 is somewhat more than 109,000*l.*, or about 2000*l.* less than that of the preceding year, and more than 2500*l.* less than the Income. So that the old debt accumulated during the years 1847 and 1848 will be happily reduced by the amount of more than 2500*l.*—On the 2d of March Mr. George Douglas embarked at Southampton, for Bermuda; and Mr. John Wood, in the same vessel, for St. Vincent.

*United Brethren.*—At the request of the Board of Admiralty Br. Aug. Miertsching, during five years in Labrador, has been selected to accompany the Expedition in search of Sir John Franklin.

#### WESTERN AFRICA.

*Baptist Miss. Soc.*—The death of Mr. Merrick, and the return of Mr. and Mrs. Yarnold, leave only two European Missionaries of the Society in Africa. It was recommended to the Committee, and they eventually adopted the suggestions, to recall the "Dove," unless previously disposed of there; to assign the care of Clarence Station to Mr. Saker; Bimbia to Mr. Newbegin, assisted by Joseph Fuller and another Coloured Person; and Cameroons to Mr. Johnson, who has been labouring with acceptance since Mr. Saker left it for Fernando Po; and endeavour to obtain an efficient Schoolmaster with his wife, from Sierra-Leone, where Training Institutions have existed for some

years in connection with the Wesleyan and Church Missionary Societies. These arrangements will reduce the expenditure of the African Mission to about 1100*l.* per annum, and still keep the ground.

#### SOUTH AFRICA.

*Wesleyan Miss. Soc.*—We have received intelligence, that the Rev. George Chapman and family arrived at Algoa Bay in November last—The health of Mr. Little, whose temporary removal from the Madras Mission to the Cape of Good Hope had become necessary for the preservation of his life, has, under the Divine Blessing, been so greatly restored as to fit him again for active service in India, and to afford every human probability that he may retain his wonted vigour in that country. Mr. and Mrs. Little embarked at Cape-Town, on November 5, for the scene of their former labours.

#### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—On Friday the 23d of November, at the Mission Church, Sgra, Benares, the Rev. M. J. Wilkinson and the Rev. J. Fuchs were admitted to Priests' Orders, and Mr. C. Reuther and Mr. E. Dresse, Catechists, to Deacons' Orders, by the Bishop of Calcutta. The Rev. W. Smith and family safely arrived at Calcutta on the 31st of December.

*Wesleyan Miss. Soc.*—Mr. and Mrs. Samuel Hardey, Misses Drewett Elliott, Harris, and Watson, and Mr. and Mrs. Little, have arrived at Madras.

#### AUSTRALASIA.

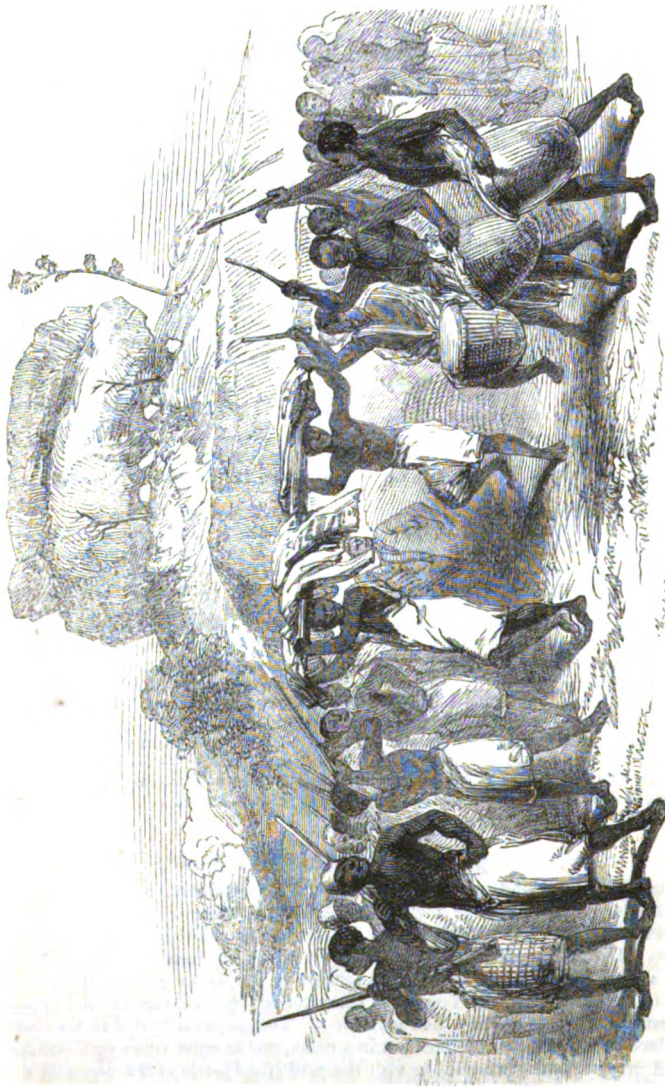
*Wesleyan Miss. Soc.*—We have to report the death of the Rev. William Longbottom, Supernumerary Missionary, at Adelaide, South Australia, on Sunday, July 29, 1849, after a protracted illness, aged forty-nine; also of the wife of the Rev. David Hazlewood, at Nandy, Feejee, on February 24, 1849. Her illness had been painful and protracted, but she died in great peace. The infant child of Mr. and Mrs. Hazlewood had died a short time previously.

#### WEST INDIES.

*Wesleyan Miss. Soc.*—Miss Allen (now Mrs. Burrell) arrived at Port-Royal, Jamaica, on Tuesday, December 18.

## Miscellanies.

THE Yoruba Country extends northward from the Bight of Benin, in Western Africa. The Missionaries reside in a large town called Abbekuta, which was first built around the rock seen in the Engraving: this caused the town to be called by its present name, which means "Under-stone." The native name by which the rock is known is Olumo. It contains a large cave, the roof of which is formed by the upper portion of the rock. The burial of the dead among the Yorubas is characterized by a mixture of what appears to be superstition, pomp, revelling, and mourning. The corpse is buried in the dwelling of the deceased person; sometimes put in a coffin, and at other times only wrapped in cloth. A procession also is formed to visit the principal friends of the deceased, consisting of his wives and retainers: some of the latter carry a board on their heads, on which is spread all the finery their master possessed. This is done to shew the world how rich he was. The procession is also attended by persons carrying muskets, which they discharge frequently, and by drummers beating their drums. Sometimes a person attends with a bag of cowries, which he throws among the multitude that usually follow such processions. For a week the friends of the deceased pass the night in dancing, singing, and drinking. This custom not unfrequently leads to poverty. The engraving on the following page represents one of these processions.



**FUNERAL PROCESSION AT ABBEKUTA.**



# Missionary Register.

MAY, 1850.

SURVEY  
OF  
THE PROTESTANT MISSIONARY STATIONS  
THROUGHOUT THE WORLD,  
IN THEIR GEOGRAPHICAL ORDER.

(Concluded from p. 195 of the Number for April.)

## Ceylon.

### BIBLE, TRACT, AND EDUCATION SOCIETIES.

THE *B F Bible Society* reports that the Colombo Auxiliary has completed the printing and binding of 5000 copies of the Gospels and Acts, for which your Committee had engaged to pay. The Missionaries of the Church Missionary Society have finished the printing of 3000 copies of the New Testament of their version of the Singhalese Scriptures; the entire expense of which has been borne by this Society. A grant of 250*l.* has been made to the Jaffna Auxiliary; a like amount having been given by the American Bible Society for the furtherance of its very important labours. Your Committee have increasing reason to be satisfied with the arrangement made, in connection with this Auxiliary, for completing a joint revision of the Tamul Old Testament, with the Missionary Brethren at Madras. The Rev. Mr. Perceval, who, in consequence of this arrangement, devotes his time to this important undertaking, approves himself more and more as entitled to the Society's entire confidence. Nearly 4000 copies of the Scriptures, or of portions of them, have been issued from the Depository during the year. This bounty has been

May, 1850.

shared by Hindoos, Mahomedans, and Romanists; Tamul and European; Church Members and Heathen; as well as the youth of the Schools of the province; and the gloomy prison itself has been visited with the rays of Gospel Light. "It may be safely asserted, that evidence is not wanting of real and cheering advancement." A Missionary of long standing says—

For several years all the Tamul Scriptures which I obtained were some half-a-dozen copies of the Serampore Edition of the New Testament, and one copy of the Tranquebar Edition of the Old Testament by Fabricius, the printing of which was so bad as to be scarcely legible. What a pleasing contrast to that state of things does our present supply of Tamul Scriptures exhibit! Now we have the whole of the Old and New Testament beautifully printed and bound in one volume. We have it also in parts of almost every form and size suitable for distribution among the people, and for the use of our numerous Schools.

The *Christian-Knowledge Society* being informed by the Bishop of Colombo of the want of proper books of Christian Instruction in Native Schools, and that there are now above 1000 Singhalese Children under education by the Diocesan School Society, the Board

2 E

*Christian-Knowledge Society*—granted 20*l.* toward printing books in Singhalese. The Bishop, in a subsequent Letter, requested a grant of 10*l.* toward the completion of a little Church in Colpetty, “close to the Cinnamon Gardens, and about two miles from Colombo.” The inhabitants of the village, all of the humble class, have contributed materials and labour, and money also, in aid of the good design. The Board readily granted the sum requested. An equal amount has been granted at the Bishop’s request toward the completion of a small Church, built at the expense of Mr. Mitford, the Assistant Government Agent, at Rainapoora, “the City of Rubies.”

The agitated state of the public mind, and lurking fears of rebellion, have quite passed away; but not so the financial difficulties of the Colony, which will leave us for some time insolvent in every thing but gratitude and faith. May the warnings around, at home and abroad, deepen our sense of national accountableness! The gladdening accounts of England’s true-hearted loyalty, and faithfulness to God, and good order, animate us all in far-distant homes with increased thankfulness and confidence. [Bp. of Colombo.]

The Rev. H. H. Von Dadelzen, Colonial Chaplain of Kandy, who has been in England on account of ill health, having stated that the Church at Kandy, toward the erection of which the Society some

years since granted 100*l.*, is still, owing to a want of funds, unfinished, it was agreed that 50*l.* additional be granted. A selection of Books, value 15*l.*, has been sent with a Letter to Mr. Glass, Governor of Tristan d’Acunha. Various supplies of Books for use and distribution by Clergymen about to proceed to Ceylon have been granted during the year.

The *Religious-Tract Society* has sent 50 reams of paper and about 2000 Tracts to the Colombo Tract Society. By the Kandy Religious Tract Society, during the year, 56,000 copies of Tracts for adults were printed; and under the head of Children’s Series, 33,000 copies of twelve new Books were issued; and 100 reams of paper, and about 3200 Tracts, with woodcuts value 10*l.*, have been granted the Society. The Jaffna Auxiliary Tract Society has printed about 50,000 Tracts, and 2000 copies of “Doddridge’s Rise and Progress” in Tamul, and 2000 in Tamul and English: the Books and Tracts circulated in the year amount to 77,102. The Society has sent to Jaffna 200 reams of paper and 13,000 English Tracts. The *Eastern-Female Education Society’s* proceedings in Ceylon were given at pp. 384, 385 of our last Volume, and no information has reached us of a later date—Pp. 209, 210.

#### STATIONS, LABOURERS, AND NOTITIA OF MISSIONARY SOCIETIES.

##### BAPTIST MISSIONARY SOCIETY.

*Colombo*: with 9 Out-Stations and 124 villages—1812—J. Allen: 10 *As. Miss.*—*Matura*, 100 miles from Colombo: C. C. Dawson: 5 *As.* Many villages and estates are visited by the Missionaries and their Assistants, of which 19 may be called Out-Stations. Baptized, 41: Communicants, 415: 31 Day Schools, containing 925 children. Mr. J. Davies died on the 2d of

November—Pp. 210, 211.

Your Letter demanding 200*l.* further reduction I received by last mail. It has been forwarded to my brethren, but as yet I have not heard their opinion thereon. However, some things connected with it seem to me certain. I regard it as a permanent reduction as far as England is concerned, and there is no hope of making up any part of the deficiency in the island: indeed there is no prospect of the Mission being more self-sustained

than at present. We have no alternative, therefore, but to make a permanent reduction of our Stations here. This will be a most discouraging step. It will destroy the confidence of the Natives in the permanence of our cause, and scatter the members which we have in such abandoned places; for it is impossible to keep together Native Churches by occasional visits. It will be losing the results of thirty years' labour and expense, for the larger portion of the reductions will have to be made in Colombo Stations, as they are the more numerous. [Mr. Davies.

Most of the Stations lately under Mr. Davies's care are in a prosperous state, though he has not been able to give them much personal attention during the year. Some of the old members have died in triumphant faith. Those baptized at the beginning of the year have not only been steadfast, but active and zealous in an unusual degree. The attendance at most of the Stations is considerably increased. The Auxiliary contributions are less than last year, and amount to 85. [Report.

During the present month I have had opportunity of addressing again and again more Singhalese than I have ever seen assembled in any place. About three miles from Matura, at Dondru-head, pilgrims from every part of the island were daily presenting offerings to their gods, for they have many; and I was very unwilling to let the season go by without attempting their good, though all others keep aloof, having settled it in their minds that no good can be done on such occasions and while the people are thus engaged. Whether they are right I do not pretend to determine, but it really seemed to me a duty to try. I went, having laid my account with all kinds of treatment, and bore solemn testimony against their abominations and presented the *truth as it is in Jesus*. I would have given all I possess for a Singhalese Tongue and a ready one; but though not able to speak readily, I can read tolerably well, and have a rather

powerful voice. With that, and the tongue of the Assistant, the people were somewhat disconcerted, and abandoned for the time some of the follies they were practising, and in their presence some of the Priests themselves were silenced. They raised, to be sure, the ancient cry, *Great is Diana of the Ephesians*, and some would have proffered a little violence; but we had the Truth, and gave it to them freely. Whether real good will result is all unknown to us, but I am satisfied that an effect was produced. We did what we could. [Mr. Allen.

*Kandy*: with 8 Out-Stations: 4 As. Mr. Allen has removed to Colombo. Baptized, 4: Communicants, 36: Day Schools, 3: Scholars, 97—P. 211.

I preach in the morning and afternoon to the Singhalese, and in the evening to the English, and others who understand English. There has certainly been an awakening among all. The Congregations, especially the Native, are larger than I have ever seen them. The Chapel is filled to the extent of its seats. There seems to be a spirit of hearing, and in the English Congregation there is evidently an awakening, especially among the soldiers who attend. Many have been to me of late expressing their anxiety about salvation, and have asked me to meet them privately for instruction. I am not allowed to go among them in the barracks; so I meet them in the Chapel on Wednesday Evening. The Truth is evidently at work, and I assure you it is cheering to one in this land of apathy and indifference. On the whole it appears to me that the claims of Kandy are rather on the increase than otherwise. A larger sphere of labour might be found, but something surely may be done here. Indeed, I can find plenty to do. All that is wanted is the outpouring of the Spirit, without which nothing will be effectual. [Mr. Allen.

CHURCH MISSIONARY SOCIETY.

*Cotta*: 6 miles S E of Colombo: inhab. 4500—1822—J. F. Haslam, *Princ. of the Institution*, Alex. D. Gordon, *Tutor*, Isaiah Wood: Cornelius Senanayaka, *Nat. Miss.*; 9 *Nat. Cat.*; 41 *Nat. As.*; 12 *Fem. Teachers*—Communicants, 67—In the Seminary, 18: Schools, 30: Boys, 718; Girls, 147; Youths and

Adults, 30—The health of Mr. Collins has made it necessary for him to discontinue Missionary Labour, and he has returned to England. Mr. Taylor has returned in consequence of Mrs. Taylor's ill health; and Mr. Haslam has been obliged, in consequence of Mrs. Haslam's ill health, to spend much time at

*Church Missionary Society—*

Neura Ellia. Mr. Bren and Mr. Parsons, with their wives, sailed for Ceylon on the 18th of June, and arrived there on the 4th of November, after providentially escaping a water-spout—Pp. 211, 288, 327, 368, and 112 of our present Volume; and see, at pp. 283—286, Reports of the Institution and of the Mission; and Opening of New Churches.

Mr. Haslam's absence through ill health and his labours in the revised Singhalese Version of the Scriptures have prevented his devoting the time and attention to the pupils which he has done in former years.

The state of the Institution generally is reported as encouraging, but no particular events have occurred. The whole field of labour connected with this Station has been divided among the European Missionaries. These Districts have been again sub-divided, so as to place the different villages under the special charge of the different Native Catechists. This plan will soon, it is hoped, be further perfected by the residence of the Catechists in their several Districts for the constant superintendence of the people and the Schools. Such a system, under a vigilant European Superintendence, has been always found the most effectual for the religious improvement of the people. [Report.]

*Kandy*: 80 miles E N E of Colombo—1818—Wm. Oakley: Cornelius Jayesinha, *Nat. As.*; 4 *Nat. Cat.*; 5 *Nat. As.*; 1 *Fem. Teacher*—Communicants, 22—Schools, 5: Boys, 118; Girls, 16—P. 212; and see, at pp. 286, 287, General View of the Mission; at pp. 358, 359, Adult Baptism, Stedfastness of former Converts, and Review of Proceedings.

The Rev. W. Oakley, assisted by the Native Missionary, the Rev. C. Jayesinha, continued in charge of this Station until Mr. Taylor's return to Europe, when he removed to Cotta to superintend the general business of the Society.

The Committee have long anxiously inquired for a Clergyman of some experience in the Church at home who might be appointed Secretary of the Corresponding Committee in Ceylon; and thus, among

other advantages, relieve the Missionaries from the necessity of frequent removals from their Stations in order to discharge these duties. [Report.]

The Committee have recently appointed the Rev. George Pettitt to the office of Secretary—P. 207 of our present Volume.

*Baddagame*: a village 12 or 13 miles from Galle—1819—Charles Greenwood: Abraham Goonsekera, *Nat. Miss.*; 4 *Nat. Cat.*; 1 *Nat. As.*—Communicants, 40—Schools, 8: Boys, 203; Girls, 99—P. 212; and see, at p. 317, Report of the Mission.

The apathy of the Singhalese, and their utter indifference to all spiritual religion, though they have been for the most part nominal Christians for generations past, have been very disheartening to the Missionaries, and lead the Committee to consider whether any new mode of carrying on the work may be adopted, or whether, indeed, the Society should any longer continue its expenditure, where its labours appear to be so little heeded, while in many other parts of the heathen world the people are thirsting for instruction, and calling upon the Society for fresh Labourers. [Report.]

*Nellore*: near Jaffna: inhab. 5000 or 6000—1818—and *Copay*: James O'Neill, Robert Pargiter: 3 *Nat. Cat.*; 22 *Nat. As.*—Communicants, 59—Schools, 17: Boys, 649; Girls, 25—P. 212; and see, at pp. 318, 319, Trials and Report of the Station.

*Chundicully*: 1847: 3 *Nat. Cat.*; 14 *Nat. As.*; 1 *Fem. Teacher*—Communicants, 118: Schools, 12: Boys, 458; Girls, 81; Youths and Adults, 15. Mr. Johnston, in consequence of the ill health of Mrs. Johnston, has returned to England with her—Pp. 212, 288, 368; and see, at pp. 359—361, Account of Schools and Congregation, and Native Missionary Society.

#### *Summary of the Mission*

(As given in the Report for the Fiftieth Year.)

Stations, 6—Missionaries: Euro-

pean, 10; Native, 3—Native Catechists and Teachers, 92; Native Schoolmistresses, 14—Communicants, 306—Attendants at Public

Worship, 3037—Seminaries, 3: Seminarists, 46: Schools, 69—Boys, 2146; Girls, 368; Youths and Adults, 63: Total, 2577.

GOSPEL-PROPAGATION SOCIETY.

*Putlam*: S. Nicholas—*Matura*: inhab. of the Town, 11,800; of the District, 98,000—1840—S. D. J. Ondaatje—*Neura Ellia*: John Wise—*Colombo*: J. Thurstan: C. Alwis—*Kandy*: E. Labrooy: 30 *Cat.*—Schools, 30: Scholars, 1500.—There are 16 Districts connected with the above Stations—Pp. 213, 214.

Collegiate education and discipline for the attainment of Christian and general knowledge in respect to the upper ranks, and good Village Schools for the instruction of the lower orders, have been the chief subjects on which the Bishop has addressed the Society during the past year; in November last he first formally broached a scheme for the establishment of a Theological Institution for the Diocese.

The Society's grant of 800*l.* annually to this Diocese is met by another for Church purposes of 500*l.* from the Colombo Diocesan Society; and the two sums together are applied to fostering local subscriptions in furtherance of the support of the ministrations of religion. In connection with this outlay, six Missionaries are maintained, and twelve Catechists, who have the care of no less than thirty Schools. [Report.

The Metropolitan (the Bishop of Calcutta), and his Chaplain, Mr. Pratt, advocated the cause of our Diocesan School Society, the most important handmaid of your own operations in this Diocese. Between 600 and 700 from the Schools round Colombo were assembled on two days during his stay. On the last of these days at Bishop's Court, where above 400

were gathered together, after a satisfactory examination in Singhalese Reading and the knowledge of the simple elementary truths of the Catechism by myself, they were addressed by him through your Native Deacon, the Rev. Cornelius Alwis, who has charge of all the Native Congregations (fourteen) around Colombo, with Assistant Catechists under him. He expressed himself pleased; and on the whole I was well satisfied with the result of our first year's effort.

The picturesque groups of the different Schools under the large banyan-trees, regaling themselves with a very primitive and inexpensive entertainment of fruit and such simple fare, though a less important, was hardly a less pleasing part of the scene. Toward the maintenance of these Schools we made a monthly grant from your funds to the amount of 120*l.* last year. The desire of education is both general, and in some respects discriminating, and for English Education especially; and so that the vernacular language is not omitted, we might graft on that instruction any better teaching which their not very prejudiced minds would receive. The Romanists alone have in some cases interposed their influence, and always with effect; but it has forced them to open Schools of their own. Should the College, by God's blessing, be established, the foundation of an enduring fabric will be laid, sound, deep, strong. Other master-builders may follow, to give completion and adornment to the structure, both intellectual and material; but so that it be the home of sound learning and religious education, I heed not the thought how small a portion it may be my lot to execute. [Bp. of Colombo.

WESLEYAN MISSIONARY SOCIETY.

SINGHALESE DIVISION.

*Colombo*: Daniel J. Gogerly, Chairman of the District: D. de Silva, J. A. Poulier, *Nat. Miss.*; 2 *Cat.*—*Negombo* and *Rillegalle*: D. D. Pereira, *Nat. Miss.*; 1 *Cat.*—*Seedua*: D. L. A. Bartholomeuz, *Nat. Miss.*; 2 *Cat.*—*Gal-kisse*: C. Wijesingha, *Nat. Miss.*;

1 *Cat.*—*Morotto*: P. G. de Zylva, *Nat. Miss.*; 1 *Cat.*—*Pantura*: John Parys, *Nat. Miss.*; 2 *Cat.*—*Cultura*: W. H. A. Dickson: W. A. Lalmon, *Nat. Miss.*: 2 *Cat.*—*Galle*, *Amlamgodde*, and *Belligam*: Wm. Bridgnell; 1 *Nat. Miss.*; 1 *Cat.*—*Matura*, *Dondra*, and *Goddapitiya*; C.

*Wesleyan Missionary Society—*

De Hoedt, *Nat. Miss.*; 1 *Cat.*  
Rev. Dr. Kessen was absent from his District at the time of our last information—Communicants, 1171—Day-School Teachers, 54: Schools, 56: Boys, 1947; Girls, 321—Pp. 214, 215.

The Society's Mission in this District has to contend with serious difficulties and opposition from different quarters; but a considerable measure of improvement has taken place during the year. In one or two of the Circuits the Congregations have been much larger than in former years, and the work of religion has been evidently advancing among the people. The piety of several of our Members is acquiring a greater maturity, and they are in consequence found more fully prepared to promote the influence of the cause of Christ. It is now better and more generally understood that the form of godliness does not constitute men Christians. It is matter of great regret that, owing to the inability of the Committee to furnish adequate pecuniary means for maintaining the School Department in full efficiency, a considerable reduction has taken place in the number of Schools and consequently of scholars.

[*Report.*

#### TAMUL DIVISION.

*Batticaloa*, on the coast, N of Matura, and *Bintenne*: James Gillings, John Kilner: John Philips *Nat. Miss.*; 2 *Cat.*—*Trincomalee*: John Walton: 1 *Cat.*—*Point Pedro*, at the Northern Extremity of the Island: John E. S. Williams—*Jaffna* and 3 Out-Stations, containing about 50,000 inhab.: Peter Perceval, *Chairman* of the District, Edward J. Robinson: 1 *Cat.*—Communicants, 325—Day-School Teachers, 45—Schools, 70: Boys, 1561: Girls, 241—P. 215.

The most recent District Communications from this division of the island present an interesting view of the state and prospects of the Mission in its several departments. At Jaffna, the religious and moral state of the Church-Members is, on the whole, encouraging. "Although there

are no intimations of an extraordinary character, we are not without evidences of devoted and humble piety on the part of many, and we trust, of sincerity in most. We look with deep interest on the Native Church, and watch over its progress with constant solicitude. The Congregations, seven in number, are generally large and attentive."

Respecting the English Congregation, the fact is again referred to, that "numerous Hindoos of both sexes are stately present at this Service." The Missionaries, commenting on the encouragement afforded by this fact, observe, "The supporters of the Mission Cause in England would be cheered if they could be permitted to witness the spectacle presented to us on the Lord's Day, in our English Congregation."

The Batticaloa Station presents an extensive field of labour, reaching from the Island of Pulian-tiwo, on which the Mission Premises and Chapel are situated, to the extremity of the Lake, a distance of 30 miles in one direction; to the Bintenne Country, a much greater distance, in another; and to the islands in the neighbourhood of Neuloo's Bay, in a third. From 28,000 to 30,000 people at this Station are accessible to the Missionaries, and dependent upon them for religious instruction. The majority of these are Heathens: the rest Mahomedans and Roman Catholics. Beside the large Chapel on the island, there are fifteen other Preaching-places in the Circuit, with 15 Tamul and two English Schools.

[*Report.*

Respecting the Veddahs the Rev. James Gillings writes:—

Four or five years ago these people attracted the notice of the Ceylon Government, and measures were taken to bring them to a state of civilization. They were visited by the Assistant Government Agent stationed here, accompanied by my predecessor, Mr. Stott. It was the intention of the Government to establish them in a few principal places, and give them a fair opportunity of cultivating lands, and leading a settled life. They were called from the jungles, presents of cloth and food were made to them, houses were built, and trees planted, and full liberty was given them to cut down the jungle, and tools provided for that purpose. Meanwhile, School-houses were built, and Teachers established among them; and they then professed a willingness to em-

brace Christianity, and a large number were baptized, promising, as they did, to discontinue their superstitious practices, and to walk according to the rule of Christianity. For a time the efforts of the Government appeared to be crowned with success. In many places the jungle was partly cleared, and the ground cultivated, especially while the people were provided with food, tools, &c.; but as soon as these supplies were withheld, or only partially furnished, and they were thrown in any degree on their own resources, their weakness of character was manifested, and a disposition evinced to return more or less to their former unsettled mode of life. Instead of cultivating their ground, and waiting for their produce, they repaired to the mountains for honey, and to the jungle for flesh; and their lands were neglected, their trees destroyed by wild beasts, and the benevolent intentions of Government to a large extent frustrated. The Teachers, formerly appointed and paid by the Government, were after a time discontinued, and some of them taken up by the Mission; but most proved notoriously unfaithful, and others were unable to collect the people or the children together with any regularity; and, beside, it was found impossible to maintain them at their posts at the salary they required, especially during the last two years.

The Rev. J. Gillings last November made a tour among the Veddahs, and found them in a very unsatisfactory state, both as to civi-

lization and the retention of what religious knowledge they had received. He adds—

With reference to the Veddahs at Bintenno, I have only to leave the case for your consideration. With our present resources of men and money, we are certainly unable to meet their case. The number of Agents has of late been much diminished, so that we have scarcely sufficient to meet the wants of the places surrounding home. It is also exceedingly difficult to get Singhalese on whom we can depend. I do not think it is likely at present that the people will settle in fixed places permanently, unless something else be done for them; and until they do this, our efforts must prove abortive.

The Rev. D. J. Gogerly thus writes:—

Some weeks ago the Governor, through his Private Secretary, requested a Report of our Mission in the Singhalese District to be inserted in the Blue-Book, in addition to the Ecclesiastical and Educational Returns required in January of each year. Last year I furnished Sir J. E. Tennent with one in considerable detail.

Afterward I wrote officially to the Colonial Secretary, accompanying it with a private Letter; and although the finances of the island are in a most depressed state, so that reductions are being made in every direction, the Governor in Council granted us 200*l.* for the current year, for which we are thankful.

#### SCOTTISH LADIES' ASSOCIATION FOR FEMALE EDUCATION.

Colombo—Two new Schools have lately been opened by the Society in Ceylon, which makes in all 6 Schools supported by the Associa-

tion, while a seventh also is receiving aid from the funds, and under the same superintendence, Rev. Dr. M'Vicar's—Pp. 216, 217.

#### AMERICAN BOARD OF MISSIONS.

STATIONS and LABOURERS—*Tillipally*: 1816: 1 Out-Station: Benj. C. Meigs, Adin H. Fletcher: 5 *Nat. As.* Schools, 22: Boys, 476; Girls, 469—*Batticotta*, and 5 Out-Station: Henry R. Hoisington, Wm. Howland, Eurotas P. Hastings, Cyrus T. Mills: 1 *Nat. Preacher*; 3 *Nat. As.*—1 Seminary, 110 Pupils: Schools, 18: Boys, 583; Girls, 113—*Oodoo-ville*: Levi Spalding: 1 *Nat.*

*Preacher*; 3 *Nat. As.*: Schools, 12: Boys, 264; Girls, 212—*Panditeripo*: 1820: John C. Smith, Joseph T. Noyes: 3 *Nat. As.*—Schools, 11: Boys, 354; Girls, 90—*Manepy*: 1821: Samuel F. Green, M. D., Eastman Strong Minor, Thomas S. Burnell, *Printers*; 6 *Nat. As.*—Schools, 11: Boys, 273; Girls, 152—*Varany*: inhab. 40,000: 1 *Nat. As.*—Schools, 5: Boys, 143; Girls,

*American Board of Missions—*

25—*Chavagacherry*: 1833: Wm. W. Scudder: 3 *Nat. As.*—Schools, 9: Boys, 303; Girls, 106—*Oodoo-pitty*: 1 Out-Station: 3 *Nat. As.*—Schools, 16: Boys, 485; Girls, 153. Messrs. Noyes, Mills, and Burnell, the last a Printer, with their wives, joined this Mission in March. Only a few days after their arrival the Mission was suddenly called to mourn the death of Mrs. W. W. Scudder. She had been but about two years connected with the Mission, but rejoiced that for this short period she had been permitted to labour upon Missionary ground, and died confidently trusting in her Saviour. Intelligence has also been recently received of the death of Mrs. Apthorp. Mr. and Mrs. Cope have gone to America, having been prostrated by sickness, and unable to labour—Pp. 216, 524.

SUMMARY: Stations, 8; Out-Stations, 6—Missionaries, 12—Physician, 1—Printers, 2—2 Male and 14 Female Assistant Missionaries—2 Native Preachers—Native Assistants, 27—Communicants, 347—In the Seminary for Males, 110 Pupils; for Females, 98 Pupils—Schools: English, 16, Pupils, 618; Free, 88; Boys, 2263; Girls, 1222: Total number of Pupils, 4311. Printing 7,932,200 pages, and from the beginning, 145,954,498—P. 216.

The Students in the Seminary at Batticotta are now required, with few exceptions, to pay the full cost of their board. Notwithstanding this change, of which notice was given just before the reception of a new class, more than double the number that could be received applied for admission, and they were well fitted for the Seminary. The expenses of the Institution are thus diminishing, and it is expected that they will continue gradually to diminish. Increasing attention is given

to preaching and pastoral labours; and some of the Native Helpers are spoken of as rendering very valuable assistance, as they accompany the Missionaries in preaching excursions. [Board.

As it is found by experience that more will come together in the evening than at any other time, Evening Meetings have been frequently held in the various villages around the Stations, and often very respectable audiences of adult Heathen have assembled to hear the Gospel. At Panditeripo a Monthly Evening Meeting, of a somewhat special character, has been instituted at the suggestion of some of the Members of the Native Church, which the Missionaries hope to continue. At the first Meeting in March about 200 were present. At the April Meeting Mr. Noyes says, "300 Natives, nearly all adult men, and mostly Heathen, were assembled, and listened attentively to the Gospel as preached by Brothers Meigs and Spaulding."

Thus the Missionaries have many things to encourage them in their work; but they by no means conceal the fact that there is also much to discourage. They have still much painful experience of the exceedingly deceitful character of the Natives. Of the strength of Heathenism too, and the great difficulty of reaching the heart and conscience of one trained in the midst of its polluting and stupefying influences, the Letters of the last year, as well as those of previous years, give many intimations. A single sentence on this subject may be quoted from Mr. Howland's Journal—"Was never so impressed as this morning with the tendency of heathenism to pervert and overturn every power of the soul. It was in an interview with three old men whom I met at one place. I tried on one tack and then on another, and could not but be reminded of a remark of Mr. Spaulding which I heard in America, viz, that 'the mind of one educated in Heathenism is like a dish filled with old crooked nails with melted lead run in between.' I pulled upon one nail and upon another, and found not one could be stirred so as to make place for a particle of truth."

On the whole the Brethren seem to have met with about the usual proportion of light and shade, of trial and encouragement. [Report.



## Indian Archipelago.

*Baptist Miss. Soc.*—Mr. Gottlieb Brückner labours at *Samarang*, in Java; and the Rev. N. M. Ward at *Pedang*, in Sumatra—P. 217.

*Rhenish Miss. Soc.*—BORNEO—*Banjarmassing*: Barnstein. 1 *Nat. As.*; Chinese Scholars, 20. *Palinghau*: Becker. 1 *As.*: 70 redeemed slaves (Dayaks) form a little colony round the Mission House; Scholars, about 120, in irregular attendance; Baptized Natives, 12. *Bethabara* and *Brassak*: Hupperts. 1 *As.*; Scholars, 120; Baptized Natives, 6; Colony of redeemed slaves from the Dayaks. *Bintang* and *Mentangei*: Van Hoefen. 2 *As.*; Scholars, 130; Baptized Natives, 11, of whom 6 are Communicants; Colony of redeemed slaves. The only means of obtaining scholars is to redeem the indebted Dayaks, together with their children. Free children are

never allowed by their parents to attend a School—P. 217.

*American Board*—*Karangan* in Borneo, 1842. At present, there is no Missionary of the Board in Borneo. Mr. and Mrs. Youngblood have returned with their health seriously impaired, but not until they had given exemplary proof of devotedness to their work. Mr. Steele also, by advice of the Committee, is on a visit to the United States, partly to recruit his health, but more to test the expediency of continuing the Mission, by the success or failure of his personal efforts to create an interest in Borneo as a field for present Missionary Cultivation, and obtain men for the work. He has placed the buildings and other property of the Mission under such care, that they run little risk of injury against the early day when he hopes to see the Mission revived.—P. 217.

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## Australasia.

### Australia.

*B F Bible Society*—The *New South-Wales* Auxiliary has remitted 120*l.*, and ordered 4233 copies of the Scriptures. Its issues have been 1276, and 1111. 14*s.* has been received for Scriptures sold. The *South-Australian* Auxiliary, at Adelaide, has remitted 126*l.* 4*s.* 4*d.*, and has ordered 778 copies. The *Melbourne* Auxiliary has sent 50*l.* as a free contribution, and 40*l.* on the purchase account. It has issued 431 copies. From *Geelong* 29*l.* has been received as a free contribution, and the same amount for copies of the Scriptures. From *Hobart Town* 310*l.* has been received, and orders for 1801 copies—The *Christian-Knowledge Society* has granted Books for a Church  
May, 1850.

lately erected at Bathurst; and 8 sets of Quarto Bibles and Prayer Books for new Churches, and Prayer Books for aged persons. A grant has also been made to the Rev. R. R. Davis, of Longford, Tasmania—The *Religious-Tract Society* has made grants to Australia, amounting to more than 100,000 Tracts and other small Books—P. 218.

### GOSPEL-PROPAGATION SOCIETY.

The Bishops appointed to the several Dioceses in Australia are earnestly pressing forward the great work entrusted to them, and each in his See is using his best endeavours to erect Churches, and establish Colleges and Schools for the religious education of the people—P. 218.

## WESLEYAN MISSIONARY SOCIETY.

*Buntingdale*: 90 miles W of Melbourne—1839—and *Geelong*: Francis Tuckfield: 1 *Cat.*—P. 218.

*Perth*: Swan River: 1840—John Smithies: 1 *As.*; 2 *Teachers*—Communicants, 60—Schools, 2: Boys, 47; Girls, 45—Pp. 218, 219.

Of all the aboriginal Heathen Tribes, with whom modern discoveries have brought us acquainted, none, we believe, have been found in a condition of such deplorable ignorance, and, according to merely human calculation, so utterly hopeless, as those scattered remnants of the aboriginal population which are met with in the vicinity of some of our Australian Colonies. Yet even these are not without the palq of Divine Compassion, nor beyond the reach and influence of patient evangelical labour. [Committee.

On our Mission to the aboriginal Natives I trust a brighter day is dawning. His Excellency the new Governor, Captain Fitzgerald, was pleased to send for me the other day; on which occasion we had an interesting conversation on the Mission, in which he takes a lively interest, and promises me that any thing he can do on its behalf he shall be happy to do.

Within the last two months this Colony has been visited by Dr. Short, the new Bishop of Adelaide, consecrating Churches, confirming the people, and discharging the duties of his vocation: he is an exceedingly affable, kind-hearted, and liberally-minded Bishop. He takes great interest in aboriginal improvement. I had several interviews with his Lordship. He was kind enough to honour our Native Institution at Gallililup with a visit: he rode out with a few friends on a hot day, examined the boys and girls in reading, writing, knowledge of Scripture, Commandments, Creed, &c. &c., for more than an hour, heard them sing, &c., and expressed himself very much gratified by their knowledge of common and divine things: in fact, he was kind enough to say that he was satisfied we had proceeded on right principles, pursued right plans, that he saw efficiency in our operations, and that we "lacked only one thing," namely, "good and suitable land," to make it a self-supporting system. Our present situation he thinks will never do it; and advised us by all means to make a move

somewhere, and recommended our way to the Government. On this subject I feel I can do nothing till I see or hear from Mr. Boyce. As we had several couples of Natives to be united in marriage—the Church School of Natives at Freemantle furnishing three brides for three of our youths, and another couple of our own—and as the Bishop had manifested so kind and liberal feelings toward us, we requested the honour of his Lordship's performing the marriage-ceremony on the day of his embarkation for Adelaide, to which he very heartily consented, and for which all things were made ready. On the day, a few of our friends accompanied us and the Natives to Freemantle, as did likewise Dr. Madden, the Colonial Secretary. The Bishop married the four couples in the Church at that place. The ceremony was imposing, paternal, and likely to be long remembered. In a reply to an address presented to him on his leaving, he referred to this fact with evident feelings of pleasure, as testifying hereby, he said, Christian unity between ourselves and them, and as giving a proof of our united regards for the improvement of the population, black or aboriginal. He left one guinea with Mrs. Smithies toward the expenses of the day; after which we took our leave of this truly Christian Bishop, he wishing us good speed in the name of the Lord. [Mr. Smithies.

## GOVERNOR'S MISSIONARY SOCIETY.

*Zion Hill*, at Moreton Bay: Niquet, Rode, Hausmann, Hartenstein, Schmidt, Wagner, Richter, Olbrecht, Gerike, Gerler, Herrmanns, Franz, Zillimanns, Doege—P. 219.

LUTHERAN MISSIONARY SOCIETY.  
IN DRESDEN.

NEW HOLLAND—*Adelaide*: Klose, Teichelmann.

*Encounter Bay*: Meyer, Schürmann—P. 219.

## New Zealand.

The *B F Bible Society* has completed for New Zealand the printing of the Pentateuch, with the Book of Joshua and the Book of Psalms. Mr. Telford, who edited the Pentateuch, returned immedi-

ately on finishing the work to New Zealand, taking with him 300 copies. There have been since placed at the disposal of the Church Missionary Society 5000 Pentateuchs. The Wesleyan Missionary Society have been supplied with the entire edition of 20,000 copies of the New Zealand Psalms, the cost of which will be reimbursed to the Society.

The bounty of your Society has, under God, been the means of benefit to the New Zealanders which we cannot estimate. It was a merciful dispensation that when, in the natural course of events, this country was likely to be colonized, God should direct that the Gospel should be brought to prepare them against the manifold temptations which civilized man carries with him; and that the facility should be afforded for placing that Gospel in their hands, which had been preached to them. There are many persons in this country who venture to deny that any good has been done by Missionaries in the country, because they see the Natives only in those localities where they have been debased by themselves. As reasonable would it be to look for the Christianity of London in Billingsgate. One fact may suffice to shew the actual state of things. My immediate parish contains about 2400 Natives of all ages. Of this number more than 600 are Communicants, and a much larger number are able to read.

[Archd. H. Williams.]

An Auxiliary has been formed at Wellington. This infant Society has remitted 14l. 2s., and has received supplies of the Scriptures to the value of 30l. From the same quarter an application has been received, which your Committee could not but meet with a grant of 50 Bibles and 300 Testaments. Two grants have been made to the Wesleyan Missionary Society, one of 1900 copies of the English Scriptures; and the second grant is 400 copies, placed in charge of Mr. Reed, going out to superintend the Normal Training Schools, in connection with the Wesleyan Missionary Society—P. 219.

CHURCH MISSIONARY SOCIETY.

STATIONS AND LABOURERS—The Stations are taken in their order from north to south. *Kaitaia* lies in the north-west of the Northern Island; the five which follow are connected with the *Bay of Islands*. At a considerable distance to the southward lie *Waikato*, at the mouth of the river of that name, on the west coast, and *Manukau*, 25 miles inland: east of *Manukau* lies *Hauraki*: and further eastward, on the coast, *Tauranga*. *Rotorua* is in the centre of the Island—*Poverty Bay*, or *Turanga*, nearly in the same latitude, on the east coast—and *Entry Island*, or *Kapiti*, off the south-west coast, and is the head-quarters of a district extending along the coast, from Port Nicholson on the south to the River Wanganui on the north. One Missionary till lately resided at Nelson, in the Middle Island.

NORTHERN DISTRICT—*Kaitaia*: 1834: Joseph Matthews: W. G. Puckey, Cat.—*Tepuna*: 1815: John King, Cat.—*Kerikeri*, with an Out-Station at *Wangaroa*: 1839: James Kemp, Cat.—*Paihia*: 1823: and *Waihare*: Henry Williams—*Waimate*: 1831: Robert Burrows: G. Clarke, *Sec. of Mission*—*Kaihohe*: Richard Davis. 2 *European Teachers*; *Nat. As.* 99—Communicants, 996—Schools, 68: Scholars, 2689. There are 10 Churches built with boards, and between 30 and 40 native-built rush Chapels.

MIDDLE DISTRICT—*Bishop's Auckland*: George Adam Kissling—*Waikato*: Robert Maunsell—*Kaitohe*: 1843: Benj. Yate Ashwell—*Otago*: 1843: John Morgan—*Hauraki*: James Preece, Cat.—*Tauranga*: 1835: Alfred N. Brown, Christopher P. Davis—*Rotorua*: Thomas Chapman: 1 *European Teacher*, 74 *Nat. As.*—Communicants, 849—Last year's returns give Schools, 93: Scholars, 5418. There

*Church Missionary Society—*

are nearly 100 native-built Chapels, and about 10,000 attendants at Public Worship.

**EASTERN DISTRICT—***Hicks' Bay: Poverty Bay or Turanga:* Wm. Williams—*Uawa:* Charles Baker—*Opotiki:* John A. Wilson, Cat.—*Wairoa:* James Hamlin—*Waitangi:* Wm. Colenso. 110 *Nat. As.* This District contains five Stations, viz. Turanga, in Poverty Bay, at which Archdeacon Williams resides—Uawa, 36 miles north of Turanga, where Mr. C. Baker commenced a new Station—Rangitukia, near Waiapu, where another new Station was commenced by Mr. J. Stack—Kauakaua, in Hicks' Bay, where the Rev. G. A. Kissling was stationed—and Opotiki, under the care of Mr. J. A. Wilson, which has been transferred from the Middle District, in consequence of its more immediate connection with this District—Communicants, 1960—Schools, 73; Scholars, 2747.

**WESTERN DISTRICT—***Entry Island: Wanganui:* Richard Taylor: 1 *European Teacher—Waihanae:* Octavius Hadfield—*Otaki:* Samuel Williams—*Nat. As.* 75—Communicants, 1207—Last year's returns give Schools, 74; Scholars, 3820. Mr. John Telford reached Auckland on the 14th of January. Mr. B. Y. Ashwell was admitted to Deacons' Orders on the 24th of December at Auckland. Rev. W. C. Dudley arrived in England on the 24th of November. On the 24th of June Mr. John Morgan was ordained Deacon, by the Bishop of New Zealand. The Rev. T. S. Grace and Mrs. Grace sailed for New Zealand on the 11th of February—Pp. 219—221, 368, 408, and 63, 112, 160 of our present Volume; and see, at pp. 59—62, 361—366, 405, 406, 437—442, 482—486, 519, 520, and 104—109 of our present Volume, many Re-

ports and details of the Proceedings of the Missionaries.

*Summary*

*(As given in the Report for the Fifteenth Year.)*

Labourers in 23 Stations, 388; being 17 Missionaries, 10 European Catechists, 3 European Female Teachers, 311 Male and 47 Female Native Assistants—Communicants, 5012—The number of Attendants on Public Worship and Scholars is not reported.

A Central Committee has been organized in New Zealand consisting of the Bishop, as President, and five of the Missionaries. Various important measures have been discussed with a view to the increased efficiency of the Mission, and to an improved system of education for the Natives. It has been proposed to establish, at the Waimate, a Training Institution for Native Teachers. Such an Institution the Committee regard with deep interest, and trust that it may be speedily brought into effective operation, and that the Divine Blessing may abundantly rest upon it. A Training Institution for Native Teachers is the crowning work of a prosperous Mission.

In judging of the state of the New-Zealand Mission, it is important to bear in mind that the Missionaries have not been able, for several past years, to occupy any new ground: they have been only able to maintain the old Stations. Our Annual Reports cannot, therefore, present the record of the conversion of heathen tribes, but only the history of the progress of Christianity among a half-civilized people, who, a few years ago, received the Word with joy.

[*Report.*

In the Report presented in 1847 the Committee explained their views with respect to the large land purchases of some of the Missionaries of the Society, which they had obtained for the support of their families, who were growing up as settlers in New Zealand. The Committee had hoped that the measures which they had adopted would ere this time have closed all questions upon this subject, as far as the Society is concerned. They regret to say that three or four members of the Missionary Body have felt it necessary to keep open these questions by an appeal to the Courts of Law, on the plea of vindicating their own character, and the just

claims, as they regard them, of their families.

[Committee.

RELIGIOUS-TRACT SOCIETY.

The Committee have sent 50*l.* in books for sale, and a grant of 7400 Tracts for gratuitous circulation, to the Wellington Tract Society. The books formerly placed with the Rev. G. A. Kissling, as a Lending Library for the Natives and their children, were consumed by fire during the time the people were attending Divine Worship. Under such circumstances, the Committee have forwarded a further assortment of books, to the value of 4*l.* The Rev. G. A. Panton, on his departure for Auckland, received a grant of 2900 Tracts, and 10*l.* in books, at half price, for the formation of a Public Library, at his future scene of labour. The Rev. Robert Ward, Primitive Methodist Minister at New Plymouth, has also been furnished with 2600 Tracts for the people of his District—P. 221.

WESLEYAN MISSIONARY SOCIETY.

STATIONS and LABOURERS —

*Auckland*: Walter Lawry, General Superintendant of the Society's Missions in New Zealand, and Visitor of those in the Friendly Islands and Feejee; Joseph H. Fletcher, in charge of the School for the education of the children of the Missionaries in New Zealand, the Friendly Islands, and Feejee; Alexander Reid, Master of the Native Training Institution: Thomas Buddle: George Stannard, *As.*—*Pehiakura*: Henry H. Lawry—*Mangungu* and *Wangaroa*: John Hobbs—*Waima* and *Newark*: John Warren, William Kirk—*Wairoa* and *Kaipara*: James Buller—*Waingaroa* and *Waipa*: James Wallis, George Buttle—*Aotea* (*Beechamdale*), *Kawia*, and *Mohau*: John Whiteley, Gideon Smales—*Taranaki*, *North* (*New Plymouth*): Henry H. Turton—

*Taranaki, South* (*Waimate*): William Woon—*Port Nicholson*, *Kapiti*, and *Cloudy Bay*: Samuel Ironsides, James Watkin—*Middle Island*: *Nelson*: John Aldred—*Waikowaiti*, near Otago: Charles Creed—Gratuitous Sunday-School Teachers, 440; Local Preachers, 309 — Communicants, 4076 — Schools, 115: Boys, 3722; Girls, 3082. Mr. and Mrs. Fletcher arrived at Auckland in April, accompanied by Mr. and Mrs. Reid—Pp. 221, and 63 of our present Volume.

The review of the past year's Missionary operations in New Zealand furnishes matter for grateful acknowledgments to the great Head of the Church, and affords encouragement to continued effort. The process of colonization in that country has proved a severe ordeal to the Society's Mission, in common with that of a kindred Institution. But it is manifest that Christianity has taken a firm hold on the native mind, and is steadily working out its beneficial results. These are seen in the elevation of character, the improved state of society, the spread of education, and increased attention to agriculture and the useful arts. Encouraged by the cheering prospect which now presents itself, the Committee have sent out Mr. and Mrs. Fletcher, to take charge of the Institution for the education of the Missionaries' children; and Mr. and Mrs. Reid to conduct the establishment for training Native Teachers. These appointments are calculated to promote very extensively the efficiency of the Mission. [Report.

While in many respects our recent intelligence from this important Colony has justly called for lively gratitude, and authorised our hope of future triumphs for the Gospel still more cheering and extensive, it has pleased God to visit us with afflictions, and to permit a severe trial of our Christian Faith and patience. We refer to the earthquake which has occurred in the southern portion of the Colony, and has been the occasion of a heavy loss of Mission Property, as well as of great pecuniary suffering and distressing alarm to some of our people, in common with others. [Committee.

One thousand pounds would hardly replace us in the circumstances in which we were before the catastrophe. The ruin is

*Western Missionary Society—*

complete. It will take a considerable sum to build a Chapel of sufficient dimensions at the present time, materials and labour being very high. But we are compelled to build, from the inconvenience of the place in which we now conduct our Services, and the crowded Congregations which assemble.

The late convulsions have been rendered a blessing to some. They have been led to serious thought, and I hope to repentance. Believers have been quickened in their religious course, and I think

the moral tone of society in general is improved. [Mr Ironside.

*GOSNER'S MISSIONARY SOCIETY.*

NEW ZEALAND—*Chatham Island*: Schirmeister, Müller, Beyer, Engst, Bankes—P. 222.

*NORTH-GERMAN MISSIONARY SOCIETY IN HAMBURGH.*

*Ruapuhi*: J. F. H. Wohlers—*Nelson*: J. W. Ch. Heine, *Lay As.*—*Tarahiki*—1846: J. F. Riemenschneider: T. H. Trost, *As.*—P. 222.

## Polynesia.

The *B F Bible Society* has undertaken the expense of the revision of the translation of the Bible into the Raratonga Language; and has paid 200*l.* for one year to the translator and his assistant—P. 222.

The *Christian-Knowledge Society* have granted, for the benefit of the inhabitants of Pitcairn's Island, some Books and Tracts, including the Educational Series; and a few Bibles and Prayer-Books, in large type, have been granted, to the value of 15*l.*

The *Religious-Tract Society* has granted the Rev. Mr. Hunkin, of Manua, in the South Seas, 3900 Tracts, for sailors and others visiting that place. The Rev. J. Staines, on proceeding to Vancouver's Island, had a grant of 2200 Tracts and Children's Books—P. 222.

*LONDON MISSIONARY SOCIETY.**Islands and Labourers.*

*Samoa*, or Navigators': 1831: Charles Hardie, Alex. Macdonald, George Pratt, George Drummond, Wm. Mills, Wm. Harbutt, Archibald W. Murray, H. Nesbit, G. Turner, G. Stallworthy, Thomas Powell, C. W. Schmidt, J. P. Sunderland: Samuel Ella, *Printer.* Ebenezer Buchanan *Infant-School Teacher*—*Hervey*: 1825: Charles Pitman, Aaron Buzacott, William

Gill, Henry Royle, George Gill: 10 *Nat. As.*—*Society*: 1820: Charles Barff, George Pratt, Geo. Charter, E. R. W. Krause: 2 *Nat. As.*—*Austral*: 5 Islands; 9 *Nat. As.*—*Georgian*: 1797: John Barff, David Darling, John Davis, Robert Thompson, Wm. Howe, A. Chisholm, Alexander Simpson: Joseph Johnston, *Normal-School Teacher.* 1 *Nat. As.*—*Paumotu*: 3 Out-Station; 4 *Nat. As.*—*New Hebrides*: 1840: 12 *Nat. As.*—*Loyalty*: 1844: 4 *Nat. As.* The returns of Communicants and Scholars are so imperfect that any statement which should be made from them would mislead the Reader, and therefore are omitted—P. 223.

The spirit of retaliation, superadded to the natural ferocity and awful degradation of the native tribes, has been exemplified during the past year with fatal power, in the Islands of the New Hebrides. Independently of aggravating causes, the spirit of these untutored Islanders is terrific, and many of their customs horrible. Revolting deeds are not restricted toward foreigners. Even toward their nearest kindred the wretched savages appear insensible to pity, and utterly destitute of natural affection; and the necessity and value of Christian Missions in these dark lands is striking.

The Directors are induced to present these heart-sickening recitals, as they faithfully describe the realities of Missionary life in those distant Islands; and in the

hope that they will awaken, on behalf of their heroic Christian Brethren, who have chosen fields of labour amidst such perils, the most tender sympathy and fervent prayer. During the past two years, three Native Evangelists have fallen victims to the brutal violence of the people whom they sought to bless and save. Yet the spirit of the martyrs lives in their brethren, and on the last voyage of the Missionary Ship no less than Thirteen well-trained Evangelists (Natives), with Three European Missionaries, were left on those Islands, not counting their lives dear unto themselves for the salvation of souls and the glory of God. The love of Christ constraineth them.

It is delightful to turn from the wretched people who sit in darkness to the regenerated and the happy tribes upon whom the great light has shone—to trace the progress of the Gospel, with all its attendant blessings of civilization and social happiness.

From Samoa the Directors have just received a revised Manuscript of the entire New Testament in the native language—a language unwritten and unformed till our Missionaries learnt it from the lips of the people.

The several Islands included in the Society Group have continued to enjoy unmolested the independence preserved to them at the instance of this Society, through the intervention of the British Government, and our Missionaries in those Islands freely prosecute their various labours as aforesaid; but the Georgian Group, including Tahiti and Eimeo, continue under French Dominion, with the anomalous name of a Protectorate.

[Directors.

WESLEYAN MISSIONARY SOCIETY.

FRIENDLY ISLANDS.

*Tongatabu*, 1822: Peter Turner, Matthew Wilson, William Webb, George Daniel — *Habai*: John Thomas, George R. H. Miller — *Vavou*, 1831: Stephen Rabone, Thomas Adams, Thomas West. There are three Islands under the care of Native Assistants. Gratuitous Teachers, 72—Local Preachers, 480 — Communicants, 7166—Schools, 200; Scholars, 8206. Mr. Davis, the Printer, and Mr. and Mrs. Amos, the Training Master

and Mistress, are reported to have reached these Islands—P. 222.

On the first visit of Mr. Lawry to Tongatabu the entire population was enveloped in heathen darkness, and enslaved by superstition. But when he landed there a second time, after an absence of twenty-four years, he found himself among a people, many of whom had become Christian; from whose dwellings, as he passed along, arose hymns of praise and thanksgiving to the One True God; who, in their religious meetings, encouraged each other to maintain entire devotedness to His service, by narrating His goodness in *calling them out of darkness into his marvellous light*; and whose King had not only embraced Christianity, but was also an eloquent and successful preacher of the Gospel. But although a delightful change has been effected in the Friendly Islands, much remains to be done. It is a great work to raise a people from barbarism to the condition of a Christian and well-ordered community. For the successful accomplishment of this object a sufficient amount of suitable agency has not been employed in this Mission, and this has contributed to retard its progress toward a state of greater maturity.

Tongatabu has been visited by two of the most violent hurricanes ever experienced in that island, by which great destruction of fruit and vegetable productions was occasioned, and many houses and some of the Chapels were either injured or destroyed. [Report.

FREEJEE ISLANDS.

*Lakemba*, 1835: James Calvert, David Hazlewood, John Malvern — *Bau*, 1839, and *Veva*: Richard B. Lyth, Thomas J. Jagger — *Bua*: Thomas Williams, jun. — *Nandy*: John Watsford, James Ford. There are at 5 Stations Native Assistants. Mrs. Hunt has come to England, and brought with her a translation of the entire New Testament into the Feejee Language. Mrs. Hazlewood died Feb. 24 — Gratuitous Teachers, 105: Paid, 34: Local Preachers, 60 — Communicants, 1730 — Schools, 47: Scholars, 2064—Pp. 222, 223, 488, and 207 of our present Volume.

*Wesleyan Missionary Society—*

The state of the group is represented as still very unsettled. A few months previously, "Rewa promised once more to lift up its head." The elder brother of the late King, who had fled to the mountain when Rewa was destroyed, succeeded, with the assistance of another Chief, hostile to Bau, in rebuilding the town of Rewa; and for a short time it appeared probable that Rewa might regain its political position among the States of Feejee. These hopes, however, were soon disappointed. Rewa has been destroyed a second time, partly by the power of Bau and partly by the treachery of some of the Rewa People. The Missionaries received a message from Rewa, which they regarded as a proof that the claims of Christianity had left a strong impression upon the minds of some of the people, and that many of the wretched fugitives trace their present misery to the rejection of the Gospel as the real cause. "Many of the Bau People are of the same opinion." [Report.

Wilcox, Teacher. MAUI: 1823—*Lahaina*: Dwight Baldwin, M. D.: 1 Nat. Preacher—*Lahainaluna*: Wm. P. Alexander, Claudius B. Andrews—*Wailuku*: Daniel T. Conde: Edward Bailey, As.; Maria C. Ogden, Teacher: 1 Nat. Preacher—*Hana*: Eliphalet Whitteley. MOLOKAI: 1832—*Kaluaaha*: Harvey R. Hitchcock, Samuel G. Dwight: Lydia Brown, Teacher: 1 Nat. Preacher. Seth L. Andrews, M. D., is in America. Mr. Chamberlain died on the 29th of July. Dr. and Mrs. Wetmore reached Honolulu on the 11th of March. Mr. T. D. Hunt has gone to preach to the emigrants at California—Communicants, 23,786—Teachers, 262—Schools, 336: Scholars, 16,153—Printing for 2 years, 80,524 Volumes, 11,512,000 pages—P. 224.

## AMERICAN BOARD OF MISSIONS.

## SANDWICH ISLANDS.

*Islands, Stations, and Labourers.*

HAWAII: 1820: renewed, 1824—*Kailua*: Asa Thurston—*Kealahua*: John F. Pogue—*Kealia*: Mark Ives—*Kau*: John D. Paris, Henry Kinney—*Hilo*: David B. Lyman, Titus Coan, Charles H. Wetmore, M. D., Physician—*Kohala*: Elias Bond—*Waimea*: Lorenzo Lyons. OAHU: 1820—*Honolulu*: Ephraim W. Clark, Lowell Smith: Samuel N. Castle, Amos S. Cook, *Secular Superintendants*; Edwin O. Hall, *As. Sec. Superint.*; Mrs. Chamberlain, Teacher; Edm. H. Rogers, *Printer*; Henry Diamond, *Bookbinder*—*Punahou*: Daniel Dole: Wm. H. Rice, *As.*; Maria M. Smith, Teacher—*Ewa*: Atemas Bishop: 1 Nat. Preacher—*Waiatua*: John S. Emerson, Peter J. Gulick: 1 Nat. Preacher—*Kaneohe*: Benjamin W. Parker. KAUAI: 1820—*Waimea*: George B. Rowell, Mrs. Whitney—*Koloa*: J. W. Smith, M. D., Physician—*Waioli*: Edward Johnson: Abner

The Committee seek to facilitate the independent settlement of the Members of the Mission as Pastors and Teachers at the Islands, and to place those who cannot yet obtain a living on the same footing with our home Missionaries; and they expect by this means to enable and induce the Missionaries generally to remain at the Islands with their families. The Government of the Islands assumed the expense of the Common Schools some time since. They have now assumed the expense of the Seminary, or College, at Lahainaluna; the Board giving them the Buildings, Library, and Apparatus, on condition of their so doing. The Government also supports the School for educating the sons of their chief men. The measles and whooping cough, which were never before at the Islands, in connection with diarrhoea and influenza, have occasioned great mortality among the Natives, and have caused the year to be one of mourning.

The admissions to the Churches during the year under review were about 1600. More than 200 pupils were taught in Boarding Schools. There has been a steadily increasing demand for Books. The purity of the Churches has been in a good measure preserved; discipline maintained, and Christian Doctrines are better known, and Christian Duties better prac-



tised, from year to year. Cases of defection and discipline have been fewer the past year than in previous years; for—to use the language of the Mission—“Knowledge is increased, the light of the Gospel shines clearer, the standard of morality is gradually elevated, Christian Character is becoming more and more established, and Christians are more con-

firmed in the faith of the Gospel.” Several of the Churches and Congregations have been favoured with a revival of Religion. Aside from the fearful mortality which has prevailed among the Natives, the year has been one of not less than usual prosperity and encouragement.

[Board.

## Spanish and Portuguese-American States.

THE *Baptist Miss. Soc.*, as was stated in our last Survey, has relinquished the Mission at Belize—P. 225.

The *Wesleyan Miss. Society* has

at *Belize* and *Carib-town* 2 Missionaries, 5 Paid, 8 Gratuitous Teachers. Communicants, 460; Schools, 4; Boys 130, Girls 120—P. 225.

## Guiana and the West Indies.

*Baptist Miss. Soc.*—In the *Bahamas* the Society has 3 Missionaries, 10 Native Assistants; Communicants, 2612; Schools, 11; Scholars, 595.—In *Trinidad* there are 2 Missionaries, 9 Native Assistants; Communicants, 117; Schools, 6; Scholars 235.—In *Hayti* there is 1 Missionary, 2 Native Assistants; Communicants, 14; School, 1; Scholars 80—P. 225.

The *B F Bible Society* has received 62l. 1s. 11d. from Demerara, and 678 copies of the Scriptures have been sent. Mr. M'Murray has remitted 200l. 1s. 8d., and 9664 copies of the Scriptures have been sent to the dépôt in *Jamaica*. The *Barbadoes* Auxiliary has remitted 100l., and 3070 copies have been forwarded to the Society. *St. Kitt's* Auxiliary has remitted 18l.; *Antigua*, 50l.; *Trinidad*, 57l. 5s. 10d.; and has ordered 940 copies. To *Hayti* 100 French and English Testaments have been sent. The *Bahamas* Auxiliary has ordered 1443 Bibles and Testaments—P. 225.

*B F School Soc*—The Report contains some notices of Schools, but no grants appear to have been  
May, 1850.

made to the West Indies this last year—P. 225.

*Christian-Knowledge Soc.*—A grant of 50l. has been made toward the erection of a Church at Fortune Island, and 40l. toward a Schoolhouse at Nassau, *Jamaica*. Grants of Books value 10l., and toward Church Seats, 10l., have been made for *Barbadoes*. To the Diocese of *Antigua*, Grants have been made in Books and Money value 120l.—P. 225.

*Church Miss. Soc.*—The Report of the Fiftieth Year supplies the following returns of the Missions in *British Guiana* and *Jamaica*—Stations, 3; Missionaries, 3; 2 Male and 1 Female European Teachers; 770 Communicants; 6 Schools, 844 Scholars—P. 225.

*Gospel-Prop. Soc.*—The Society continues its Annual Grant of 900l. to *Jamaica*.—P. 225.

*Religious-Tract Soc.*—Tracts granted for gratuitous distribution amount to 118,900 and other grants value 10l. The sum of 10l. has been received from Demerara.—P. 225.

*London Miss. Soc.*—In *Demerara* there are 7 Chapels or Sta-  
2 G

*American Board of Missions—*

tions, 5 Missionaries, 1 European Schoolmistress; in *Berbice*, 9 Chapels or Stations, 6 Missionaries, 1 Assistant Missionary, 1 Schoolmaster; in *Jamaica* 12 Chapels or Stations, 10 Missionaries. The returns of Communicants, Schools, and Scholars are imperfect—P. 225.

*United Scotch Presbyterian Miss.*—This Society has taken charge of the Stations till lately maintained by the Scottish Missionary Society, and which are at the following places in *Jamaica—Hampden, Lucea, Port Maria, Cornwall, Carron Hall, Green Island, Brownsville, and Rose Hill*—P. 225.

*United Brethren*—In the Danish West Indies there are 8 Stations and 37 Labourers, 3078 Communicants, and 9413 Negro Converts. In Surinam there are 6 Stations, 42 Labourers, 1756 Communicants, and 12,152 Negro Converts. In the British West Indies there are 29 Stations, 79 Labourers, 12,437 Communicants, and 32,154 Negro Converts—Pp. 225, 226.

*Wesleyan Miss. Soc.*—The Missionaries and Assistant Missionaries labour at 193 Chapels, and 186 other places: they are 84 in number, and are assisted by 135 Paid, and 1635 Unpaid Teachers. There are 51,626 Members, and 18,109 Scholars—P. 226.

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## North-American Indians.

*American Board of Missions*—At 24 Stations there are 26 Missionaries, 1 Physician, 14 Assistants, 4 Native Preachers, 5 Native Assistants, 69 Female Assistants, chiefly wives of Missionaries; making a total of 119 Labourers. The Stations are among the *Oregon, Pawnee, Choctaw, Cherokee, Sioux, Ojibwa, Stockbridge, New-York, and Abenaki* Indians—P. 226.

*American Presbyterian Board*—At 5 Stations there are 8 Missionaries, 9 Assistants, and 12 Female Assistants, chiefly wives of the Labourers; making a total of 27 Labourers. There are 50 Communicants and 210 Scholars in the Schools, who are of the *Choctaw, Creek, Seminole, Iowa, Sac, Omahaw, Ojibwa, Chippewa, and Ottawa* Indians—P. 226.

*American Episcopal Board*—In the *Texas*, among the *Oneida and Ottawa* Indians, the Board has 4 Stations, at which 4 Missionaries and 2 Assistants labour—P. 226.

*American Baptist Board*—At 12 Stations and 6 Out-Stations there

are 11 Missionaries, 5 Native Preachers, 4 Native Assistants, 12 Female Assistants, chiefly wives of Missionaries. There are 1325 Members, or Communicants; 5 Schools, and 278 Scholars—These are among *Ojibwa, Ottawa, Tuscarora, Tonawanda, Shawanoe, and Cherokee* Indians—P. 226.

*Baptist Miss. Soc.*—No mention is made of the Mission to the *Tuscarora* Indians in the last Report.—P. 226.

*Church Miss. Soc.*—At 7 Stations connected with the Red-River Settlement there are 4 Missionaries, John Smithurst, Abraham Cowley, James Hunter, and Robert James, who are assisted by 4 European and 2 Country-born and 3 Native Assistants. Rev. W. Cockran is now a Chaplain to the Hudson's-Bay Company. Attendants at Public Worship, 1649: Communicants, 464: Schools, 17; Boys, 306; Girls, 231; Youths and Adults, 65: Total, 602. Mr. and Mrs. Hunt arrived at York Fort on Aug. 16—Pp. 226, 524; and see, at pp. 63,

103—110, 287, 288, 320—326, 368, and at pp. 60—63, 109—112, 153—160, 202—206 of our present Volume, many particulars of the Mission.

*United Brethren*—At *New Fairfield*, among the Delaware Indians, Br. Jesse Vogler and Br. Regenass are labouring: there are 216 under instruction—At *Westfield*, Br. Oehler labours: there are 144 under instruction—Among the *Cherokees*, at *New Spring Place*, Br. Bischof; there are 90 under instruction—At *Canaan*, Br. Schmidt, Br. Mack—

In *Florida*, Br. Siewers—At these Stations there are 120 Communicants—P. 226.

*Wesleyan Miss. Soc.*—In the territories of the Hudson's-Bay Company the Society has, at 4 principal Stations and 5 Sub-Stations, 2 Missionaries, 5 Paid and 5 Gratuitous Teachers, 202 Communicants, and 96 Scholars. These returns, however, only include some of the Stations. The labours among Colonists do not come within the design of our Survey—P. 226.

## Labrador.

### UNITED BRETHREN.

*Nain*: 1771: J. Lundberg, Fr. Erdman, C. Aug. Ribbach, A. F. Elsner: Communicants, 81: Baptized: Adults, 64; Children, 135: under instruction, 277—*Okkak*: 1776: G. F. Knauss, A. Freytag, Beck: Communicants, 167: Baptized: Adults, 75; Children, 155: under instruction, 397—*Hopedale*: 1782: C. G. Albrecht, F. Kruth, J. T. Vollprecht, J. C. F. Andrea: Communicants, 57: Baptized: Adults, 60; Children, 99: under instruction, 216—*Hebron*: 1830: Jonathan Mentzel, Chr. Barsoe, Casper Schött: Communicants, 56: Baptized: Adults, 41; Children, 80: under instruction, 336—P. 227.

Amid the anxiety with reference to Sir John Franklin and his gallant companions in the Arctic expedition, it was difficult for the friends of the Society for the furtherance of the Gospel to repress all feelings of uneasiness respecting the "Harmony," especially when the middle of October arrived without bringing any tidings of her approach, the public journals having reported the loss of more than one vessel sent to the Northern Seas. Great, therefore, was their joy and thankfulness to the Lord that she once again successfully performed her annual voyage to and from Labrador, and likewise was the means of restoring to

their families a number of shipwrecked mariners, the survivors from one of the vessels lost in the Polar ice. Of the nine mariners who embarked, one, a youth of fifteen years of age, died on the passage, from the effects of the hardships previously encountered; the remaining eight were restored to their families and friends, and it is earnestly hoped, may live to shew their gratitude to the Lord for the mercy shewn them.

In the "Harmony" have returned Br. and Sr. G. Hertzberg, of Hebron, and Br. A. Miertsching, of Okkak, the latter on a visit, the former to enjoy a quiet Sabbath in one of our German Congregations, after a faithful service of many years in Labrador, toward the close of which their health has completely failed. Their retirement is sincerely regretted, both by their fellow-labourers and by the Esquimaux; and the loss of Br. Hertzberg, who had some experience in the art of medicine, will be seriously felt.

The reports of the spiritual progress of our Esquimaux Congregations are, on the whole, encouraging: those from *Hopedale* the least so. At *Nain* and *Okkak* there had been more consistency displayed, and the fruits of faith more abundantly produced. The intelligence from *Hebron* continues truly cheering.

The Adult School, kept by Br. Hertzberg for the benefit of the new-comers, was diligently attended, and with satisfactory results. The work of education gene-

*United Brethren—*

rally, appears, however, to make but slow progress, owing in part to its periodical and long-continued interruption.

For the Esquimaux version of the prophetic Scriptures and the book of Proverbs, which the liberality of the British and Foreign Bible Society have enabled

our Brethren to put into the hands of the Esquimaux, very cordial thanks are returned. Of temporal supplies the Esquimaux had no lack, though the year could not be termed a season of abundance, as the rather deficient cargo of the "Harmony" testifies. [Edu. Period. Acct.

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## Greenland.

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### UNITED BRETHREN.

*New Herrnhut*: 1733: Brn. Mehlhose, Herbrich, C. A. Ullbricht, Kleinschmidt: Communicants, 202: Baptized: Adults, 167; Children, 139: under instruction, 408—*Lichtenfels*: 1758: Brn. J. F. D. Tietzen, C. Kögel, Hasting: Communicants, 161: Baptized: Adults, 84; Children, 105: under instruction, 350—*Lichtenau*: 1774: Brn. Valentine Müller, J. Kögel, Ashoe, Warmow: Communicants, 259: Baptized: Adults, 132; Children, 246: under instruction, 637—*Fredericksthal*: 1824: Brn. J. G. M. Ihrer, J. Paulsen Lund, C. Uellner: Communicants, 199: Baptized: Adults, 89; Children, 148: under instruction, 436—P. 228.

As every successive year appears to augment the difficulties attending the gradual increase of the Congregations, and their wider dispersion along the coast, and through the islands by which it is studded, the necessity of taking measures for securing the aid of a greater number of qualified Native Assistants becomes more urgent. The general admission of this fact has led to a resolution on the part of the Mission Board to attempt the establishment, on a small scale, of an Institution for the training of Native Teachers, who, in the event of their displaying the needful spirit and qualifications, may be subsequently employed as Assistants. The plan of such a Seminary has been sketched by Br. S. Kleinschmidt, and is now under consideration.

It is with regret that we have to report the failure of a second attempt of Captain Parker, of the "Truelove," to come into personal communication with our Missionaries at New-Herrnhut or Lichtenfels. From Holsteinborg, about 200 miles north of the former Settlement—the first Danish Factory at which he was able to touch—he proceeded to the upper region of Baffin's Bay. Thence, in the event of his meeting with but little success in whaling, he purposed returning to the eastern shores of Davis' Straits, and, if at all practicable, visiting New-Herrnhut, for the purpose of taking Br. Kleinschmidt or some other Missionary on board the "Truelove," and crossing over thence to Cape D'Urban or Northumberland Inlet. The favourable result of his run to the northward led, however, to the abandonment of this design, at the same time that it brought him into contact with Captain Kerr, of the "Chieftain," and made him acquainted with the report of the safety of Sir John Franklin, which that officer had received from an apparently intelligent Esquimaux. This information induced him partially to retrace his course, and, in company with another whaler, the "Advice," Captain Penny, to explore the coasts of Baffin's Bay and Lancaster Sound in quest of the missing ships, as far and as long as the nature of the cargo, for which he was responsible, would warrant. Notwithstanding this second disappointment, our Missionaries are far from relinquishing their hope to be favoured, in the Lord's own time, to visit the poor benighted Heathen, in whose welfare they have become so deeply interested. [Edu. Period. Acct.

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A LITTLE ONE SHALL BECOME A THOUSAND, AND A SMALL ONE A STRONG NATION: I THE LORD WILL HASTEN IT IN ITS TIME.—*Isaiah* lxi. 22.

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## Biography.

### OBITUARY OF REV. J. DAVIES,

MISSIONARY AT CEYLON, IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.

THE Rev. James Allen, of Kandy, has given the following account of the last days of the Rev. J. Davies.

One of our little band is no longer an inhabitant of this lower world. The Master has said to him, "It is enough, come up hither, enter thou into the joy of thy Lord." Our brother Davies had been long labouring under disease, evidently the effect of a climate unsuited to him, and five short years have laid low one who was an able Minister and Missionary.

When I came to Colombo, about six weeks ago, on finding him no better for his residence in the cooler regions of the Island, I urged him to leave while a probability of his reaching England remained; but it was too late. Finding him utterly unable to do any thing, it was arranged that I should take the duties of the Station, and he prepared to leave by the "Garland Grove," about to sail; but it was ordered otherwise. On the 27th of October he, with Mrs. Davies and the children, removed to the residence of Dr. Elliott, for the sake of a little change, and that he might have him more immediately under his attention. He was then suffering from acute dysentery, which had been long feared as the climax of the disease which had prostrated him for nearly two years, and which baffled alike medical skill and the colder climate of Neura Ellia, until it brought down the poor clay tenement. All that kindness and skill could do was done, but in vain. His work was done, and he went to live in a higher scale of existence, and amid higher scenes of enjoyment.

On the following Friday, November 2d, on the seventh day from his removal to Dr. Elliott's, he breathed his last, in the presence of Dr. Elliott, brother Dawson, and myself. On the Saturday we laid the body in the grave, surrounded by a vast concourse of spectators, who came to pay the last token of respect to the remains of him who was held in high estimation by all ranks and classes of society, from those high in authority to the humblest inhabitant; and on the next evening—the Sabbath—and his first in the assembly that ne'er breaks up, I had the melancholy

duty of preaching his funeral sermon to an assembly that more than filled the Chapel, many, if not all of whom were, it is hoped, profoundly impressed with what they heard.

We watched him night and day during his last illness, which, though short, was severe. He had been so reduced by the old complaint, that it was manifest he had not strength to grapple with so fearful an enemy as dysentery, and we saw his strength diminish, and his pains increase, until death made him to bow himself. It was painful at times to behold him in such circumstances, and yet it was good to be there, to mark the triumphs of grace over every weakness and infirmity of human nature, and at last over the great enemy, death. He triumphed through the blood of the Cross. His resignation to the will of God most high was instructive and impressive too. He found support and consolation in the doctrines and promises of the Gospel, which he preached to others, and which he held in faith and in righteousness of life. I had opportunities, when alone with him in the day, and in the dead of the night, of asking him how he felt in reference to eternity; and it was more than satisfactory to hear him, with his dying breath, tell me that he had no fear or anxiety, that his hope was sure and stedfast, founded on the Rock of Ages. At no time had he a single doubt with respect to the future. All was calm, peaceful, and joyful. Once indeed he told me that he felt distressed concerning his family; but on directing his attention to the promises of our God concerning the widow and the fatherless, his faith grasped them, and he resigned them to Him.

On asking if he had any thing to say to me and the Native Preachers and Churches, he breathed a prayer that I might be blessed in my labours, and be more successful in turning sinners to God than he had been. "Tell the Pettah People," he said, "that I feel grateful for all their personal kindness; that I should like to speak to them once more, but I cannot; that I intended to write them a Letter for you

to read from the pulpit, but I am too weak even for that. Tell them, while I thank them for their kindness, that I mourn because of their carelessness and indifference to spiritual things, and that I have been so discouraged as to think that my preaching was vain. Tell them these things, and beseech them to be reconciled unto God, and embrace the Gospel: perhaps your voice will move them."

As his end drew near, he said but little, when sensible, except occasionally, "Allen, Dawson, Elliott, are you here? Do not leave me. The pain is dreadful, but it will soon be over." When it became generally known that he was ill, the inquiries that were made proclaimed the estimation in which he was held, and the immense gathering at the funeral shewed that his loss was felt as a public one.

You, dear brother, and the Society, have lost an able man and Missionary, and the two surviving Missionaries have lost one, who, though cut off in early life, at thirty-four years of age, was mature in mind, sound in judgment, wise in counsel, and an able fellow-labourer. God's will be done. We thought we could ill spare him; but God would teach us, perhaps, that He could do without him, and that we should submit without a murmur.

Is it quite beyond the means of God's people in our fatherland to send another to occupy the place of him who has just fallen on the high places of the field? It was painful to leave Matura, and painful for us all to abandon the poor people there; and it is painful here to look on multitudes who are without instruction of a religious kind, and equally painful to know that even our own people cannot have as much attention from the European as they need, though the Native Assistants do well. Are there no hearts in England that can be touched? The people need the Missionary among them: they are perishing *for lack of knowledge*. We ourselves die daily, and are willing to die with the harness on; and as we fall one by one, are there none to be found who will step into our places, and maintain the battle, and achieve the victory in the name of the Lord?

We append the following testimony to Mr. Davies's character and attainments, especially as a scholar, from the pen of one occupying a high position in the government of the Colony, and in

the ranks of literature—

Such was his singular diffidence as to himself and to his own attainments as a scholar, that it was not till some time after our first acquaintance that I almost accidentally discovered the profundity of his erudition, and the vast extent of his reading and research. It arose from a casual allusion to a passage in the Samaritan Pentateuch, a version as old as the days of Rehoboam, nearly 1000 B.C., in which there occurs the ancient name of Ceylon, "Sarandib." This led to a discussion in which he poured forth such a flow of learning as I had seldom listened to before. Our conversation, and much subsequent correspondence, turned on these subjects—the identity of Ophir with Ceylon; the knowledge of the Hebrews concerning India and China and their productions; the probability that traces of this knowledge were to be found in the Hebrew term for "cinnamon;" the early trade of the Phœnicians and Arabs with countries still further to the east; these, and a multitude of similar inquiries, called forth almost unconsciously his vast stores of information. And they were displayed, not merely in his critical familiarity with Hebrew and its cognates; with the dialects of modern India and their ancient roots; with Greek, both Hellenic and Mediæval; with German, and a variety of modern languages, but with the literature in which these are preserved; the collations of the Septuagint and the early versions; the Greek, Roman, and Arabian geographers; the early travellers who, after the revival of learning, brought back to Europe the lost knowledge of the East; and the works on natural science compiled or illustrated from their researches.

All these, from early study, he seemed as familiar with as though his later years had been spent in the luxuries of a boundless library, instead of being passed in the jungles of Ceylon.

And what was most charming in all these disquisitions was the singular modesty of this highly-cultivated mind. His clearest views he always put forward as "suggestions;" his soundest conclusions as probable "conjectures;" and I possess now some of his valuable dissertations elaborated with the utmost care and inquiry, but all sent to me, not as essays, or treatises, or comments, but as notes, or thoughts, or ideas of his own.

In all this, and throughout his whole demeanour, there was apparent the gentle

spirit of that Master whom he so faithfully served. His was indeed the charity which suffereth long and is kind, which envieth not, and vaunteth not itself. And when, a few evenings ago, I turned homeward from the spot where I had seen the sun setting on the green turf where his poor remains had been lowered into the

grave, amid the regrets of those who crowded there to pay that last unavailing tribute to their friend and benefactor, I remembered the touching words which I had heard himself repeat but a few short weeks before, "Multis ille bonis febilis occidit nulli febilior quam mihi."

## Proceedings and Intelligence.

### Western Africa.

CHURCH MISSIONARY SOCIETY.

ABBEKUTA.

#### Day and Sunday-schools.

WE again refer to Mr. Crowther's Journals for information respecting this department of labour. He writes, about the end of September 1849—

The Day School, though small as yet—containing but thirty-six children—gives me satisfaction: they have been prepared to know the use of letters by reading English School-books, though they could not understand them. No sooner was the Yoruba Primer introduced than they caught it with such pleasure and interest, that in a few weeks the first and second classes, which were reading the New Testament, not only got through in reading it with facility and understanding, but could repeat the whole Primer from memory as a play lesson. I directed Mr. Morgan to pay his chief attention to make them understand the power of letters, which is an important point in teaching to read, especially to a people who had no idea of such an art before.

As soon as the Sunday-scholars began to know the use of the Primer, they paid double attention to learn to read it; and if I could continue School for three hours instead of one in the morning, and one hour and a-half in the afternoon, the signal for closing the School would still be received with regret for the shortness of the time. Six men belonging to the first class of native converts, instructed by Mr. Morgan with much attention, have gone through the Primer, and are comparing the portions of Scripture Lesson in their English Testaments. No better stimulus could have been given. Each of the inferior classes are making rapid progress to attain the same point.

This new power of reading Yoruba seems much to have surprised the Chiefs. Mr. Müller mentions the following circumstance—

July 25, 1849—The Chief of Tessi and one of his Priests, the Ibalogun of Itoko, and several other men, visited me this morning, with whom I had a long conversation on religion. They were astonished above measure when they heard a little boy read the Yoruba Primer. They said, "This little boy knows more than all our wise men do in this country." In the evening I preached at Erowon. There were several young men present, who said to a number of people, friends and enemies, "All our worship is falsehood"—an assertion which they were enabled to prove, too, from experience, and none could contradict it.

#### Highway Preaching of the Gospel.

With respect to the progress of the work among the great mass of the people, we are justified in saying that it is seed-time at Abbeokuta. The opportunities of sowing the good seed amidst the 60,000 inhabitants of the 140 towns comprised within the limits of Abbeokuta are remarkably great. Continually, in the Journals of the Missionaries, we meet with such incidental expressions as—"hundreds of attentive hearers;" "multitudes of attentive hearers;" "I could not withhold from preaching the Word of God, because the people thronged me;" which prove the anxiety of the people to receive instruction, and the facility with which a Missionary collects a Congregation in every part of the city. To some features of this important branch of

labour we shall now refer.

Our Missionaries, after the example of their Divine Master, accustom themselves to lay hold on any prominent idea which at the moment has much engaged the attention of the people, or any matter in which they seem much interested, as a means of leading their minds, by an imperceptible transition, to spiritual subjects. We give some instances of this desirable mode of teaching. The following occur in the Journals of Mr. Müller—

Jan. 25, 1849—Coming to a small rivulet which separates Lugun from Kesi, we found many women employed in washing clothes. This gave rise to speak to them of the sinfulness of man, and of the blood of Jesus, the Son of God, which cleanseth us, if we believe, from all our sins. We left these people not altogether without impression.

Again—

Jan. 29—Goodwill and I proceeded to Ijemo this morning. A number of women were baking country-pots. We took from hence occasion to speak on the punishment of hell, telling them also the only way of escape, faith in Christ.

Feb. 21—While we were crossing a small water-brook, we met about 100 people fetching water. We cried out, "*Ho! every one that thirsteth, let him come to the water and drink. Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water which Christ giveth shall never thirst, but it shall be in him a well of water springing up into everlasting life.*"

June 23—I visited a few families at Ake this morning. In the house of one family we met many people engaged in making a sacrifice. This gave occasion to speak on the all-sufficient sacrifice of Christ for sin. This made some of the leaders of the sacrifice run away, while others appeared very attentive to our subject. I received three new Candidates.

Aug. 10—I preached to a small Congregation at Ilugun to-day, because the people went to different markets. The subject was *Buy Wisdom, and sell her not*. A certain old woman, who came to prevent others from hearing God's Word, was by the same Word made to listen to it herself. She, before prejudiced about it, turned in favour to the Word of God.

Aug. 18—I preached the Word of God at the Itobu market to-day. At one place salt was the subject that occasioned a religious conversation; and at another it was dry wood, fit for the fire. To introduce a religious conversation by such subjects is, I frequently perceive, very interesting to the people, and draws their attention to the Word of God.

*Evidence of God's blessing with the Word.*

Various remarks made by our Missionaries, and facts mentioned by them, encourage us to believe that the word of the truth of the Gospel, thus preached in simplicity and godly sincerity, is being blessed of God to the hearts and consciences of the people, while idolatry is rapidly declining in power, and relaxing the strong hold which it has had on the native mind. We introduce a variety of extracts from Mr. Müller's communications, all tending to the confirmation of this important point.

Feb. 8—We went to Ijoko, adjoining Sokuh, where we could converse with many people. From thence we passed through Ijeong, preaching the Gospel to several hundreds of people. In the evening Philip kept Divine Service at Ake, while we entered into a religious conversation with several people at Erowon. In a short time they were convinced of the folly of idol-worship, and some of them were even touched in the heart by the force of truth. We put the question to the people, "Is the present generation better than that in your fathers' time?" "No," they answered.—"The grace of God," we continued, "enables man to hate sin, and to cleave to that which is good; but your Orisas take no cognizance of sin: on the contrary, they encourage the practice of vice." Having proved this by a few instances, and appealed to their consciences, we left them, commending them to the grace of Christ.

Feb. 19—We visited Awga, between Lugun and Irekun, many Lugun people following us. A certain man expressing himself in favour of Ifa, was put to silence by a few young men, who told him, if they had no other proof of the truth of the Word of God than this, that the gentleman had left his own country, and all that was dear to him, for the purpose of teach-



ing them—this alone would suffice to induce them to believe it. While we were preaching Christ at Awga, a young woman took our attention; for she took no notice of what passed around her, but all her attention was fixed upon the subject she heard. She, like Mary, would ponder the Word. The woman responded at last, and put intelligible questions to us. She did not ask, Shall I get children, money, and a long life, by serving Jesus? but, "How must I pray to God? and where am I to do this? What must I do to obtain peace and happiness for my soul?" These questions were satisfactorily answered by my Visitor. "Undoubtedly," said he, "in this woman's heart is the work of grace begun."

Arrived at Ikrekun, we visited an elderly-looking man, whom I had seen both at School and Church since Christmas. He was just engaged in carving images. As we commenced to speak about this, the good man conducted us into his idol-house, consisting of two square rooms. On entering it, we were astonished to find these places laid waste and desolate—all the idols, with their high places, totally destroyed. "Thus," said the man, "shall I do with image-making too." Before we left his place, we asked the man's sister, an old woman, "What do you worship?" She told us, a number of Orishas, whose names I have forgotten.—"Well, and what benefit have you derived from them all?" "The blessing of children, money, and health."—"We have all that you have mentioned," we replied: "we have got money, children, health, and some of us a long life too, and yet we do not worship any Orisha. Pray tell us, can your Orishas forgive sin, grant you peace, and turn your sorrow into joy?" The woman sat down speechless, simply because she never knew what these things meant.

Feb. 21, 1849—We proceeded to Ika this morning, meeting a woman who was selling images. After having shewn her that these images can benefit no person, but rather injure him, she acknowledged her ignorance in Divine things. We recommended her to turn unto the living God through Christ, and to do some honest work.

We then started for Irowo, visiting one of our Candidates. At this place we met a Babbalawo, sitting at the right-hand of the Master of the square, with whom we had a religious conversation, which lasted a full hour. On asking the wise man,  
May, 1850.

"What can Ifa tell?" he answered, "Ifa can tell who gets children and riches."—"Did Ifa ever tell you any thing respecting the world to come? Did he mention to you to do unto others as you would they should do to you? Does Ifa tell you to sell all things and to give them to the poor, and thou shalt have a treasure in heaven? Did he ever tell you that you should seek first the kingdom of God and its righteousness?" "No," answered the Babbalawo, "we are quite ignorant of these things."—"You then grant," said we, "that the truth is on our side, and error on yours." He then told us the origin of Ifa, and contrasted the present moral state of the Babbalawos with that of former times. "Formerly," said he, "the Ifa Priests were not to aspire after riches, nor permitted to have any slaves, and they were expected to be benevolent toward the poor; but now they are greedy for gain, have slaves, and oppress the poor. But we perceive a change in our country for the better since the Gospel has been preached. Only eight years ago this town was notorious for cruelty; but now both persons and property are sufficiently safe. We old men understand that a good thing will come from preaching God's Word in this place. Preach! preach! Do not mind what some people say; but exercise patience. God will do His work in time." So spoke the Babbalawo, in a friendly manner. "We will exercise patience," we replied; "but do not ye turn a deaf ear to Him who speaketh unto you from heaven, lest you hear this sentence pronounced upon you—*Woe unto thee, Abbekuta! for if such mighty deeds had been wrought in Tyre and Sidon as are performed in thee, they would have repented: wherefore in the day of judgment it shall be more tolerable for them than for thee.*"

May 2—We had opportunity of preaching the Gospel to a good number of people at Kesi this morning. As we were walking down the Kesi market, toward Emere, we saw two Babbalawos blessing the people for money. We stood still for a little time, and I was surprised to see all the people turn away from those false prophets and surround us, with the intention to hear our message. The Devil's priests, thunderstruck on perceiving their influence so rapidly gone, walked off like people who accompany a funeral.

May 13: *Lord's Day*—This evening Andrew Wilhelm brought to me the Ibalogun of Ijayi, who for the first time had

been attending Divine Worship at Ake. The man said, "Long since I got tired of all my country-fashions, and was about to turn a Mahomedan; but when I heard God's Word at my farm, I felt desirous to hear these words at the Church myself. Hence I came to-day to Ake, and am now resolved to serve that God whom you preach."

"Shortly afterward," Mr. Müller adds, "the man joined our Candidates' class."

Aug. 22, 1849—I conversed with several people at Ake on religion. Proceeding to Aüwë, I entered the house of one of my Candidates there, Sode, who lately occasioned a great stir among his town's-people because he renounced all idol-worship, of which he was the leader: and beside this, when his brother died, he refused to take his wives, as being against the law of God. We spoke the Word of God to several people at his house, and it was listened to with much attention. When we left, a number of people assembled in the streets called for us. We went to them, and preached Jesus, according to their request. They then began to defend their Orisàs; but, strange to say, were defeated by an Igboro young man. He said, "If this gentleman were to carry about a strange image, how soon would we fall down to it and worship it! but as he speaks the truth it offends you, because truth is always bitter. As for our various country-fashions, you all know that they are foolishness; but what this gentleman tells us is the truth: let us therefore submit to it."

Facts of similar import appear in Mr. Crowther's Journals.

Jan. 15—A man came to me this morning, whom I recollected to have seen in the Sunday School and at Church yesterday, to purchase a Primer. The cowries he brought were quite soaked with palm-oil, which he explained by stating them to be his fetish cowries, he having destroyed the idol and other gods he used to worship, and decided to serve God only. He had been considering the matter a long time; but now he had made up his mind, and would not look back. The only difficulty he had was with his wife, who still believed that Ifa and other superstitions were able to give them children if they continued to worship them; but he quietly called her up very early in the morning, before it was light, and tried

to explain to her the reason of his contrary belief in the power of those gods which they had worshipped for so long a time, and yet had obtained no children from them: as for him, he had left it to the will of God to give them children or not.

This man belongs to the household of Lissa (Olufoko) of Igbore, who is a staunch advocate for the superstition of their ancestors.

March 7—Oro continued in the town to-day; and a case occurred which could not but cause the heart of humanity to ache. A female domestic slave, whose two children had been snatched from her, and sold away into slavery, was strongly suspicious that the third would be taken away from her in like manner. She got comfortless—no one would hear her case—and she had often attempted to put an end to her existence. She thought to-day was a fair opportunity to procure her death, and therefore went into the assembly in the streets, and cried "Oro," contrary to law, knowing that she could not escape: she was put to death in an instant. Thus this poor woman preferred death to a miserable life under oppression and cruelty, of a relief from which there was not even a distant shadow of hope. How striking this passage—*So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.*

On this occasion there was observed among many in the assembly, great grief of mind. They begin to look at their heathenish practices with a more enlightened eye, which begins to discover a great defect in their national system: many even would not witness the sight of this woman's execution, from the injustice and cruelty of the case, as many affirmed that the woman had not seen the Oro, and might have been spared with a mere punishment. Such feelings were never manifested nor heard of on such an occasion before the preaching of the Gospel in Abbeokuta. When these shall one day become the public feeling, under the silent teaching of God's Word, may we not hope for a change for the better in the laws of the land?

April 26—I preached in Owu Chapel this morning, and on my way spoke to a great number of people in the markets. There was a priest of the devil with the figure of his god in his hand, which he

offered to the women, to touch or embrace, if they presented him with cowries, at the same time pronouncing the blessing of the god upon them; but to his great disappointment he left the market without receiving a single cowry from anybody. When I had occasion to mention the inability of Şango to save them, a priestess of that god, who was also begging about with the image of that deity in her hand, cried out the praises of Şango in defiance of me, but the people paid her very little attention.

July 29, 1849—Lajoyi, the war Chief of Itoku, had spent an enormous sum of cowries to perform the religious ceremonies imposed for obtaining the goddess Orişaoko for a female relative, who, however, died a short time afterward. Not long after this, one of his wives died also. A few weeks after these sorrowful circumstances, the priestesses and worshippers of Orişaoko, to the number of about one hundred, came to apprise Lajoyi that the goddess had chosen another of his relatives for a priestess. The Chief asked, "How did you manage it so that my relative was chosen? Go and consult the goddess again." The priestesses insisted upon their oracle being right in the choice, and that it must be so. The Chief gave them a nod of assent, and told them to wait for him: he entered into his room, took his sword, came out in fury, and drove the whole party away from his house in great consternation. "Let the goddess choose another," said he, "but none of my relatives." It required the prudent interference of other superstitious Chiefs to cool the anger of Lajoyi, because, if he publicly renounced the goddess by such indignant steps, the power of the priestesses would become much weakened.

Oja, the war Chief of Igbore, who had lost two young relatives in succession within a very short period after their having been made priestesses of the same goddess, was likewise wrought upon this same day—it appears, as it were, by an understanding between him and Lajoyi. A third relative of Oja was chosen to be priestess. He did not exactly know how to resist this, he being one of the chief instigators of the families of our converts to annoy them. However, he would not let the priestesses go altogether unannoyed: he took away from them the goat which was offered in sacrifice, and according to law properly belonged to the priestesses,

and told them they had eaten the first and the second goats, but he would claim the third as his property, and not suffer himself to be so much cheated. Lissa, their head Chief, also a great opponent of Christianity, sent for the war Chief, and remonstrated with him for breaking through ancient custom; whereupon Oja drew out his knife, and threatened to kill Lissa and himself if he said any thing further on the subject; so he claimed the goat, contrary to ancient custom.

These two circumstances happening on the same day, the Lord's Day too, drew not a little the attention of the people around; and we are constantly informed of instances of struggling between light and darkness in the minds of many others.

#### *Remarkable instances of Opposition.*

Opposition and discussion occasionally ensue when the Missionaries are thus instructing the crowds by whom they are surrounded; but so soon as the interruption becomes troublesome, it is immediately put down by the mass of the people, who are anxious to hear. Mr. Müller writes—

Feb. 21—Arrived at Addo, we stood still a moment, considering our way, and talking to a few people who were selling. From all quarters people came to us, and we were thus soon surrounded by a host of them. While we talked to them, a woman, who makes gain by country-fashions, brought a sacrifice, depositing it on a stone. She endeavoured to disturb us by screaming and dancing before us; but both we and the people remained immovable. Yea, they, instead of joining the woman, as she expected, cast indignant looks on her, and she was obliged to retreat, literally defeated. In the mean time a dog came, licking up the sacrifice—an unhappy sign for idolaters. By this event we got still bolder to talk to the people.

Aug. 15 — Finding a Şango Priest blockading the road—a steep hill that leads from Itoko to Ikrekun—in order to obtain cowries from any person who might pass, I stopped and preached the Gospel to him, and to many people who were gradually meeting there. Although the worshippers of thunder defended themselves as well as they could, still they were obliged at last to keep silence, and to admit that their practices were evil. We passed the road

without paying a single cowry. At Ikrekun we obtained several opportunities of preaching Christ to many people. It is remarkable, that although people may at one time be very angry with the Missionary, when he speaks the truth to them, at another time the same people will welcome him with the greatest kindness possible.

Mr. Hinderer, when preaching under a tree in Itoku market, was disturbed by a very clamorous intruder, who was soon removed by the people. Mr. Hinderer then proceeds to say—

*Aug. 24, 1849*—My hearers increased to some hundreds; but such was the division among them at last, that they all stood group by group conversing about this new doctrine; by far the greater part blessing White People for bringing the Word of God to their country; the others cursing us for disturbing their country-people in their most holy worship. At last, when I blessed them, and promised to come again to the same place next week, they shouted their loud Amen.

The following judicious remarks as to the best mode of dealing with opponents and gainsayers are made by Mr. Müller—

*July 31*—I proceeded to Ijeun this morning, preaching the Gospel twice to many people. I then started for Igboro, where we had again opportunity of bearing witness to the truth that Jesus is the Christ, and that the Father hath sent Him for the salvation of the whole world. Afterward, a long religious dispute arose from one after another, who were partly put to silence and partly convinced of the truth of Christianity. Practical proof of Christianity puts the Heathen opponent to silence: theoretical proof proves nothing to him—he will always have something to say. But let him look at the precious fruit of the good tree, and encourage him to taste of it, and he is amazed and convinced.

Another interruption at Itoku market terminated in a manner equally remarkable. Mr. Hinderer relates—

*Aug. 30*—Since the 24th, when I had the "palaver" at Itoku market, I have learned from Mrs. Crowther that the adversaries of Christ were then so furious, because they supposed that my coming to this place was the cause why so many

persons lately died. Mr. Crowther indeed told me, that it was a fact that an uncommon number of persons had died since my arrival in Abbekuta—of course in consequence of the severe rainy season, from which I also suffer. But the country priests took hold of this concurrence, and declared that it was White Man and his religion that caused so many deaths. When, therefore, this afternoon, I went to the same place again, I preached Christ the victor over death, from John xi. 24, 25. Not long did I speak before a man, whom from his look I thought thoroughly intoxicated, made his appearance. He pushed through the crowd, signifying to me that he wanted to talk. I told him plainly, through my interpreter, that I had made a rule never to hear any question from anybody until I had finished my discourse to all the people. If, therefore, he could patiently wait, I would then gladly hear and answer what he had to say. The man stood and heard quietly; and when, after I had finished, he began to talk, with much staggering at first, I told the people, "I think we had better not listen to this man: he looks as if he were drunk, and will therefore not talk sense." He then denied it, saying he had not drunk a drop of liquor during the day; "but," said he, "the truth is, I came full of wrath and full of questions to put you down with; but since I listened to the Word of God my heart has got soft, and I can no more put those questions." We had then a long but peaceable discourse together, in the presence of the rest of my hearers; and when we shook hands on departing, he said he came with a heart full of wrath, but he could now go home with a soft and peaceable heart.

*Proceedings of the Heathen—Human Sacrifice.*

We must remember, however, that Heathenism has still a strong party in the town, in the midst of which it has entrenched itself. This portion of the population hold fast their superstitions, practice their fetishes, and occasionally offer a human victim. In Mr. Crowther's Journal we find the following instance of human sacrifice—

*May 3*—There were no attendants in Owu Chapel this morning: the people appeared

to be busy about something which engaged their attention. On my way back I spoke to a vast number of women in the corn and salt-markets, and was attentively listened to. The women were so pleased with my discourse, that two of them would not let me go without giving me some kola-nuts, which I in vain attempted to refuse.

On my way home, one of my Monitors who went out with me remarked, "How very willing some people are to hear the Gospel, while others are still hardened in their superstition." He then told me that yesterday, when we were absent from home, attending the Monthly Prayer-meeting in Ake, the people of Imo, our neighbours, offered a human sacrifice to their god Oranmiyan; that he saw the corpse in the grove this morning, and that it was there still. As I wished to satisfy myself, I went straightway to the fetish grove, and saw the corpse, beheaded, prostrated before a heap of earth, on which were growing two small trees, a few broken country-pots being scattered about. I stepped in, that I might observe it more carefully; but there was nothing more to be seen in the outer grove, except a winding path leading further among the woods, which I conceived to be into the most holy place. I did not wish to intrude any further, but returned, much grieved at what I had witnessed. This is a sufficient proof that many more such abominations are performed in this place than we are aware of. As I was returning home, much pained by the depth of superstition into which the people had sunk, four or five women, who stood to view afar off, began to quarrel with me for entering the grove, but I gave them no answer. The men, however, soon took the alarm, and came after me into my yard, quite enraged, and armed with bill-hooks, to ask what I went there for. It was of no use to answer them, so they returned home threatening. It was not my son who had been sacrificed, nor did they go into my Place of Worship. Why should I go to their grove? No sooner did they leave my yard, than they laid a grievous complaint against me before Sagbua, who immediately sent Oso, his messenger, to inquire into the case. I told Oso that it was true I went into the grove to see the abomination which was practised there, but there was nothing to prevent my going: there was neither watchman nor gate of any kind to prevent any one's entering the grove. What fault could they

find with me in that respect? Beside that, many other people went to see it. Oso went to the Chiefs of Imo, who had already assembled together, and met them speaking in my favour—that I meant no harm, but that it was anxiety which led me thither, because I had often told them of the wickedness of the act. Oso met them while thus speaking, confirmed their word, expounded the matter more fully, pacified the superstitious priests, and so the matter ended. Sagbua at the same time sent to beg me not to be grieved, and that we should have a great number of the people by and by in the House of God.

Does not this instance shew how ready the devil is to revenge the loss which he sustains in those who have already renounced his service? As long as he could, he would hold the people in blindness to the things which make for their everlasting peace; but we have the promise that the kingdoms of this world shall become the kingdoms of our God and of His Christ, and that *to Him every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.*

#### *Attempts at Persecution.*

The Babbalawos, feeling their craft to be in danger, have endeavoured on various occasions to intimidate the new converts, and arrest the progress of Christian Inquiry among the people. The following instance occurs in Mr. Crowther's Journal—

Oct. 13, 1848—This afternoon Oguntolla, one of the Candidates belonging to my Church, was seized by order of his relatives, through the instigation of the Babbalawos, and put in the stocks in the council-house. Concluding that the people were determined to annoy us, I have made up my mind not to interfere on behalf of this man, but to let him weather it out, that all may see for themselves that our people are governed by better principles. I sent some persons to encourage Oguntolla to persevere, as I had made up my mind not to interfere: he in return sent to assure me that he would stand to the last, and would not yield to worship the superstitions he had forsaken.

Oct. 15: *Lord's Day*—I heard a favourable account of Oguntolla. His aged mother began to be solicitous, because he drove his

relatives away from him, and would not accept of their food sent to him. She was afraid he would starve himself to death, but our Candidates provided for him.

Oct. 16, 1848—The Ogoni met to settle some matters to-day. Among many others, a question was started between them whether it was right to confine a man for so long a time for what he conscientiously believed would do him good: and poor Oguntolla would have been released had not a great Babbalawo, who was indignant at the idea that a young man should defeat the object of the whole council, strongly opposed it. "Let him die," said he: "we will drag his body into the bush." But this was more than he and the whole of their council could do. However, they broke up for the day in vexation and disappointment, because Oguntolla remained just the same; neither did I make my appearance on his behalf. Here they were in a dilemma—the people began to grumble at their hard usage, but no one pleaded for the man. Had this been the case they would have immediately released him, although to let him out without his giving in would show the weakness of their proceedings.

Oct. 17, 1848—The Ogoni met again. They tried to frighten Oguntolla into giving up his new religion, but he would not be frightened. He asked what crime he had committed: if he was confined for nothing else but his religion he was in their power, and they were at liberty to do with him as they pleased. When they found that they could do nothing else, they forced him to become a member of their secret council, and released him.

As soon as he was out, he came to my house and related all that he had endured from the Babbalawos, who went daily to him, like bees, to persuade him to give up the new religion and worship Ifa again; but by the grace of God he was enabled to resist them all. His legs, which were thrust through a perforated wall for five days, were swollen and painful. I greatly sympathized with him, but felt thankful in my heart to the God of Missions that he was enabled to stand, and thus for the present confounded the wisdom of the wicked. When Oguntolla was about to be seized, a razor was offered him, either to kill himself or any of those who came to apprehend him; but he replied, "I have two knives about me: they would have done as well, but I have been taught, 'Thou shalt do no murder;'"

so he went with them without any resistance. Every one who knew his violent temper, and his disposition to retaliate upon any who had wronged him, was quite astonished at the change which had taken place in his character. Truly of him it may be said, the tiger was turned to a lamb. I gave him a Bible and a cottage hymn-book, which he received as a great prize.

Nov. 1—Since Oguntolla has been released, no further attempt has been made to take another. Nothing but empty talk and threats were heard, but all passed away like a cloud without rain. The Babbalawos began to find themselves getting into contempt among the people, on account of the bribes they paid to get the people punished, in order to keep up their trade: now they find it their wisdom to keep silence for the present. As the persecution of our people was a cunning trick of the Babbalawos, who instigated the families to rise up against their members, and not by order of Government, I have thought it advisable not to make any formal complaint to Sagbua, lest it should appear we apprehended any danger of being defeated; but now they have defeated themselves. However, I have lost six Candidates during these trying times, for fear of suffering.

*Subsequent Full Recognition of the Principle of Toleration.*

The following case, mentioned by Mr. Müller, is one of peculiar interest. It is conclusive evidence to the important fact that the principle of toleration is now an established principle in the government of Abbekuta.

June 29, 1849—A certain woman from Tessa, not far from Ake, came to me early this morning with the complaint that she had received ill-treatment from her family—who put her feet into the stocks for about four days—because she had turned away from the vanity of her idol-worship, and used to go to Church. She told me, too, that she had been prohibited from going into the White Man's yard; that her town's-people were watching all her proceedings, threatening to poison her, should she be found in our way again. I was glad to perceive that the woman was firm and steady in her persuasion. I tried to encourage her not to fear man, but to put her whole trust in God, who will find

a way of escape for her in His own good time. We must through much tribulation enter into the kingdom of God. This woman is the sister of Pearce, one of our Communicants at Badagry. Through his instrumentality she was brought to seek the true and living God through Jesus, when he was on a visit to Abbekuta.

*July 1, 1849*—Pearce's sister came tonight, with the news that her family had turned her out from her dwelling-place because she went again into the House of God. I immediately made the case known to Sagbua, who sent the woman into the house of the Chief of her own town till the matter be settled.

*July 3*—At eight o'clock this morning I was called upon by Sagbua to appear in his court at Ake, on account of the woman above mentioned. There were present, Sagbua, with a few Ake men, and the Chief of Tessi, with his counselors. After some introductory ceremonies the Chief of Tessi related—"The woman before us has been lodging in my house since Sunday evening, having been delivered to my care by Sagbua; but as I have not as yet inquired into the reasons of the case, I therefore demand now to know them." Andrew Wilhelm, who spoke in my name, replied, "This woman was expelled by her relatives and the master of the square, in a dark night, because she goes to Church. Finding none other refuge than the Mission Premises at Ake, she came to Mr. Müller. Having stated her case to him, he thought it not advisable to keep the woman in the yard, but consulted Sagbua about it, who forthwith sent her to the Chief of her own town." The woman then spoke. She related simply, but feelingly, the manner in which she was brought to the Truth, and said that she had found in it what she had always been seeking in vain. One of her accusers, a priest, then arose, and, in a passion indescribable, knew how to represent the poor woman in the darkest colour possible. Sagbua now spoke. In prudent and calm speech he drew the minds of all to his subject. Then he began to ask: "Did the Egbas ever know of so many country-fashions as they now do?" "No."—"Has Sango ever injured any of the people who do not worship him, and who of late have forsaken him?" "No."—"Are there not among us worshippers of Obbatala, Ifa, Orişako, and hundreds of gods? And have we not many Mahomedans in

the land?" "Yes."—"Well, then, did people ever express any ill-will toward these differences? If we tolerate the one, we must of necessity tolerate the other also. Therefore my advice is this—that ye permit this woman to worship whom and what she pleases without the least interference." With this advice all agreed. I was then requested to explain to the people present what Sango is, which I did by striking the air with the stick which I held in my hand, so that it made a good noise. The Tessi people told me quietly that they did all this from mere ignorance, and that they were really afraid lightning would strike their houses if they permitted this woman to have her own way. But they appeared now to be satisfied, at least for a while. Of course all this is enmity of the heart against the Gospel. Darkness cannot bear such light, because it is re-proved. The woman afterward came to me to return her thanks.

The more bigotted idolaters at Abbekuta, especially the Babbalawos, and other priests, have entertained the expectation that people who had become Christians would be severely punished by the gods whom they had discarded. They have anxiously watched for some such indignant stroke of vengeance. It has, however, been so ordered, that the converts have been remarkably exempted from outward calamities, and that no opportunity has been afforded to the Heathen for such mis-interpretation; while, on the other hand, the heathen portion of the population have been unusually sufferers from sickness and death. Mr. Crowther remarks, in his Journal of Aug. 29, "We have not buried a single native convert since our arrival in Abbekuta."

#### *Relapse of a Baptized Convert.*

Amidst so much that is encouraging, one fact presents itself of an opposite character—the relapse of a baptized convert named Solomon. He was one of the first two Natives who commenced learning the Primer previously to the arrival of the Missionaries, and had

been baptized about eighteen months back. In January of last year, during one of the dreadful fires which are of frequent occurrence in Abbekuta, this man was severely burnt. He was taken into Mr. Crowther's house and tended with the utmost care, when, had he been left to his own relatives, who were not much attached to him, he would have died from neglect. Various reports were circulated of his death; and the worshippers of Ifa referred to his case as a manifestation of the avenging power of their god, by whom, they said, the rest of the converts would be similarly smitten. Solomon was, however, so far restored as to be enabled to move about; and his recovery from so severe a burning without making any sacrifice much weakened the faith of many in the power of their gods. One of those who told Mr. Crowther this said he had not touched his Ifa for seven months, in consequence of Mr. Crowther's speaking to him on the subject, and yet he was still alive. "The trade of the Babbalawos," he added, "is on the decline."

During his sufferings, Solomon seemed to be in a Christian state of mind. He always declared that his sole trust was in Jesus Christ. He was particularly anxious lest his relatives might give him any thing of a fetish nature; and when his mind wandered, he frequently repeated some verses which he had learned to read from the Bible.

It appears that, previously to the arrival of the Missionaries, Solomon had been insane, a fact of which they had been ignorant until after his relapse to idolatry. He had always, however, seemed very reserved and curious in his actions. He had been suffering much from irritation in the internal parts of the newly-healed wounds. His heathen friends continually assured him that it was his forsaken Ifa who was

thus punishing him, and he has again worshipped Ifa and offered sacrifices. At the date of our last accounts he was wandering about the streets decidedly insane.

*Mahomedanism at Abbekuta.*

We now advert to another opposing element with which our Missionaries have to contend—Mahomedanism. Our Missionaries arrived in Yoruba at a most critical period of its history, when Mahomedanism—having established itself in Hausa to the north-east, and intermingled itself to a considerable extent with the Nufi People on the immediate frontier of Yoruba—was beginning to concentrate that energy of proselytism, by which it is characterized in Africa, on the population of the Yoruba Kingdom, by whom its political advance had been more strenuously resisted than by any other of the Soudan Nations. As proselytism by compulsion and the sword is an admitted principle of Mahomedanism, the progress it has made in that portion of the African Continent which lies to the north of the Equator is easily accounted for. Mr. Müller, in his intercourse with the Mahomedans at Abbekuta, has found this principle acknowledged by them, and has pointed out to them that the principle on which Christianity advances is of a totally different character. He writes—

*April 23, 1849*—About twelve o'clock a number of Mahomedans visited me. Among these were the son of the Chief of Ilori, and his Mallam. They told me that they were waging war with their heathen neighbours, because they would not receive the Mahomedan Creed. I told them, "This is not the way to convert the Heathen. We never compel any person to accept our religion by force of arms, but by persuasion only; and in so doing Christianity has remarkably succeeded—a clear proof of the power of God present in the Gospel.

Mr. Hinderer has communicated to us one remarkable evidence of



the exclusive character of Mahomedanism in Africa. His attention had been particularly directed, on leaving England, to the acquisition of the Haussa Language, with a view to future Missionary Operations in the interior, if, in the providence of God, a way should be opened. He has found the Haussa People very reluctant to give instruction in their language, as they are all Mahomedans, and are well aware of the object which the Missionaries have in view at Abbekuta. A Haussa Man, who was well acquainted with Haussa and Arabic, was engaged as a Teacher. He went almost immediately to Lagos, where he is employed as Teacher in a Mahomedan School. Several others were applied to. They promised, but never came. At length an Egba Man, one of their Mallams, who frequently visits in the Missionary's yard, brought him a Haussa Boy, about thirteen or fourteen years old, who had been captured some years before from his native town. This boy the Mallam intends to redeem. He is a sharp boy, and will, we trust, derive good from the Missionaries, as well as impart good to them by communicating to them a knowledge of the Haussa. In the case of this Egba Mallam, his national partiality in favour of the English proved stronger than his Mahomedan prejudice against the Missionaries as Christian Teachers. This national partiality of the Egbas in our favour is of first importance, and should be carefully cherished.

The zeal of the Mahomedans to proselyte the Yorubas will appear from another extract from Mr. Müller's Journal.

*Aug. 21, 1849*—A few young men from Irekun told us that the Mahomedans in their town leave them no rest in endeavouring to convert them to their party, and that they were in a strait which of the three religions to receive—whether that of the  
*May, 1850.*

Christians, or of the Mahomedans, or of the Babbalawos. They also said, "The Mahomedans tell us, 'Christians do not truly worship God.'" Our reply was, "A child loves his father when it obeys him. So does a man worship God in truth if he keep His commandments; but if a person does not do this, he is not worshipping God in truth." "The Mahomedans with us live as the Heathen do: therefore they do not worship God truly," said these young men. We also told them that there is in the heart of every man a feeling of want, which the religion of Christ alone can supply.

## Inland Seas.

CHURCH MISSIONARY SOCIETY.

SYRA.

THE Rev. F. A. Hildner suffered much from illness during the past year, and in November was obliged to proceed to Boujah, near Smyrna, for change of air and scene. His health, we are thankful to say, is now re-established. We present his

### *Report for the year 1849.*

The general features of the Mission throughout the year have been the undisturbed state in which it has continued, the unbounded freedom with which the Scriptures have been taught in the Schools, the general favour which these have enjoyed with all classes of people, and the respectable and efficient condition in which, by God's blessing of the means, it has been possible to carry them on. All this gives me ample ground for thankfulness and praise.

### *Education.*

The Society's School Establishment has, as to its general arrangements, proceeded much the same way as in former years, comprising Middle and Infant Schools for Boys, and High, Middle, and Infant Schools for Girls. The Hellenic Boys' School has temporarily been discontinued. The highest number of scholars on the books occurred in May, viz. 489; attendance, 416. Average number during the year on the books, 462; average attendance, on the week-days, 365; on the Lord's Day, 160. I have, so much as my health allowed, regularly continued my religious lessons twice or thrice in the week in each of the higher classes. The Teachers, Male and Female, have done the same, under my

superintendence, to my satisfaction. The scholars have generally shewn attention in these lessons, and many have gladly heard and received the word of truth. They have, as heretofore, learned by heart the Scripture Catechism, select Prayers, the Psalms, the Parables, and other parts of Scripture. This exercise—as proving highly beneficial for the children themselves, and their parents and relatives at home—deserves and receives special attention. Some of the elder children, I may say, have also, by the teaching of the Spirit, been convinced of sin, and led to Christ Jesus. Lately, one of them, a girl of about thirteen years of age, one of the more attentive scholars in my Scripture Lessons, when cast on the bed of sickness evinced her faith in Christ as her only Saviour. In this faith she died, and she will have found grace and acceptance at the right hand of God by the blood of the Redeemer. Such instances, though not as frequent as we could desire, strengthen us to go on with greater courage in our work of faith and patience. I find also, when I endeavour to improve such occurrences in my lessons, that it has a very salutary influence on the other children.

The two public examinations were held in March and August. Although the general audience on these occasions has been smaller of late than formerly—owing to their frequent occurrence, not only in one, but in a good number of other Schools—yet have the Authorities, the Nomarch at the head, not failed to attend, and thus to encourage the scholars and the Teachers. They give generally the greatest importance to the study of the Ancient Greek Authors and the Greek History; yet it must, as a pleasing fact, be recorded, that when, in these public examinations, whole chapters from the Bible or Bible History, or from Chrysostomus on reading the Scriptures, are read, and portions of Scripture repeated by the children, we never have yet met any objection on their part in reference to this vital point, in which we differ from the other Schools.

*Distribution of Books.*

The state of my health mostly, but also other circumstances, have occasioned that, during several months of the year, the number of Books and Scriptures disposed of has not been exactly noticed. I much regret this; but still I can, with some certainty, state that the number of copies of Bibles, School-books, and other religious

Books and Tracts, has not been less than in the two preceding years. The chief channel for this branch of the work remains still our School Establishment; but also other Schools in Syra have been provided with Scriptures. I have also sent a considerable number to other parts of Greece, and even Turkey, on application. Others have been given or sold to persons sent from other parts, either direct from our Book-store or from our Book-seller.

*Conversational Preaching.*

Opportunities have not unfrequently presented themselves when, by conversation, the truths of the Gospel could be brought home to a number of grown-up persons; sometimes in my house, sometimes on the way, sometimes in the houses of the parents or relatives of children in our Schools, sometimes with former scholars, or with Teachers in other Schools, and sometimes with other persons. Here, however, I have to contend, not so much with ignorance as with great indifference about true Christianity; not so much indeed with superstition, though it greatly exists, as with infidel principles, which among the younger class of people—mostly such as have come from France and Europe, or are in the habit of reading French books—exist to a most alarming extent. I wish, indeed, we had the means of providing, beside Scriptural School-books, also such works as treat particularly on the evidences of Christianity, or specially tend to counteract the prevalent principles imbibed by the reading of Voltaire and other infidel authors.

*Ministerial Duties.*

The Services in English and in German have regularly been held, excepting the few weeks during my illness, and my absence in Smyrna. Although I have to meet also in this branch the subtlety of the enemy, yet do I feel, on the whole, encouraged and comforted, seeing that my endeavours are not altogether in vain. The number of Protestants resident in Syra amounts only to twenty-seven, but there is always a good number of travellers and sailors who attend Divine Service. I see very frequently, also, Greeks among my hearers.

SMYRNA.

Since our last review of this Station our Missionaries have been much tried by sickness. Messrs.

Sandreczki and Dalessio, on their return from a Missionary Tour in the interior in the latter end of October 1848, were attacked with the malignant fever of the climate. Mr. Dalessio, in particular, was dangerously ill; and in both cases they continued to be indisposed for several months, suffering much from debility. Eventually Mr. Dalessio was obliged to proceed to Constantinople for change of air. Mr. Wolters has also been unwell. In addition to this, before daybreak on the 29th of May last year, a fire broke out on that side of the Mission Premises which were occupied by Mr. Sandreczki and his family, and much injury done. Although from circumstances it was thought better that no judicial investigation should be instituted, there is every reason to apprehend that the premises were maliciously set on fire by an individual who had been dismissed, for misconduct, from the employment of the Missionaries.

*General View—Appeal for Prayer.*

The Rev. J. T. Wolters, in a Letter dated Jan. 19, 1850, thus describes the present aspect of this Missionary Field—

In taking a retrospective view of the past year, we are led to hope that a new epoch is beginning in the history of this Mission. Though new openings for labouring more freely and directly among the Turks have not presented themselves, yet this does not discourage us. The Lord has evidently His own time with regard to the conversion of individuals as well as of nations; and indications are not wanting which let us hope that the Lord's own time with the Mussulmans is fast approaching. In the mean time we are called to prepare His way. A blessed calling indeed! May we fulfil it!

Among the Christians of the East there is evidently a shaking going on in many directions. The light of Divine Truth is breaking in upon the darkness which has so long covered the Christian nations of the East. Superstition and ignorance, picture-worship, and a round of unmeaning ceremonies, do not any longer

satisfy the minds of many in the Eastern Churches. Hierarchical despotism is losing its hold on the minds of the people. The dissemination of the Word of God is exposing the vain traditions of men. People begin to distinguish more clearly the one from the other. There is, in the minds of many, a process of fermentation going on, just as it was at the time when our blessed Reformation was drawing near. Many years may yet elapse before the great change takes place, and we may sink into the grave without seeing it. But what matters it? Who are we? Blessed be the name of the Lord that He condescends to employ us, His unworthy servants, as instruments in raising to Himself a spiritual temple in the East!

But we need help. We need *your prayers*. Here we are, a small number of workmen, feeble in ourselves, our strength being perfect weakness. Who is sufficient for such a work as that which we are to perform? Here we are, in the midst of spiritual darkness which may be felt. We pray, but an evil heart of unbelief will sometimes tell us as if we prayed and laboured in vain. Here we are asking, *Watchman what of the night? Watchman, what of the night?* And the night is so long. The answer of the Watchman is, *Though it tarry, wait for it.* So we must wait, patiently and prayerfully. We ask the prayers of all the friends of the Society, that our faith and patience may be upheld and strengthened.

*Translations and Printing.*

The Missionaries have been much engaged in this important department. Mr. Sandreczki has been occupied with a Scriptural History in Turkish, the first part of which has been printed. He also commenced, in the same language, a treatise on the Christian Religion, pointing out the connection of its various doctrines, and their suitability to the wants of man, especially with reference to the great truth of the atonement. This he was enabled to carry on amidst the repeated returns of fever which for a time afflicted him. The first part of Jowett's Christian Visitor has been translated by an educated Armenian, Head Master of the Arme-

nian High School at Smyrna; and, having been carefully revised by Mr. Wolters, has also been printed and put into circulation. Mr. Wolters, in his Journal, Oct. 1, 1849, thus speaks of its acceptableness—

I received a Letter from an Armenian at Constantinople, to whom I had previously sent a number of Jowett's Christian Visitor. He writes, that part of them have been sold, and part of them given gratis, and he asks for another supply. It is an encouraging fact, also, to hear from this Armenian, that the book is readily received, and much liked by the Armenians of all classes, and that an Armenian Priest is circulating it among rich and poor. Thus the good seed of Gospel truth is scattered abroad. May God give the increase!

*Opposition of the Clergy.*

Mr. Wolters has been preaching in Greek in the English Chapels at Smyrna and Boujah. The Greeks at first came and listened with attention. Gradually, however, they stayed away, having been forbidden by their Clergy to attend, and this effort to do them good is for the present suspended. Unwilling to lose the time and labour bestowed on the composition of these sermons, Mr. Wolters thought of preparing them for the press; and, availing himself of Mr. Sandreczki's intimate knowledge of the Greek language, placed them in his hands for correction and revision. They have been printed in a small volume of twenty sermons, and have been well received by such of the Greeks as are willing to be instructed. The Greek Clergy seem resolved, however, on assiduously closing every crevice against the entrance of light. Not only do they interpose when the Greeks begin to attend on the *viva voce* instruction of the Missionaries, but authoritatively prohibit the circulation of books which, like Mr. Wolters' sermons, reflect the truth as it is in Jesus.

We find the following passages

in Mr. Wolters' Journal—

July 14, 1849—Mrs. Dalessio told me that last Lord's Day, in the principal Greek Church of Smyrna, a prohibition was read of all the books published by Missionaries. It seems my sermons, which were lately published, gave occasion to this precaution on the part of the Clergy. A Greek friend has prevailed upon me to send a copy to the Greek Bishop of Smyrna, and also to another Suffragan Bishop who resides here. Both the books were returned the following day, with the remark, "We have the Old and the New Testament." These ecclesiastics, it seems, had read as far as the fourth page. The simple truth expressed there, "that as Protestant Christians we enjoy the privilege of hearing the Word of God read and taught in our Churches in a language which we understand, while many of our fellow-Christians are deprived of such a blessing," had offended them. One cannot help remembering the words, *Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.* Rev. iii. 17.

July 16—To-day I heard that the prohibition of our books was repeated in another of the Smyrna Churches.

It is difficult, however, to exclude light, such are its penetrative and illuminating properties. We trust that the bright rays of Gospel Truth will shine through many a crevice, and cheer many a heart within the gloom of these corrupt Oriental Churches.

Mr. Wolters adds—

July 25—The prohibition of the books of the Missionaries by the Greek Bishops has failed to make a great impression or stir among the people. I was told that some of the better-thinking, even among the churchwardens, found fault with the Bishop for having issued the prohibition. The time of unlimited hierarchical sway in the Eastern Churches is passing away: it is chiefly the ignorant portion of the people who blindly submit to every ecclesiastical authority, however tyrannically they are held in bondage by the same. But even the common people do not love and esteem their Priests: it is more a superstitious awe which they manifest. A Priest, they think, however bad a character he may be, is a person to

be afraid of, lest he should bring curses upon them.

July 27, 1849—Our friend, Priest A., was asked in a house about my Greek sermons. He declared that they should read without being at all concerned about them the prohibition of the Bishop. "The Word of God is not bound." Neither Bishops nor Patriarchs shall be able to hinder its blessed course.

*Virtual Prohibition of the Scriptures.*

With respect to the assertion of the Greek Bishops, when returning Mr. Wolters' sermons, that they have the Old and New Testaments, it may be sufficient to remark, that the Clergy of this and other Oriental Churches permitted the Scriptures to lie buried in ancient languages, which, to the lower orders, were wholly unknown; thus tacitly permitting their exclusion from circulation. From this condition, the light being placed under a bushel, they have been partially rescued, by the efforts of Protestant Missionaries, by means of new translations intelligible to the people.

Two young Greeks have been coming regularly to Mr. Dalessio to read the Scriptures with him. It is to these young persons the following extract from Mr. Dalessio's Journal of February 14, 1849, refers—

The young men come exactly at the usual hour. From their exterior appearance, and their words, I am led to believe that their coming does not proceed from any other reason than to be taught the Holy Scriptures. They told me that they had been asked by their friends where they go every Wednesday, and they replied that they come to me to read and examine the Scriptures. Their friends were surprised at hearing that they come and examine with me the New Testament, and said, "Why, are you not a Christian? do you not know the Gospel? do you not hear it in the Church?" "We do not," they replied, "know them as we ought to know them, and we are ignorant of many things. The Gospel is read by the Priest in the Church, but they do not give us an explanation, and therefore we can say that we learned much more in a few days than all the days of our life." They said

also to them, "Come to Church when Mr. Wolters preaches in Greek, take their Prayer Book and read it, and we are sure you will find many things which you have never heard." They were afraid, and said, "We will neither read it nor *taste* it: if we do, we shall be anathematized by the Church." "Well," they said, "if you are afraid to *taste* the Prayer Book, or to read it, you must come one evening with us, and hear what we read, and how the Scriptures are explained to us."

The following circumstance, elucidatory of the same point, occurred to Mr. Dalessio while at Constantinople—

July 9, 1849—I visited the American Missionaries. In the evening some persons, friends of my nephew, visited us. With some of them I had been acquainted many years before. After having welcomed me, they asked if the Protestants keep a School at Smyrna. Having learned that only an American lady keeps a Girls' School, they said, "It is good that they do not keep Schools now, because they have corrupted many children, giving them very bad ideas on religious subjects." I asked, "Do you think so, or has somebody else told you? If you yourself think so, I must say you know not what you are saying. If another told you, I think it must be a Priest. The Priests, knowing that in these Schools the Scriptures are read, say that the Protestants corrupt the children. The Priests, who do not allow the people to read the Scriptures, are extinguishers of the light: they do not like that the people should know the Scriptures, because they will see afterward that they have been kept so long in darkness, and that they were treated by the Priests according to their will. To the Roman-Catholic, Greek, or Armenian Priests, who do not allow the people to read the Scriptures, is very applicable the words which our Lord Jesus Christ says—*Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.*" "No," they said, "you are in error: we know none of the Priests that say, Do not go to Church, do not confess, &c."—"But let me ask you," I said, "who of the Priests ever said to you, Read the Scriptures?" "No one, certainly," they replied, "permits us to read these books, because we cannot understand them."—

"But who," I asked, "knows better, the Priests, or Jesus Christ?" "Oh, certainly, Jesus Christ," they replied.—"Well," I said, "Christ says, 'Search the Scriptures,' while the Pope and all the hierarchy say, Do not read them, because you cannot understand them. Thus we see that the Pope is an extinguisher of the light." Another said, "The Scriptures are given to be read by the Priests only, and they explain them to us."

Again, with respect to the Armenian Church—

July 14, 1849—To-day an Armenian, a friend of my nephew, came to pay a visit to him. He asked if I came from Smyrna, and if Smyrna were a fine city, as he had never seen it. When he entered the house I had a New Testament in Armeno-Turkish, and was reading it. He asked me, "What book is this which you read?" I gave him the New Testament, and also a copy of Jowett's Christian Visitor in Armenian. After he had read some lines from the New Testament, and some from the other book, he said, "We are prohibited by our Church to read these books, because they teach things which our Church does not consider as good."

#### EASTERN AFRICA.

The Journals of the Rev. Dr. Krapf for the year 1848 present to us a full account of the labours of our Missionaries at Rabbai-Empia during that period. In *patience of hope* they have been enabled to carry on, amidst the deadness and insensibility of the Wanika to Divine Truth, their work of faith and labour of love.

#### *Missionary Journeys of the Rev. J. Rebmann.*

Mr. Rebmann has been principally occupied in the prosecution of long and difficult journeys into the interior. On the 12th of April he left for Jagga, returning on the 12th of June. On the 14th of November he again started, with the intention of penetrating to Kikuyu, from which journey he did not return until the 16th of February.

#### *Labours of the Rev. Dr. Krapf.*

With the exception of a journey to Usambára, which occupied him

from the 12th of July to the 1st of September, Dr. Krapf has been stationary at Rabbai-Empia. His labours divide themselves into three distinct departments.

#### 1. *Translations.*

A Kinika translation of Dr. Barth's Bible Stories, and a translation of the Epistle to the Romans, were finished in May 1848. Dr. Krapf had then commenced the Epistle to the Ephesians; and on his return from Usambára, in September, the Gospel of St. John. A Kisuaheli and Kinika Dictionary, a long and troublesome work, but one of primary importance, had also been completed.

#### 2. *Schools.*

Neither the parents nor children among the Wanika have shewn the slightest disposition to avail themselves of the opportunities which the Missionaries were willing to afford. The few children who did attend only came in the hope of obtaining gifts, which the Missionaries, when asked for them, decidedly refuse. With reference to this indisposition Dr. Krapf makes the following remarks—

March 9, 1848—An Emnika came in, and, after some while, remarked, "How shall I be able to work on my plantation if I must always pray to Jesus?" I replied, that we were not commanded to sit down in our room and to pray only to Christ; but we must lift up our heart to Christ in heaven amidst all our earthly occupations. These Heathen, like our unconverted Christians at home, suppose that a praying man is required to do nothing but sit in his room, read good books, and pray, while he leaves labour to others. It may be that the Wanika are confirmed in this opinion by looking up to the Mahomedan Teachers, who actually consider labour to be disgraceful to their rank. Beside, we have reason to believe that our own example is not strong enough to disengage them from this misconception, since they do not see us perform agricultural business, and therefore believe that we do nothing but pray—for reading, and writing, and teaching, are prayer in their eyes. They cannot conceive that a Teacher has enough to

do in his appropriate vocation, and that he cannot pursue agricultural business at the same time. This misunderstanding of the Wanika is to us a matter of sorrow and serious reflection; for we know that the great enemy thereby frightens many people from listening to our preaching, since they believe that they must give up labour, and do nothing but read the book. We of course do what we can to dispel this prejudice. It is one of the principal causes which keep the young people away from School, as the parents believe that the children will be unfit for all other business as soon as they begin to pray, and become acquainted with books. The more we get personally acquainted with them, the more we see there is an abyss of prejudices and barriers against our work in this country; so that we may not wonder at the almost imperceptible progress we make with them. We anticipate too much from and think too well of them.

### 3. *The work of Evangelization.*

This is carried on by conversational preaching. Whenever a Wanika calls at the Missionary's dwelling, or is met by the way, the Gospel is brought before him, and the effort made to direct his mind to the concerns of his soul; and daily excursions are made amidst the hamlets around. The following extracts from Dr. Krapf's Journals will shew the pains-taking diligence with which he endeavours to render his instructions intelligible to the people—

*Jan. 26, 1848*—On my visit to Kidshembeni I saw not one human being in the hamlet, the people having all gone to their plantations. On entering the gates I saw nothing but a large vulture, sitting on a tree and watching the opportunity of pouncing down upon the fowls of the place. On my return I met with many people, who said they had made a wall around the town by cutting the dry grass, which about this season of the year is to be burnt in all directions. Sad experience has taught them to clear the outskirts of the town before they set the rest on fire. I spoke with them on the true wall of Christ's righteousness, which alone can and will preserve them from everlasting fire. In the dry season you may see whole tracts of land set on fire, which present an awful scene, especially at night. Apply this

figure to the day of judgment, when the whole world will be in flames, and you can give these Africans a much better view of the last catastrophe of the world than our European conditions of life allow.

*Jan. 27*—On the plantations I met with a goodly number of people, whom I addressed by adapting my discourse to any remarkable circumstance which fell just within my sight: *e.g.* when I saw a woman clearing her plantation of weeds and bushes, I took up this figure, by shewing her that our heart must be cleared of the filth of sin if we wish to become happy after death, and in heaven to be planted in God's garden. In this way I endeavour to bring the Bible Truth to bear upon the minds of my scattered hearers, until by the blessing of God, after some time, they will be able to understand me without figurative language. Jesus Himself, in the progress of His teaching, seems to have diminished his figurative language. With others I simply relate Bible Stories, and endeavour to impress the leading thoughts contained in them upon their hearts. O Lord, give me wisdom, love, mercy, humility, and seriousness, to lead immortal souls to Thee, the fountain of life everlasting!

*Jan. 30*—At Muihani I addressed some people in the following manner—"The earth is now very dry and thirsty from want of rain. Just so it is with your heart, which can do nothing really good before God gives you His Holy Spirit, which will make your heart new, so that you can throw off all your uganga and uzai (charming and witchcraft), your strangling of deformed children, your muansa, your intoxication, your lies and fornications, your ordeals, and all your other works of darkness. You pray for rain: you go to the rain-makers, who cannot help you, but cheat you out of your property. You must pray for the Spirit of God, that He will make your heart new; but you must pray to Jesus Christ, who is the true rain-maker. He has become man, in order to die for your sins, and to procure for you God's Holy Spirit, which all who believe truly in Christ will receive, without money and without price. Christ will not deceive you, as the rain-makers do. Christ is the way, the truth, and the life. He will give you living water to quench the thirst of your parched soul, if you will only ask Him with a broken, humble, and believing heart."

On another occasion I addressed the people in the following manner—"Yes-

terday you burnt the dry grass and rotten wood in all directions; but you could not burn the fresh grass, and the trees which are not rotten, for there is still life in them. The fire did only blacken the bark of these trees, but could destroy neither the roots nor the trunk, nor the branches. Just so you must get the Spirit and the life of Christ, when you will be safe at the last day, though all the wicked, unrepenting, and unbelieving men shall be burnt like grass by everlasting fire. If you become reconciled to God in Christ, if His blood has cleansed you, your body may die or be burnt, yet your soul will be saved." I mention these few instances to shew how we must adapt our discourses to the capacities of the Wanika. An Emnika raised several reasonable questions: *e. g.* What was the difference between Mahomed and Christ? Why did Mahomed allow his followers to marry many wives? After death are all things finished? I am always much pleased with people who raise any kind of question, as thereby I obtain an opportunity of engaging their mental powers.

Sept. 9, 1848—I visited Bunni, where I first spoke to a band of children who were assembled with a sick woman whom I have frequently visited. I spoke on the Bread of Life, John vi. On the road to another plantation I met with some people who were clearing the weeds from their field. I spoke to them on the necessity of clearing their old heart by the knowledge of Jesus Christ. Afterward I met a man digging the soil in front of his house-door, to seek for a snake which had hidden itself in a hole. I asked him whether he knew that Satan, the old serpent, was also hidden in his heart, and whether he endeavoured to get rid of him by believing on Christ. A woman who was

there asked me for ornaments of beads; but I pointed her to the ornament of a new heart, which she should seek with Christ.

Nov. 22—I observed a man who had a handle of a hatchet, but was destitute of the instrument itself. I said, "Can you fell a tree with the handle only?" He negatived my question. "Just so," I said, "you cannot get a new heart, you cannot expel your sin and Satan from your heart, without the Spirit of Jesus Christ. I give you the handle, and shew you what you must do; but you must receive the power of God, which is the mighty hatchet to destroy every sinful matter that is within you. But you must pray to God for that power. You must first feel that you are destitute of it, and that for the lack of this Divine Power and Spirit you cannot overcome your sinful heart, but must follow the desires of your flesh and of the devil. Therefore, get soon and earnestly the hatchet of the Spirit and power of God, and handle it well by continual prayer and watchfulness over all your thoughts, words, and deeds, which you must try and test by the Word of God and His Spirit; and so you will succeed in felling the old, rotten, unfruitful tree of your heathenish nature, life, and walk.

Dec. 15—I visited Muihani. On a plantation I met with a man who was just shutting his house-door, as he was going to some friends in the neighbourhood. I made this circumstance my text-matter, by shewing him that, without his permission, nobody dare enter his house, being now shut up. "Thus you cannot enter the happiness of heaven without the permission of its owner, who is Christ, the Son of God, who alone has the key to open it to you.

## Recent Miscellaneous Intelligence.

### UNITED KINGDOM.

*Church Miss. Soc.*—On the 27th of February the Rev. George Candy left Southampton for Bombay (p. 206). On the 20th of March the Rev. George Pettitt left Southampton for Colombo (p. 207).

### WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. N. Denton and Mrs. Denton arrived at Sierra Leone on the 24th of November (p. 488 of our last Volume); and the Rev. T. Maxwell and the Rev. G. Nicol at the same place on the 27th of December (p. 523 of our last Volume).

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Miss Newman, who

left England in August last to assist in the Tinnevely Normal Female School, arrived at Madras on the 28th of December.

### NEW ZEALAND.

*Church Miss. Soc.*—The Rev. R. Barker and Mrs. Barker, and the Rev. T. Lanfear and Mrs. Lanfear, arrived at Auckland on the 26th of November (p. 368 of our last Volume).

### NORTH-WEST AMERICA.

*Church Miss. Soc.*—The Rev. R. Hunt and Mrs. Hunt arrived at Red River on the 3d of October (p. 524 of our last Volume).



# Missionary Register.

JUNE, 1850.

## Biography.

### BRIEF NOTICES OF NATIVE CONVERTS,

EXTRACTED FROM COMMUNICATIONS RECEIVED FROM SEVERAL MISSIONARIES.

The Rev. Edward Porter, of Cuddapah, in connection with the London Missionary Society, in a Letter dated October 9, 1849, writes—

While the Lord has thus graciously added to the number of His little flock in this place, he has also seen fit, in the exercise of His all-wise providence, to remove two of our Church Members from the trials of earth to the rest and glories of heaven. One of these was an aged woman, though a young disciple. Her name was Hannah (the mother of one of our Goorjala Converts, who was carried off by cholera in June last, while calling upon the name of our Saviour), and who, we doubt not, is now enjoying the presence of her Lord and ours.

The name of the other convert was Rungapah, who has been a member of the Church during the past six years. He was by trade a weaver, and supported himself and family by the fruit of his own industry. His conduct was consistent, and by the spirit of love which he displayed he gained the good opinion of the rest of the members of the Church. He conducted Morning and Evening Prayer in his own family. Although he experienced many temptations from the world, and was frequently persecuted by his relatives, yet he was enabled by the grace of God to hold fast his confidence unto the end. On Monday, August 6th, he was attacked by the awful disease of cholera, which had been raging in the town and neighbourhood for some time past.

When laid on a bed of sickness, and suffering intensely in body, he did not murmur at the dealings of God toward him, but manifested great patience and Christian Fortitude. He called for Balchensoo, one of our Catechists, who came, with several members of the Church, and endeavoured to comfort him by directing his mind to the promises of the Word of God. The Catechist asked him if his

June, 1850.

faith was firmly fixed on the Lord Jesus. To this he replied, "I have no confidence in the world (alluding to his former worship), but I look entirely to Jesus. I am going into the presence of the Lord: He is calling me. I shall soon sleep in Him." He said to his wife, who was standing by his bed, "Although I die, and leave you, you must not die to God our Saviour. He still lives: you must cleave fast to Him until death. As I believe in this Saviour, and die in the faith of Him, so must you." He then exhorted her to take care of the children, and see that they were well brought up. He also took hold of the Catechist's hand, and told him to comfort the children. Then, calling upon Christ with his last breath—"O Saviour, O Saviour!" he yielded up his spirit into the hands of God who gave it.

I send you another brief account of the death of a poor woman in connection with our Out-Station of Cherlopilly. She had never been baptized, but I have no doubt, from what I have heard of her, she was a secret disciple of the Lord Jesus. Her name was Lingamat, and she was a constant attendant upon our Catechist's instructions. When spoke to about the concerns of her soul, she frequently replied—"Oh, sir, what shall I do? this world (alluding to her relatives) is a great hindrance to me." The Catechist replied—"If God is your refuge, why should you fear?" He frequently went to her house, at her request, and endeavoured to lead her mind to Christ. Some time after, she was taken sick and sent for the Catechist to come and instruct her in the Word of God. She then said to him—"Sir, I shall not live long in this world; my time is spent; what shall I do now?"

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She requested the Catechist to come and give her food and water, but her relatives would not allow him to come, fearing that she would thus break her caste. She appeared much cast down at the refusal of her relatives, and asked the Catechist what she should do. The Catechist replied—"O woman, though you do not receive food from me, place your faith in Christ, and feed upon Him. Beside Him there is none other able to save us from our sins." He then read the words of the Saviour to her: *Come unto me all ye that labour and are heavy laden*, and said to her, "Whatever hindrances from the world may arise, we must not fear them, but place our trust in Him alone." When he spoke these words she replied: "O sir, I have forsaken the world, and I put my trust in this Saviour. Your words I feel to be a great comfort to my soul."

Mrs. John Wardlaw, wife of the Rev. John Wardlaw, of Bellary, in connection with the London Missionary Society, has forwarded a brief memoir of Veesoovanson, who died on the 20th of March 1849, aged twenty-five years. The narrative is given by her husband, John Reid, a Native Catechist at Bellary.

Veesoovanson, the subject of this narrative, was born at Cuddalore. Her father was a Catechist of the Church Missionary Society, and, like her mother, a pious and devoted Christian. While she was still young, her mother died, and she was placed by her father in the Orphan School, under the care of the late Mrs. Drew, of Madras, where she had the opportunity of learning English and Tamul, and several branches of useful knowledge. While she was thus situated I became acquainted with her, and we were married in the year 1839 by the Rev. Robert Caldwell.

Veesoovanson being young, was inexperienced regarding the domestic affairs of a family, but her piety and Christian submission to the will of God were highly pleasing to me and to all her acquaintances. In the year 1844 I was called, in the good providence of God, to study, with the view of being a Catechist, in the Theological Seminary at Bangalore under the superintendence of the Rev. Mr. Crisp. In this place a meeting for young women was commenced by some pious females, to which my dear wife went regularly, to read the Scriptures, to hear lectures on different subjects, and to repeat to the Superintendent a portion of God's Word committed to memory. This meeting

She requested the Catechist many times to bury her with the Native Christians.

A few days before she died she called the Reddy of the village, and many of her heathen relatives, to witness her dying request, which was, that she might be buried with the Native Christians, and not burnt, as the Heathens burn the bodies of their relatives. They agreed to her request. She died a short time after, calling upon the name of Jesus, and confessing her faith in Him as her Redeemer. She frequently requested baptism from the Catechist, but her heathen relatives always opposed the fulfilment of her wishes.

I might relate other interesting circumstances; but these are sufficient to shew that the Word of the Lord is taking root in the hearts of some of the people in this district.

was the means of training her youthful mind in the things pertaining to her salvation, and enabled her to grow in grace and in the knowledge and fear of the Lord.

For a short time she laboured under deep mental affliction, when the Rev. Mr. Crisp solicited the aid of a medical officer, whose instrumentality it pleased the Lord to bless to her recovery. I now rejoiced to find that she was more devoted to Christ than at any time before this painful occurrence, and more zealous for the spread of the Gospel.

In the year 1848 the Directors of the Society appointed me to labour in Bellary. After our arrival in Bellary my dear wife frequently used to remind me that it was especially imperative on her to maintain a walk and conversation becoming the Gospel.

It devolves on me occasionally to declare the message of mercy in the surrounding villages. On my return home she was wont to hail me with great thankfulness to God, and was always very happy to see me in health and strength. She took great interest in talking of the various circumstances connected with my visits to the villages, rejoiced in the success that attended them, and was ever ready to give consolation where it was

most needed. She would never talk of what had happened among our neighbours during my absence, but delighted to dwell upon the loving kindness and goodness of God to herself and children.

Every Sabbath, after the Service, my wife used to unite with a few pious female friends, with the view of reading the sufferings and death of Christ, and to join with them in prayer and praise. This practice she continued whether I was present or not, and took great delight in doing something to benefit her companions. While endeavouring to be useful to her fellow-creatures, and striving to profit herself by reading and expounding the Scriptures to them, it pleased the Lord to remove her by death.

On the 15th March she gave birth to a daughter, after which she was attacked with fever, which increased daily. I obtained the advice of several medical men during her illness, but to no purpose. The Lord had purposed to take her to Himself, and our efforts to keep her with us were vain. During her illness she was engaged in reading her Bible, and in communing by prayer with her God. When her friends came to see her she told them freely how she felt regarding her spiritual state, and about her interest in Jesus. Three days before her death she said to me, "I do not like to be idle: will you give me some work to do?" I replied, "You are not able to work just now. When you recover your health, you can then employ yourself in knitting and sewing." From this time her disease increased daily, and it was painful to me to see her in such distress. I felt conscious that her sickness was unto death, and took the opportunity, while she was in the full enjoyment of her mental energies, to ask her the following questions:—"My dear wife, do you believe with all your heart in Jesus Christ?" "Yes, I do."—"Now that the Lord has been pleased to afflict you sorely, do you still believe that He is a God of love and tender compassion?" "Oh yes! He is still sweet to me."—"Yes," I rejoined, "God is love, and though He has afflicted you, it is in much mercy. Put your whole trust in God, and He will not forsake you. Jesus is the same yesterday, to-day, and for ever."

On the day preceding her death Catechist Enoch Paul came to see her, and after reading a small portion of Scripture and uniting in prayer, he asked her the

following question:—"Do you suffer much pain in your present affliction?" "No, I only feel very thirsty: my heart, however, is fixed on Jesus, the Lamb of God." Observing her end fast approaching, I read a portion of the Word of God, and asked the following questions:—"In what light do you now view Jesus Christ?" "He is my all in all?"—"In this your time of need do you find Him precious to your soul?" "Yes; He gives me strength sufficient for my day, and He is very precious to me."—"Do you believe that God is your friend now?" "Yes; He is near me to comfort me." I added, "Yes, my dear wife, all who love the Lord Jesus while in health and strength will find Him an ever-present help in trouble and in every time of need. He has said, '*I will never leave thee nor forsake thee.*'"

About three o'clock in the morning before her death she said very audibly, "Lord, I trust in thee only. Redeem me from all impurity, and sanctify me wholly unto thyself. Amen." I awoke the servant who was engaged to attend her, and asked her, "Have you heard my wife say any thing about her soul?" "Yes," she replied, "she told me to tell you that she was going to Christ, and to take care of her dear children; adding, 'I am sure he will comfort them.'"

About five o'clock in the evening Catechist Enoch came, and, after he had seated himself a little while, put a few questions. "You appear to be very low in body, and your disease is very obstinate. What do you think of your future state?" "I have put all my trust in God: let Him do as seemeth Him good."—"Have you any anxious thoughts concerning your dear husband and children?" "I have committed them all to God. He will direct them according to His good will and pleasure."—"Have you any thing in particular to say?" "I am very anxious to see my brother, but this cannot be granted: consequently, when you write to him, tell him that I died rejoicing in Christ."

About half an hour after this she became very weak, and fainted away. All present wept at the scene; but she revived, and, looking around, said, "Don't weep: all is well with me: don't cause the children to fret and give me uneasiness of mind." She then asked, "Are all present my friends? I cannot see them clearly: my eyes are becoming dim." I replied, "Yes, they are your friends."

She then said to them, "My dear friends, forsake the path of the wicked, and pray to God to give you His grace. This is my last—my DYING request." After speaking to them, she requested to see her children. I took them to her, when she embraced and kissed them, and said, "My darling children, fear the Lord, obey your dear father, strive to gain heavenly wisdom, go to School regularly, and learn all that will make you happy for ever." Then, turning to me, she said, "I have nothing particular to say to you. May the Lord be with you, and comfort you;" and, putting

her hand into mine, she said, "My eyes grow dim." I replied, "Don't be uneasy: Christ is now trying your faith. Commit yourself wholly to Him." Her only reply was, "Yes," and she expired. All who were present said, "Behold how peaceably and happily this servant of Jehovah has gone to her rest: we never saw more resignation to the will of God." She died in the full hope of a joyful resurrection to eternal life. My loss is great, but her gain is beyond comprehension. *Blessed are the dead which die in the Lord from henceforth and for ever.*

The Rev. John Smithies, in connection with the Wesleyan Society, of Perth, Swan River, West Australia, has forwarded a brief notice of an Aboriginal Convert. He writes—

Last evening one of our first Aboriginal Converts departed this life. About four years ago she was married to a civilian, a carpenter by trade, and has conducted herself as a wife and mother to the surprise and astonishment of all. She had not of late lived in a state of salvation, and, residing in her husband's family, not pious, her advantages had been but few. She was well and in health till, a week ago, by bathing, she took a cold, which settled in her throat, and in a few days she died. Her last hours were embittered with the thought of her sins, and of her not having lived to God as before; but she was very anxious for prayer, begging, "Master, good master, pray for me," which was done again and again, and at last she herself prayed, "Lord, forgive my sin, all my sin, for Jesus' sake! Jesus,

take away my sin." Her husband, brothers, and sisters were greatly affected at the prospect of her dying. She begged me to stay with her, requested her brother-in-law to take care of her babe, and took leave of her husband, myself, and all the family: she then looked up toward heaven, and said with great emphasis, "God loves me, God loves me—takes me to heaven," and I said, "Amen and amen." She lingered a day or two after this, and fell asleep in Jesus, in sure and certain hope of a resurrection to eternal life; a declaration I shall not hesitate in making at her funeral this afternoon. The Lord be praised! We had hoped she might have been spared to be a blessing: the Lord's will be done.

## Proceedings and Intelligence.

### United Kingdom.

#### ANNIVERSARIES OF SOCIETIES.

CHURCH-OF-ENGLAND SCRIPTURE-READERS SOCIETY.

SIXTH ANNIVERSARY.

Meeting.

Thursday April 22, at ii. P.M.; in the Hanover-Square Rooms; the Lord Bishop of Lichfield in the Chair: Col. 43l. 17s. 4d.; and 500l. presented by Lord Robert Grosvenor, M.P., as the commencement of a Fund for Sick and Aged Scripture Readers.

Movers and Seconders.

John Labouchere, Esq.; and Rev. John

C. Miller—Hon. and Rev. H. M. Villiers; and Sir Robert H. Inglis, Bart., M.P.—Lord Robert Grosvenor, M.P.; and Rev. J. W. Weebis.

#### Resolution.

—That the operations of the Society, by employing Scripture Readers to carry the Word of God to the poor, from house to house, are in accordance with the spirit of our Protestant Church, and are eminently calculated to accomplish the great ends proposed by the Society of maintaining and extending the benefits and efficiency of the parochial system.

*State of the Funds.*

Receipts, 6063*l.* 5*s.* 3*d.*—Payments, 7836*l.* 0*s.* 10*d.*

*Statement.*

There have been 355,284 visits paid by the Scripture Readers during the year. The Committee are at present employing ninety-seven Scripture Readers in various parts of the metropolis, and bringing under a system of regular visitation an aggregate population of more than half-a-million of souls. Of these ninety-seven readers, forty-nine are labouring in some of the poorest and most destitute districts.

UNITED BRETHREN.  
LONDON ASSOCIATION.

*Sermon.*

*Tuesday, April 23, at vii P.M.; at St. John's, Bedford Row; by the Rev. W. Harrison; from Psalm cxxii. 9: Col. 24*l.* 6*s.* 2*d.**

*State of the Association Funds.*

Receipts of the Year.	£	s	d.
For the General Fund.....	4065	1	5
Special Fund.....	541	1	11
Total....	£4606	3	4

*Payments of the Year.*

Paid to the Treasurer of the United Brethren's Missions...	3691	16	0
Disbursements .....	914	7	4
Total...£4606	3	4	

BAPTIST MISSIONARY SOCIETY.  
FIFTY-EIGHT ANNIVERSARY.

*Sermons.*

*Thursday, April 18, at vi½ P.M.; at Surrey Chapel; by the Rev. F. Tucker; from Deut. i. 8: Col. 40*l.* 1*s.* 8*d.*—  
*Wednesday, April 24, at xi; at Bloomsbury Chapel; by Hon. and Rev. B. W. Noel; from 1 Sam. ii. 30: Col. 62*l.* 9*s.* 1*d.***

*Meeting.*

*Thursday, April 25, at xi; in Exeter Hall; Alderman Callender, of Manchester, in the Chair: Col. 110*l.* 5*s.* 4*d.**

*Movers and Seconders.*

Mr. Walters, of Preston; and Rev. W. Farebrother—Rev. J. J. Brown; and Rev. T. F. Newman—J. L. Phillips, Esq.; and Hon. and Rev. B. W. Noel—S. M. Peto, Esq., M.P.

*Resolutions.*

—That this Meeting, viewing the trials and difficulties incident to all efforts to extend the Gospel in heathen lands, is deeply impressed with a sense of the dependence of Missionary Institutions for their existence and success on the great Head of the Church, and it would therefore devoutly acknowledge His goodness in sustaining this Society through another year.

—While deploring the losses which this Society has sustained in the death of their valued and honoured brethren, the Rev. J. Davies and the Rev. Joseph Merrick, and the removal by sickness of others from their sphere of labour, this Meeting would humbly hope that such events may lead to more earnest prayer to God for the abundant out-pouring of the Holy Spirit on those remaining in the field; and that, by a more devout and self-denying consecration of themselves to God, His people in connection with every Evangelical Missionary Society may by their liberality not only supply the places thus rendered vacant, but lead to the wider announcement of the Gospel of Salvation.

—That the spiritual destitution which to so large an extent prevails over the world, coupled with the painful fact that many offers to this Society for Mission Service have during the past year been declined from inadequacy of funds, ought to arouse the Churches connected with it to holy and patient effort, that in the coming year the Committee may be enabled to send help to Missionaries bending beneath the weight of labour and years, and to carry to the famishing Heathen that bread of life which came down from Heaven.

*State of the Funds.*

Receipts, 19,776*l.* 13*s.* 1*d.*—Payments, 19,632*l.* 10*s.* 3*d.*—There was a debt of 4946*l.* 17*s.* 10*d.* from the preceding year, of which 4802*l.* 15*s.* is still unpaid.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

SEVENTH ANNIVERSARY.

*Meeting.*

*Friday, April 26, at vi P.M.; at Freemasons' Hall; J. D. Paul, Esq., in the Chair: Col. 21*l.**

*Movers and Seconders.*

Rev. J. Bennett, D.D.; and Rev. E. Pizey—Rev. T. Archer, D.D.; and Rev. George Rose—Rev. R. H. Herschel; and Rev. H. Marchmont—Rev. T. W. Aveling; and Mr. Abraham Ben Oliei—Rev. Dr. Thomson; and Mr. Gottheil.

*Resolutions.*

— That unfeignedly rejoicing in the testimony borne this evening to the fidelity of the Missionaries, and grateful for the evidences of success which, through grace, have attended their labours, we would anew pledge ourselves to yield to the Society all the support in our power; at the same time desiring to lay solemnly to heart that we have EACH ONE a Mission to fulfil toward the Jews, bespeaking our prayers, our holy influence, and our affectionate effort to win them to Christ.

— That the present position of the Jewish People, the aspect of the times in relation to efforts for their spiritual welfare, the increasing interest awakened on their behalf among the Churches, and the predicted disclosures of the important influence their conversion will exert in the ultimate diffusion of the Gospel through the world, concur to enforce the urgent appeals of our Missionaries for immediate, persevering, and prayerful exertions for their conversion to Christ.

— That with an increasing conviction of the importance of a distinct, well-educated, and pious order of men for the Missionary Work among the Jews, we humbly rejoice before God in the success which has hitherto attended the Jewish Mission College; and that we desire to stir up ourselves, and all who love the Lord Jesus Christ, to the exercise of believing and importunate intercession on behalf of this and every branch of the Society's undertaking; and, above all, for the outpouring of the Spirit of God, that soon the remnant of Israel may be gathered in, and all flesh see the salvation of God.

*State of the Funds.*

Receipts, 3829*l.* 3*s.* 4*d.*—Payments, 3687*l.* 17*s.* 8*d.*

*IRISH CHURCH MISSIONS TO ROMAN CATHOLICS.**FIRST ANNIVERSARY.**Sermon.*

*Sunday, May 19, at xi; at Portman Chapel; by the Rev. H. M'Neile, D.D.: Col. 105*l.* 6*s.**

*Meeting.*

*Friday, April 26, at xii; in Exeter Hall; the Duke of Manchester in the Chair: Col. 91*l.* 19*s.**

*Movers and Seconders.*

J. C. Colquhoun, Esq.; and Rev. Thomas Nolan: supported by J. Plumtre, Esq., M.P.—Rev. Robert Bickersteth; and the Bishop of Cashel: supported by Rev. Dr. O'Sullivan—Rev. A. R. C. Dallas; and Lord Lanesborough.

*Resolutions.*

—That the opportunities now offered for

the spread of Divine Truth in Ireland demand the serious attention of all who are concerned in the spiritual welfare of its population; and that the blessing which has already rested on the labours of the Society for Irish Church Missions affords encouragement for increased efforts in proclaiming the Gospel of the Lord Jesus Christ to their Roman-Catholic fellow-subjects.

—That in the present remarkable crisis of Ireland's history, it is of the highest importance that immediate and vigorous efforts should be made to enlarge the Funds of the Society, so as to enable the Committee to respond to the loud and earnest calls for help to which at present they are unable to attend.

*State of the Funds.*

Receipts, 4733*l.* 14*s.* 8*d.*—Payments, 4035*l.* 12*s.* 10*d.*

*Statement.*

During the year 15 Clergymen have been employed by the Society, of whom 9 were ordained specially for its Missions

*CHURCH-OF-ENGLAND SUNDAY SCHOOL INSTITUTE.**ANNIVERSARY.**Sermon.*

*Wednesday, April 24, at vi½ P.M.; at St. Dunstan's, Fleet Street; by the Rev. W. Harrison; from Daniel xiii. part of 4th verse: Col. 13*l.**

*Meeting.*

*Friday, April 26, at vii P.M.; at St. Martin's Hall, Long Acre; John Labouchere, Esq., in the Chair: Col. 22*l.**

*Movers and Seconders.*

Rev. John Harding; and E. Fitzherbert, Esq.—Rev. J. Kingsmill; and B. Hardy, Esq.—Rev. J. T. Baylee; and P. B. Power.

*Resolutions.*

—That as the efficiency of Sunday Schools mainly depends humanly speaking, on the qualification of the Teacher, it is most important that Teachers should use strenuous exertions to fit themselves for their work, and also that Sunday-School Associations furnish a valuable medium of self-improvement in this point.

—That the increasing efficiency of Day Schools, so far from superseding the necessity of Sunday Schools, does but render it the more imperative that the latter should be energetically maintained, as they furnish a peculiar and highly beneficial influence which Day Schools cannot supply.

## WESLEYAN MISSIONARY SOCIETY.

## ANNIVERSARY.

*Sermons.*

*Tuesday, April 23*, at vii p.m.; at Sloane-Terrace Chapel; by the Rev. Daniel M'Affee; from 2 Cor. iii. 8.: Col. 11l. 0s. 10d.—*Wednesday, April 24*, at vii p.m.; at the City-Road Chapel; by the Rev. Dr. Hannah; from Matt. ii. 2.: Col. 28l. 1s. 6d.—*Thursday, April 25*; at the Centenary Hall, at xi; by the Rev. Thomas Jackson, President of the Conference; from Acts xx. 22, 23, 24.: Col. 40l. 8s. 6d.—*Friday, April 26*, at xi; at Great Queen-Street Chapel; by the Rev. W. Bevan; from Ezekiel i. 26, latter part: Col. 23l. 1s. 6d.

*Meeting.*

*Monday, April 29*, at xi; in Exeter Hall; Rt. Hon. Fox Maule, M.P., in the Chair: Col. 168l. 14s. 6d.

*Movers and Seconders.*

James Heald, Esq., M.P.; and Rev. John Hannah, D.D.—S. M. Peto, Esq., M.P.; and Rev. W. Chalmers: supported by John R. Kay, Esq.—Charles Cowan, Esq., M.P.; and Rev. Wm. Bevan: supported by Rev. Peter M'Owan—George Alex. Hamilton, Esq., M.P.: and George Smith, Esq.: supported by Rev. Robert Newton, D.D.—Rev. Charles Prest; and Rev. John Scott—Rev. John Bowers; and Rev. Joseph Lawton—John Corderoy, Esq.; and Rev. John Hall—Thomas Farmer, Esq.; and James Heald, Esq., M.P.: supported by Rev. Jabez Bunting, D.D.

*Resolutions.*

—That this Meeting offers its grateful acknowledgments to Almighty God for His continued sanction and blessing vouchsafed to the Wesleyan Missionary Society, and other similar Protestant and Evangelical Institutions.

—That the circumstances of special encouragement and promise, in which several of the principal Missions of the Society in heathen lands are now placed, resulting from the gracious visitations from above with which they have been favoured, and the peculiar facilities for prosecuting the work which various providential arrangements now present, impose on the Society the imperative obligation to make every effort within its power for the purpose of raising those Missions to a state of greater vigour and efficiency.

—That this Meeting expresses its devout gratitude to Almighty God for the increased resources placed at the disposal of the Committee by the augmentation of the Society's Income during the last year; and cherishes

the hope that the same spirit of liberality may continue to manifest itself, and speedily render the funds more fully commensurate with the wants of the great work they are intended to promote.

—That, convinced that it is *not by might, nor by power, but by my Spirit, saith the Lord of Hosts*, that the diffusion of Christianity throughout the world is to be effected, this Meeting earnestly recommends that, in connection with a more vigorous and extensive application of the other divinely-instituted means, more earnest prayer be offered, that those means may fully answer the end for which they have been appointed by the great Head of the Church.

*State of the Funds.*

Receipts from all sources, 111,685l. 13s. 6d.—Payments, 109,168l. 10s. 7d. There was a debt of 13,358l. 16s. 1d. at the beginning of the year, which is now reduced to 10,841l. 13s. 2d.

*Summary.*

There are 324 Central Stations, or Circuits; 2992 Preaching Places; 427 Missionaries and Assistants; 781 other paid Assistants; 8087 Gratuitous Teachers; 105,394 Communicants; 78,548 Scholars; and 8 Printing Establishments. Many of these are among Colonists.

## HOMB AND COLONIAL INFANT-SCHOOL SOCIETY.

## FOURTEENTH ANNIVERSARY.

*Meeting.*

*Monday, April 29*, at xi; at the Society's Schools, Gray's-Inn Road; Earl of Chichester in the Chair: Col. 12l. 14s.

*Movers and Seconders.*

John Labouchere, Esq.; and Rev. T. Nolan—Rev. J. C. Miller; and Rev. Carr J. Glyn—Rev. T. Curme; and Wm. Malton, Esq.

*Resolutions.*

—That this Meeting observes with great alarm that an idea is entertained in some quarters of separating Secular and Religious Instruction: they are satisfied that such a plan will never meet with the support of the wise and good; and they trust, with a view to prevent its progress, the Christian Public will strenuously exert themselves to support establishments for training Teachers founded on a sound religious basis.

—That this Meeting desires to record their grateful thanks to the Giver of all good gifts for the marked success which He has been pleased to vouchsafe to the efforts of this Society during the past year, as officially proved by the Report of Her Majesty's Inspectors,

and for the effectual aid it has in consequence been able to give to the cause of Christian Education.

*State of the Funds.*

Receipts, 5086*l.* 15*s.* 2*d.*—Payments, 5381*l.* 1*s.* 7*d.*

*Statement.*

There have been 1200 Teachers trained by the Society: about 200 are annually trained, and 130 are always in course of training.

NAVAL AND MILITARY BIBLE SOCIETY.

SEVENTIETH ANNIVERSARY.

*Meeting.*

Monday, April 29, at xii; at Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

*Movers and Secondors.*

Rev. Edward Pizey; and Capt. Pakenham; supported by Rev. John Craig—Rev. C. B. Gribble; and Capt. Fitzgerald Gambier—Rev. W. Holderness; and Capt. Walker—Admiral Harcourt; and Gen. Sir George Pollock.

*Resolution.*

—That this Meeting, thankful to Almighty God for the continued distribution of the Scriptures among soldiers and sailors in Her Majesty's service, and in the service of the Hon. East-India Company, Merchant Seamen, Canal Boatmen, Fishermen, Pensioners, &c., would earnestly invite all its friends to renewed exertion, to enable the Society fully to occupy the above important sphere of Christian Labour.

*State of the Funds.*

Receipts, 2628*l.* 7*s.* 4*d.*—Payments, 2614*l.* 17*s.* 7*d.*

*Statement.*

There have been 17,598 copies of the Scriptures distributed during the year, making the total from the commencement of the Society 517,691.

CHURCH MISSIONARY SOCIETY.

FIFTY-FIRST ANNIVERSARY.

*Sermon.*

Monday, April 29, at vi½ P.M.; at St. Bride's, Fleet Street; by the Right Hon. and Most Rev. His Grace the Archbishop of York; from Mark xvi. 15.: Col. 106*l.* 9*s.* 6*d.*

*Morning Meeting.*

Tuesday, April 30, at x; in Exeter

Hall; Earl of Chichester in the Chair: Col. 168*l.* 7*s.* 2*d.*

*Movers and Secondors.*

Rev. W. Marsh, D.D.; and Hon. and Rev. Montagu Villiers, M.A.—Sir R. H. Inglis, Bart., M.P.; and Rev. J. East, of Bath—Rev. Arthur Rayney; Minister of the Episcopal Chapel, Crieff, Perthshire; and Rev. John Thomas, one of the Society's Missionaries from Tinnevely—Rev. Charles Baring; and Rev. Professor Scholefield.

*Resolutions*

—That the rising importance of the Native Church in Sierra Leone, the rapid increase of Converts in Abbekuta, and the grace given to them under severe persecution, as well as the openings into the interior from the eastern coast, encourage the hope that the Lord's time to favour Africa is come; and demand, on our part, renewed efforts to secure for her the protection of England's power, and the blessings of England's Christianity.

—That, though many of the existing Missionary Fields urgently demand an increase of Labourers, and hold out the promise of a large spiritual harvest, yet this Meeting regards the newly-conquered Provinces of the Punjab and Scinde as presenting a claim which must not be postponed; and they rejoice in the fact that this claim has been urged on them by Chaplains, by civilians on the spot, and by soldiers who have helped to win or maintain those Provinces by their sword; and they trust that the blessing of God may abundantly prosper the proposed undertaking.

—That the increasing magnitude of the work of God in the Missions of the Society, and the largeness of the Providential Openings beyond them in various countries, invite Christians at home to a corresponding enlargement of their prayers, their efforts, and their alms, in this holy cause.

*Evening Meeting.*

Same day, at vi P.M., in Exeter Hall; Marquis of Cholmondeley in the Chair: Col. 22*l.* 2*s.* 3*d.*

*Movers and Secondors.*

Lieutenant-Colonel Jacob, late Member of the Corresponding Committee at Bombay; and Rev. J. T. Johnston, one of the Society's Missionaries from Ceylon—Rev. C. F. S. Money; and Rev. B. Bowen, Incumbent of St. Mary Magdalen, Southwark.

*Resolutions.*

—That, viewing the Corresponding Committees, as now constituted in their India and



Ceylon Missions, as the centres of union and intercourse between the Parent Committee and the Missionaries, the Clergy and Laity in their respective localities, and more especially between Europeans and Native Christians, this Meeting rejoices in the hope that, by the late appointment of Clerical Secretaries for the Western-India and Ceylon Missions, a way is opening for the increased efficiency and extension of the Missions, and a greater in-gathering of souls to Christ in those parts of the world.

—That the fact, that the Society has now in connection with it a greater number of Labourers than at any former period, calls for the expression of gratitude and praise to God, and is a motive to more earnest and constant prayer for a large increase of Labourers and means to extend our Missions.

### State of the Funds.

#### GENERAL FUND.

##### Receipts of the Year.

Contributions through Associa- tions .....	£	s.	d.	
	74,355	0	0	
Paid direct to the Parent Society—				
Benefactions .....	6321	19	9	
Annual Subscriptions .....	2083	7	0	
Individual Collections .....	272	13	11	
Congregational Collections .....	445	16	8	
Foreign Contributions .....	435	8	5	
Legacies (transferred to Capital Fund) .....	7729	18	3	
Interest on Government Secu- rities in Capital Fund .....	233	19	8	
Incidental Receipts .....	360	0	0	
Contributions for Fourah-Bay Fund .....	20	18	6	
	92,259	2	2	
Contributions raised and ex- pended in the Missions .....	9872	15	11	
	102,131	18	1	

#### SPECIAL FUNDS.

Fund for Disabled Mis- sionaries, &c. ....	1114	16	8	
China-Mission Fund, 1026 12 1				
	2141	8	9	
Total .....	£1104,273	6	10	

##### Payments of the Year.

#### GENERAL FUND.

Missions—	£	s.	d.	£	s.	d.
West Africa ..	779	9	0	6992	13	1
Abbekuta .....				2951	6	5
Greece .....	15	19	10	487	8	0
Asia Minor .....				1053	13	7
Egypt .....				984	6	0
East Africa .....				450	16	9
Bombay .....	524	18	4	3601	2	7
Calcutta .....	6122	3	1	15,051	0	0
Madras .....	1956	4	0	12,994	18	0

June, 1850.

Ceylon .....	403	11	3	6467	3	9
New Zealand ..				9388	15	1
British Guiana .....	70	10	5	1215	9	7
Jamaica .....				175	0	0
N.-W. America, .....				1789	1	0
	*9872	15	11			

#### Students—

##### Institution :

Salaries, Maintenance, and all Educational Expenses (average number of Stu- dents 22) .....	2765	11	10
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##### General Expenses :

Travelling, Board & Lodg- ing, &c. ....	1085	19	3
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##### Publications :

Annual Report ...	1138	14	1
Abstract of ditto ..	41	18	6
Church Missionary Intelligencer ...	438	3	2
Church Missionary Record .....	878	4	9
Church Missionary Gleaner .....	277	12	8
Church Missionary Instructor .....	1232	11	6
Church Missionary Paper .....	438	7	0
Missionary Register, 69	6	0	
Miscellaneous ...	297	18	9
	4812	16	5
Pub. sold .....	1412	5	4
	3400	11	1

Associations: Salaries of Asso-  
ciation Secretaries, Travelling  
of Deputations, &c. .... 5032 2 6

Salaries of Secretaries, Account-  
ant, Book-keeper, Clerks, and  
Collector's Poundage .....

2066 15 10  
House, Office, and Warehouse  
Rent; Taxes; Repairs and  
Furniture; Warehouseman and  
Porter; Stationery, &c. .... 1174 15 2

Postage .....

236 13 4  
Rev. W. Jowett's Retiring Allow-  
ance .....

200 0 0  
Incidental Expenses .....

204 3 5  
Fourah-Bay Institution Build-  
ings' Fund .....

72 11 4  
Freetown Church Fund: Balance  
of Account .....

150 0 0

79,991 17 7

\* Contributions raised and ex-  
pended in the Missions, as above, 9872 15 11

89,864 13 6

#### SPECIAL FUNDS.

Fund for Disabled  
Missionaries, &c.,  
Allowances, &c.,  
for Adults, and

2 L

Education of Children.....	5220	14	4
China Fund: Bills of Exchange, Supplies, &c.....	2781	19	8
	<hr/>		8002 14 0
Total.....	<hr/>		£97,867 7 6

## CHRISTIAN-INSTRUCTION SOCIETY.

TWENTY-FIFTH ANNIVERSARY.

*Meeting.*

Tuesday April 30, at vi P.M.; at Finsbury Chapel; James Kershaw, Esq., M.P., in the Chair.

*Movers and Secondors.*

Rev. John Aldis; and Rev. George Smith—Rev. John Robinson; and Rev. John Weir—Rev. Robert Ainslie; and Rev. John Gill—Rev. R. Ashton; and John Pitman, Esq.

*State of the Funds.*

Receipts, 784l. 1s. 7d. — Payments, 787l. 2s. 4d.

## BRITISH AND FOREIGN BIBLE SOCIETY.

FORTY-SIXTH ANNIVERSARY.

*Meeting.*

Wednesday, May 1, at xi; in Exeter Hall; Earl of Harrowby in the Chair.

*Movers and Secondors.*

Bishop of Norwich; and the American Minister: supported by Capt. Pakenham, R.N. — Marquis Cholmondeley; and Rev. T. Archer, D.D.—Rev. Francis Close; and Rev. C. Prest—Rev. John Thomas; and Rev. Dr. Barth — Rev. J. H. Gurney; and Rev. Andrew Brandram.

*Resolution.*

—That, in the review of the Society's labours, presented this day, many unequivocal proofs offer themselves that it pleases the Great Head of the Church to accept, and crown with His blessing, the endeavours made to give a free course throughout the world to His own Word. And that all the friends of the Society may well feel encouraged and strengthened to go forward in their undertaking, humbly depending upon the continuance of God's goodness to uphold and prosper the work of their hands upon them.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1602	19	9
Donations .....	5566	3	4
Legacies .....	4348	1	1
Collections .....	153	0	0

Dividends, Interest on Exchequer Bills.....	1014	8	8
Charity Funds.....	37	8	6
Free Contributions from Auxiliary Societies .....	31413	1	7
Total.....	<hr/>		£44,135 2 11
Special Fund for the Continent..	1314	8	2
Bibles, Testaments, Reports, &c.,	45,435	16	1
Drawback on Paper .....	749	5	5
Total.....	<hr/>		£91,634 12 7

## Payments of the Year.

Printing Scriptures in the Language of Great Britain and Ireland .....	44,274	8	11
Other European Languages .....	31,386	9	10
Languages of Africa, Asia, and America .....	4872	1	2
Grants of Money and Printing Paper .....	3617	19	1
Grants to Societies in England in aid of Colporteurs.....	626	6	4
Freight, Carriage, Insurance, &c.	709	4	11
Report and Monthly Extracts ..	2391	18	8
Travelling Expenses.....	1161	10	8
Salaries and Expenses of Eight Foreign Agents .....	2261	19	6
Salaries to Secretaries, Domestic Agents, and Clerks .....	3800	0	0
Insurance, Expenses of Depository, Taxes, Repairs, Poundage, Postage, and Incidentals,	2144	2	11
Total.....	<hr/>		£97,246 2 0

*Statement.*

Issues during the year 1,136,695 copies.

## COLONIAL-CHURCH SOCIETY.

FOURTEENTH ANNIVERSARY.

*Sermon.*

Monday, May 6, at iii P.M.; at Portman Chapel; by Rev. J. C. Ryle; from Rom. i. 16: Col. 28l. 5s. 3d.

*Meeting.*

Wednesday, May 1, at vi½ P.M.; at the Hanover-Square Rooms; J. P. Plumpton, Esq., M.P., in the Chair: Col. 20l. 10s. 7d.

*Movers and Secondors.*

Hon. Arthur Kinnaird; and Rev. C. Kemble — Rev. F. Close; and P. F. O'Malley, Esq. — Rev. J. C. Ryle; and Rev. W. T. Marsh.

*Resolutions.*

—That in adopting the Fourteenth Annual Report of the Colonial Church Society, this Meeting recognises in the present moral and religious condition of our Colonies the para-

mount necessity of supplying them with Clergymen, Catechists, and Schoolmasters, experimentally imbued with the Evangelical Principles of the Church of England, and qualified for the arduous labours incident to the establishment of Religious Institutions in new communities.

—That as the state of the labouring population of this country is such as must occasion a most extensive emigration for many years to come, in order to diminish the excessive competition which is at present the cause of so much distress; it becomes increasingly necessary that efforts should be made to extend more widely the operations of the Colonial Church Society.

*State of the Funds.*

Receipts, 3367*l.* 2*s.* 7*d.* — Payments, 3299*l.* 14*s.*

*Statement.*

There are employed by the Society 8 Clergymen, 25 Catechists, and 9 Female Teachers.

PRAYER-BOOK AND HOMILY SOCIETY.

THIRTY-EIGHTH ANNIVERSARY.

*Sermon.*

*Sunday, April 28,* at vi½ P.M.; at Christ Church, Newgate Street; by the Rev. H. Hutton; from Ephes. ii. 20.

*Meeting.*

*Wednesday, May 1,* at vi½ P.M.; at the Music Hall, Store Street; Marquis of Cholmondeley in the Chair: Col. at Sermon and Meeting, 22*l.* 18*s.*

*Movers and Seconders.*

Rev. Richard Davis; and Rev. J. T. Johnston—Rev. W. T. Marsh; and Rev. Charles Kemble—Rev. Edwin Sidney; and Lieut. Lean, R.N.—Rev. W. Marsh, D.D.; and John E. Heathcote, Esq.

*Resolutions.*

—That while it becomes us to express deep thankfulness to Almighty God for the increase of the Society's income during the past year, the Committee are fully justified in appealing to all the members of our beloved Church, and especially to the Clergy, to join heartily and vigorously in helping forward this good work.

—That this Meeting desires humbly to thank God for the blessing which He has vouchsafed to its past labours, especially among seamen and emigrants, and fervently calls on Him to supply the means for their continuance; that by His mighty aid many may be taught to love and praise Him, whom truly to know is life eternal.

—That, recollecting the vast debt this coun-

try owes to the Sister Island, for having so long neglected to impart to her the full enjoyment of our own religious privileges, this Meeting has heard with much satisfaction of the doors of usefulness now widely opened in that hitherto-distracted country, and recognises the loud call made upon us on behalf both of its English and Irish-speaking population.

*State of the Funds.*

Receipts, 2707*l.* 10*s.* 1*d.*; Payments, 2745*l.* 14*s.* 10*d.*

LONDON CITY MISSION.  
FIFTEENTH ANNIVERSARY.

*Meeting.*

*Thursday, May 2,* at xi; in Exeter Hall; J. P. Plumptre, Esq., M.P., in the Chair: Col. 101*l.* 14*s.* 5*d.*

*Movers and Seconders.*

Rev. W. W. Champneys; and Rev. W. Arthur—Rev. H. Hughes; and John Labouchere, Esq.—Rev. Wm. Brock; and Capt. Sir W. E. Parry, R.N.—J. J. Cummins, Esq.; and Rev. Dr. Barth—Joseph Hoare, Esq.; and Wm. J. Maxwell, Esq.

*Receipts.*

General Fund, 20,320*l.* 17*s.* 7*d.*—Disabled Missionaries' Fund, 235*l.* 4*s.* 10*d.*

IRISH SOCIETY OF LONDON.

(A Branch of the Irish Society of Dublin.)

*Sermon.*

*Friday May 3,* at vii; at St. Dunstan's, Fleet Street; by the Rev. John White-stone, of Killeevan, Ireland.

*Meeting.*

*Thursday May 2,* at xii; at the Hannoter-Square Rooms; Marquis of Blandford, M.P., in the Chair: Col. 69*l.* 2*s.*

*Movers and Seconders.*

Earl of Galloway; and Rev. E. Tottenham—Bishop of Cashel; and Rev. Francis Close—Rev. J. T. Whitestone; and Rev. H. H. Beamish—W. Peters, Esq.; and Rev. C. Smalley.

*Resolutions.*

—That this Meeting rejoices at the blessing which the Lord vouchsafed to the Missions of the Society, which has been mainly owing, in His Providence, to the foundation laid by the instruction given to the Irish Peasantry through the teaching in the Schools, and the circulation of the Scriptures in their own language.

—That the many openings that have been

presented to the Society in Ireland during the past year are acknowledged by this Meeting with deep gratitude to the Author and Giver of all good: and as success depends only on God, they would earnestly pray that He would be pleased to bless the efforts of this Society in every department of its operations, and bring home the truth as it is in Jesus to the hearts of the people by the effectual power of the Holy Ghost.

—That this Meeting are very thankful to the friends of the Irish Society of London, in the different Associations in England, for their kind and cordial exertions during the past year, and hope for their renewed energies to raise the funds of the Society, so as to meet the openings now presented to them.

*Statement.*

There are 14 Irish-speaking Clergymen, 3 Inspecting Agents, 43 Inspectors, 116 Scripture Readers, and 721 Teachers, now in connection with the Society, and the income from every source during the year amounts to 9378*l.* 17*s.* 9*d.*

*SUNDAY-SCHOOL UNION.*

*Meeting.*

*Thursday, May 2*, at vi P.M.; in Exeter Hall; S. M. Peto, Esq., M.P., in the Chair: Col. 57*l.* 8*s.*

*Movers and Seconders.*

Rev. Charles Stovell; and Edward Corderoy, Esq. — Rev. T. Archer, D.D.; and Rev. S. G. Green — Rev. R. Hamilton; and Rev. W. Groser—Rev. G. Rose; and Mr. Watson.

*Resolutions.*

—That this Meeting approves the measures which have been adopted by the Committee for encouraging and assisting Sunday-School Teachers, trusting they will thereby, under the Divine Blessing, be excited to a due sense of the importance of their work, and to increased desires and efforts for their own improvement.

—That this Meeting has heard with much pleasure of the success which continues to attend the efforts made to extend sound Scriptural Instruction in Sunday Schools, assured that such instruction is calculated, under the Divine Blessing, to enlighten the understanding and sanctify the heart; and that this Meeting commends to the consideration of their fellow Teachers the importance of seeking the conversion of their scholars as the principal and immediate object of their labours.

*State of the Funds.*

Receipts 1269*l.* 13*s.* 9*d.*, including Sub-

scriptions, Donations, and Contributions of every kind; and 6595*l.* 15*s.* 8*d.* Proceeds of Sales for nine months.

*Statement.*

In 503 Schools there were 10,207 Teachers, and 100,035 Scholars. These Schools are in the metropolis or suburbs.

*CHURCH-OF-ENGLAND YOUNG MEN'S SOCIETY.*

SIXTH ANNIVERSARY.

*Sermon.*

*Tuesday, April 23*, at vii P.M.; at St. Bride, Fleet Street; by the Rev. Edward Hoare; from Rom. i. 16. Col. 5*l.* 19*s.*

*Meeting.*

*Thursday, May 2*, at vii P.M.; at St. Martin's Hall, Long Acre; Earl of Chichester in the Chair: Col. 17*l.*

*Movers and Seconders.*

J. C. Colquhoun, Esq.; and Rev. Henry Hughes—Rev. Francis Close; and Rev. W. W. Champneys — Rev. James Ralph; and Rev. Dr. Barth—Rev. John Bost; and Rev. H. F. Fletcher.

*Resolutions.*

—That this Meeting, in reviewing the progress of the Society during the six years of its existence, desire to express its sense of the value of the principles on which it is founded, and its conviction that it is every way entitled to the sympathy and support of the Christian Public, and to the faithful allegiance of the young men of our Church.

—That, in the opinion of this Meeting, the measure of success which has attended the operations of the Society during the past year, may be considered as an earnest of the good which the Almighty deigns to accomplish through its instrumentality, and affords encouragement to prosecute its labours, in humble reliance on the grace of the Divine Redeemer, with renewed energy.

*State of the Funds.*

Beside paying all expenses connected with carrying on the operations of 28 Auxiliary Associations in London and in the Country, the Society will have a surplus of 450*l.* to divide among the four Institutions which it aids.

*JEW'S SOCIETY.*

FORTY-SECOND ANNIVERSARY.

*Sermon.*

*Thursday, May 2*, at vi½ P.M.; at Christ

Church, Newgate Street; by the Ven. Archd. Wigram; from Isaiah liv. 2, 3: Col. 12l. 14s. 10d.

the Church as to its paramount duty and its exalted privilege in helping forward the blessed work of this Society.

*Meeting.*

Friday, May 3, at xi; in Exeter Hall; Lord Ashley in the Chair: Col. 98l. 4s. 3d.

*Movers and Seconders.*

Sir R. H. Inglis, Bart., M.P.; and Hon. and Rev. H. M. Villiers: supported by J. M. Strachan, Esq. — Rev. D. Wilson; and Rev. G. Fisk: supported by Rev. Dr. M'Caul — Rev. J. Craig; and Rev. Dr. Barth — Rev. Edward Hoare; and Rev. A. M. Myers.

*Resolutions.*

—That this Meeting ascribes thanksgiving and praise unto Almighty God for the measure of success which has been vouchsafed to the Society during the past year.

—That this Meeting has heard with feelings of deep sympathy and reverential submission to the Divine Dispensation of the recent removal of several distinguished friends of Israel from their labours here to their rest above; and that it cannot recall the memory of such men as Bickersteth, Grimshawe, and Cunninghame, without a thankful acknowledgment of the services which, by the grace of God, they were enabled to render to the Jewish Cause, and an earnest prayer to the great Lord of the harvest, that now, when the fields of Jewish Missionary Labour seem *white already to harvest*, He would send forth more labourers to this work full of faith and of the Holy Ghost.

—That this Meeting recognises with thankfulness to God the encouragement afforded by the increasing facilities of Missionary Access to the scattered families of His ancient people, and by the growing desire manifested among them to receive and to study the Scriptures, both of the Old and New Testament; and they humbly pledge themselves to use more diligent prayer and exertion in furthering the promotion of Christianity among the Jews, and in exciting a deeper interest in this cause among Christians in general.

—That this Meeting is convinced that the obligation of the Church of Christ to seek the salvation of Israel by prayer and active exertion is established by the plainest declarations of Holy Scripture; and that a special blessing is promised to those that seek the welfare of a people beloved for the Fathers' sake: this Meeting, therefore, looks to a more diligent and prayerful study of the whole of the inspired volume, the written Word of God, as the great means of instructing and enlightening

*State of the Funds.*

Receipts of the Year.		£	s.	d.
Annual Subscriptions .....	916	2	0	0
Donations and Life Subscriptions	1449	6	3	
Contributions from Auxiliary Societies and Anniversary and Congregational Collections	20684	1	7	
Legacies .....	1893	14	9	
Hebrew Old and New-Test. Fund,	271	15	10	
Hebrew Schools .....	80	11	6	
Foreign Missions and Schools ...	2	0	0	
Fund for the Relief of Inquiring Jews, or Infirm or Aged Converts,	58	5	0	
Jerusalem Mission .....	434	15	6	
Hebrew Church at Jerusalem ...	58	16	3	
Hospital for Poor Sick Jews at do.	269	2	9	
House of Industry at ditto .....	909	13	7	
Jewish-Converts Relief Fund at do,	213	5	10	
Widows' and Disabled Missionaries' Fund .....	130	8	8	
Temporal Relief of Converted Jewesses .....	100	0	0	
China Mission .....	542	7	10	
House of Industry at Bagdad ...	263	17	6	
	28278	4	10	
Rent of Houses in Palestine Place,	388	11	2	
Ditto of Pews in Episcopal Chapel,	212	19	3	
Scriptures sold by Missionaries ..	287	5	4	
Publications sold in Office .....	135	4	7	
Interest and Premium on Exchequer Bills .....	103	15	4	
Articles in store last year .....	6	14	6	
Drawback on Books shipped .....	102	8	5	
Exchequer Bills sold during the year .....	3000	0	0	
Total .....	£32,515	3	5	

*Payments of the Year.*

Foreign Missions .....	10933	15	5
Warsaw Institution .....	256	0	0
Church and Mission Premises at Jerusalem .....	409	6	0
House of Industry at ditto .....	100	2	3
Hospital for Poor Sick Jews at do.,	1564	17	6
Jewish Converts at ditto .....	105	0	0
Home Mission .....	1487	10	11
Hebrew College .....	1068	19	5
Episcopal Chapel .....	628	8	3
Hebrew Schools .....	1807	4	2
Apprentices and Girls going out to Service .....	203	14	5
Society's Office and Secretaries ..	1382	11	0
Visiting Auxiliaries, and Salaries of Association Secretaries .....	1962	11	6
Incidents .....	207	3	8
Publications .....	1746	14	10
Hebrew Old and New Testaments,	1395	11	8
Freight .....	113	17	4
Allowances to Missionaries' Widows,	235	0	0

Grant to Widows' and Disabled			
Missionaries' Fund .....	300	0	0
Jewish Pensioners .....	47	14	0
Rent of Ground, Cambridge Heath,	350	2	0
Repairs &c. of Houses, Palestine			
Place .....	178	10	7
	<hr/>		
	26,484	14	11
Invested in the 3 per cent Con-			
sols for the Widows' and Dis-			
abled Missionaries' Fund. ....	130	8	8
Ditto, Guarantee Fund, 3 per			
cent Annuities .....	1993	16	7
Ditto, Exchequer Bills .....	3500	0	0
	<hr/>		
Total .....	£32,109	0	2

Vested in Exchequer Bills, 3500*l.*

*RELIGIOUS TRACT SOCIETY.*

FIFTY-FIRST ANNIVERSARY.

*Meeting.*

Friday, May 3, at vi P.M.; in Exeter Hall; Hon. Arthur Kinnaid in the Chair: Col. 36*l.* 3*s.* 7*d.*

*Movers and Seconders.*

Rev. W. W. Robinson; and J. P. Plumtre, Esq., M.P.: supported by Rev. Dr. Barth—Rev. Robert Bickersteth; and Rev. W. Farebrother—Rev. T. Archer, D.D.; and Rev. Charles Kemble—John Gurney Hoare, Esq.; and Rev. James Sherman.

*Resolutions.*

—That while the success which has hitherto attended the Society's operations at home, in our Colonies, and in foreign lands, should call forth humble thanksgivings to God, it should also lead to more active measures for counteracting error, and maintaining the great fundamental truths of the Gospel by means of the Christian Press.

—That the Meeting has heard with much satisfaction that upward of nine thousand Libraries have been granted by the Society, on very reduced terms, to our Colonies, destitute districts in Great Britain and Ireland, Sunday and Day Schools, Union Houses, Prisons, Soldiers, and Sailors; and that the friends of the Institution be recommended to promote the formation of similar Libraries in their different districts, believing them well adapted for usefulness among all our people.

—That an efficient means of making known the Gospel in Great Britain and Ireland is the circulation of Evangelical Publications by pious Colporteurs; and this Meeting earnestly recommends private Christians, Congregations, and Auxiliary Societies, to make the needful arrangements for the employment of such an agency in their different localities.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Collection at 50th Ann. Meeting,	40	19	9
Contributions from Auxiliaries ...	1439	16	10
Donations and Life Subscriptions,	622	3	1
Annual Subscriptions .....	2892	0	10
Congregational Collections .....	4	0	0
Christmas Cards .....	45	17	2
Ground Rents .....	49	8	6
Special Fund for China .....	120	18	0
Jubilee Fund .....	2423	3	11
Legacies .....	847	0	4
Sale of Publications .....	42393	12	11
	<hr/>		
Total .....	£50,879	1	4

*Payments of the Year.*

Money Grants .....	957	15	8
Special Fund for China .....	410	0	0
Jubilee Fund .....	2148	1	10
Cost of Publications .....	41087	14	8
Sundry Disbursements .....	5981	0	5
	<hr/>		
Total .....	£50,584	12	7

*SAILORS' HOME AND ASYLUM.*

*Meeting.*

Saturday, May 4, at ii; in the Hanover-Square Rooms; Adm. W. Bowles, C.B., M.P., in the Chair: Col. 6*l.* 1*s.*

*Movers and Seconders.*

Adm. Lord Radstock; and Capt. R. F. Gambier, R.N.—Vice-Adm. Sir George Seymour; and Capt. A. Chapman, H.C.S.—Adm. Earl Waldegrave; and Rev. J. Craig—Henry Blanshard, Esq.; and Hon. Capt. Maude—Capt. Barlow, R.N.; and James Nisbet, Esq.

*Resolutions.*

—That this Meeting desires to offer its sincere and humble thanks to Almighty God for the blessings which He has vouchsafed to these Institutions during the past year; and prays for a continuance of His favour and protection.

—That this Meeting would acknowledge with gratitude the continued assistance afforded by their friends to these Institutions; and more particularly would they render their thanks to those Ladies who have so kindly evinced their sympathy to our Seamen by their liberal supply of useful clothing to relieve the wants of the inmates of the Destitute Sailors' Asylum.

*State of the Funds.*

Receipts, 5890*l.* 6*s.* 8*d.*—Payments, 5518*l.* 10*s.* 1*d.* The sum of 27,000*l.* has passed through the Cashier's hands, having been left in his custody by the Boarders.

*Statement.*

In the year there have been 4633 Boarders in the Home; and from the commencement in 1835, 44,788 Boarders, of whom 12,656 were Boarders who returned again and again to the Home.

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**BRITISH AND FOREIGN SCHOOL SOCIETY.**  
 FORTY-FIFTH ANNIVERSARY.

*Meeting.*

*Monday May 6*, at xii; in Exeter Hall; Earl of Carlisle in the Chair.

*Movers and Secondors.*

John Abel Smith, Esq., M.P.; and Rev. George Smith—Rev. Thomas Pennington; and Rev. Wm. Chalmers—Wm. Tooke, Esq.; and Rev. Dr. Barth.

*Resolution.*

—That this Meeting, having heard with pleasure the Report of the Society's proceedings during the past year, congratulates the Committee on the position of the Institution, and trusts that, with the Divine Blessing, it may long continue to enjoy public favour and support.

*State of the Funds.*

Receipts, 13,420*l.* 2*s.* — Payments, 14,377*l.* 4*s.* 8*d.*

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**CHURCH OF ENGLAND METROPOLITAN TRAINING INSTITUTION.**  
 ANNIVERSARY.

*Meeting.*

*Monday, May 6*, at ii P.M.; at the Institution, Highbury; Lord Ashley, M.P., in the Chair: Col. 14*l.* 15*s.*

*Movers and Secondors.*

John Labouchere, Esq.; and Rev. John Harding—Rev. Daniel Wilson; and P. F. O'Malley, Esq.—Earl of Waldegrave; and Lord Radstock.

*Resolution.*

—That this Meeting feels called upon to ascribe praise to Almighty God for the progress which has been made toward the establishment of this Institution, and at the same time to express their conviction of the urgent need for prayer that the God of grace may so bless the labours of His servants here, that the whole work may be carried on to the glory of His great name.

*State of the Funds.*

Receipts, 12,973*l.* 1*s.* 3*d.*—Payments, 12,500*l.*, the purchase money for Highbury College, and 288*l.* 16*s.* 8*d.*, incidental expenses.

**CHURCH PASTORAL-AID SOCIETY.**  
 FIFTEENTH ANNIVERSARY.

*Sermon.*

*Monday, May 6*, at vi½ P.M.; at St. Dunstan's, Fleet Street; by the Rev. J. Vaughan; from Ephes. iv. 16: Col. 10*l.* 9*s.* 8*d.*

*Meeting.*

*Tuesday, May 7*, at xi; in Exeter Hall; Lord Ashley, M.P., in the Chair: Col. 70*l.* 6*s.* 6*d.*

*Movers and Secondors.*

John Labouchere, Esq.; and Rev. John Richardson—Rev. E. Tottenham; and Rev. Robert Bickersteth—Rev. J. C. Ryle; and Rev. W. W. Champneys—Rev. J. Bardaley; and Rev. W. Sinclair.

*Resolutions.*

—That the rapid advance which has been made during the last few years in providing for the spiritual wants of the population of this country, as well by means of this Society as by other kindred efforts, and the large extent to which it has pleased God to prosper these endeavours of the Church for the glory of His name, afford the strongest encouragement, and impose the highest obligation to persevering exertion in the work of national evangelization.

—That the experience of this Society has afforded important evidence of the practicability of bringing the pastoral character of the Church of England to bear on the densest and most demoralized masses of the population, through a variety of agencies calculated to meet the multifarious demands of their social and moral condition; and that, notwithstanding the melancholy state in which too many districts of our country are still lying, there is every reason to believe that, with the power of God attending it, the National Church may in due season become, as it should be, the Teacher of all within our borders who are yet ignorant and out of the way.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	1946	10	0
Donations and Collections.....	5419	8	0
Col. after Sermons and Meetings,	1262	13	1
Legacies.....	6539	8	4
Railway Chaplains' Fund.....	82	13	3
Annual Subscriptions, Donations,			
Col. &c., through Auxiliaries..	19891	2	11
A Year's Long Annuities.....	518	9	4
Total.....	£35,660	4	11

*Payments of the Year.*

On account of Grants—			
For Curates.....	20179	14	7
Lay Assistants.....	4430	5	8
For Fittings.....	20	0	0

	£	s.	d.
Publications, Printing, &c. . . . .	905	0	4
Expenses at Sermons and Meetings, and Travelling Charges of Deputations . . . . .	558	18	10
Advertisements . . . . .	202	0	11
Salaries and Wages . . . . .	2071	15	6
Office Rent, Coals, Candles, Stationery, and Sundries . . . . .	264	13	1
Postage and Carriage of Parcels . . . . .	161	10	2
Collector's Poundage . . . . .	43	10	0
Interest and Premium on Exchange Bills . . . . .	171	6	11
Total . . . . .	£29,008	16	0

*Statement.*

Since the formation of the Society in 1836 seven hundred and ninety-eight Grants for additional Clergymen and Lay-Assistants have been made. In rather more than fourteen years the Grants of the Society have led to the erection, opening, or keeping open, of 144 Churches or Chapels; and 154 Schoolrooms are now used, under the license of the several Bishops, as Places of Public Worship.

Grants are at present made to 302 Incumbents (having under their ministerial charge 2,144,854 SOULS, ONE-EIGHTH PART OF THE ENTIRE POPULATION OF ENGLAND AND WALES), whose average incomes are 199*l.* per annum; and 160 of these Incumbents are without parsonage-houses: stipends are provided for 279 additional Clergymen and 91 Lay-Assistants.

## CHRISTIAN-KNOWLEDGE SOCIETY.

## MAY MEETINGS.

*Tuesday, May 7*—The Secretaries laid before the Meeting the following Statement of the Issue of Scriptures and Prayer Books, between April 1849 and April 1850:—

Bibles . . . . .	140,775
Testaments . . . . .	79,977
Common-Prayer Books. . . . .	298,707

The Receipts of the Year, from all sources, amount to 85,952*l.* 8*s.* 8*d.* The loss on books sold amounts to 21,774*l.* 8*s.*

## LONDON HIBERNIAN SOCIETY.

## FORTY-FOURTH ANNIVERSARY.

*Sermon.*

*Sunday, May 5*, at vi½; at St. John's Chapel, Bedford Row; by the Rev. M.

O'Sullivan, D.D.; from 2 Tim. iii. 15, 16 17: Col. 3*al.* 17*s.* 3*d.*

*Meeting.*

*Wednesday, May 8*, at xii; at the Hanover-Square Rooms; Marquis of Cholmondeley in the Chair.

*Movers and Seconders.*

Bishop of Cashel; and Lord Radstock—Lord Teignmouth; and J. C. Colquhoun, Esq.—Viscount Bernard, and Rev. M. O'Sullivan, D.D.—Rev. M. Whitestone; and Rev. Mr. Kelly.

*Resolutions.*

—That the general increase of the Society's funds during the past year is cause of special thankfulness to the Giver of all good; and that the increased contributions in Ireland, while evidencing the willingness of our Irish brethren to support their one work to the utmost of their ability, furnishes, in their present peculiarly distressed state, an additional claim on the sympathy of English Christians.

—That as the Word of God is the only source of moral principles, and as mere secular instruction furnishes no corrective for the depraved propensities of human nature; and therefore, for the interests of this life, as well as that which is to come, the knowledge of the Holy Scriptures must form an essential and prominent part in any system of sound, useful education; and that it is our duty and privilege to assist the Irish Branch of our Church in maintaining intact this great Protestant Christian Principle.

*State of the Funds.*

Receipts, 4052*l.* 17*s.* 1*d.*—Payments, 3733*l.* 4*s.* 6*d.*; of which 2800*l.* has been remitted to the Church Education Society of Ireland.

*Statement.*

For nearly half a century the Society has been labouring to impart to all children in its Schools a useful secular education, accompanied with a sound knowledge of Scripture. During the last ten years their operations have been carried on under the superintendence of the Parochial Clergy: the children of the Church are instructed in the Catechism and other Formularies; but the Schools are open to all, and are attended by Roman Catholics and Protestant Dissenters. The lists now made up shew 1870 Schools.

Church Children . . . . .	58,533
Protestant Dissenters . . . . .	15,562
Roman Catholics . . . . .	37,857
Total . . . . .	111,952



## LONDON MISSIONARY SOCIETY.

FIFTY-SIXTH ANNIVERSARY.

*Sermons.*

*Monday, May 6*, at vii P.M.; at the Scotch National Church; by the Rev. J. Cumming, D.D.; from Matt. xxiv. 14: Col. 25l. 5s. 9d.—*Wednesday, May 8*, at x; at Surrey Chapel; by the Hon. and Rev. B. W. Noel; from Matt. v. 13, 14: Col. 91l. 3s. 5d.—*Same day*, at vi P.M.; at the Tabernacle; by the Rev. Ralph Wardlaw, D.D.; from Luke xii. 49, 50: Col. 48l. 12s. 9d.—*Friday, May 10*, at vi P.M.; at the Poultry Chapel; by the Rev. James Sherman; from 2 Cor. viii. 5: Col. 31l. 2s. 6d.

*Morning Meeting.*

*Thursday, May 9*, at x; in Exeter Hall; Sir E. N. Buxton, Bart., M.P.: Col. 138l. 7s. 8d.

*Movers and Seconders.*

Rev. Dr. Vaughan; and Rev. Dr. Wardlaw—Rev. Dr. Leifchild; and Hon. and Rev. B. W. Noel: supported by Rev. W. Clarkson—Rev. T. Adkins; and Rev. Daniel Katterns.

*Resolutions.*

— That while this Meeting contemplates with peculiar satisfaction the progress of education and social improvement in the several spheres of the Society's labours; the increase and spiritual advancement of the Mission Churches; the various translations and revisions of the Scriptures by the Society's learned and laborious Missionaries; the training of a well-qualified Native Ministry, and the liberal contributions of the Mission Churches toward their own support; it desires, in the contemplation of these delightful facts, to adopt the ascription of its humble gratitude, in the language of inspiration—*Not unto us, O Lord, not unto us, but unto Thy name give glory.*

— That this Meeting regards with peculiar gratification and thankfulness the preliminary measures adopted by the Government of India for discontinuing the support heretofore given to the Temple and Worship of the Idol of Juggernaut in the Province of Orissa, and also the intended enactment of a law relieving the Natives of India from the forfeiture of property on renouncing Idolatry and embracing the Christian Faith; the former measure so necessary for the consistency and honour of a Christian Nation; the latter so consonant with the principles of social justice and religious freedom.

*Evening Meeting.*

*Same day*, at vi P.M.; at Finsbury Chapel; Rev. Dr. Raffles in the Chair: Col. 31l. 2s. 6d.

June, 1850.

*Movers and Seconders.*

Rev. H. Reynolds; and Rev. R. Hamilton—Rev. H. Quick; and Rev. Mr. Brown—Rev. J. G. Rogers; and Rev. R. Jones.

*State of the Funds.*

Receipts, 62,545l. 0s. 11d., including 739l. 11s. 5d. for the contemplated College at Calcutta—Payments, 64,489l. 9s. 5d.

## OPERATIVE JEWISH CONVERTS' INSTITUTION.

FIFTEENTH ANNIVERSARY.

*Sermon.*

*Thursday, May 9*, at vi½ P.M.; at the Episcopal Jews' Chapel, Bethnal Green; by the Rev. A. R. C. Dallas; from Gal. ii. 10.

*Meeting.*

*Friday, May 10*, at vi½ P.M.; at London Tavern; Charles Henry Corbett, Esq., in the Chair.

*Movers and Seconders.*

Rev. J. B. Cartwright; and Rev. Richard Allen—Rev. George Fisk; and Rev. W. Ayerst: supported by Rev. Edward Pizey—Rev. Henry Jarvis; and Rev. H. P. Haughton: supported by Rev. Dr. Barth—Rev. Dr. M'Caul; and Rev. J. J. Reynolds—Joseph Payne, Esq.; and Capt. Layard.

*Resolution.*

— That this Meeting desire to record their thankfulness to the God of Israel for the mercies He has vouchsafed to this Society since its commencement; learning even from disappointment the need there is of such pastoral care as their Institution affords for young Converts, and determining, by God's help, to be more earnest and faithful in extending its benefits to those whom Providence may send.

*State of the Funds.*

Receipts, 1025l. 3s. 3d.—Payments, 954l. 2s. 10d.

## BRITISH AND FOREIGN SAILORS' SOCIETY.

SEVENTEENTH ANNIVERSARY.

*Sermon.*

*Wednesday, May 15*, at vi½ P.M.; at the Poultry Chapel; by the Rev. Ralph Wardlaw, D.D.; from Gal. v. 22.

*Meeting.*

*Tuesday, May 14*, at vi P.M.; at the London Tavern.

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*Movers and Secondors.*

Rev. George Smith; and Rev. Robert Redpath—Rev. J. Burnet; and Rev. Aaron Buzacott; supported by Wm. Henry Bond, Esq., R.N.—Rev. W. Spencer; and Rev. J. W. Richardson; supported by Rev. James Sitree.

*Resolutions.*

—That this Meeting rejoices to hear of the successes which have attended the operations of this Society during the past year, and regards these tokens of the Divine Benediction as additional incentives to renewed and enlarged exertion.

—That in the opinion of this Meeting the maritime population of this commercial empire has peculiar and urgent claims on the sympathy, the prayers, and the efforts of every Christian and philanthropist; and that the religious, intellectual, and social elevation of this numerous class of the community cannot but prove a national benefit, and the means of diffusing the blessings of Christianity throughout the world.

—That this Meeting contemplates with pleasure and gratitude the effective aid rendered to this Society by Local and Congregational Auxiliaries, and also by the formation of similar new Associations during the past year; and trusts that by their systematic operations the permanent income of the Institution may be so materially enlarged as to enable it efficiently to prosecute its benevolent purpose.

*State of the Funds.*

Receipts, 2954*l.* — Payments, 2954*l.*  
—Liabilities, 800*l.*

*RAGGED-SCHOOL UNION.**Meeting.*

Tuesday, May 14, at vi P.M.; in Exeter Hall, Lord Ashley, M.P., in the Chair: Col. 95*l.*

*Movers and Secondors.*

Earl Harrowby; and Lord Kinnaird—Earl Waldegrave; and Rev. G. Fisk—Rev. J. Aldis; and Rev. J. Bramah—Rev. P. B. Power; and Capt. Holland—Joseph Payne, Esq.; and John Dean Paul, Esq.

*Resolutions.*

—That this Meeting desires to express devout thankfulness to Almighty God for the marked and encouraging success which has hitherto attended the efforts of the Society, and for the blessings conferred by Ragged Schools on the poor and neglected youth of this vast metropolis.

—That the Committee be encouraged to

persevere in their efforts, notwithstanding the opposition and adverse influences against which they may have to contend; and that it is the duty of all professing Christians to unite in helping forward this great and good work.

*State of the Funds.*

Receipts, 4652*l.* 16*s.* — Payments, 4283*l.* 5*s.* 6*d.*

*TRINITARIAN BIBLE SOCIETY.**Sermons.*

Sunday, May 12, Morning and Evening; by the Rev. R. Shutte: in the Morning from Isaiah xli. 1: Col. 14*l.* 16*s.*; in the Evening from Jude 24, 25: Col. 8*l.* 4*s.* 8*d.*

*Meeting.*

Wednesday, May 15, at i P.M.; in the Hanover-Square Rooms; John Labouchere, Esq., in the Chair.

*Movers and Secondors.*

Rev. J. W. Gowring; and J. J. Cummins—Rev. W. D. Long; and Rev. H. J. Cummins—Rev. A. S. Thelwall; and J. Morrison, Esq.

*Resolutions.*

—That this Meeting greatly rejoices, and renders especial praises to the God of all grace, on account of the continued circulation of the Scriptures, in small portions, in the Irish Tongue and Character, and the encouragement and blessing which the Society has experienced in this portion of its labours; and earnestly prays that it may be enabled, by the good providence of God, still to go on with this important work, till the whole of the Inspired Volume shall, in like manner, be diffused throughout those portions of that country in which the Irish Language is still spoken; and they fervently pray that it may please Almighty God to accompany those portions of His Word with the blessed operation of His Holy Spirit, and thereby to turn increasing multitudes from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among all those who are sanctified through faith in Christ Jesus.

—That, in an age like the present—in which the truth of God, as revealed in His blessed and eternal Word, is assailed on the one hand by the disciples of Popish and Tractarian Superstition, and on the other by those of Neology and false Pantheistic Philosophy—all those who love the Lord Jesus Christ in sincerity should esteem it both a duty and a privilege to rally round a Society which faithfully contends for the integrity of the Canon of Scripture, and for the plenary inspiration and

paramount authority of the written Word, and to promote its operations and influence by their liberal contributions and their earnest prayers.

*State of the Funds.*

Receipts, 1518*l.* 19*s.* 1*d.*—Payments, 1447*l.* 9*s.* 4*d.*

*Statement.*

Issues:—Bibles, 6784: Testaments, 2983; Scriptures in Portuguese, 3861; in Spanish, 250; in Italian, 212; in Irish, 39,225: Total, 53,315.

**BRITISH REFORMATION SOCIETY.**

TWENTY-THIRD ANNIVERSARY.

*Sermon.*

*Wednesday, May 15*, at vi½ P.M.; at St. John's Chapel, Bedford Row; by the Rev. Hugh M'Neile, D.D.; from Hebrews xi. 39, 40: Col. 40*l.* 0*s.* 4*d.*

*Meeting.*

*Thursday, May 16*, at xii; in the Hanover-Square Rooms; George Finch, Esq., in the Chair: Col. 26*l.* 3*s.* 1*d.*

*Movers and Seconders.*

W. Long, Esq.; and Rev. John Cumming, D.D.—Rev. H. H. Beamish; and Henry Robbins, Esq.

*Resolution.*

—That the increased and, in many cases, successful efforts of Roman Ecclesiastics in this country to spread their unscriptural principles, and to pervert alike Clergy and Laity to Romanism, demand that we should not merely stand on the defensive, but, with the open Bible, and in the spirit of love, and faithfulness, and prayer, and a sound mind, make aggressive inroads on Romanism itself, as well as call on her people to come out of her, that they partake not of her sins, and that they receive not of her plagues.

**LADIES NEGRO-EDUCATION SOCIETY.**

ANNIVERSARY.

*Sermon.*

*Tuesday, March 19*; at Eaton Chapel; by the Rev. H. H. Beamish; from John viii. 32: Col. 14*l.* 9*s.*

*Meeting.*

*Monday, May 20*, at ii P.M.; in Willis's Rooms; Marquis Cholmondeley in the Chair: Col. 57*l.* 4*s.*

*Movers and Seconders.*

John Labouchere, Esq.; and Hon. Capt. Denman, R.N.—Bishop of Oxford; and Charles Buxton, Esq.—Rev. H.

M'Neile, D.D.; and Rev. Alexander Crummell.

*Resolutions.*

—That the relations in which England has placed herself by her own acts, and by a course of policy long pursued in respect to the people of Africa, has imposed on her high responsibilities toward that race, and particularly to the descendants of the Negroes with whom she peopled her West-India Colonies.

—That the emancipation of the Slaves in our West-India Colonies was but a first instalment of the duties which England must be held to have undertaken toward the Negroes; and that, beside securing their social and civil freedom, she is called on to make provision for their religious and moral training.

—That the efforts of this Society are therefore peculiarly deserving of support, as affording, at little cost, a religious education to the Negroes in the West Indies, and, by this means, training a class of persons specially adapted for Missionary Labours among their kindred races in Africa.

*State of the Funds.*

Subscriptions for the year 859*l.* 3*s.* 10*d.*

*Statement.*

There are 116 Schools assisted by grants varying from 5*l.* to 15*l.* In 1840 the Income of the Society was 1800*l.*, which diminished to 720*l.* in 1847. The claims for help are most urgent and important.

**ABORIGINES PROTECTION SOCIETY.**

THIRTEENTH ANNIVERSARY.

*Meeting.*

*Monday May 20*, at i P.M.; at Crosby Hall; Thomas Fowler, Esq., in the Chair: Col. 21*l.*

*Movers and Seconders.*

Rev. J. Burnet; and Rev. A. W. Hanson, of Cape Coast—John Scoble, Esq.; and F. Tuckett, Esq.: supported by G. Catlin, Esq.—S. F. Woolmer, Esq.; and Rev. N. Bastion, of Liberia.

*Resolutions.*

—That at the present time there is no diminution in the claims of Aborigines; but that if there are instances in which a desire is manifested to repress the commission of atrocious crimes against their persons, their gradual extinction is looked at with deliberate complacency, and the measures which materially tend to this result are regarded with satisfaction or indifference.

—That this Society, while recording its gratitude to a few liberal friends, solicits further

personal and pecuniary aid, and appeals to its fellow-Christians of this and other countries to vindicate the claims of our common humanity, and to urge the precepts and example of our Saviour as being diametrically opposed to all injustice and cruelty toward our fellow-men of every race, and as dictating the surest means both for raising the oppressed and restraining the oppressor.

*State of the Funds.*

Receipts for six months, to Dec. 31, 1849, 27*l.* 14*s.* 3*d.*—Payments 319*l.* 12*s.* 5*d.*

**FOREIGN-AID SOCIETY.**

TENTH ANNIVERSARY.

*Meeting.*

Tuesday, May 21, at 1 P.M.; in the Hanover-Square Rooms; the Marquis Cholmondeley, in the Chair: Col. 34*l.*

*Movers and Seconders.*

Earl of Galloway; and J. C. Colquhoun, Esq.—Rev. T. Nolan; and Hon. and Rev. B. W. Noel—Rev. R. Burgess; and J. M. Strachan, Esq.

The Meeting was also addressed by the following Pasteurs—M. Pilatte, to represent the Société Evangélique of France; M. Vallette, to represent the Société Centrale of France; M. Anet, to represent the Société Evangélique Belge; and M. Audebez, Secretary of the Société Evangélique of France.

*Resolution.*

—That the only remedy for the social and moral evils which now afflict France and other nations of the European Continent is a Religious Reformation carried out on Evangelical Protestant Principles on the authority of the Word of God; and the Meeting trusts that the Foreign-Aid Society, having this object in view, will speedily be enabled to enlarge the sphere of its operations.

*State of the Funds.*

Receipts of the Year.	£	s.	d.
Subscriptions .....	378	9	6
Donations .....	659	18	0
Collections .....	92	13	10
Remitted from Associations ....	543	14	10
R. Durant, Esq., as Residuary Legatee of the late E. Durant, Esq.....	200	0	0
Legacy of the late Nadir Baxter, Esq.....	22	10	0
Total.....	£1897	6	2

Payments of the Year.

Remitted to the Société Evangélique of Geneva .....	200	0	0
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Remitted in the Société Evangélique of France .....	444	0	0
Remitted to the Société Evangélique Belge.....	160	0	0
Remitted to the Société Centrale of France.....	150	0	0
Remitted to the Société Evangélique of Lyons .....	270	0	0
Remitted to Dr. Gomez on account of Lisbon Mission.....	100	0	0
Remitted to Missionary Agent in Bohemia.....	25	0	0
Remitted to Missionary Agent in Prussia .....	12	10	0
Special Grants for France .....	85	0	0
Salaries .....	252	0	0
Travelling Expenses, Office Rent, and Petty Expenses .....	124	8	5
Advertisements, Printing and Stationery, Postage and Parcels, Collector's Poundage....	103	0	7
Total.....	£1925	19	0

The following Grants were also made to the Foreign Societies prior to the close of the Accounts, but have not yet been drawn for:—1. Geneva, 100*l.*; 2. France, 115*l.*; 3. Lyons, 80*l.*

**PEACE SOCIETY.**

*Meeting.*

Tuesday, May 21, at 5 P.M.; at Finsbury Chapel; J. T. Price, Esq., in the Chair: Col. 27*l.* 17*s.*

*Movers and Seconders.*

Robert Charleton, Esq.; and Mr. A. B. Stevens: supported by Samuel Gurney, Esq.—Rev. Wm. Brock; and Rev. Dr. Massie—Rev. John Burnet; and Rev. G. Wilkins.

*Resolutions.*

—That this Meeting has heard with great pleasure and satisfaction the record just read of the operations of the Peace Society during the past year, and cordially approves the measures which have been adopted by the Committee for bringing the subject of Peace, in a practical form, before the attention both of the Public and of the Legislature; believing that the course which they have pursued in this respect during the last few years has tended in an eminent degree to interest large portions of the community in the principles of Peace, who would probably have paid little heed to them had they been presented only in the form of general and abstract propositions.

—That this Meeting rejoices in the triumphant success which has attended the Peace Congress held in Paris in August last, and

anticipates, with pleasure and hope, the similar Meeting which it is intended to hold at Frankfort in the ensuing autumn; being fully assured that these great international demonstrations are admirably adapted to promote mutual kindness and goodwill among the nations of the earth, and to hasten the advent of permanent and universal Peace.

—That this Meeting regards, with unfeigned satisfaction, the proposed Exhibition of the Industry of all Nations, which is to take place in London in the year 1851, at the suggestion and under the auspices of His Royal Highness Prince Albert, as calculated to

promote in many ways the cause of international Peace, while at the same time it earnestly deprecates the admission among the peaceful products of industry of such munitions and instruments as are designed and constructed only for the destruction of human life as utterly at variance with the whole spirit and tendency of the enterprise, and adapted to produce most unhappy and mischievous results.

*State of the Funds.*

Receipts, 1408*l.* 13*s.* 2*d.*—Payments, 1124*l.* 12*s.* 9*d.*

**CHURCH MISSIONARY SOCIETY.**  
*Extracts from the Annual Report.*

*State of the Finances.*

THE Income of the Society for the year ending March 31, 1850, arranged under the usual heads, has been—

I. <i>General Fund</i> —Associations,	£	s.	d.
Benefactions, Legacies, &c. . . .	92,259	2	2
II. <i>Special Funds</i> —			
Disabled Missionaries, and Children's Home . . . . .	1114	16	8
China . . . . .	1026	12	1
		2141	8 9
		94,400	10 11
III. <i>Local Funds</i> , raised and expended in the Missions . . . . .	9873	15	11
	£104,273	6	10

This statement exhibits an increase over the gross Income of last year of 3269*l.* 18*s.* 5*d.* But, as the excess in *Legacies* amounts to 3085*l.* and there has been an increase of *interest on funded property*, and of the *Local Funds*, the account exhibits an actual *decrease*, in the contributions of the public of the United Kingdom, to the amount of 622*l.* 4*s.* 8*d.*

In the remittances from *Associations*, which comprise more than four-fifths of our usual Home Income, there has been the serious deficiency of 1642*l.* 18*s.* 8*d.*

The Expenditure of the Society has been so far below the Income that the Committee have, at the urgent advice of the Finance Committee, carried the amount of the *Legacies* (7729*l.* 18*s.* 3*d.*) to the Capital Fund.

The Expenditure on account of *Disabled Missionaries, &c.*, has exceeded the special contributions by 4105*l.*, which excess must be taken from the General Fund.

The Expenditure on account of the *China Mission* has exceeded the receipts by the sum of 1755*l.* 7*s.* 7*d.*, which will

be taken out of the capital of that Special Fund.

By these arrangements the Expenditure of the year is brought within the Income of the year.

*Conclusion.*

In concluding their Annual Report, the Committee will invite this Meeting to consider—

1. In the first place, *how the Lord is blessing the Society's work abroad.*

In proof of this fact, the Committee appeal to the increase of converts, to the grace manifested by so many of them, and to the evident establishing, strengthening, and settling of our principal Missions. They appeal also to the favour given to our Missions in the sight of the Heathen; such as, the support afforded by the heathen Chiefs of Abbeokuta—the protection of our Missionaries by the heathen tribes of East Africa—the welcome given by the heathen population of Travancore to a zealous Missionary returning to his work; and the toleration now granted in Turkey and China. They appeal, also, to the open doors which the Providence of God is setting before the Society; such as, the invitation given to it by a zealous naval officer to follow up the benevolent enterprise at the Gallinas, which he had achieved by naval force; the voice from Scinde; and the special call to the Punjab. In one and the same Letter, lately received from Calcutta, applications for help were conveyed from the widely-separated localities of Bhagulpur, Delhi, Deyrah, Assam, Penang, and the Punjab; and the Letter added, “Many more similar calls would be made, could the Society hold out any hope of meeting them.” Can we refuse to regard such appeals as an honour put upon us by the Lord?

2. Again, the Committee invite this

Meeting to consider, *how the Lord is upholding, in the most essential respects, the instrumentality of the Society.* During the last year we have taken into employment more than an average number of Missionaries, while fewer have been withdrawn by ill-health or death; and at this time the number of labourers—and it is the Lord's prerogative to send forth labourers into His vineyard—is larger than it has ever been before. The Ordained Missionaries alone number seven more than at any previous period. At the last Anniversary an appeal was made for TEN additional Missionaries, beyond our usual supply from Islington College. Half that number has been supplied, and sent out from England. The Committee have also now offers before them which make them confidently hope that, in the course of this year, the number originally contemplated will be completed, as a permanent increase of our Missionary Band—being one of the happy fruits of our Jubilee.

For the upholding, moreover, of our Missions in China and Rupert's Land, two cordially-attached and long-trying friends to our Society have been appointed to the Episcopate: while for our Missions in Ceylon and Bombay able and experienced Secretaries have been provided, specially devoted to the local affairs of the Society. Thus has our Missionary Machinery been greatly advanced in its efficiency during the past year; and we acknowledge, in this circumstance, that the good hand of our Lord has been with us.

3. Further, the Committee invite this Meeting to consider, *how those who profess to be fellow-helpers in this work are aiding the Society by their prayers and contributions.*

Of the *Prayers* which are offered up no estimate can be formed by man—they go up as a memorial before God. May He pour down the Spirit of grace and supplications, that they may be increased a hundred-fold!

Of the *Contributions* to the Society, the preceding financial statement gives the account.

The Committee had anticipated, from the manifestation of Missionary Zeal at the Jubilee, and from the formation of many new Associations, that there would have been some increase in the permanent income of the Society. In the chief branch, however, of our Income, the Contributions from Associations, there has been a serious deficiency. They had

hoped, also, that the special contributions to the support of Sick and Disabled Missionaries, and the "Children's Home," would have met the expenses incurred under these heads; but these contributions have failed to cover more than one-fifth of the expenditure, so that 4105*l.* have been withdrawn from the Mission Fund to make up the deficiency—a sum for which twelve or fourteen Missionaries might be supported abroad. Had not the expenditure of the past year, owing to temporary fluctuations, been unusually low, the finances of the Society would have been seriously deranged.

The Committee have anxiously investigated the accounts from the different Associations throughout the country. They have found that, in some countries, the cause of the Society is advocated in one-half of the pulpits; in others, in only one out of every ten or twelve. They have found that, in some localities, there has been, in the course of the last few years, a large increase in the contributions; in others, a considerable falling-off.

The conclusion to which the Committee have come, as the result of their investigation, is this—that the Funds of this Society are mainly dependent, under God, UPON INDIVIDUAL EXERTION, SPRINGING FROM A SENSE OF PERSONAL RESPONSIBILITY. Whenever there are, in a town or county, zealous and devoted friends, however few in number, animated by the sense of their own personal obligation to the Saviour, to urge the cause of Missions upon those around them, there the Funds of the Society advance. If such friends fail, neither the acknowledged goodness of our cause, nor all the patronage of our Society, can avail to keep them up; and the reason of this is obvious—the strength of the Society is in its spiritual principles. Where a cause rests upon inferior motives, it finds its momentum in human nature; and the minds of the multitude are swayed like the trees of a forest by a passing wind. But spiritual principles, being opposed to human nature, can win their way only by individual exertion; by the life and witness of men of faith and prayer, and of holy boldness to act upon their sense of personal responsibility. Such was the lamented Bickersteth: these are the chariots of Israel and horsemen thereof!

The Committee commend this view of the case to the serious consideration of this

Meeting; and they do so on the conviction that the remedy, for the present deficiency in the funds is in the hands of those assembled within these walls. Let those here present, whose hearts are constrained by the love of Christ, consider their personal responsibility and the efficacy of individual energy; and let them determine to exert themselves for the Saviour's sake, each in his sphere of influence, to enlarge the resources of the Society: let them be instant in prayer on behalf of the work in which the Society is engaged; and then we shall not only have the necessary funds supplied, but blessings far more valuable than silver or gold will descend in rich abundance.

### Continent.

#### UNITED BRETHREN'S MISSIONS.

THE Synodal Committee's last Statement, issued from Bethelsdorf, gives the following Summary of the *Income and Expenditure of the Year 1848.*

	£	s.	d.
Receipts of the Year.			
Brethren on the Continent . . . . .	1827	4	0
Friends on the Continent . . . . .	1884	16	10
Brethren in Great Britain and Ireland . . . . .	1376	4	2
Friends in Great Britain . . . . .	4057	0	10
Brethren in North America . . . . .	122	8	7
Friends in North America . . . . .	64	9	0
Brethren's Society in Pennsylv- ania . . . . .	1230	0	0
Legacies on the Continent . . . . .	1089	17	9
Legacies in Great Britain . . . . .	787	16	6
Profit by course of Exchange . . . . .	2	12	0
<b>Total . . . . .</b>	<b>£12,442</b>	<b>9</b>	<b>8</b>

#### Payments of the Year.

<b>Missions—</b>			
South Africa . . . . .	369	11	5
Antigua . . . . .	1083	17	9
Barbadoes . . . . .	370	9	8
Jamaica . . . . .	2812	11	10
St. Kitt's . . . . .	983	7	6
Tobago . . . . .	725	1	9
Danish Islands . . . . .	2161	12	2
North-American Indians . . . . .	577	2	1
Labrador . . . . .	5	5	5
Greenland . . . . .	500	4	11

#### Pensions—

To 22 Married Brethren and 9 Widowers . . . . .	892	1	0
To 50 Widows . . . . .	530	3	0
To 143 Children at School . . . . .	2447	4	2
To 36 Youths Apprenticed . . . . .	291	17	4
To 17 Girls' Allowance . . . . .	83	3	0
Expenses of Management . . . . .	677	3	1
Miscellaneous Disbursements . . . . .	457	9	8
<b>Total . . . . .</b>	<b>£14,968</b>	<b>5</b>	<b>9</b>

#### Remarks of the Synodal Committee on the State of the Funds.

Feelings of the deepest gratitude to our Lord and Saviour fill our minds on reviewing our Missions during the past year. He has vouchsafed His gracious assistance throughout a period of great and varied political commotion, has protected the Missionary Work from all injury from without, and granted it a rich measure of spiritual prosperity. At the same time we desire to return our heartfelt thanks to our dear Brethren and Sisters, and our kind friends in every place, who have supported our work with their contributions.

The accounts exhibit an excess of expenditure of 2525*l.* 16*s.* 1*d.* Adding to this sum the deficiency of 189*l.* 14*s.* 2*d.* remaining from the former account, the whole deficiency is 2715*l.* 10*s.* 3*d.* By referring to the Circular Letter accompanying the Statement of 1847, our Readers will perceive that the debt remaining at the close of that year was reduced to the above-mentioned sum, by taking 1500*l.* from the fund reserved for the TRAINING-SCHOOL in Antigua. We are now necessitated to repeat this procedure, seeing no other way of materially reducing the very considerable deficiency which the Statement exhibits. We would therefore anew, and yet more emphatically, commend the Institution above named to the kind sympathy and Christian Benevolence of the valued friends of our Missions as one of great and increasing importance. Our field of Missionary Usefulness in the West Indies is still enlarging; yet at the same time want of means compels us to contemplate a gradual reduction in the number of European Missionaries. Hence the necessity will be evident of obtaining all possible help from Native Teachers and Assistants, whom it is the object of this Institution to supply.

The deficiency of this year is occasioned by no falling-off in receipts: on the contrary, the income of the present year exceeded that of the preceding by the sum of 858*l.* 15*s.* 5*d.* This is to be ascribed to the increase of contributions from our own Congregations, and from the members of our Diaspora; likewise to the increased contribution of the Bethlehem Society for the Propagation of the Gospel among the Heathen, and to the receipt of various legacies.

We are the more thankful for this increase of income, as we should have had

reason, humanly speaking, to look for the very contrary during a year in which our country has been visited with affliction and distress of no ordinary kind. Has not the Lord thus marvellously shewn us that He is our help and our shield? This gracious proof of His providing care encourages us to trust Him further. We are assured that all the storms and convulsions of our age shall not be able to impede His work, nor cause Him to change His thoughts of mercy toward our fallen race. At the same time we would repeat our hearty thanks to our generous and sympathizing friends, who have not permitted public or domestic embarrassments to render them unmindful of their Brethren in distant lands.

The events of the times seem peculiarly calculated to remind us of the transitory nature of all earthly things, and to raise our minds to the contemplation of that everlasting kingdom, which shall be fully and finally established at the glorious appearing of our Lord Jesus Christ. The sole cause of this year's deficiency has been the increase of expenditure, chiefly on account of buildings. The erection of new dwelling-houses at Basseterre in St. Kitt's, and Moriah in Tobago, had become absolutely necessary; extensive repairs were required in Jamaica; and new houses had likewise to be erected in Antigua and St. Kitt's, in consequence of the hurricane. Hence our Building Account this year exceeds that of the preceding by 215*l.* 13*s.* 10*d.* At the same time we are not warranted in considering these expenses as casual and extraordinary. The extension of our Missions will in future render similar disbursements, to a greater or smaller amount, unavoidable. The present Statement shewing so great a debt, affords a convincing proof of the correctness of the observation in our last Circular, viz. that our ordinary annual income is by no means proportionate to our current expenditure.

In referring to the several Missions, we would first notice the great increase in expense connected with the Mission in the Danish West Indies, owing to the discontinuance of the businesses formerly carried on there for the support of the Mission. Greatly should we rejoice to see an increase in the contributions of the Negroes in those islands now that their emancipation renders such increase practicable.

In this respect a cheering example has been set by our Negro Brethren and Sisters in the English West Indies. But we have to lament that in many instances, particularly in Jamaica, increasing poverty has proved a bar to their exertions, and the prospect for the future, in this respect, is exceedingly dark. Under these circumstances, the determination expressed by our Missionaries, especially in Jamaica, is peculiarly gratifying. They appear to be ready, *as good soldiers of Jesus Christ, to endure hardness, to retrench as far as possible their household expenses, and to strain every nerve, that so, with the assistance of Native Teachers, they may carry on the work with the smallest possible number of European Brethren and Sisters.*

The Labrador Mission has again been entirely maintained by the faithful exertions of the Brethren's Society in London for the Furtherance of the Gospel among the Heathen.

The Mission in South Africa, though extended by the commencement of new Stations, has nevertheless been able to bear its own expenses, by the blessing of the Lord on the industry of our Brethren. We therefore only bring to account the journey-expenses of the Missionaries.

The Mission in Surinam, though increasing yearly in extent, has likewise been able, by the produce of its various businesses, and with the assistance of the Missionary Societies at Zeist and at the Hague, and of various kind friends to our Missions in Holland, to defray its own charges, not even excepting those connected with journeys to and fro. Were we not relieved of full half the burden of supporting our Missions by the produce of the several businesses, by contributions from our Negro Congregations, and by special help afforded from other quarters, we should have been utterly unable to maintain so extensive a work—a work comprising 67 Stations and 285 Brethren and Sisters, serving Congregations consisting of upward of 64,000 converts from heathenism.

The expenses attending the establishment of the Missions on the Mosquito Coast and in Australia will be met, we are thankful to say, by funds specially contributed. The future support of these Missions, however, must be borne by our Mission Fund.

The West-India-School Fund shews a deficit, for the first time, amounting to



731. Os. 6d. This has arisen chiefly from the payments for the Negro Children in Jamaica and Antigua having proved insufficient to defray the expenses of the Schools.

We tender our hearty thanks to the kind donors for the large contributions which we have received, chiefly from England, applicable to the restoration of the buildings destroyed by hurricane in Tobago.

Most earnestly would we commend our Missionary Work to further support. We stand amazed at the wonders of Divine Grace, when we contemplate the mighty tree into which the small seed has grown, first planted by our Church in the West Indies and in Greenland. The work is no longer the small cloud, *like a man's hand*, wherein faith alone could discern the promise of the fructifying shower, but plenteous streams of grace have already descended on kindreds and people, through the Gospel-Messsage proclaimed by our Brethren, to the salvation of many thousand souls. Well may we exclaim, *The Lord is not slack concerning His promises*: His purposes fail not!

At the present time the work appears to be rapidly increasing and progressive; so that we behold already a partial accomplishment of the Lord's promise to His Zion—*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations.*

Yet, while rejoicing at this extension, we cannot but regard it as a duty to confine our operations generally within the limits of the means placed at our disposal.

Therefore, beloved in the Lord, the nearer we approach the time when the fulness of the Gentiles shall come in, the more necessary is it for us not to become weary in well-doing. Let none withhold his gift, but let him rather cast it in for the building of the Lord's House to an extent that has not yet been witnessed. Shall we suffer the work, thus begun in the Lord, to be impeded in its progress by our faithlessness or remissness? Shall we permit so many doors of usefulness, now open to us, to be closed for want of means? We would remind our Brethren, and Sisters, and Friends, that we are debtors to the Gentiles; that we must *work while it is day*; and that we ought to esteem it a privilege to be permitted to take a share in the spread of the kingdom

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of Christ. He who attributed so high a value to the widow's mite will also graciously reward and richly bless even the smallest gift of love.

We beg you to unite with us in prayer to the Lord that He may continue to endow His ambassadors to the Heathen with the needful gifts and grace, and, above all, with a large measure of His Holy Spirit. Let us continue to make Him our trust: let us labour on in His cause through all the storms and changes of time, as long as He shall see fit to employ us. But let it be our chief desire, ourselves, to obtain and enjoy our full share in His redemption.

In conclusion, we would in spirit offer the right hand of Christian Fellowship to to all our dear Brethren, Sisters, and Friends, wishing them all joy and peace from God the Father and our Lord Jesus Christ.

To the foregoing Circular the Committee of the Society for the Furtherance of the Gospel add—

The first circumstance that calls for notice is the heavy burden thrown upon our Mission Fund by the increasing expensiveness of our West-India Missions, mainly caused by the entire failure of the sources of income which for more than half a century enabled the Mission in the Danish islands to support itself, and by the progressive impoverishment of all classes in the British Colonies, which have deprived the Negroes of the means which they once possessed, and were disposed to use, for the support of the work. Without taking into account the extraordinary disbursements for buildings, which have been met by the appropriation of a second portion of the Training-School Reserved Fund to the service of the year, it is obvious that our Missionary Work in the West Indies has been carried on of late at an expense which our means do not allow us to maintain.

Without entirely surrendering the hope that through the Lord's blessing more assistance may be gradually obtained from our Negro Congregations, it is satisfactory to know that there is a general disposition manifested by our fellow-servants in the West-Indian field to reduce their personal and official expenditure.

It is nevertheless too evident that increased efforts are required on the part of the friends of the African Race at home to enable our Missionaries to continue the

spheres assigned to them, and in the cultivation of which they have been so greatly blessed; and the Committee earnestly solicit the continuance of that co-operation and liberality to which our West-Indian Mission has been already so largely indebted.

A novel feature in the annexed statement is the deficiency on the account of the West-Indian School Fund. Though the Committee venture to hope that in the smaller islands the expenses of the Schools will in future be defrayed by their receipts, they cannot indulge this expectation so far as regards Jamaica. On the contrary, the destitution of the means of education, even of the commonest kind, has been found in that island to be so great and appalling, that it has been judged necessary to open a special subscription to enable our Missionaries to meet it, at least in some degree, in their own more immediate localities. To this important branch of the West-Indian School Fund the sympathizing and benevolent attention of our Readers—especially the younger portion of them—is earnestly and respectfully directed.

### Western Africa.

#### CHURCH MISSIONARY SOCIETY.

##### *Threatened destruction of Abbekuta by the Dahomians.*

MEANWHILE, the Mahomedans have not been idle in endeavouring to weaken the position of the Missionaries. One individual of that persuasion, an emigrant from Sierra Leone, is particularly mentioned by Mr. Müller as having busied himself in propagating calumnies respecting them, and thus endeavouring to steal away the hearts of the people, and the good opinion of the Chiefs. It has so happened, however, that a remarkable opportunity has been afforded to the Missionaries of evidencing their goodwill to the people of Abbekuta, and their anxiety in every possible way to befriend them.

In p. 145 of our last Number we recorded the destruction of the Otta town Okeodan by the King of

Dahomey. As the Ottas formed one of the tribes which had confederated for the destruction of Abbekuta when it first began to rise into importance, the news of this event caused much joy among the people of Abbekuta, not, however, unmingled with fear, lest the King of Dahomey might think himself strong enough to attack their town. Under these circumstances, some intelligence of an important character with respect to the intentions of the King having reached the Missionaries—through a member of the Church who had accompanied the Rev. I. Smith on his excursion to Agbome—they resolved to communicate it to the Chiefs in council, considering this the more necessary, inasmuch as Abbekuta, strong in other respects, was weakened by the dissensions among the Chiefs themselves. The particulars of this interview are thus related by Mr. Crowther—

March 20, 1849—The meeting of Chiefs did not take place till to-day, when Mr. Müller sent to inform me that they had already assembled in his house at Ake. It consisted of a deputation of seven influential war Chiefs, with Sagbua and a few old men, two or three of whom were Babbalawos.

All having taken their seats, I introduced George Pearse, our informant, by a short address. He related all he had heard, when in Agbome, concerning the intention of the King of Dahomey to make war with Abbekuta, and stated the precautions which should be taken to baffle his attempt should he really make the trial. The Agbome man who informed Pearse of this was himself an Egba, but held in slavery. Though in such a condition, yet the prosperity of Abbekuta he, and many others like himself, thought of with secret pleasure, always looking forward to some future period when either they should desert to this place, or purchase their ransom and return to their people; whereas the destruction of Abbekuta would put them all into a hopeless state. The man gave Pearse all this information at the risk of his life; and in order to do it as safely

as he possibly could, he took Pearse out of the town into the fields.

Having prepared myself for this fine opportunity to speak a word in season to such a number of Chiefs, after Pearse had done I gave them a long address, in which they were not only informed, reminded, and advised, but were reprov'd also for many unjust acts toward those for whom they should feel the tenderest compassion: for this admonition they returned unfeigned gratitude.

In my address I alluded to the unfounded charge the Babbalawos and other ignorant persons alleged against us, in order to bring us into the displeasure of the war Chiefs; namely, that we were the agents of the King of Dahomey, and that, whenever the Dahomians would come to make war with Abbekuta, we would hoist up flags to shew where we were, and would set fire to the town when they were fighting with their enemy without. The reason they assigned for their belief of this was, that when they last year gave alarm that the Dahomians were coming, we did not heed it, but went about our daily work as usual. Three times last year the Babbalawos went to Akpatti, to urge him to take the matter into his serious consideration, that we might be turned out of the town; but he drove them away from him.

Shokenno, the spokesman, and the general of the army, sympathized with us, and confessed before the meeting that he was frequently troubled by the Babbalawos about the same case, till he was obliged to answer them, if the Missionaries came to make war upon them, then they must run away from Abbekuta just as they did from their former towns to this, when they were driven at first by their enemies.

Shomoi, another war Chief, confessed in the meeting that only last night he was applied to by our enemies to take the matter into consideration. However, they would not believe what they said of us, knowing what was their chief grievance; but now they felt doubly attached to us from what had transpired in the meeting of this day, in which we shewed ourselves to be their real friends and fellow-inhabitants.

As cowries were collecting in the town for the defence of the country, Mr. Müller and myself thought it advisable to give them a convincing proof that we were one with them in peace and in distress as inhabitants, by paying our share also. The

meeting was altogether an interesting one. We were glad to find that our character as Missionaries, instead of being suspected and distrusted, stands more prominent above those of our enemies, the Babbalawos and the Mahomedans, who would gladly cast a stain upon us, and injure our cause. Future days will unfold in their proper times the impression this meeting made upon the minds of the individuals present, and upon the public at large.

The following incidental remark as to the King of Dahomey's proceedings appears in a subsequent Journal of Mr. Müller—

July 20, 1849—Ibasorun's messenger, who lately returned from Ketu, a town close to the Dahomey land, told us this evening, that in consequence of a Letter which the Dahomey King had received from a man of war, he had given up his intention to war with the Egbas, but that he would attack a town which is not far from Abbekuta. Ibasorun, however, informed the King, that even there he would meet him with his Egbas.

*Letter and Presents from Her Majesty the Queen, and H. R. H. Prince Albert, to the Chiefs.*

It is a pleasing and encouraging fact, that while the Chiefs and people of Abbekuta have been thus threatened by the King of Dahomey, from the Queen of Great Britain they have received gracious and condescending notice. On the return of the Rev. H. Townsend to England, in 1848, the Chiefs, of their own accord, decided to address a Letter to Her Majesty. In this, the expression of their thanks for the good which had been done in rescuing their people from slavery was accompanied by an earnest request that the obstruction which the slave-trade on the coast caused to the opening of lawful industry and commerce might be removed. Her Majesty the Queen, through the Earl of Chichester, replied most graciously to this Letter. The presentation of Her Majesty's reply, and the presents by which it was accompanied, is thus related by Mr. Crowther—

May 23, 1849—To-day was the time appointed to deliver Her Majesty's Letter, and her splendid presents of two copies of the Bible, and the corn-mill from Her Royal Consort, Prince Albert, to Sagbua and brother Chiefs. Sagbua having called many of the influential elders, representatives of different towns, together, and Ogubonna and Shomoi being present on the part of the war Chiefs, in the outer court of the council-house at Ake, the spokesman announced their readiness to hear Her Majesty's Letter. I took the Letter and read it, one paragraph after another, and translated it to them; after which Her Majesty's present of two copies of the Holy Bible, and the corn-mill, were presented to Sagbua and the Chiefs, which they received with much respect, and valued as one of the greatest honours bestowed upon them by the Queen of England.

We would not let this fine opportunity pass, without embracing it to impress upon the minds of these old superstitious people that clause in Her Majesty's Letter, that it is not only commerce which makes England prosperous as she is, but the knowledge of God. I proved it to them while holding the splendid Bibles in my hand—the prosperous reigns of Kings David, Jehoshaphat, Hezekiah, Josiah, who feared God, and encouraged their people to do the same, as well as the successful government of Nehemiah, who rebuilt the ruined walls of Jerusalem; whereas those Kings who did not fear God, but worshipped the devil, and offered human sacrifices, never prospered, because the blessing of God was not upon them.

Messrs. Müller, Hinderer, and Smith, addressed the assembly, which I believe will make a lasting impression on the minds of all present. It is not often that we can get so large a number of the elders of the country together, and of any they are the most superstitious, and cling with all their heart to the custom of their forefathers.

After this the mill was fixed: some Indian corn, having been got ready, was put into the funnel before them, and, to their great astonishment, came out in fine flour by merely turning the handles of the machine. They requested all the corn put in to be ground, that each one might take some home to shew to their people. As a token of their gratitude, they presented us with a goat; so we parted with satisfaction on both sides.

The following fact affords an illustration of the important influence which this communication from Her Majesty is calculated to exercise at Abbekuta. In his Journal for the Quarter ending Sept. 25 Mr. Crowther says—

The Oro Festival of Igbore town passed away without any molestation of my Candidates in this district. They had determined to make no custom, nor were they required, having been given up as outcasts of the people. This was the very thing our people wanted, namely, to be shut out from all their superstitious customs, that they might enjoy quietness in the religion they have embraced. I afterward learned that Sagbua had sent a message to their Head Chief, to warn him to beware what he was about, that no such disturbance of the Church-going people take place as it was last year, because the Government has received the Bible also—meaning those from the Queen—and therefore their people should not be molested for embracing the religion which it teaches.

*Slave-hunt from Abbekuta.*

“If a kingdom be divided against itself, that kingdom cannot stand.” This has been remarkably fulfilled in the case of the Yoruba Kingdom. Once the most powerful nation of Western Africa, holding even Dahomey in subjection, it has been broken up, first by the invasions of the Fellatahs, aided by the rebellion of their co-religionists the Hausa Slaves, but still more by civil war. The various tribes of the lower portion of the kingdom for many years have been continually contending with each other\*; and we regret to say that the Egbas of Abbekuta, notwithstanding all which they have suffered, still continue to engage in these old feuds. The Ijebbus are more particularly their enemies. The following extracts are from Mr. Crowther's Journal—

Aug. 27—One of the Ijebbu villages was secretly attacked by a party of about

\* *Vide* p. 56 of our Number for January 1849.

600 early in the dawn of this morning, before the inhabitants were awake. As every head of a family was roused up by noise, and came out to see what was the matter, he awoke either in the arms of death, or to be driven into the bush, being unarmed. The women and children became an easy prey to the Egbas, who led them in triumph to Abbekuta. The neighbouring villagers were alarmed, and came to the assistance of their neighbours. They pursued the Egbas, and would have recovered many of the captives, but, instead of losing them alive, they put to the sword women and children, to the number of about 200. Both killed and captured, 500 persons must have been lost this day. The cause of this continual enmity, and occasion to find fault, real or pretended, is that the slave-market may be supplied at the expense of the lives, liberty, and agonizing separation between parents and children and dear connexions. I am convinced, unless Great Britain interferes, this state of things will continue for centuries yet to come. The interference I mean is not force of arms to subdue the restless invaders, nor a large sum of money to bribe the Chiefs, for such bribes are confined to insatiable individuals, and serve but for a time. The interference I mean is to remove slave-factories from the coast, and to have Markets opened for the produce of the country in their stead.

Another piece of hard-hearted cruelty, practised in connection with this barbarous expedition, is enough to move the sympathy of every parent. The Egbas knew that if they took the Ijebbu captives down to Lagos market, many of them would be ransomed there by their relatives. In order to deprive them of this only hope of recovering them, they took them westward, by way of Idoggo, out of the reach of every relative or friend, to sell them to the Brazilians at Porto Novo, in order to separate them for ever. This is the kindness African parents experience from the Portuguese and Brazilian slave-dealers on the coast, for being the means through whom their children are banished from their fatherland, when the parents would have gladly paid for their ransom at any price, could they but see them.

*Value of the Liturgy.*

Mr. Crowther has sent home translations of the Epistle to the Romans, and of the portions of the

Liturgy proposed for the present use of the Mission. With respect to the acceptableness of the translated Services to the people, and his own conviction of the value of our Church-of-England Liturgy, Mr. Crowther thus expresses himself in his Journal for the Quarter ending September—

The devout language and comprehensive prayers of our excellent Liturgy are becoming those of the people who hitherto knew no other prayers than the like recorded in the 18th chapter of the 1st Book of Kings—"O Baal, hear us," give us a long life, give us children, give us money, and kill all our enemies! The most bigoted idolaters who attended our Church Service were struck with the charitableness of Christianity, and remarked, on the use of the Litany, "They pray, not only for themselves and for all in general, but specifically, and for their enemies also."

When I was spending a few days with a pious officer in the army at Woolwich, in 1843, I came in contact with a gentleman of the Plymouth Brethren, who used all arguments he could to get me into his persuasion. When he found that he could not succeed, he gave me this one solemn advice—not to make use of the Liturgy among my country-people. In reply, I begged him to consider for a moment the propriety of the conduct of a son who has been cared for, nursed up, and taught to pray upon the lap by his kind mother from his infancy, till he attained the years of discretion; and then, because the prayers of the mother did not suit his fancy, to kick against them. How ungrateful! I have up to that time considered the Church as my mother, which has taught me to pray, as it were, upon her lap by the Prayer-book, when I knew not how to utter a word. After having been thus taught to express my wants, shall I now kick against it?

My attachment to the use of the Liturgy has not in the least abated since that time; but, on the contrary, since I have been sifting various portions in translating them into my native tongue, I have found its beauty sparkles brighter and brighter; scriptural in its language, and very well adapted for Public Service, and I can find no substitute for my countrymen.

*Prospect of a Hausa Mission.*

The following remarks of Mr. Hinderer, in his Journal for the Quarter ending September, have reference to the importance of Abbekuta as a point from whence Missionary Operations, by the blessing of God, may be at some future period carried forward into the dark interior—

Abbekuta has this advantage—that we can more easily enter into communication with some Hausa Town or other in the interior, and, if the Lord permits, ultimately make an excursion there. Perhaps I may venture to say, that some such communication has already begun. Two men from Ilore visited us at the beginning of August. They told me that their master, as well as the Chief of Ilore, had heard that White Men were in Abbekuta, and they therefore requested them to salute us, and to see how we live, and what we were doing, and to bring them word again. I told them what our object was in this country, and sent them my salaams, accompanied with two Hausa Primers, one for the Chief and one for their master. Ilore is said to be a town almost as large as Abbekuta, inhabited chiefly by Haussas and Yorubas, among whom Mahomedanism prevails, as is the case in all the Hausa Country. It is six days' journey from here; but the caravans generally take twelve days, resting one day and travelling the other. Considering the state of things here, I am almost convinced that we shall not be able to do any thing toward our Hausa until we can get access to some such town. The interior is continually bleeding, and surely the Lord will not let them bleed to death before He sends them salvation.

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### Inland Seas.

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EASTERN AFRICA.

CHURCH MISSIONARY SOCIETY.

*Difficulties and Discouragements in the Work.*

In their endeavours to communicate instruction to these poor Heathen, our Missionaries have been much grieved by their utter deadness and indifference to every thing spiritual, and their greedy covetousness about worldly gifts. How different it would be if the impor-

tunity with which, on every occasion, they trouble the Missionaries for presents, were transferred to those blessings of unspeakable value which, in the Gospel of Christ, are freely offered to their acceptance!

That we may better understand the position of our Missionaries, and how much they need to be helped by our prayers, we subjoin some extracts from Dr. Krapf's Journal.

*Jan. 9, 1848*—I spoke with Bomassi on 1 Thess. v.; but these people are like granite-blocks in spiritual matters. They only watch the moment of my discontinuing the discourse, when they put forth their beggarly concerns. Afterward there came an Emnika of Toruma Mzokára, asking for a piece of cloth. I offered him a bottle, but he refused it contemptuously, saying that he was a great man. Oh, how do I often groan and sigh at these beggaries! How gladly and readily would I preach to the people the unsearchable riches of Christ! but such a message they consider to be less than nothing for them. This indifference against God's Word drives me often to despair, and casts me so much down that I have wished to be able to weep. But let me not forget that Elijah was compelled to pray seven times before even a little cloud arose out of the sea like a man's hand; but afterward, a great rain fell upon the parched land. Abraham was certainly often cast down when he saw the mighty and carnal Canaanites around him, who probably troubled him often by beggarly demands; yet he clave to the Divine Promise, which had given this land as an inheritance to his descendants.

*Feb. 20*—When I endeavoured to speak to the Chief Saha on the salvation of his soul, he said, "Let me first eat, and drink, and sleep, and come to-morrow to you to speak on these things." I said he had better speak with me now, as he was not sure whether God would not call him to his account this night, when it would be too late for him. He said, "God will not judge me." A palpable power of darkness lies on most of these carnal Heathen, especially on their Chiefs and wealthy people. Another said, "We will, once for all, not abandon our old customs." I replied, "Well, then, you will remain God's enemies, and lie under His wrath, if you

will not repent of your sins, and come to Him through Jesus Christ. Then we shall see whether you or Himself is the stronger. Oh, be reconciled to Him who now stretches out His hands of mercy to take you up, and make you His blessed children. Humble yourselves before your Saviour." He said, "We want only *mali* (property)." I replied, "We must long more for the Giver than for His gifts. God Himself, and our hearts' communion with Him, must be dearer to us than all the earthly goods which He bestows upon us. By these He wishes only to draw us near to Him, to know, love, and honour Him." Can we wonder why the Apostle Paul so often uses the expression, *the exceeding greatness of God's power, the power of His might*? Such expressions do appear to the book-learned as mere hyperboles, or accumulated language; but the Missionary derives great consolation from this language, since he is persuaded that without this exceeding greatness of God's power the *basaltic rock of heathenism* will never fall.

May 9, 1848—There were many Wanika with me to-day. I spoke on Eph. ii. After I had commenced my discourse several went away, to drink and make a *sadaka*, as they said. I made the same experience to-day several times. As soon as I spoke on spiritual matters they left my room, and returned when the conversation turned to things of this world. One Emnika, who was half drunk, hearing me speak on the sinfulness of man's heart, according to Romans iii., got angry, and asked me why I did despise him, as he had a good heart. I told him that it was not my word, but God's, which I preached; and that he, as well as myself, will be judged accordingly at the last day. In the evening our scholars asked for some bread and a bottle, because they had come to School. I refused their request, and told them again that we do not buy our scholars with property.

Sept. 3.—On my way to the plantations, an Emnika asked me what he must do in going to Christ, and how he was to ask Him for a new heart. I asked him, "What must a child do when it has made its cloth or body dirty? Must it not go to its mother, and ask her help in cleaning the dirty garment? And does not the child ask her with greater importunity the more it is aware of the uneasiness occasioned by its dirty body or cloth? Does the child not weep until the mother complies with its wish? Just so shew Christ your filthy heart, and beg him uprightly, earnestly,

and faithfully, to clean it from its sins, under the load of which you must feel yourself most uneasy." The Emnika then said, "But if the child cries and weeps in the forest, the mother does not hear it." I replied, "Christ is very different from an earthly mother, who cannot hear nor see all things, nor be present everywhere, as Christ in heaven does and is." The Emnika, having listened for a while to my conversation with him, put forth his demand for a key to his box, which he had lost. It is very often the case that they listen for a while, and seemingly approve of all my words, until they at once advance their beggarly demands, to receive, as it were, a reward for having taken the trouble, or for having rendered me a service, or given much pleasure by hearing my *manéno* (talk). It is not easy to suppress one's feelings in such cases; but a Missionary must humble himself under all occurrences, for these very persons may, after some years, become his crown and his joy by their conversion.

We cannot be surprised if at times, separated from his brother Rebmann, and alone amongst the Wanika, Dr. Krapf has powerfully felt his isolated position. The following appears to have been one of such times of heaviness—

My mind was greatly cast down to-day. My own wicked heart, my unfitness for my work, the stubbornness of the Wanika, and my sorrows regarding the delay of my dear brother Rebmann,\* spread a deep gloom upon me; which, however, waned a little during my discourse with some people at Muihani. I have often found it a specific against dejectedness of mind, to go and speak or read the Word of God to some child, or other person, whom I may meet. If you wish to obtain new grace from God, go first and tell others of the old grace which He has given you. By speaking with others upon it, it will become new again in your heart, and your dejection will cease in remembering the past mercies of your Saviour.

Such feelings have been, however, momentary, and we have much cause to acknowledge, with gratitude to God, the vigorous faith which has been given to our Missionaries in East Africa, so that, with renewed strength, they have

\* Then on his journey to Jagga.

been enabled to mount up with wings as eagles, to run and not be weary, and to walk and not faint. In the following passage we at once perceive the reactionary power of Christian Principle—

At Muihani I met with an Emnika of engaging features. He listened to my discourse with great attention. If he should be converted, I think he would be very useful for the Missionary Work in this country. At Muihani I met some other persons, to whom I related the history of the Rich Man and Lazarus. I often think that, by God's blessing, a change might soon take place among these people; but past experience makes me very timid regarding the utterance of my expectation. Be it as it may, my duty is to sow the seed of God's Word into the dry ground, to labour, pray, believe, and hope with patience, until the Lord shall carry out His own designs. I wish to see no fruit of my labour until the Lord's time is come to shew it to me, or to others. What did He answer to Mary, when she said to Jesus, They have no wine? Woman, what have I to do with thee? mine hour is not yet come. But in the mean time I shall fill the water-pots of stone with water. I shall present the knowledge of Christ to the stony hearts of the Wanika, until He shall manifest forth His glory, and those whom He has chosen shall believe on Him. Why, if I can believe on Him, and do know and feel persuaded that this my heart's belief is not the effect of my own working, but the sole work of His exceeding great power—why should I not also believe that He can and will work faith on Him in some Wanika hearts? Why should my Master not be able to do to others what He has done to me? And what a happy review will it be—after many years of struggle, dejection, difficulties, privations, prayers, preaching, troubles from beggars, and indifferent and rebellious hearts—when the Missionary shall be able to address some souls with Paul, *And you hath he quickened, who were dead in trespasses and sins.* Eph. ii. 1.

The above extracts are dated respectively the 5th and 7th of June. They contrast strongly with each other, the latter exhibiting the mind rallying from the depression of the former.

*Apparent Awakening of an Emnika young man.*

On the intermediate day an event had occurred of peculiar interest and encouragement, previously unknown in the history of the Rabbaï-Empia Mission—the opening of a Wanika soul to the entrance of Divine light and truth. We can scarcely understand the peculiar feelings of a Missionary, who, amidst difficulties and discouragement, has been travailing for souls in Christ, when, from amidst an utterly ignorant and superstitious race, one comes forward with genuine anxiety to ask, What shall I do to be saved? The first mention of this individual occurs in the following extract—

*May 31, 1848*—An interesting young man, with half-consumed legs, was with me this morning. His name is Mringe. I spoke to him on the knowledge of God, as Father, Son, and Holy Ghost. He listened to me with great attention. I myself derived much blessing from the discourse, feeling that the Lord gave me strength to make known His holy name.

The next reference is on the 6th of June, when, in the midst of Dr. Krapf's anxiety about Mr. Rebmann, this young cripple called a second time upon him.

*June 6*—I cannot conceive what detains Mr. Rebmann so long. But be quiet, O my soul! believe and pray for him. The young cripple called again upon me. I could enter with him into a very profitable conversation on religious matters. I read to him a part of the history of Christ's passion. O how thankful should I be toward my God, that now and then there is a soul which will at least listen to the Truth, as I proclaim it in my great weakness. I can now better understand the joy which our Saviour must have felt on like occasions; but I also do better understand the holy anger which must have filled His heart at the indifference and hardness of heart of the men whom He loved, and endeavoured so much to save.

During Dr. Krapf's absence on his journey to Usambára—from the 12th of July to the 1st of September—Mringe was in constant com-



munication with Mr. Rebmann, whose account of him we now introduce.

At first he used to visit me only occasionally, coming and returning on the same day. On the 28th of July he again came to me, as he said, with the desire of hearing something out of the Book. On expressing to him my doubts with regard to the sincerity and disinterestedness of his desire—because this would be found only in a new heart—he promptly replied that he had already got a new heart: if not, he would not have come to me to-day. I was somewhat surprised by these words, inasmuch as I knew that he could not walk the distance of a mile without feeling pain in his feet; while, too, the behaviour I had hitherto observed toward him did not justify him in expecting a present from me on every visit. I then spoke to him a long time on true conversion of the heart to God; and said, that even if a new heart were created in us, the old one would shew itself until the day of death. A difficulty for his mind seemed to consist in the strange conceit—which indeed he had in common with many other Wanika—that we intended, after a shorter or longer period, to return to Europe, to unite ourselves there with our friends, and then to come again with them to take possession of the Castle of Mombas, where we finally would take our residence, as the Wasungu of old, *i. e.* the Portuguese, from whom their ignorance cannot distinguish us. When I had cleared up and quieted his mind in this respect, he related to me the history of the expulsion of the Portuguese from Mombas, which still has a pretty hold in the memory of these people. When I had finished my discourse with him, I prayed with him. The state of his mind gave me some hope for the conversion of his soul. He soon after expressed the wish to live near me, in order that he might be more regularly instructed in reading, for which he had a great desire, as well as in the Bible. I therefore offered him to live with me in our cottage as many days as he pleased, which he accepted. In reading he did not make much progress; but he shewed a good understanding and memory for the Bible histories. His heart also was not left without all impression, for he soon began to pray to Christ in a very simple manner. When Dr. Krapf returned from his journey to Usambára, on the 1st of Sept., Mringe

June, 1850.

went home again for a few days; and as we soon wish to make another journey to Kikuyu—of which country Dr. Krapf had heard on his journey to Usambára—he was henceforth placed under the instruction of my dear fellow-labourer.

From this time we find Dr. Krapf making continual mention of Mringe. "I read and prayed with Mringe," writes Dr. Krapf on the 27th of November, "who seems to be under the influence of God's preparing grace." Eventually the following passage occurs—

*Dec. 2, 1848*—I visited Mringe at his cottage in Muihani, and explained to him the story of the Rich Man and Lazarus. He said he had dreamed last night that he should throw away the beads which he wore around his neck for ornaments' and other superstitions' sake. I said that there was no dream necessary for putting aside all those sinful things which the plain Word of God interdicts, and charges with heathenism and man's traditions, which cannot quiet the soul. If he felt persuaded that these things are sinful in the sight of God, he should follow this persuasion, and not suffer them on his body, lest he commit a new and greater sin against the light of God now beaming upon his soul, fettered so long by Satan. Upon this, he cut off the string of blue beads which he wore around his neck. I kept silence, but rejoiced in heart at this small beginning of a change for the better in this country. We sat under the shadow of a tree when this happened. How unsightly are often the beginnings of the kingdom of God in a country! like a little tree rising out of its hidden roots. There is an Emnika cripple with mutilated legs—no wise, no mighty, nor noble man of this world—and he performs an act worthy of the look of angels; for by this act the poor man declared to serve the living God, and no more the superstitious idols of his countrymen. Still I looked on him with trembling, and laid apparently not the least stress upon his doing, because I was aware of man's trickish heart. I know that many Heathen have done the same before the Missionary from very selfish motives; and I was the more cautious, as he had alluded to a dream. I therefore spoke of the possibility that he might and would be tempted to hang again the idol on his neck, if he had not thrown it away from

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sincere and godly motives: he must be aware of the reproaches of his family and countrymen, and he would not be able to bear those and other sufferings, if he had not cast the string off in God's strength, light, and peace. I then spoke to him on 1 Peter i. 1, 2, prayed with him, and left him to the motions of his heart. On the road I thought within myself, It is worth trouble to seek for lost souls, to labour and wait for them till the Lord's hour is come to enlighten them with His marvelous light.

The subsequent notices of him in Dr. Krapf's Journals continue of the same promising character.

*Dec. 10, 1848*—With Mringe, who again slept at my cottage, I had a blessed conversation on our Lord's Sermon on the Mount, Matt. v. 6, 7. Mringe, occasioned by verse 40 in chapter v., asked me what he should do regarding the Chiefs, who, on their procession of yesterday, had, during his absence, seized and slaughtered one of his fowls—whether he should claim it back or not. I said, if he could claim it back without causing bad feelings, or a long quarrel, he should do it, especially as the animal had been used for sinful practices, against which he should particularly bear witness, and shew them that they were thieves in order to honour their idols, or Koma; but he should be also ready to resign his claim for peace' sake. He was much satisfied with my answer, and said that he would always refer to my decision in difficult questions of his mind, as I would give him the light of the book of Jesus Christ; *i. e.* explain the things according to the teaching, not of men, nor of myself, but of Jesus Christ. I was pleased to find him so ready to submit to the supreme authority of the Bible, and I think this sincere desire is a clear proof of the work of grace going on in his mind.

*Dec. 19*—Mringe is already despised by his family for believing in the Word of God, and for confessing Christ in public. With several women I spoke against the strangling of children born with deformities. One of them asserted, with the utmost obstinacy, that the rogo, as such a child is called, was mui muno (very bad), and must be killed.

*Dec. 28* — Mringe said that several Chiefs had told him he might follow my way if he chose. This encouraged him. He also said that there were only

now wanting some guides, *i. e.* Wanika who might take the lead in breaking through the old fetters, and adopting the way of Jesus Christ. I exhorted him and Abbe Munga that they themselves should become these guides, since it were a great honour to them in heaven to be the first-fruits of Christ in their country. Mringe also said that I should commence a Makutano (assembly) in town. I said we had tried it formerly, but had found that we must come to them, as the Wanika would not come to us. These things augur well for the progress of our Mission; but I look upon them with fear and trembling, until the first children of Christ shall have been born in this country. Unto the Lord all His works are known from the beginning. He has founded His Church in other quarters of Africa: why should He not be able to found it also at these places, where Satan reigns without restriction. He will stand to His cause and work, if we but stand to ours.

Mringe had a sick neighbour called Abbe Munga, referred to above, to whom he had endeavoured to communicate that love of the Truth which had found a place in his own heart. This man, concerning whom Dr. Krapf entertained some hope, on his recovery turned back to his Wanika habits.

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### India within the Ganges.

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#### CHURCH MISSIONARY SOCIETY.

#### *Reinforcement of the Mission, and consequent Arrangements.*

THE Rev. J. S. S. Robertson and Mrs. Robertson\* reached Bombay, on their return from England with renewed health, in December 1848. On the 24th of the same month the Rev. Messrs. Rogers and Jerrom were admitted to Priests' Orders by the Bishop of Bombay,† and in December 1849 the Mission was further strengthened by the arrival of the Rev. W. S. Price and Mrs. Price from England.‡

The Rev. Messrs. Isenberg and

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\* See Missionary Register for December 1848, p. 483, and March 1849, p. 160.

† *Ibid.* June 1849, p. 288.

‡ *Ibid.* March last, p. 160.

Jerrom are stationed at Bombay, and the Rev. Messrs. Robertson and Rogers at Nassuck; while Junir is occupied by the Rev. C. C. Mengé. Mr. and Mrs. Price are to study the language at Nassuck, after which Mr. Price is expected to join Mr. Jerrom in the educational department at Bombay.

We have also the pleasure of stating that the Rev. George Candy, Minister of Trinity Church, Bombay, has been appointed Secretary of the Corresponding Committee at Bombay. He left for India, by the overland route, on the 27th of February last.

*Retrospective View of the Mission.*

The following retrospective view, by Mr. Robertson, of the Missionary Work in Western India, is encouraging—

When I look at the state of our Missions now in this Presidency, I have great reason to rejoice in the visible tokens of the favour of the Lord. When I first came to India, more than ten years ago, there was not in connection with our Missions a single convert from Heathenism. The first convert was Isabella,\* Mrs. Robertson's Ayah, or waiting-maid, whom my partner instructed, and whose heart the Lord opened, so that she attended to the things that were spoken to her. She remains stedfast in the faith. The next convert was Joseph,† the porter of the Money School in Bombay. He also continues stedfast, and is a most exemplary Christian man of the lower classes of life. Then the next converts were our dear Catechists here, Daji Pandurang and Ram Krishna Antaji†—the latter, the first converted. After them followed our Assistant Catechist Sorabji Carsetji, in Bombay. In a year or so after the conversion of these, men and women began to be added to the Church in greater numbers. Several have gone to their rest since their baptism, having given proof that they had found peace and joy through faith in the Lord Jesus. At the present time we have five Stations in this Presidency. Thus, although

the numbers of our converts are as yet but small, yet it is encouraging to our hearts that we have any at all. Others, who preceded us in the work of faith among the Heathen, were called to labour without being cheered by a single proof of the success of their message. But we are privileged to live in the days when it has pleased the Lord to send down the precious showers on the long, long parched-up soil. To His name be the praise and the glory for the great things which He hath done! We trust His ever-faithful promise—that His Word shall not return unto Him void. We know that His cause will prosper. We feel that we are enlisted under the banner of a Captain who is sure of gaining a complete victory over those who have for centuries usurped His rightful sovereignty!

BOMBAY.

*Importance of this Station.*

As the basis of Missionary Operations on behalf of Western India, Bombay is of first importance. From hence our efforts may extend themselves to the Deccan on the one hand, and to the countries watered by the Indus on the other; and its educational establishments, under the rich blessing of our God, yield to us a permanent supply of Schoolmasters, Catechists, and Native Ministers, by whose instrumentality the leaven of the Gospel may be introduced amidst the dense masses of the native population. The Missionary Work in this field of labour has been attended with much difficulty: its progress has been slow; but a well-consolidated foundation has been laid, and in God's time the results will be satisfactory and abundant. When a certain point of progress shall have been attained, its development will probably be as rapid as its previous advancement had been slow. Perhaps we may not be far from such a change in the character of this Mission.

*General View of the Work here.*

The preaching of the Gospel in Mahratta, and the rest of the Mis-

\* See Missionary Register for August 1841, pp. 388, 389, and December 1842, p. 536.

† Ibid. August 1841, p. 390; and especially December 1842, pp. 540, 541.

sionary Work in the native languages, has been assigned to the Rev. C. W. Isenberg, the Money School being placed under the care of the Rev. T. Jerrom. Mr. Isenberg's Sundays are fully occupied with Services in Mahratta and Amharic, of which he has four, two in each language. He finds himself still at home in the Amharic. Preaching in the native languages has been extensively carried on. Additional Mahratta Meetings have been commenced on Monday Evenings. A course of daily religious instruction in the Mahratta Language, for servants in the Mission House, has been from time to time attempted, although subject to frequent interruptions. The Synagogue, and native General Hospital, have been visited, and the good seed diligently sown in various directions.

*Congregation—Baptisms.*

The Native Congregation consists of forty-seven individuals. These, having been baptized by Missionaries and other Clergymen of the Church of England, have been collected by Mr. Isenberg into one Native Church. The Congregation is thus composed—

Mahrattas . . . . .	10
Guzeratti . . . . .	7
Canarese . . . . .	3
Tamul . . . . .	17
Malabar . . . . .	2
Chinese . . . . .	2
Abyssinian Christians . . . . .	6

Total . . . . . 47

of whom 14 are Communicants.

On the 31st of July three Natives, all originally Hindus, were baptized by the names of Cornelius, Ruth, and Mary. The following account of them is given by Mr. Isenberg—

Mary, whose former name was Sai, had last year made an application for baptism to the Rev. J. D. Gibson, at Byculla, upon which she was placed for

instruction under our Catechist, Mr. Saragon, who endeavoured to instil the fundamental truths of Christianity into her mind. This was a somewhat difficult task, as she was of a rather dull understanding and weak memory. However, she seemed to know the one thing needful—that she was a sinner, and that none but Jesus could save her. This she stated as her conviction on several occasions when we had an opportunity to examine her; and as she was willing to surrender herself unto Christ, and to follow Him, she received the Sacrament of Baptism from Mr. Gibson, at Byculla, in the morning of the 31st of July.

The two others were baptized in the evening of the same day by me at the Cathedral. A few notices of their previous history will no doubt be interesting, especially the history of Cornelius.

He is twenty-five years of age, a native of Cuddalore, near Pondicherry, and originally a Brahmin, his father having a good situation, as a Munshi in the Government service, in one of the Courts at Madras. He was brought early to the Government School at Madras, where he attended for seven years, made considerable progress in Telugu, and a commencement of English Learning. The late Mr. Casamajor,\* who died about two months ago on the Nilgherries, happened one day in 1839 to meet Subarayan—Cornelius' former name—playing with another school-boy in one of the streets of Madras. That gentleman's hamal (bearer) rather rudely interrupted their play, and with abuses pushed him aside. The boy, being irritated, resisted, upon which Mr. C. put a few questions to him, and was so pleased with his answers that he took him to his house, and, upon further examination, offered to send him to Mr. Anderson's School, with a monthly stipend for his maintenance, as long as he conducted himself well. The offer was accepted, and the boy went to the Scotch

\* The memory of this gentleman seems to stand deservedly high in the Missionary cause for great liberality. Cornelius informs us that, besides himself, a number of other boys had been maintained at his expense during their attendance at the Scotch—now Free-Church—Missionary School at Madras. Beside this, his name occurs, with liberal contributions, in subscription lists of several Missionary Societies in South India.

To this note by Mr. Isenberg we may add, that Mr. Casamajor was one of the earliest members of the Corresponding Committee of the Church Missionary Society at Madras.—*Ed. M. R.*

Mission School till 1843, when the conversion of several native youths, some of whom are now very useful labourers in that Mission, caused a violent commotion among the Natives, and a temporary suspense of the School Work. Subarayan, who was well acquainted with the converts, and himself convinced of the truth of Christianity, was put in irons by his father, and soon after sent to his estates at Cuddalore, in order to be out of the danger of the religious infection. Poor man! how he was deceived! The lad had not been more than six months at Cuddalore when he was led to profess Mahomedanism, in order to marry a girl of that persuasion to whom he had become attached. In vain his father, who had left Madras—where, on account of his engagement in Government service, he lived with the rest of his family—and had come to Cuddalore, tried all in his power to prevent it. Of course this apostasy dissolved Subarayan's—who was now called Abdurrahim—family ties: his father disinherited him, and took his first Brahmin Wife from him. The latter, as well as his mother, did not long survive the trial: of the mother, at least, it is Cornelius' opinion, that she died in consequence of the grief he had inflicted upon her. In 1846 he went to Bangalore, and entered the service of a military officer as a butler. Here he lost his wife by cholera, and not long afterward his master, who was very kind to him, and now and then spoke to him on religious subjects, died also. At that time, though nominally a Mahomedan, he had no more faith in the Korán than in the Shasters, nor did he pay any attention whatever to the subject of religion: still, he formed the resolution to go to Mangalore, to see there some relatives of his departed wife, and from thence to make a pilgrimage to Mecca. He accordingly went to Mangalore. During his stay there, in March, he heard one of the Missionaries preach in the School. The word he heard was not new to him: it took effect: old impressions were revived, and he formed the resolution of renouncing Mahomedanism and becoming a Christian. He opened his mind to the Missionary, who, thankful for the apparent blessing upon his testimony, would gladly have received him under preparatory instruction; but considering the circumstances, he advised him rather to proceed to Bombay, to enable him to reach which place he was already engaged in negotiating for a Pat-

timar (Malabar trading-boat), and gave him a note to me, recommending him for Christian Instruction. Accordingly, the young man arrived here in April, and was received and instructed. We are thankful to add, that his penitent state of mind, his anxious inquiry for salvation, his diligence in the search of the Scriptures, and the whole of his conduct from the time of his arrival to the day of his baptism, concurred in causing us to answer the question—Can any man forbid water, that this man should not be baptized?—in the negative. He therefore received in Baptism the seal of his faith in Christ, and is now under instruction as a Candidate for Confirmation, to be administered to him by the Bishop.

The third convert, Ruth, we are thankful to say, likewise gave satisfactory evidence of her sincerity previous to her Baptism. Her age is fifteen or sixteen years: she had been under Miss White's instruction for nearly two years, and a regular attendant at our Mahratta Service on Sunday Mornings from the commencement. She, also, is now under instruction as a Candidate for Confirmation. We earnestly recommend these Neophytes to the prayers of our Christian Friends, that grace may be given them to walk worthily of the Gospel, and to witness a good testimony to the truth of Christ by word and conduct.

Mr. Isenberg adds, in a Letter dated September 14, 1849, that, if God graciously preserves the new Convert, Cornelius, there is much hope of his future usefulness among the Natives, and that it is intended to give him a sound training at the Money Institution.

Subsequently, two Converts were baptized by Mr. Jerrom—a Hindu youth of the Kshatri Caste, David Shiv Singh, who had been a pupil in the Money School, and a Sunnar, from the Malabar coast, who had for many years been acquainted with Christianity, and gave tolerably satisfactory evidence of the sincerity of his convictions.

In the Report of the Bombay Auxiliary Church Missionary Society for 1849 we find the following account of the Kshatri Youth—

He came to Bombay in February last,

and was admitted as a scholar, professing at the time a desire to become a Christian. This desire arose from his having heard a Missionary on one occasion preach in Rajcote, and from the reading of a New Testament obtained from that Missionary, through which he became convinced of the truth of Christianity. After a probation of upward of seven months, during which he received Christian Instruction, his conduct in all respects appearing satisfactory, he was, on the 30th of September, received into the visible Church of Christ by Baptism. David Anund, which is his present name—his own wish being to renounce, with heathenism, the name which he had borne as a heathen, because it was connected with the idolatry of his country—is still pursuing his studies; and, from his application, and the progress he has already made, the hope is entertained that he may hereafter become useful as a teacher of others. His case furnishes an illustration of the value of itinerant Missionary Labours, and of the benefit which may result from the distribution of the Word of God. Doubtless many such instances occur, where the fruit is never witnessed, or even heard of, by him who was the honoured instrument of scattering the precious seed, but which nevertheless is brought forth in its appointed season. *In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, this or that.*

#### *Instruction of Abyssinians.*

The intercourse between Bombay and the eastern coast of Africa, Abyssinia, and Egypt, is of a frequent and increasing character; and individuals of various nations are thus brought into communication with our Missionaries. Mr. Isenberg's former connection with the Abyssinian Mission, and his acquaintance with Amharic, peculiarly qualify him for the improvement of such opportunities. An Abyssinian Youth, who had been led to Bombay, sought him out in April 1849, and was received under instruction.

Mr. Isenberg, in a Letter dated September 1, 1849, thus relates the circumstances which placed

five more of the same nation under his care—

I have received five Abyssinians under our roof, who came to me for instructions, having been brought here, on their way to the Mauritius, by the captain of a French Vessel which came here about two months ago for repairs, and has not yet been able to leave. They had been frightened away from the ship by a rumour that they would be sold; beside which, they had a disagreement with the captain. In one of these individuals I recognised one of my former servants from Adowah. I have commenced daily Service in Amharic with them, and, as one of them knows a little Amharic Reading, I have set him to teach his companions the letters, after which I shall give them further instruction. I had not the least hesitation in receiving these Abyssinians, as I was perfectly convinced that our Home Committee, as well as our worthy Bishop, would quite approve of it—in fact, of any thing that Providence may give us an opportunity of still doing for that country, the land of my first love.

Two other Abyssinians—the sons of Warkie, an individual well known in the Journals of our Missionaries when labouring in connection with that country—after having been for several years under instruction in the Free-Church Institution, returned to their native land in February 1849, with the intention of making known the Gospel to their countrymen. Intelligence has recently reached Bombay, that they have been well received by the Governor of Tigrè, and that many of their countrymen in that province have expressed themselves willing to be instructed by them in the Gospel of Christ.

#### *The Money School—Proposed New Building.*

The following extracts are from Mr. Jerrom's Report for the six months ending July 1849—

The subjects of instruction, and the time devoted to each, remain, for the most part, the same as they have been for the last eighteen months. The only addition which

has recently been made is the commencement of an outline of religious instruction, founded on the Articles of the Church of England, which the youths of the first three classes are required to commit to memory. This occupies a portion of time, which, with prayer at the commencement of the School, does not exceed a quarter of an hour every morning; but I anticipate much good from the practice when fully carried out, as, combined with the teaching of the Word of God, it must give a knowledge of the doctrines of Christianity, which will be comprehensive, accurate, and not easily forgotten, to all the youths who attend a sufficient time to acquire a moderate knowledge of English. May the influence of the Holy Spirit so accompany our efforts, that, though at present they may appear like bread cast upon the waters, the fruit may be seen after many days!

I am thankful to be able to report a gradual increase in the number of scholars during the last six months. This may be attributed partly to the removal of a disagreeable shed which stood immediately in front, and obstructed the view of the School; partly to the closing of a small Roman-Catholic School in the neighbourhood; and partly to more vigilant monitorial discipline, and the adoption, in some cases, of an improved method of teaching. The number of boys at present on the School-book is 153,\* of whom

- 21 are Protestants,
- 34 . . Roman Catholics,
- 7 . . Jews,
- 6 . . Mahomedans,
- 4 . . Parsis, and
- 81 . . Hindus.

In a subsequent Letter, dated Sept. 20, 1849, Mr. Jerrom adds—

The number of scholars, both on the books and in actual attendance, has nearly doubled during the last six months, and at present amounts to nearly 200 on the books, while 130 are frequently present when the weather is favourable. I have been obliged to engage two additional Monitors.

Since then the numbers have fluctuated. At present there are 170 boys on the list, with an average daily attendance of 120. On the whole the state of the School

must be regarded as very encouraging, especially when it is remembered that it has been under very disadvantageous circumstances, from the unsuitableness of the buildings and the insufficiency of accommodation — serious impediments everywhere to the efficiency of School operations, and especially so in a country like India, where rooms of adequate size are so necessary. For the removal of this hindrance the sum of 1500*l.* has been granted from the Jubilee Fund, on condition that an equal sum be raised by friends in Bombay, and that plans and estimates, approved by the Bombay Corresponding Committee, be transmitted to the Parent Committee for confirmation. With enlarged accommodation, we trust the Money School will assume a position of increasing usefulness, and attract a fair proportion of the higher classes of the Natives, who have no objection to being taught Christian Truths and reading the Bible, but who will not attend in crowded unhealthy School-rooms. An Institution of a superior and ostensible character is peculiarly needed, for the purpose of counteracting the infidel tendencies of the educated native community in Bombay—tendencies which are fearfully on the increase.

#### *Native Schools.*

These are in number fifteen—one under Mr. Jerrom, eight under Miss White, as agent to the Ladies' Female-Education Committee, five under Mr. Sargon, and one under Mr. Isenberg, who also superintends Mr. Sargon's five. Thirteen of the whole number are Mahratta, including one which is attended by Beni Israel, one is Guzeratti, and one Amharic. The grand object of these Schools is to enable the native youth to read, in their own languages, the Holy Scriptures, which are able to make them wise unto salvation.

\* In the beginning of the preceding January the number on the books was 106.

The eight Mahratta Schools, under the superintendence of Miss White, contain 174 girls, and 133 boys. To the efficiency of these Schools strong testimony is borne. Some of them are among the Brahmins, Purthus, and Sunnars. The mothers not unfrequently come with their female friends, and sit and hear their children taught the Scriptures, and request to have copies which their children may read to them at home. The following circumstance, mentioned in Miss White's Report, proves the anxiety that exists, even on the part of the poorest Natives, to have their girls instructed—

A girl of twelve years old, who had attended School daily for a twelvemonth, and was very forward in her learning, was absent a day. On inquiring the reason, she said that she had no clothes. I then asked where the dress was that was given to her at the Examination in November last. She shed tears, and after a good while said that her mother, being ill, had taken it to wrap herself in. I was much surprised to find that her parents were in such poverty, and that they notwithstanding allowed their child to attend the School so regularly. I made further inquiry, and found the account perfectly true: the parents were very poor.

Of the remaining Schools, the one in connection with the Money School is the most flourishing, and numbers 130 boys. In the others the want of good Native Teachers is much felt. The whole number of scho-

lars in the Native Schools is 712—512 boys, 194 girls, and 6 adults.

The working of education is gradual, and frequently escapes the perception of the superficial observer. It is, however, not the less promising. One of the converts who, in the course of the past year, has been added to the Church, proceeded from the Money School, and another, who was originally a Brahmin, had received the first knowledge of Christianity at the Scotch Missionary Institution at Madras. At least four of the Society's Catechists, now preparing for the work of the Ministry at Nassuck, owe their first Christian Impressions to the Money School at Bombay, and the Mission School at Nassuck.

#### NASSUCK.

Mr. Robertson, on his return to India, was placed in charge of this important Station. It was considered most desirable that the Native Catechists who are Candidates for the Ministry should be placed under his special superintendence and instruction, and Nassuck—from its retirement, and the commodiousness of its Missionary Premises—was selected as the locality most suitable for such a purpose.

Mr. Robertson's Report will be given in our next Number.

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—On the 21st of February last the Rev. Messrs. Schmid and Ehemann, and their Wives, with Mrs. Haastrup, Widow of the late Rev. N. C. Haastrup, left Sierra Leone; and arrived at Falmouth on the 15th of April. On the 27th of January, the Rev. C. H. Blumhardt and family left Calcutta; and arrived at Gravesend on the 11th of May.

#### CEYLON.

*Church Miss. Soc.*—We have the painful duty to report the loss in this Mission of the devoted Labourer, the Rev. J. F. Haslam, B.A.,

for twelve years the able Principal of the Society's Institution at Cotta. In 1848 Mr. Haslam's health was so much reduced as to render it advisable for him to repair to Nuwera Ellia for change of air and rest. After six months' residence there he returned to his work apparently much benefited, though weakly. In March last, however, he was found to be in a very precarious state, his lungs being extensively affected. Hopes were yet entertained, till, on the 19th of that month, fever unexpectedly returned, under which he sank at the close of that day.



# Missionary Register.

JULY, 1850.

## Biography.

### BRIEF MEMOIR OF ANTHU,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT BANGALORE.

THE Rev. J. Sugden, of Bangalore, has supplied an account of Anthu, whose life and death give encouragement to the friends of Female Education in India to persevere with increased hope in the exercise of their liberality and love toward the degraded Females of India.

The young woman who is the subject of this notice was known to many at this Station, who could not fail to observe the simplicity and sincerity of her faith. Anthu was the child of Roman Catholic parents. When she was yet quite young, her mother died; and she and her three sisters were taken by their father to Madras and placed in the Female Boarding School connected with the London Missionary Society. She has been removed after a life of brief, devoted labour, but her sisters are spared, and one of them is now united to a Christian Youth connected with the Free Church Mission—a credit and source of joy to those who trained her in early youth.

Anthu grew up in the School, and made good progress in the usual studies. The all-important change in her heart was gradually wrought by the power of the Holy Spirit, through the lessons imparted to her, and more especially through the instructions of the Missionaries who periodically visited the School.

Her faith grew more and more; and when only fourteen years of age, she expressed a strong desire to be united to the people of God. The inquiry into the state of her heart was not only satisfactory, but cheering; and she was received into the Church, under the pastoral care of the Rev. Alexander Leitch, at the close of 1841. The affectionate and prayerful solicitude which she subsequently manifested for the young placed under her care, and the interest which she evinced when others were led to give themselves to the Lord, indicated that the impressions of her youth—the ardour of her first love—still remained.

July 1850.

About this time her relatives made vigorous efforts to induce her to relinquish her profession, and return to the bosom of the Romish Church. When gentler means failed, they endeavoured to poison her mind, and to overcome her by wicked insinuations and temptations. In this too Satan failed; and, as her mourning husband writes, “she held fast her confidence, knowing that the good part she had chosen was an indestructible treasure.”

The religion of Jesus not only sanctions, but enhances the tender affections. St. Paul lost no part of his love of kindred by giving up all for Christ: he earnestly longed for the salvation of his brethren according to the flesh; and so did Anthu. After her conversion, she rarely met the members of her family without reasoning with them on the false teachings of the Romish Church, and shewing them their dangerous state. She told them of Jesus Christ, earnestly urging that sinners can be saved in no other way than by His merits, and following up these efforts by faithful prayer.

In March, 1842, she was united in marriage to Lazarus, a devoted young man in communion with the Tamul Church at Pursewaukum. Soon after their union, they were both received as teachers into Mrs. Gordon's School. For two years Anthu performed her duties with diligence, being greatly stimulated by the excellent counsel and good example of the Christian Lady under whom she served in the Gospel.

Like all the people of God, she was called to suffer; but she rejoiced in that precious truth of Scripture, *whom the Lord loveth He chasteneth*. She suffered great agony for a few days, being at last on

the very point of death. Yet her mind was graciously kept in perfect peace, and the affliction was greatly sanctified to her.

Soon after this her husband was led to entertain the desire of studying in the Theological Seminary at Bangalore. His wishes meeting with the approbation of judicious Christian Friends, he proceeded thither with his wife. It was there I first became acquainted with her. Her good disposition greatly endeared her to all, and it will be long before her beloved friends forget her holy example and spiritual conversation. Many of her acts of Christian Devotedness, unknown during her lifetime to any but herself and the subjects of them, have been revealed since she went to heaven. Her works have followed her. She was particularly interested in her Roman Catholic and Heathen female acquaintances; and her conversation and good example were not without their effect on those who lived around her. She was the first to stir up and invite her Christian Sisters to meet for prayer.

When in good health, though, on account of her school and domestic duties, it might naturally have been expected that she would like the leisure of the Sabbath, she was accustomed regularly to visit a poor bed-ridden Christian Widow, to read the Word of God and pray with her. It was a striking feature in her character, that, although extremely modest and retiring, she was never ashamed of Christ, but faithful and zealous; freely and boldly proclaiming Him to all, as she had opportunity. For about fifteen months before her death she was employed as Schoolmistress under Mrs. Sugden. In many ways she shewed that in discharging her duties she had no regard to any thing but the prosperity of the School, the welfare of the souls of the children and parents, and the honour of God. She set a noble example to our native Christian Women, evidently acting under the conviction that her record was on high, and that she would ere long receive the reward of her labours. It was her usual custom, not only in school hours, but also at her leisure as opportunity offered, to teach the children, in simple language, the great truths of the Gospel, and to pray with them.

One so exemplary in her attention to the children of others could not be negligent of her own. She carefully taught them many hymns and portions of Scrip-

ture, and other useful lessons, and often brought them together for prayer. This was specially her practice on the Sabbath, in order that they might be kept from play.

Her own mind was well stored with Christian Truth. Beside the study of Scripture, many portions of which she had committed to memory, she had read many of the best Christian Books published in her own language. She had a good conversational acquaintance with English, but not such a knowledge of it as to make it thoroughly available for gaining much benefit from our Christian Literature.

In the brief notes written by her husband, it is stated, that, "though up to the time of her death she manifested those dispositions which are the fruit of the Spirit, and the good works which accord with them, she also evinced failings incident to the flesh. Without concealing the defects which thus appeared, she repented of them; and, having confessed them with an humble heart to her gracious God, obtained pardon and peace through Jesus Christ."

I shall not soon forget the kind and forgiving disposition which she exercised toward some who had offended her. Though not the offending party, she was the first to express her desire for the renewal of peace and Christian Love.

During the latter part of the year 1847 she was called to look forward to another period of suffering. She had a most striking presentiment that it would be, as it indeed proved, her last of earthly sorrows. For several months her trials were very great, both in body and mind. On one occasion she observed to her husband, "This world is a troubled scene. I suffer for a little time, but in heaven my soul will find eternal comfort, without a single pain. THIS world is filled with sin—THAT with holiness: heaven is the world I seek." A few days before the time of her trial I observed her standing at her door, and in passing reminded her that she must not be over-anxious, but trust in the Lord. She replied with a smile, "Yes, Sir; I always put my trust in Him."

On Saturday evening, the 12th of February, 1848, she was taken ill, and suffered much that night, but still more on the following Sabbath. On the morning of that holy day, the last she was destined to spend on earth, she joined with her dearly-loved and loving husband, and her

children, in prayer. This was her last service on earth. Toward the close of the day, when her sufferings became so great that she could hardly endure them, addressing the women who were near her, she said, "You are taking great trouble about me. Do not trouble yourselves so much, for I have committed all my affairs into the hands of my Lord. Let it be as He will."

Soon after this she began to endure great agony. When the painful intelligence was communicated to her husband he hastened to her side, and on his asking "How are you?" she replied, "My tongue is becoming motionless—my ears

are stopped—my feet and hands stiff. I am in great agony." When he heard this uttered in a weak voice he foreboded the worst, and said, "Shall I read the Gospel to you?" She replied, "Read." On this, with much anxious affection, he began to read and repeat the passage, *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.* A few minutes after this the merciful Saviour, in whom she had believed, came and bore her happy soul away to His Father's house, where there are many mansions, and no more pain, or sorrow, or death.

### OBITUARY NOTICE

OF A NATIVE CONVERT IN CONNECTION WITH THE CHURCH MISSIONARY SOCIETY'S MISSION AT TINNEVELLY.

**THE Rev. Edward Newman** gives the following account of a hopeful Convert in his District.

About two years ago a man residing at Paykullam, a heathen village adjoining Asirvathapuram, put himself, together with his family, under Christian Instruction; all his other relatives still remaining heathen. For a year and a half he continued, without any great exertions being made by his friends to reclaim him to the ranks of heathenism. At the end of that period his health began to decline, and his relatives and neighbours became urgent in their entreaties that he would sacrifice to the devil, as nothing but that could restore him. He refused. The disease increased; still he steadily refused to listen to these attempts to draw him from the truth; and a few days since, finding his end approaching, he called

his son, a lad of about fifteen years of age, and demanded of him whether it was his intention to remain a Christian, or to return to heathenism, after his death. The son answered, that he was determined to continue a Christian. His father replied, "Thou art a wise fellow;" and further expressed the hope that he would continue firm. The dying man next sent for his wife, who appears to have had some lingering desires for idolatry. After exhorting her not to return to heathenism, he made her swear that she would continue in the Christian Religion. He soon after breathed his last—I would hope in reliance on Christ as his Saviour—and, contrary to the wishes of his heathen relatives, received Christian Burial.

### BRIEF MEMOIR OF THE REV. J. H. SCHMELEN,

MISSIONARY AT KOMAGGAS, IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY.

**THE** death of this venerable Missionary, the only Labourer of the Society among the tribes of Namaqualand, occurred in the month of July at Komaggas. To his attached fellow-labourer, the Rev. F. Brecher, of the Rhenish Missionary Society, we are indebted for the following particulars of his life and labours:—

The Rev. J. H. Schmelen was born at Cassebreck, near Bremen, in Germany, the 7th of January, 1777. In the providence of God he came, in the year 1804, to London, where the ministrations of the Rev. Dr. Steinkopf were blessed to his conversion. Shortly after this event, the South-Africa Missionary, Kicherer, visited

London, accompanied by certain Hottentots, by whose communications an earnest desire was excited in his mind to become a Missionary. He passed four years in a preparatory course of study, at the close of which he was recommended to the Directors of the London Missionary Society, by whom, in the year 1811, he was sent

to South Africa, to preach the Gospel to the Heathen.

His first field of labour was among the Namaqua Hottentots and Bushmen, near the Orange River. Under many difficulties, discouragements, and dangers, he laboured diligently in the work of the Lord among these nomadic tribes. For many years he never tasted bread, but, like the Natives, lived on flesh and milk. He travelled usually on the back of an ox, and his sheep-skin caross served him for a saddle by day, and a covering by night. Not seldom was he exposed to imminent danger from wild beasts, or savage men; but the God in whom he trusted wonderfully sustained him under all his trials and discouragements, and delivered him from all the dangers to which he was exposed.

It was in this period of his history that he undertook a journey to Walvisch Bay, within the tropics, on the west coast of Africa, and also a translation of the four Gospels into the Namaqua Language. In the year 1828 he accepted the invitation of the Bastards of Komaggas, to the South of the Buffalo River, to become their Minister. Here he established the Missionary Institution of Komaggas, where his

faithful labours during twenty years were crowned with an abundant blessing. A considerable number of persons were aroused, by the testimony which he gave to Christ as the Saviour of the world, from the sleep of sin and death, were baptized in the name of Christ, and received as members of the Church.

Our honoured brother preached the Gospel of Christ with unabated zeal and a divine unction to within two months of his death. The time was now come when his Lord would release him from all labour, trouble, and conflict, and receive him into His heavenly kingdom. Full two months he was stretched on the bed of languishing, but without any pain. During his sickness, as on former occasions, he would know nothing but Christ; and he often gave utterance to the wish of the Apostle, *I have a desire to depart and be with Christ*. He awaited, however, the hour of his departure with exemplary patience and resignation. That wished-for hour arrived on the 26th of July, 1848, when, having twice exclaimed, "The Lord is near! the Lord is near!" he breathed his soul into the hands of his Saviour.

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## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

##### UNITED KINGDOM.

##### *Need of more extensive Circulation of the Scriptures in Britain.*

ON account of the very vastness of the Foreign Operations, I feel it necessary to give both myself and the Meeting a caution and a warning respecting the impressions made. There is a tendency in the very vastness of the work to make us forget or overlook to a certain extent, or at least not to value so highly as we ought to do, one other portion of the Bible Society's Operations, which, if not so important in itself, at least comes more directly home to us, and involves us more nearly in responsibility; I refer to the operations of the Society at home. I do most sincerely rejoice that, great as has been the increase in the circulation of Bibles abroad, there has likewise been a corresponding increase in the circulation at home; and I say this, because we are

hardly aware of the extent to which this circulation of the Word of God is still needed among the people of this country. There are portions of society in this land which are practically as ignorant of God's Word as any of those Heathens over whose countries we are scattering it; and I rejoice that this Society is the instrument of conveying the Word of God, gradually perhaps, slowly, too slowly indeed, but certainly, to that class, through the exertions of benevolent individuals, through the agency of Associations, and, above all, through the increase of Schools. And I would mention one class of Schools especially, which, notwithstanding some aspersions that have been thrown upon their character, are, I believe, among the most momentous moral agents in the regeneration of society which have ever been at work in the Metropolis and in the great towns of this country; I mean, the Ragged Schools.

Much as you have heard of the operations of these Schools as regards the circulation of the Word of God, I do not think you can possibly be aware of the amazing mass of moral corruption which they are stemming with the aid of whatever succours are afforded to them by public support. I would remind you of one feature in a School, which, though not confined to these Schools, is more remarkable in them than in any others. When the Word of God is fairly in the hands of a school-boy or a school-girl, that school-boy or school-girl becomes a Missionary to his or her home; and when I tell you that the homes of these children, if homes they can be called, are haunts and dens of vice and misery, to which no other messenger of God is ever likely to gain effectual access, I may well ask you whether these Schools do not form one of the most important agencies of this Society for the circulation of the Word of God? You know nothing scarcely of the class of society of which I speak. You meet with specimens of it in the Police Reports; you hear of juvenile offenders; you hear of this or that individual of the class; but you know nothing of the class. What we are conversant with is in quite a different range of society. We know something of the upper classes; we know something of what are called, though not perhaps with great propriety, the middle classes; we know a great deal, too, of a class below the middle classes; but underneath these various ranks and layers of society there is what I will call a great moral volcano; and I do verily believe, that if things are allowed to continue as they are much longer in this underlying class of society, the day will come when it will upheave the upper layers, and crumble them into ruin.

We are not without warnings of this. From time to time we are startled by a tremulous motion from underneath: we are alarmed by ominous murmurings. We turn round and ask, "What is the reason of all this?" and the reply given is, "Oh, it is Socialism;" "Oh, it is Chartism;" "It is this;" "It is that." But will you not respond to me, when I tell you that the real cause is the want of Bible Reading and Bible Influence? The Legislature is not unaware of the danger. Laws are continually being made to prevent or check the growing mischief. We have improved prison discipline; we have, every now and then, a review of our con-

vict system, and the establishment of Penitentiaries. These are all excellent, good, wise provisions; but if we knew for what purpose the Bible has been given to us, we must be aware that, however wise and salutary such provisions may be as concomitant provisions, they are as naught, without the provision which God has made for the benefit of mankind.

I am far from wishing to repress for one moment any amount of zeal and enthusiasm which may be felt for the Foreign Operations, either of Missionary Societies or of Societies for the circulation of the Bible: on the contrary, I could wish to see that zeal and enthusiasm increased, if it were possible, in a ten-fold degree. But this I will say to you—Be zealous for the Bible in Spain; be zealous for the Bible in India; for the Bible in China; for the Bible in New Zealand; for the Bible in Rome; but recollect that the object which ought to be nearest and dearest to you, the object which ought above all others to animate our zeal, and to kindle our enthusiasm, is the Bible in England.

[*Sp. of Norwich—at B F Bible Soc. An.*]

#### *The Bible the Foundation of Liberty.*

Having heard the Report, I assure you that, though I am not naturally an excitable man, I was excited in listening to it. The Society embraces all mankind, every nation, kindred, and tongue: its objects are beneficent, its labours great. But I believe that the Bible is to pervade every land. Believing every word which it contains, I believe it will be circulated throughout the world. I look on the Bible as the great charter of human liberty; I regard it as the Magna Charta of our race; and I here declare that I believe no free Government can stand unless it be founded on the precepts of the Bible. I believe that no despotic Government can stand because of the Bible. You will find that throughout the world all pure despotisms are against the introduction of the Bible. You live under a Government founded, to a certain extent, upon public opinion; it is a free Government, it is the Government of the people: and I, too, live under a Government founded upon public opinion, in a country which has drawn its laws, its religion, its literature, its every thing from this country; for though they have been adapted to our people, the fundamental principles are the same. Such being the case, I say that this Book is the groundwork of human liberty, and without it liberty is a rope of sand. It is said that

religion is here supported by the State: I say that the State is here supported by religion: and I know that the great Republic of the Western World could not stand an hour without the sanction of the Bible. What, then, is the duty of Christians? If it be true that this is the great charter by which we are to live, and by which we are to die, what is the duty of every Christian Man and of every Christian Woman? I say it is their duty to place this Book in the hands of every human being who can read; and if there are those who cannot read, it is your duty to teach them to read. I agree entirely with the Reverend Prelate who preceded me, that there is something below, the upheavings of which will, but for the Bible, be felt throughout this land. Of that I have no doubt. I have the same feeling in my own country: I there feel that it is my duty to place this Book in the hands of every family. And although the Report gives us an account of the Society's doings during the past year; although it tells us that the Bible has been circulated everywhere, and it is right that it should be thus widely diffused; let us remember that this great mission to man must begin at Jerusalem: it must begin at home, and then we may widen the sphere of our operations, until they reach to the uttermost parts of the earth.

Let me, however, observe, in conclusion, that the year in which the Bible became generally circulated in England was, I think, 1611, and in that very year a nation was born on the other side of the Atlantic. In the same year the Cavaliers went from England and settled in Virginia, and the Puritans, who afterwards founded New England, went to Holland. I say, then, that the circulation of the Bible gave a new country to the world. The Bible is, as I said before, our great charter; and if we live according to its precepts, we shall be safe, not only in this world, but in the world to come.

[*Mr. Lawrence, Amer. Minist.—at the Same.*]

*Why is Scotland's condition better than Ireland's?*

I fear that, after the interesting statement of the lively Irishman, the more phlegmatic statements of a cold-blooded Scotchman will fall very dead upon the Meeting. And I can hardly enter upon the subject of the Resolution, without introducing an illustration from the position which Ireland occupies as compared with the position of the country to which I belong. Irishmen are much more lively in

their genius and excitable in their temperament than the Scotchmen of the north: their lands are more fertile, and their lakes more lovely, and their wit more brilliant and flashing than our own. But what is Ireland, standing side by side with the land of my fathers? or what has kept Ireland down to its present point of depression, except the keeping away from its people of the Word of Eternal Truth? And what has made Scotland what it is, with duller genius, with colder hearts, with comparatively barren soils, with a more ungenial atmosphere—what but the diffusion of the Word of God, the household book of our people, the rule and guide of their conduct? Were I required to point to an illustration of the force and power of the Word of God in a national point of view, I would put the two countries side by side, and say, "Behold the power of that blessed Word which can create life beneath the ribs of death, and raise up from the greatest depth of mental, moral, or physical degradation, any people who come within the range of its influence, and who are subjected to its vivifying and electrifying power."

I am not here to offer evidence of the authority of that blessed Book, which we are met to circulate through all parts of the earth. Such evidence, however, is continually accumulating. It is sometimes said that the whole testimony of the Word of God has been exhausted, and that every new flash of light from distant lands, or from antiquity, will eclipse the brightness with which that Word is encompassed. I am of a totally different opinion. From the entombed remains now being disinterred at Nineveh new light comes forth by which the Word of God is illustrated: from beneath the shadow of the Pyramids, and from the temple of Dendorah, there is a similar ray of light. From those orbs on which ancient men gazed—from Nineveh, speaking the language of the skies, and of seers who studied the great rules of astronomical law—is light springing forth, which has the same blessed tendency.

[*Rev. Dr. Archer—at the Same.*]

*Propriety of employing Scripture Readers, and the Necessity for them.*

Whatever principles could effect, whatever authority could command, whatever experience could recommend, are combined in support of the Scripture Readers' Society. I shall advert only to one of these

points—namely, the authority which supports us; and when, without referring in your Lordship's presence more than passingly to yourself, I find this Society is supported on one side of the water by the Archbishop of Canterbury and the Bishop of Winchester, and on the other side of the water, which separates the two parts of this great metropolis, by the Bishop of London, I may venture to say that the object which thus unites them in common is one well entitled to the support of every other Christian of the Church of England. I would occupy your time for one moment longer, and it will be only a moment, if you will so far indulge me. The Clergy of the Church of England, at the time when the House of Hanover ascended the throne, were probably about 10,000 in number, and the population very little more than FIVE millions. In the present time, the population exceeds SIXTEEN millions, and the Clergy have not been increased by more than 6000 in reference to increased population of about ELEVEN millions. The Parochial Clergy, at all events, are not more than 13,500. And I

ask you then, how is it physically possible, referring merely to the natural organs of man—how is it physically possible that that number of persons can discharge with equal efficiency what their holy calling imposes on them? and therefore, though I never would undervalue the services of an Ordained Minister—God forbid that I should or would suppose that any other class could be put in competition with them—I feel as those reverend gentlemen have stated, that their work would be never perfectly discharged unless through the agency of some such Society as this, by which their hands are strengthened by the lay-agents whom they now employ. I desire humbly to thank God for the success with which He has been hitherto pleased to bless the labours of the Society; and may we all unite in prayer for more abundant success to the same labour, and to put into the hearts of all of us, His people, to give largely of their silver and of their gold to a cause which promotes His glory, and the good of all His people.

[*Sir R. H. Inglis—at Ch. of Engl. Scrip. Readers' Soc. An.*]

**BRITISH AND FOREIGN BIBLE SOCIETY.**

*A Bible given "in season."*

THE following extract is taken from a recent Report of the Merchant-Seamen's Bible Society—

On visiting a brig, I was requested to step down in the fore-castle and speak some words of comfort to a dying man. On going below, I found a sailor lying on the deck in the last stage of Asiatic Cholera. I waited until the paroxysm ceased, and then spoke to him concerning his previous life. I found there was no Bible among the crew; and the case being one of emergency, I presented a Bible from the Society, requesting the mate to read it, in the intervals of suffering, to the sick man, in the hearing of the others. When I visited him next morning I found him in the same state; but the mate told me he had rallied the evening before, and that he (the mate) had assembled the crew, and read several chapters, the sick man asking questions as he read. On the following morning I again visited him, and asked him how he felt respecting his probable recovery. He said, "I am dying: I knew from the first I should not recover." I then said, "With this certainty of the near approach of death, have you fear or hope?" His answer was, "I have

prayed, and am not afraid to die; for I believe that the blood of Christ was shed for me, and I feel a hope that He will not turn me away."

I have given this fact in detail, for it appears to me deeply interesting, shewing the working of the Merchant-Seamen's Bible Society, which not only meets a sailor with a Bible in his health and strength and thoughtlessness, but in sickness and affliction, and in the hour of death.

*The Power of Scripture.*

A Correspondent in Wicklow thus writes to the Hibernian Bible Society—

"I have reason to hope there will shortly be a very great demand for the Scriptures, as there is certainly a growing love for the Word of God among the poor Romanists around us. We have now one most interesting case of the conversion of a family from Popery from simply reading the Bible; and they have lately proved their sincerity, as the wife of the man took measles from her children, and was, as she and all thought, on the point of death. In former times the idea of death was dreadful to her; but when the doctor informed her there was scarcely a hope that she could recover, she was perfectly resigned, and

gave her four children into my sister's charge and mine, to have them properly brought up. She said her whole dependence for salvation was in the Lord Jesus Christ, and she knew she would not be disappointed. The resignation of her husband, who was at the same time in deep affliction, was really beautiful. He earnestly prayed the Lord to give him grace to resign his dear wife into His hands, and to take from him all rebellion of heart. The poor woman requested the prayers of the Congregation at our Church next day, being Sunday, saying it might yet please God to leave her over her little children. Those prayers, I am thankful to add, have been heard, and she is now recovering, though slowly. If we had many such Converts as these, Ireland would be better off than it is. May the Lord open the eyes of the people to see the true light!

BAPTIST MISSIONARY SOCIETY.  
SIXTY-FIRST REPORT.

*Field of Labour.*

The Missionaries sustained by the Society labour in Asia, on the western coast of Africa, in France, and in the islands of the Western Sea.

At about 194 Stations and Sub-stations, the Gospel of Christ Jesus is regularly preached to many thousands by the Missionary Brethren from week to week, while their itinerant labours extend to many hundreds of villages and towns, and the message of God is daily proclaimed to thousands more at fairs and at markets, by the road-side and at the nightly resting places.

*Labourers.*

The service of Christ is carried on in this extensive field by 53 Brethren, with their Wives, and 9 females engaged in the special department of education. It has been, however, one of the blessed results of their toil, that from the midst of the Converts there have been raised up by the grace of God, not less than 119 Natives of the different lands where the Gospel has been proclaimed by our Brethren, to aid them in the further extension of the Redeemer's kingdom. And this is not the whole of the means that have been brought into operation; about 200 other Christian Brethren gratuitously devote more or less of their time in making known the unsearchable riches of Christ. To these must be added 30 or more Schoolmasters, in order to embrace in a brief view the whole of the Christian Agency employed or

set in motion by the Society.

The past year has witnessed several important changes in this department. Two highly valued Brethren rest from their labours, having fallen asleep in Jesus. Mr. Davies of Ceylon, after five years only of successful toil, and Mr. Merrick of Western Africa, after nine years of devoted service, are no more to be numbered among the Missionary Band. Sickness has borne heavily on the energies of others, and driven them to fairer climes. Captain and Mrs. Milbourne have returned to Jamaica, and Mr. and Mrs. Yarnold have relinquished the work in Africa. And while we write two other highly esteemed and useful Missionaries, the Brethren Makepeace of Saugor and Dawson of Ceylon, overpowered by disease, are on their passage home. Mr. Phillips of Muttra has for the present year undertaken to supply the Station at Saugor; while the vacancies occasioned by the decease and return of the rest have not been filled up. The financial difficulties through which the Society has passed, have altogether forbidden not merely any extension of the field of labour, but even any attempt to repair the breaches which death and disease have made. One Station, that of Patna, has been relinquished chiefly from the same cause, since, on the cessation of Mr. Beddy's connection with the Society, it was found impracticable to maintain it. The Station is not, however, without the services of a faithful Minister of Christ of our denomination. It is supplied by a Christian Brother supported by the Rev. William Start. From the same cause the Missionaries have been compelled to withhold support from about twenty of their Native Helpers; so far weakening the Mission in that most efficient and valuable branch.

The circumstances connected with the Mission in Central America, and the apparent hopelessness of obtaining for the Gospel an entrance into Yucatan, conjoined also with the necessity of retrenchment, have decided the Committee to withdraw from that part of its field. Mr. Kingdon's connection with the Society will cease during the present year. Painful as are many of these changes, yet are they under the controlling power of Him who is Head over all things for His Church.

*Relinquishment of the Employment of the Missionary ship "Dove."*

Motives of economy, combined with the



reduction in the number of the Brethren labouring in Africa, and the increasing means of communication between the various parts of the coast, have led to the recall of the Missionary Ship "Dove." The thanks of the Committee are justly due to the young friends who have so liberally and so long kept her afloat, and they are sure that although this object of their benevolent exertions is about to be removed, their interest in the work of Missions will not diminish. Other channels of equal or greater importance, as, for instance, the maintenance of Mission Schools, will open before them, into which their efforts and gifts may freely flow.

#### *Translations.*

Although no new language has this year been undertaken, much progress has been made in several versions, and copies of portions of the Divine Testimony have in large numbers left the press. In Hindoocce, for the use of the population on the Ganges, between Monghir and Benares, 4500 copies of the Gospels and Acts have been printed. This edition has been issued under the superintendence of Mr. Leslie. In Hindoostanee, for the use of Mahomedans, in Persian and Bengalee 62,500 Gospels, Acts, or perfect Testaments have been finished, chiefly under the supervision of Mr. Lewis. And in Sanscrit, under Brother Wenger's care, 7500 copies of portions of the Testament have appeared. Other large editions are in progress, especially of the Old Testament in Bengalee and in Sanscrit by Mr. Wenger. The Bengalee Testament, the work of Carey, Yates, and Wenger, is passing under a new ordeal; but has been vindicated by the last mentioned Brother from the charge of heresy made by the Clergy of Bishop's College in Calcutta. The total number of copies printed during the past year is 74,500; the number distributed about 35,000. In Central America, Mr. Kingdon has been diligently employed in revising and perfecting his version of the Gospels and Acts in Maya.

In Western Africa, beside the translation of the Gospels and Acts in Isubu, made by Mr. Merrick, and noticed last year, a commencement has been made by Mr. Baker in the translation of the Scriptures into the Dualla, the language of the Natives of the Cameroons; and in France our Brother, Mr. Jenkins, is preparing another edition of the Testament in the Breton Tongue.

In Brittany and in Trinidad, our Bre-  
*July 1850.*

thren Jenkins and Law have been engaged in printing and circulating Tracts on the chief errors of Rome; and in both cases have succeeded in arousing much inquiry and attention. The first volume of Barth's "Bible Stories," in Breton, is also just ready for the Press. Mr. Thompson, of Delhi, too, has published large numbers of Tracts on the absurdities and guilt of Hindoo Idolatry. In these cases our Brethren have been aided with liberal grants of paper by the Religious-Tract Society. And, finally, at the time of his lamented decease, our Brother Merrick had proceeded about half way in printing a vocabulary of the Isubu Tongue, and had also completed a small collection of Hymns in that language.

#### *Preaching.*

Every opportunity is seized by the Missionaries and their companions in labour, the Native Preachers and Catechists, to extend the knowledge of the glad tidings of God's love to man. Beside the usual services of the Sanctuary, portions of each day are spent in calling the attention of every class to the truths of salvation. Wide excursions are made in the neighbourhood of the Stations, and the seed is sown with a liberal hand. As the result of these self-denying labours, and the Divine Blessing resting on them, there are under the pastoral care of the Brethren, and of the Native Converts chosen to the Pastorate, 108 Christian Churches—cases of spiritual life in the midst of deserts and death. There are at present in fellowship in India and Ceylon, 1962 persons; in Africa and the West Indies, 3007; making in all nearly 5000 professed disciples of Christ, and about 350 seeking admission into the fold. The clear increase during the year has been 188. The most flourishing of the Mission Churches are to be found in Bengal and the Bahama Islands. In these places the largest additions have been made, and the prospects are most promising and hopeful. In others discouragements have been predominant. The future prospects of evangelization in India, however, are rendered more bright than before by the recently issued declaration that no Native of India, on changing his faith, shall henceforward be subject to the penalties, confiscations, and the disruption of every social tie, which conversion has until now drawn in its train. It is the Magna Charta of India on liberty of conscience.

*Education.*

The training of young men of Native Origin for the Ministry has not, to the Committee's regret, proceeded so favourably in every case as they could wish. Adverse influences have led to the closing of the College at Montreal, and the resignation of the Tutor's office, by their respected and esteemed Brother, Dr. Cramp; and from present appearances there does not appear much probability of its revival. At Calabar, Jamaica, one young man has completed his studies, and entered with most encouraging prospects on the pastorate of the Church at Moneague. Seven other young men, Negroes by birth, are preparing for the Ministry. The institution must be regarded as entirely successful in its operations, and as promising much for the future welfare of the Churches of Christ in Jamaica. Our Brother, Mr. Denham, has diligently pursued his plans at Serampore; and the Committee would have been glad were they able to employ both of the young Brethren whom he has fitted for the Missionary Service. During the year the Committee have been engaged in anxious deliberation on an offer made by John Marshman, Esq., respecting Serampore College. At present the whole matter is under consideration.

At nearly all the Stations of the Society, Day and Sunday Schools are established. The returns of these Schools are not sufficiently precise to enable the Committee to specify their exact number, or to give the sum total of the children attending them; but, as far as the accounts have been supplied, there are 89 Day Schools, in which are taught 3980 children, and 58 Sunday Schools, with 2680 children. Many Schools are supported by the Sunday-School Scholars of this country; those in the West Indies in great part by grants liberally bestowed by the Society of Friends, and yet many more, especially in India, by contributions on the spot.

God has continued to bless His servants, so that there has been no diminution, but an increase, in the spiritual results of Missionary Toil. For if some portions of the vineyard are not so productive as might be wished, the fruit in others has been sufficiently abundant to remove discouragement or fear. Yet the strength of the Mission has been declining. In no case are the Labourers equal to the toil demanded of them. Western Africa has lost one after another of its most energetic Evangelists. They are reduced to

the lowest possible number to hold the ground that had been occupied. In Ceylon, where 3 Missionaries were not enough for the service of 35 Stations, and the oversight of 450 Members of Churches, one only is left—and must we not say, to sink under the accumulated responsibility and toil? In India, with one or two exceptions, every Station needs additional aid; some places have already been abandoned for want of it. Large tracts of country are unoccupied, where it would appear the fields are white unto the harvest. Many of our Brethren are aged. Should they be taken to their rest, as in the course of nature they must speedily be, the Committee are unable to supply their places. And others are overwhelmed with care and anxiety, induced by the scarcity of help. Brethren, we are straitened in ourselves. It is here, in our own hearts, in the Churches of Christ in this land, we may find the remedy.

*Home Proceedings.*

The year which has now closed has witnessed some important changes in the Home Agency of the Society. In the month of June last the Rev. Joseph Angus, then Secretary, felt it his duty to relinquish a post which he had occupied during a course of nine years, at first conjointly with the late lamented Rev. J. Dyer, and subsequently alone, with much honour to himself and great advantage to the Society. As the Committee did not part with him in his official capacity without the most unfeigned affection and regret, so they took the earliest opportunity afforded them of placing his name on the list of the Committee.

The official vacancy created by Mr. Angus's resignation was promptly filled up by the election of two esteemed Brethren, the Rev. Frederick Trestrail, and Mr. Edward B. Underhill, to be Joint Secretaries; this arrangement being connected with another, which had in view a reduction in the amount of travelling agency which had been previously employed. In consequence of it the engagement of the Rev. Philip Saffery has not been renewed; while our Brother, the Rev. Eustace Carey, has it in contemplation to accept a call to regular Pastoral Labour.

*State of the Funds.*

The Committee commenced the financial year with a debt of 4946*l.* 17*s.* 10*d.*, not including in that sum the balance of 1554*l.* 14*s.* 1*d.* owing on the special grant

to Jamaica. They are happy to state that this debt has not been increased. The income has exceeded the expenditure by 144*l.* 2*s.* 10*d.*; a result which is owing to a liberal donation of 200*l.* by the Senior Treasurer, just previous to the closing of the accounts, given in the hope that the funds of the Society may in the coming year be able to meet more adequately the claims of the Heathen World.

But in order to keep the expenditure within the income, large reductions have been made. In India alone the expenditure has been reduced by 2625*l.*: in Ceylon by nearly 2000*l.*: in Africa by nearly 1000*l.*: in incidental and casual expenses about 150*l.* In other respects the expenditure has been about the same as last year.

With regard to the receipts, the Fund for General Purposes has improved by 860*l.*; arising partly from enlarged contributions by the Auxiliaries, and partly from the amount of legacies received. There has also been an increase of nearly 100*l.* for translations. On the other hand, the receipts for the sale of the various publications issued by the Society have fallen off more than 150*l.* Unless some increased efforts for their wider circulation are made by the constituency at large, this deficiency will become greater. If so, it will be a question how far the present style of these publications is to be kept up, and whether some extensive changes must not be made in this department. The total receipts for all purposes, including 359*l.* 2*s.* 6*d.* toward the debt, have been 19,776*l.* 13*s.* 1*d.*

It is therefore evident, after all the reductions that have been made, that nothing short of an income of 20,000*l.* will suffice to maintain the Society in its present position. This even makes no provision for the support of the widows and orphans of those who have fallen in the field, and will scarcely meet the contingencies arising out of sickness, and the necessity of a return to England, when the broken health of Missionaries absolutely requires such a change. Still less does it provide for the expense of sending out new Missionaries to supply vacancies, or to help those who are oppressed beyond measure with their labours. If the income falls below this amount there will be an increase of debt, or a further reduction in the number of your Missionaries, both European and Native, or the entire abandonment of one or more de-

partments of the Mission. Your Committee are determined, as far as they can avoid it, that the debt shall not be increased; but to diminish the number of Missionaries by recalling Europeans would be no saving for one year at least, while it would cripple, if not destroy, the Mission where they laboured; and to abandon any field the Committee are reluctant. But one or the other of these alternatives must be adopted unless the Churches are prepared for more enlarged and systematic efforts. Your Committee will wait for a decision with no small anxiety; and if they are compelled to give up Stations where God has blessed the Mission they cannot be blamed.

Receipts of the Year. £ s. d.	
For General Purposes.....	1571 15 6
For Translations .....	1833 7 2
For Special Objects .....	1614 17 8
For Publications .....	407 14 9
For House .....	89 15 6
For Debt.....	359 2 6
<b>Total.....</b>	<b>£19,776 13 1</b>

Payments of the Year.	
<b>Missions—</b>	
Brittany .....	145 3 3
Western Africa.....	2310 10 9
China .....	25 0 0
India .....	5971 14 7
Ditto, Translations .....	1508 11 11
Ceylon .....	1472 18 0
West Indies .....	2308 0 0
Canada .....	229 8 6
Central America.....	408 11 10
<b>Books for Missionaries, Carriage,</b>	
Postage, and Incidentals.....	254 17 4
Widows and Orphans .....	873 11 1
<b>Salaries for Secretaries, Agents,</b>	
Travelling Expenses, & Clerks, 2255 0 8	
Cost of Publications.....	1083 10 0
House .....	297 7 10
Interest.....	488 4 6
<b>Total.....</b>	<b>£19,632 10 3</b>

Balance due to the Treasurers,	
March 30, 1850.....	£1802 15 0

The Committee thankfully acknowledge the several donations of £50 and upward:—

Boyce's Executors, by John Penny, Esq. . . . .	£ 100 0 0
L. M. . . . .	50 15 8
L. M., for Hayti . . . .	50 0 0
G. Stevenson, Esq. . . .	50 0 0
A Friend, by a Friend . .	100 0 0
Society of Friends, for Trinidad and Hayti . .	135 0 0
Mrs. Bradley Wilson . .	50 0 0

Bible-Translation Society, for Translations . . . . .	1200	0	0
American and Foreign Bible Society, for Translations, . . . . .	620	17	2
C. Vines, Esq. . . . .	65	0	0
W. B. Gurney, Esq. . . . .	200	0	0
G. Foster, Esq. . . . .	150	0	0
H. Kelsall, Esq. . . . .	150	0	0
Ditto, for Calabar . . . . .	50	0	0
Rev. Mr. and Mrs. Blair . . . . .	140	0	0

The following legacies have also been added to the funds of the Society during the past year:—

Adams, W. Esq., late of Cambridge, on account . . . . .	£150	0	0
Ainsworth, Miss Anne, late of Rochdale . . . . .	90	0	0
Bellis, Miss E., late of Wel- lington, Salop . . . . .	10	0	0
Berry, Mr. Denham, late of Islington . . . . .	100	0	0
Brackenbury, Mrs., late of Raithby Hall . . . . .	93	15	8
Charriott, Mr. Jos., late of Windsor . . . . .	132	17	4
Clarke, Rev. D., late of Dronfield . . . . .	19	19	0
Cornthwaite, Mr. John, late of Stainton . . . . .	134	13	3
Courtney, Mrs., late of Wal- worth . . . . .	166	3	8
Crow, Mrs., late of Gloster- Terrace . . . . .	90	0	0
Dickinson, Mr., late of Bir- mingham . . . . .	100	0	0
Fisher, Mr., late of Padham, . . . . .	3	9	5
Pawsley, Mrs., late of Diss . . . . .	10	0	0
Potter, Mr. Henry, late of Brixton . . . . .	45	0	0
Thomas, Thomas, Esq., late of Plymouth . . . . .	45	0	0
Tomkins, Miss Sarah, late of Abingdon . . . . .	200	0	0
Wilson, Mr. Thomas, late of Luton . . . . .	18	0	0

#### Appeal.

What then remains to the friends of the Society? A more just appreciation of the claims which the love of Christ and the souls of men have upon them—a holy and fervent zeal in the cause of God—and everywhere throughout the whole Denomination increased and systematic organization for the gathering into the treasury of the Lord the gifts of His people. Let our Associations when they meet consider the Mission as one part of their business. Let churches in various dis-

tricts agree to unite in their Anniversaries at the same time, so as to save expense in Deputations. In many districts, Deputations may occasionally be wholly spared, if the Brethren residing in them would but take the matter into their own hands. While we hope there is a growing interest in the cause, a spirit of prayer springing up all around, there must yet be a more combined effort, more unity of action, more individual effort, more local zeal, less dependence on the Executive, and more of a consciousness in Pastors, Deacons, and members of our Churches, that the work is their own, and that each and all should engage in it; and above all, a simple but earnest reliance on God, who in his Divine Promises invites us to place entire trust in him, and who will, if we seek it in earnest prayer, pour out the Spirit of Wisdom and Liberality on the Churches at home, refresh and gladden the hearts of Missionaries abroad, and abundantly bless their efforts in turning the perishing multitudes of the Heathen from darkness to light.

### Inland Seas.

#### CHURCH MISSIONARY SOCIETY.

##### EASTERN AFRICA.

#### *The Practice of Infanticide.*

WE have already noticed the Wanika practice of strangling all children born with natural defects. This fearful crime has specially arrested the attention of Dr. Krapf, and induced the most resolute efforts on his part to put an end to it.

May 21—There was a terrible tempest after midnight, as though God had intended to show His manifest anger at the fearful sin which the Wanika Chiefs were about to commit this morning. The tempest passed over our heads without any danger to the inhabitants, who should perceive that God could destroy, but would rather pity them, in order that they likewise should shew mercy to the helpless new-born child whom they were about to strangle in the forest. A woman at Muelle, a hamlet situated at some distance from town, had given birth to two children, one of whom had six fingers, but no nose, and no marked lips. According to Kinika Custom, the parents brought the deformed child before the Chiefs, declaring that they would not foster it, as it would surely be-

come a great criminal, and destroyer of the country. Hence the Chiefs strangled the child in cold blood, and buried it in the forest, under the performance of a *sadaka* and the playing of the *Muansa*, which is used at every work of darkness. This news, which I obtained from the Chief's brother very privately and secretly, grieved my mind exceedingly. I had very early heard the *Muansa*, but did not understand what its true meaning was to-day, for the *Wanika* labour to conceal from us their abominations as much as they can, the Chiefs especially. They wish to make us believe that they are better than they really are. I made this sad occurrence the subject of all my discourses to-day at every place, and shall on all occasions show the *Wanika* the great sin which they commit by destroying children born with natural defects. I said to them, "You never destroy the fruits of your fields, but gather them in, and preserve them with great care. Why do you destroy the fruit of your own body, which neither the *Galla*, nor *Wakamba*, nor *Wakuafi* do? Why do you fine a man who cuts down a cocoa-tree, but never punish a father or mother who destroy their own offspring?"

After expostulating with them at some length, and entreating them, rather than kill the children, to bring them to him, and he would look out for a nurse, and bring up, instruct, and educate them, Dr. Krapf thus concludes—

O that our children, born and educated in Christian Lands, would hear of these abominations, and thank God for having been born in countries where the Bible reigns, and for having the privilege of being brought up by Christian Parents, of being instructed by Christian Teachers, and of being governed by Christian Chiefs and Rulers, who all together co-operate that only their *spiritual* deformity, their sinful nature, be strangled, but their body and spirit be saved unto life everlasting. Children, pray and labour for the enlightening of this and all other heathen nations of Africa and the whole earth!

On a subsequent occasion, the Chiefs being assembled in the town, Dr. Krapf brought the subject before them, when they agreed that

the children should not be killed, but delivered to him. There is no reason, however, to believe that there has been as yet a cessation of this practice.

*Natural Enmity of the Human Heart against the Gospel.*

The Gospel is distasteful to the *Wanika* for the same reasons which operate to its rejection on the part of many in more civilized countries—it is humbling to their self-righteous pride, and requires the renunciation of their vicious practices. Even amongst the *Wanika* the self-righteous principle finds sustenance, and thus grows where we might least expect to find it.

March 9, 1848—This morning I had a conversation with two old very self-righteous women, one of whom said, with an air of the greatest self-complacency, that she had a very good heart, and no sin whatever. The other asked me for some things, saying that she had called on me to beg, and not to hear my talkings. I tried in various ways to touch their conscience, and bring them to the acknowledgment of the wickedness of their hearts; but finally they walked off with bitter indignation, which, however, I took for a good sign.

Another instance of it occurs in the aged mother of the Chief, and confessedly the oldest person in the country. After repeated visiting and instruction Dr. Krapf thus remarks of her—

Dec. 28 — The old woman advanced her old story of self-righteousness, saying that she did not make *Uganga*, nor drink *tembo*, nor dance and shout, &c., as other *Wanika* do. I said she had done all these things in her younger years, and now abandoned them only on account of her old age. I then related to her the story of the proud Pharisee and the repenting Publican.

There are many evil practices among the *Wanika*, which they are unwilling should be cut down. Polygamy, divorce—for which the continued sickness of a husband or a wife is considered a sufficient justification — intoxication, their *Uganga*s for the expulsion of evil

spirits from sick persons—these are some of the many enormities which abound amongst the poor Heathen of East Africa.

They have been also grievously ill-treated by the Mahomedans, who, with the connivance of the late Governor of Mombas, seized 500 of their children as slaves, and sold them into Arabia during a time of famine. Hence there exists between them and the Mahomedans a constant feud, and the Wanika, disliking the Mahomedans, pronounce all book-men or book-possessors to be bad people. How appropriate the following prayer of Dr. Krapf in reference to his arduous work—

*March 13, 1848*—O Lord, give me zeal with wisdom, love and compassion, toward these lost sheep! Give me faith with patience under all that may dismay me! Give me humility and meekness amidst all occurrences provocative of shewing an uneven temper! Let all my talking, doing, and living among these Heathen be a heaven-born plant of Thy hand alone! Let me not stand upon my own ground, upon my own schemes, methods, feelings, exertions—upon nothing that proceeds from my own self—not upon my prayers, nor upon that which Thou hast done within me by Thy sanctifying influences; but let me stand upon Thy mighty power, and upon what Thou wilt and canst do for the salvation of these Thy utterly ruined creatures! I can, shall, and will never do any real good unless Thou go before me with the breaking through of Thy exceeding mighty power.

#### MEDITERRANEAN.

##### *Profanation of the Eucharist.*

How much the Greek Church needs the salt of uncorrupted doctrine, both by preaching, and circulation of the Holy Scriptures in the vulgar tongue, will appear from the following extract—

*April 12*—To-day I went to the Greek Church, to see the people taking the Lord's Supper. At the entrance of the Church Door were sitting some of the churchwardens, having, as usual, a large table before them, and on the table some

plates, expecting money from everybody who entered the Church. The House of Prayer they have made a market-place.

I went into the Church, and saw the Priest administering the Communion to the people. The Communicants were many, and the Priest was one. They were approaching the Priest without attention or devotion, as if they were going to a common table. They were running, and pushing one another, speaking loudly, and sometimes insulting each other. The Priest with a loud voice told them, "Take heed, take heed, ye cursed men: do not throw down the cup out of my hands, and afterward, I am a lost man." At the moment when the Priest was speaking thus to the people, two men, I think they were fishers, approached to partake of the Lord's Supper, and, having been impeded by the crowd, began to quarrel, and, pushing the people, some persons fell upon the Priest, who, not holding the cup well, let it fall out of his hands. So many infamous words came out of the mouth of the Priest at that moment, that it is difficult for any sensible man not to weep at hearing such language.

This is the conduct of many of the Greek Clergy at the time of Divine Service. They call themselves orthodox, but they have neither knowledge nor feeling of what the Gospel requires.

##### *Instances of Encouragement.*

One of the Greek Clergy contrasts favourably with his brethren. He is thus mentioned in Mr. Wolters' Journal—

*Sept. 4, 1849*—Our friend Priest E. came from Malkajik, a village about five hours distant, to pay us a visit, having at the same time to procure a few things for his family from Smyrna. He told me that he had given a copy of my Greek Sermons to a man in his parish who likes to read. He read the book again and again with the greatest eagerness. This man is a miller. "There," Priest E. said, "he was sitting in the shade of a plane-tree, reading the sermons. They seemed to make a deep impression on his mind." "Ah!" he said to the Priest, "now I know what I must do to be saved: now I understand the Gospel: these sermons explain it so clearly." May the impression which the Truth made on his mind be lasting!

*Sept. 6*—Priest E. told me that he had visited two Greek Houses, and found an opportunity to speak the Truth before

a number of respectable females. They listened with great attention, evidently appreciating what they heard, and never hear from any other Priest.

Dec. 22—Our friend Priest E. came to-day to pay us a visit. The village in which he has been last year belongs to some Dutch Gentlemen, Messrs. Van Lennep. Though the conduct of Priest E. has given much satisfaction to these gentlemen, yet some of the Greek Farmers, and especially the Headman of the village, have put their face against the Priest, and do not wish to have him any longer. And why? Because he has spoken the truth, and opposed wickedness. The gentlemen, not wishing to interfere with the religious matters of their farmers, have yielded, and consented to the Priest's going away. He will go again to his native village, where he is loved and respected by the majority of the people.

Mr. Sandreczki has also had some very interesting conversation with his Turkish Teacher, who appears to be a young man of intelligence and learning, and candidly discusses with his pupil the respective doctrines of Christianity and Mahomedanism.

Jan. 19 — I had a long and very interesting conversation with my teacher on our Christian duty of keeping the seventh day holy, and read to him the Ten Commandments. He was quite amazed at the comprehensiveness and moral beauty of the Divine Law. "There is no difference," said he, "between your book and ours." "I must beg your pardon," said I: "there is a difference, and that a great one;" and then set about proving my assertion from one of the most striking traits of the false prophet's character—his sensuality, and sensualized paradise.

Jan. 26 — To-day I read with my teacher Coloss. iii. & iv. He was ravished with the beauty of the Apostle's admonitions and precepts, and could not cease wondering at all these new things thus disclosed to him, I think I may safely say, candid mind. But I have no words to express what I felt, when we came to the third verse of the fourth chapter, *Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds.* I solemnly repeated the passage, and beckoning to my fellow-labourer and

brother in Christ, Mr. Dalessio, thus silently summoned him to join in inner prayer. We then explained the passage to our teacher, and availed ourselves of the opportunity again to compare the evident, unfeigned truth of our blessed book, with the contorted and painted composition of his Korân. He listened attentively, and made no opposition.

Jan. 30—The 66th Sura of the Korân afforded me to-day a valuable opportunity to speak with my teacher, Sami Effendi, on polygamy, and the easiness wherewith divorcements are obtained among the Mahomedans, and at the same time on the blemish reflected by that Sura on the character of a person who styles himself a prophet of the Most High and Holy God. He first tried to explain and excuse the false prophet's conduct and respective doctrine, by reasons taken from a political point of view, as if the prophet had taken so many wives on purpose only to draw over to his side the most influential persons, whose daughters, &c., they were. But when I showed him the untenableness of such a ground, if we are to fight for the proof of Apostleship, and afterward read to him the portion of Matthew xix. relating to our subject, he finally declared he could make no further objections.

O may the Lord enlighten this dear young man, whose intelligence and learning ought to be employed in no other than the investigation of truth! His character seems to be a mixture of womanly mildness and manly solidity. Messrs. Wolters and Dalessio equally love and esteem him.

#### *Tolerant Views of the Sultân.*

In adverting to various measures adopted by the Turkish Government, to relax the ecclesiastical despotism exercised by the various Patriarchs over the Christian Subjects of the Porte, Mr. Sandreczki thus refers to the case of the Mahomedan who was beheaded at Constantinople in Dec. 1848 for having spoken disparagingly of the Mahomedan Religion.

Feb. 20, 1849—The present Sultân's prudence or judiciousness is put in a favourable light, by his listening to advice which may win him the hearts of the more intelligent classes of his Christian Subjects; but the mildness of his character, the sensibility of his heart, and perhaps the dis-

position to a far more essential reform in the habits, views, and laws of his Mussulman Subjects, shines forth in a still more favourable light, in an instance which he must have been aware was likely to expose his sentiments to the censure of the Sheikh ul Islam, the body of the Ulema, and all the partisans of orthodoxy and fanaticism. From Letters of the American Missionaries in Constantinople, we know that he strove hard to prevent the condemnation of the Turk who had inveighed against the prophet; yet they could not be prevailed upon.

May the Lord lift up the light of His countenance upon the heart of this young ruler and his better counsellors!

#### CAÏRO.

At this Station the Missionaries have suffered much from indisposition. Mr. Lieder's has been of a painful and prolonged character—first malignant fever, then rheumatic fever. Mr. Krusé has also been unwell, and Mrs. Krusé alarmingly so. The Caïro Mission was visited in October of last year by Dr. Gobat, the Anglican Bishop of Jerusalem, accompanied by the Rev. J. Bowen. The Bishop, soon after his arrival, was attacked, while a guest in Mr. Lieder's house, with malignant fever, Mr. Lieder being confined to another room by rheumatic fever. Notwithstanding the impediments caused by sickness, the Missionaries had the advantage of many important consultations with the Bishop, as to the present state and future prospects of the Caïro Mission. The Bishop left Caïro on the 26th of November, returning to Jerusalem by way of the Desert.

We now refer to the

*Report for the year 1849, by the Rev.*

*J. R. T. Lieder.*

*General Remarks.*

The past year has been to Egypt, in common with the rest of the nations on "the great sea," a year of peculiar suffering and political trial. First, in the death of Ibrahim Pasha, who no sooner occupied the chair of the Pashalic than he was gathered to the tombs of his family. Had

he lived, he might have been, according to human vision, a blessing to the nation when compared with others; because he held sound views as it regards the wants and real resources of the country, and, above all, had gained a wise experience in most of the practical arts of Europe, and in their application to his home. During the brief period of his rule he did all in his power to improve the laws, and enforce upon the Divans impartial justice: no bribe was suffered, nor personal favours allowed to be granted; besides which he promoted all the objects of education. He was nevertheless "a man of blood." Generally speaking, Ibrahim Pasha was firm in council, prompt in action, and brave in battle, although not always judicious in the manner his measures were carried out. Nor was he more cruel than Mahomedan Princes generally are, when wielding sovereign power, won by his own hands, and unrestrained by that conscience and education which form the best guides of our European Sovereigns and Rulers.

The next event was the death of the venerable Mahomet Ali, whose burial took place on the 3d of August. This mighty man was carried to the grave without those marks of dignity and rank which usually fall to the lot of the illustrious dead. It seems that, in Alexandria, his remains had been duly honoured by all classes of the people, and by none more so than by the resident foreigners of that city. Matters were otherwise conducted in Caïro; and the body of him who had been the able successor of the Pharaohs and the Ptolemies, was brought into this vast metropolis without one proclamation or sign of national woe; yet not so privately but that many of the Natives, anticipating the event, went out to meet their departed lord. The Europeans had received information through the post that the remains of the Viceroy were on their way to the royal sepulchre. All the Consuls, therefore, held themselves ready for the expected announcement; and before the once mighty ruler of Egypt could be deposited in the grave, multitudes lined the streets through which the body of the Pasha was carried. We beheld Natives of all ranks, Mahomedans, Christians, and Jews, look upon the passing scene with the most solemn awe, and many, as the body passed them, wept for his loss; and well they might, as by this time most of them had learnt, through the short-lived tyranny of the late Ibrahim, how much they had



owed to the moderation and wisdom of their old Viceroy. Egypt has indeed lost a mighty Prince in the death of this most remarkable man—an individual which is not every century produced in the East.

Mr. Lieder mentions that there has been a great reduction in the thousands of pupils who once filled the Schools and Colleges of Mahomet Ali. They have dwindled down to 180, of whom 150, chiefly boys, remain in the Preparatory School at Abusabet. Twenty young men are left in the Polytechnic Institution, and 10 scholars in the Medical College.

#### *Education.*

We now refer to the Schools of the Church Missionary Society at Caïro, which, from their scriptural character, are calculated to prove pre-eminently a blessing to Egypt.

#### *1. The Boys' Day School.*

The re-opening of this School, to my great thankfulness, took place on the 1st of October 1849. It was hailed with joy by all the Natives in this part of Caïro, and particularly by the Copts, who had long perceived its value, and therefore deeply felt its loss. Several of the most respectable inhabitants of this quarter have repeatedly observed to me, how sorry they were to see the poor children of the neighbourhood running like beggars about the streets, instead of being instructed and made useful members of their several communities, as was the case in former years. I hope that this wholesome impression will not be easily forgotten, and that it will cause them to receive the re-opening with gratitude. I have placed over this School Muallim Khaleel, one of my choicest pupils in the former Coptic Institution. Before and since he left the Institution he has professed himself a member of the Church of England; and I am happy to add that his life does honour to his profession. In this School, during the week, 39 hours of instruction are given. The hours of teaching are from 8 to 12 A. M. and from 1 to 4 P. M., except Saturday, when there is no School in the afternoon. The system is that of the British and Foreign School

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Society. The number on the books at present is 96, and the average attendance 85. In this School we have 59 Copts, 8 Roman Catholics, 14 Greeks and Armenians, 6 Maronites, and 9 Mahomedans. The language chiefly used is that of the country, Arabic. The Coptic Language, which was formerly taught, has been given up, and the English now occupies its place, because it may prove more useful to the boys in after life, as the intercourse more and more increases now that the transit of passengers and commerce between India and Egypt passes through this country. In Arabic, 10 lads read in the Old and 25 in the New Testament.

#### *2. The Girls' Day School.*

This establishment is under the superintendence of Mrs. Lieder, assisted by a friend. The number on the books is 82, and the average attendance 70. In this School there are 48 Copts, 12 Roman Catholics, 10 Greeks and Armenians, 4 Maronites, and 8 Mahomedans. The School hours are the same as in the Boys' School, and also the system of instruction. On Saturday there is no School, the girls being employed by their mothers. The week-day mornings are occupied in mental instruction, and the afternoons in teaching the Native and English sewing and embroidery, with other useful female work. The language used is the Arabic, and a few are taught English. Twelve of the advanced pupils read in the Old and 15 in the New Testament, and both read and have instruction in the Bible Catechism together: 25 read in the Scripture Stories.

The children in both Schools, I am thankful to say, have made considerable progress, and shew themselves grateful for the instruction they have received.

#### *Circulation of Christian books, and attempt at prohibiting them.*

The demand for the Word of God, and other edifying and instructive works, has been much as usual, or a little greater perhaps than in former years; especially so in Upper Egypt, where I hear that almost every traveller is asked for books, many of them being taken for Missionaries: thus the distribution from the Mission Stores has been considerable. Last July a letter was read in the Roman Catholic Greek Church of Caïro to all the assembled Congregations, from their Patriarch Maximus, demanding from the people their Bibles, Tracts, and other books, which we had circulated, and which many of them had possessed for years. These

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were to be given to the Priests; and such as should refuse to deliver them within twelve days were to have their names taken down and sent to Aleppo, from whence the Patriarch would immediately excommunicate them. I am thankful to say that such is the spread of Gospel light even in this dead Church, that this threatening letter produced not the slightest result: nay, it seemed to have the very contrary effect, for several came and asked me for the prohibited books, and to shew me that they knew their duty to God and their privileges as Christians, assured me they would carefully read them.

*Intercourse with the People.*

My intercourse with the people generally, but especially with the Copts, has been much as in former years. I have had many opportunities of urging upon them the way of salvation through Christ, the uselessness of forms and ceremonies, and the vanity and foolishness of fasting, which is the conspicuous sin of the Coptic Church. My practice of medicine is still, as it always has been, of great use in these private teachings, and often gives me power with the sick, for I have found that my labours in both respects have not been altogether without value. Since my sickness I have been obliged, for want of time, to limit my practice to chronic cases—to such as could come to the Mission House: nevertheless, during the past year I have treated more than three hundred patients, some of them with great success.

*Report for the year 1849, by the Rev. W. Krusé.*

From this Report we extract the following notice of the Meeting-room at Mr. Krusé's house, and its visitors—

My Meeting-room continues to be well attended, and with much thankfulness do I witness the progress the people make in the knowledge of the Holy Scriptures: every religious topic is referred for proof to this sacred volume. Some of my visitors shew a decidedly Christian state of mind, and appear to walk worthy of their high vocation: others go on steadily studying the Word of God with earnestness. When once it was proposed to read occasionally some other religious book for edification, the majority declared, "The Word of God is sufficient for us, and is more precious and better than all." Some new inquirers have been added this year, most of them young men, who seem to be in real

earnest. Occasionally one of a different spirit will come to see what is going on, and on these occasions a controversial point is started; but this seldom meets with encouragement, as the generality of the constant attendants are fully persuaded that these controversies only engender strife, and are not only useless, but *will increase unto more ungodliness.*

Mr. Krusé thus speaks of the Coptic Priest who had been favourably mentioned by him in his Report for 1848—

The Coptic Priest whom I mentioned in my Report last year, having too openly manifested his Protestant Principles, has been sent to a convent. He was the only Priest who understood the Abyssinian Language, and was consequently much needed in Cairo as an interpreter, when the Abyssinian Pilgrims are passing through; yet, fearing the influence that this man might gain over the minds of others, the Patriarch sacrificed this help to his crafty policy.

*Missionary Tour in Upper Egypt.*

This tour was undertaken, during the months of February, March, and April, last year, by Mr. Krusé. Some extracts from his Journal will illustrate the present degraded condition of the Coptic Church.

*Proceedings at Manfalout.*

March 9, 1849—This morning I went to Church at Manfalout. One of the Priests told me they had been waiting for me some time: the Bishop would not begin the Service until I came. In the outer court were a great many people, listening to a legend of the Prophet Jeremiah, read aloud by a Deacon. As soon as the Bishop was informed of my arrival, he came and welcomed me, and we entered the Church together. The Bishop, after having first prostrated himself at the altar, took his chair. The Archdeacon followed, first prostrating at the altar, and then before the Bishop: upon rising, he kissed the cross in the Bishop's hand, and then took his place at the right side, standing. The Priests succeeded, and afterward the people, each prostrating, first at the altar, and then before the Bishop; and after having kissed the cross held out to them by the Bishop, each took his seat on the ground: all the while the Deacons, Schoolmasters, and Boys, were chaunting in Coptic. In the mean time the officiating Priest had

dressed himself. Before he began the Service, he came and kissed the cross in the Bishop's hand; and this he did at various intervals during the Service. Occasionally the Bishop gave out a Psalm in Arabic, which the people recited. The Litany was chaunted in Coptic: then followed a chaunt, accompanied by loud cymbals: then the Bishop read the history of a Saint, in so low a tone that it could only be heard by the Priests who held the book: then again a chaunt; after which the Epistle and Gospel were read by Auwad, a lad from our School. This was the only part of the Service that could be understood by all the people present, as it was read with a clear and intelligible voice. After another chaunt the Bishop read a homily, which was equally unprofitable, as it could not be heard. At last the Communion commenced: the bread and wine were brought to the Bishop, who took the little bottle, and made the sign of the cross over it three times: then he carefully selected the bread, which he put on the plate for consecration, when it was placed on the altar. The Bishop then went into the holy place, where he, the Priest, and two Deacons, partook of the Holy Communion alone: the people remained outside the holy place, and received the unconsecrated bread, which was distributed by a Priest. After Church the Bishop took me into his house, where the usual refreshments were served. The Bishop is easy and affable in his manners: I could freely converse with him. He remembered my former visit,\* and hoped I would make a longer stay this time, and distribute more books; "for," he remarked, "the Schools and people are in great want of them." He courteously invited me to remain the day with him, but I was too unwell to accept of his invitation. In the afternoon I visited the Schools: in one of them there are fifty-four Boys, in the other forty-two. I gave them as many books as my scanty stock would permit. On my return to the boat it was continually filled with people, whose demands for books were incessant: this continued till after sunset, when I retired into my cabin.

*March 10*—Numerous applications for books again this morning; but as I have distributed the number allotted for this place, I must refuse with positiveness. During my stay here I have had much profitable conversation with this poor igno-

rant and superstitious people. About fifteen miles to the west of this place there is a convent in the mountain, dedicated to the virgin, containing above 300 monks: these monks pay frequent visits to the people, and they keep up their superstitious feelings by filling their minds with all manner of tales and legends: amongst the rest they assert that the Holy Family rested there in their flight to Egypt, and that therefore the place is particularly blessed. Sometimes these monks assist in the Church, especially during Lent, when they have Service every day. The Bishop has about him twelve Priests and Archdeacons for the Service in this place and in another Church, in a village about an hour below Manfalout. They tell me that on the other side of the river, in the mountain toward the east, there are four ancient Churches, which, they say, are still attended; but I believe this is only during their respective festivals, when these poor people expect to derive peculiar blessings from their attendance at Church.

*Anxiety for Books at Fershut and Hua.*

*March 26*—This was a very busy day. As soon as I began to distribute books and Tracts the people flocked together from all quarters, and crowded around me. I had frequent opportunities to address large parties: every half-hour fresh comers arrived. I took occasion to explain to them many parts of the Scriptures, also the nature and object of the Bible and Missionary Societies, which they appeared to understand. I also gave them an outline of our Society, and the celebration of the Jubilee this year: with this they seemed to be astonished. In my conversation I found some good and intelligent people among them: they value the Scriptures, and read them to profit. The town lies about five miles inland, on the west: they have a Church and three Schools well attended. I could not satisfy them with books, but gave as many as I could spare.

Toward evening I returned to my boat, and found some Priests and people of Hua waiting for me. They remembered my former visit, and would not leave till I had given them a small supply of books. This place is about four miles further up the river.

*Slavery in Egypt.*

Slavery is not yet abolished in Egypt. Several boats passed down laden with fresh supplies for Cairo, &c., but these slaves are generally much better off than the "free" slaves of this country.

\* *Vote our Volume for 1844.*

Ibrahim Pasha carried on the cultivation of the West-India sugar-cane to a very large extent; and from the various plantations the cane is brought in boats, and from thence hundreds of men and boys are driven with whips to unload the boats, and to carry the canes to the factory. Even on their way to the boat they meet with taskmasters, who are stationed at various places to whip them on. When they take up their loads the lash is ever ready to spur them on to their work. It was a painful sight: whichever way I turned I saw nothing but the scourge. Upon inquiring how much these poor people earned for this hard labour, I was told that the best workmen earn twenty-five paras (1½d.) per day, and others one penny only; and even this is not paid in coin, but in molasses, which of course loses in the re-selling. For these wages they must work twenty-four hours without intermission, when they are allowed twelve hours' rest, another gang being driven to continue the work. These people are collected from the villages round about, and the head man, or Sheikh, of each village is made responsible for them all.

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*Hope for Abyssinia.*

Mr. Lieder, in a Letter dated June 5, 1849, mentioned that the young King of Shoa, Beshahéh Ouered, had forwarded two Letters, one to the Queen of Great Britain, desiring a renewal of the friendly intercourse that had existed between the British Government and his father; the other to Dr. Krapf, requesting his return. This young King, only fourteen years of age, has renounced all the heterodox notions of his father, and delivered hundreds of persons whom the late King had thrown into prison because they would not embrace his religious views. He has also taken the Metropolitan, Amba Salame, as his spiritual guide.

Favourable changes have also taken place in Amhara, the northern province. The Jesuits have been obliged to leave the country, and there is a prospect of returning peace and harmony. The Abuna, Amba Salame, has on several oc-

casions written to Mr. Lieder, requesting that one or two good Schoolmasters might be sent to him, as he was anxious to open a School of superior character in Gondar. In connection with this it may not be uninteresting to mention, that Maderakal, the Abyssinian Youth recently a pupil in the Coptic Institution,\* is pursuing his studies at the Malta College.

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### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

NASSUCK.

WE have received from Mr. Robertson the following

*Report for the Year 1849.*

We have to thank the gracious Author of all our mercies for His favour toward our little Native Church. During the last ten months the latter has received an increase by baptism of nine persons, formerly heathen. It now numbers in all about forty souls. All have continued steadfast, shewing no inclination to return to the sins and follies of idolatry. It is a comfort to me that this body, though not very large, is still quite large enough to form a community by itself; so that there is no sense of loneliness felt by any person, when he is led to forsake his caste and join our little company.

Our Religious Services for the edification and instruction of the Native Christians have been regularly carried on. The daily Service of the Church of England, slightly abridged, has been held in the Mahratta Language during the year every morning at ten. On Sundays, at Morning Prayers, one of the Catechists, alternately, has delivered an Address, suitable to the capacity and circumstances of the Congregation. In the afternoons also, on Sundays, the Prayers have been read at three o'clock. Beside these regular Services, conducted by myself and the Catechists, Mrs. Robertson, assisted by one of the Catechists, has on Saturday Afternoons held a Meeting with the poor people of the Asylum for familiar instruction, which seems always to have afforded them very much comfort and true enjoyment. One of the Catechists, also, frequently makes

\* Vide our Volume for 1848.

occasional visits to their rooms, and holds private conversation and prayer with them, which they appear very much to like. I believe the inmates of this Asylum, amounting to about eighteen, most of whom are baptized, are very happy in their present state, humble though it be, in comparison with what they ever were when living as heathen, even before they became so poor as to require to come to our Mission House for temporal relief—a boon which they sought and found, but they found one far better still, which they did not seek. *Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.*

Shortly after our arrival in Nassuck, in January last, Mrs. Robertson began an Orphan Asylum for Native Females. It is a fundamental principle in the management of this Asylum, to baptize every child not already baptized before sent to us, either immediately, or as soon as convenient after the day of admission. The number of girls now under Mrs. Robertson's care is five. Although this Institution is expressly for girls, little orphan boys are not refused admission, when the circumstances of their case render it advisable to take them. We have four boys now with us, and a little boy and girl are expected to join us in a few days. It is our desire very much to increase the number of orphans committed to our trust. We are sure that if, by the gracious aid of the Lord whom we serve, we imbue their minds, while yet tender, with the seed of the Divine Word, our labours for their good will not be exercised in vain.

*Train up a child in the way he should go: and when he is old, he will not depart from it.* The good which, we believe all our brethren will agree, is likely to arise from this benevolent Institution, is quite a sufficient inducement to render all our Christian Friends, who are able to assist us, willing to put the temporal means necessary for carrying it on into our hands, whenever they are called upon in a case of exigency. Up to this time we have had, and, so far as we now see, we are likely to have still, enough to supply the wants of these dear little children, whose earthly parents have either deserted them or left the world. Should our number increase, we shall exercise faith in Him whose are the silver and gold of all our Christian Brethren, who take an interest in the blessed work of making known the Gospel of Christ.

Mrs. Robertson's orphan girls came to her perfectly ignorant of letters, or any kind of learning, but most of them are now able to read a little; and she is particularly delighted with their aptitude and proficiency in joining in Divine Service, both in the family and in Church. Indeed, for their age, they are as far advanced in religious knowledge as most girls in England are, who have been trained from their very infancy. By the assistance of one of the Catechists, Mrs. Robertson has succeeded in communicating to them a brief outline of Bible History, and a short view of the contents of the Four Gospels. My ears, both early in the mornings and in the evenings, are often regaled by the sweet soft notes which issue from their apartment, while they sing most correctly their little morning and evening hymns. Their favourite tune seems to be Martyrdom, which they sing to that beautiful Mahratta Version of the Hymn beginning

All hail the power of Jesu's name!  
Let angels prostrate fall.

They have committed to memory a considerable number of pretty hymns, both in Mahratta and English, which they sing to different tunes. Some of them have learnt to knit and sew. They please me very much by their cleanly and tidy habits.

But what cheers me most, connected with these children, is the affectionate disposition which they manifest towards all the Native Christians here, and their tender filial affection for her who is to them in the place, and with them goes by the name, of mother. Mrs. Robertson is perfectly happy in her labours with them, and would not exchange her enjoyment, experienced among them, for all the mere worldly pleasure which she might have had in her native land in the happiest society it was ever her privilege to enjoy. One circumstance connected with the children is, that they have all a strong abhorrence of idolatry, and are not at all ashamed, or shy, to commend the Christian Religion to heathen persons who happen sometimes to come about them.

#### *Education.*

There is one School at this Station entirely for Christian Children, taught by a Christian Teacher, a converted Brahmin. There is also an English School, containing 25

youths, who, beside the ordinary branches of an English Education, are carefully instructed in the claims and leading principles of Christianity. These scholars, who are youths verging on manhood, are all Hindus or Mussulmans, except one Native Christian. In the Decan, the inducement to study English is much less than in Bombay, where situations in the Government service are continually presenting themselves to well-educated youths who have been trained in English Schools.

There are, beside, seven Schools in the city, for the benefit of Heathen Children, attended by 329 pupils. A School has been established at Shindar, about 20 miles to the south-east of Nassuck, which is attended by about 70 boys.

#### *Adult Baptisms.*

Since our last review of this Mission, the following instances of baptism have taken place at Nassuck. Before the arrival of Mr. Robertson, the Christian Congregation received an increase by the baptism of a woman of the Kunbi\* Caste, about fifty years old, and of an infant son of the Catechist Ram Krishna. A subsequent administration of this Sacrament is thus narrated in the "Bombay Church Missionary Record" for May 1849—

Our friends will be glad to learn that on Thursday, the 29th of March, Mr. Robertson was permitted to receive by baptism into the Church of Christ four Natives; viz. one Brahmin, Shankar Balawant, who had been for several years in the service of the Nassuck Mission, one Mahareen, and two orphan girls, inmates of the incipient Orphan Asylum lately commenced by Mrs. Robertson. The joy which this increase of the Church produced was, however, in some measure modified by the death of an older member of that Church, Vishnu Pant, whose earthly remains were carried to the grave on the

\* The Kunbis, or cultivators, constitute the majority of the inhabitants of the Punah Coliculate, extending fifty miles along the Western Ghauts.

day after those baptisms. The deceased, it was hoped, died in the Lord, after a short illness, during which he had evinced a sincere and firm reliance on the Saviour, his previous conduct also having been, on the whole, steady and irreproachable. We understand that he was a relative of the late Peishwa. He was baptized some years ago by the American Missionaries at Nuggur, and afterward settled at Nassuck, where he entered upon a course of preparation for the Ministry, from which he was precluded by an early death.

Of the character of Shankar Balawant, the newly-baptized Brahmin, Mr. Robertson writes as follows—

Shankar is a Brahmin by caste, aged 28 or 29 years, a man of steady, solid, grave disposition, not by any means likely to be carried away by the influence of an enthusiastic spirit. He is very respectably connected, being partner with his brother in an inheritance in Nassuck, and Kulkaraniship in some adjoining village. He has already given decided evidence of the sincerity of his Christian Profession, and that in the presence of several heathen Brahmins at Nassuck.

This man was a fruit of the labours of Ram Krishna. The Mahareen was the wife of one of the Native Converts.

On the 26th of September five more individuals were baptized; three of them from the Poor Asylum, and two of them inmates of the Orphan Asylum, one of the latter being the espoused wife of the young Brahmin, Shankar Balawant.

#### *Divinity Students.*

The following is Mr. Robertson's Report of this important department—

The next branch of my labour that claims notice is the studies of the young men—most of whom are Catechists, and all, except one, not long since Heathen—which, by the desire of our esteemed Right Reverend Diocesan, I undertook shortly after our return to India a year ago. These students have been selected from among the Native Converts, as likely hereafter to prove useful coadjutors in the work of making known the Gospel to the Heathen of this Presidency. Some of them it may not be found advisable hereafter to raise above their rank of Catechists; but

of others we may hope that God may qualify them, by the necessary gifts and talents, for the sacred office of the Ministry. I have the pleasure to report of all of them who are Catechists, that they are very zealous, and also very fluent in their addresses to the Heathen. When they go forth in public to speak to them, they are sometimes jeered and hooted: still they go on, undaunted and undiscouraged.

Our class, at the beginning of this year's term—which commenced on the 2d of February, and ended on the 30th of October, the Easter and Trinity Holidays intervening—amounted to nine. Within two months of the commencement of our term, one of my students, an interesting young man, a converted Brahmin, about twenty-three years old, departed this life, confessing his trust and hope in the merits of the Redeemer.

These young men differ greatly in their amount of knowledge, and former opportunities of advancing in learning: nearly all of them can speak well, and write intelligibly, in English. I am able to report favourably, very favourably of most, regarding their diligence and earnestness in their application to their studies during the past term. They have made quite as good progress as any of the young men whom, in my native land, I have had under my tuition as Candidates for Holy Orders. Some of them are now able to read the Gospels and the Acts in Greek.

It is the desire of the Bishop that all the young men who are likely to prove helpful in the Missionary Work, whether as Catechists or Native Clergy, should keep a term at Nassuck of seven or eight months annually, as may be most convenient for me, from the beginning of the hot weather in March onward; and that such of them as are already Catechists, during their vacation of four or five months, should disperse among the villages around, and seek opportunities to recommend the Gospel to the Heathen. The Catechists who are now, during their vacation, dispersed, are as follows—

Dajiba Pandurang, labouring in the district between Nassuck and Shindar; Ram Krishna Antaji, labouring in the district between Nassuck and Trimbeck; Mr. James Banter, labouring, under the guidance of the Rev. C. C. Mengé, at Junir; Sorabji Carsetji, labouring in the district around Nassuck; Mr. James Wilson, labouring in Nassuck, and particularly en-

trusted with the care of the English School; and Appaji Bapuji, labouring at Malligaum.

#### *Death and Burial of one of the Christians.*

The circumstances attendant on the death and funeral of Vishnu Pant are thus related by Mr. Robertson—

The death of Vishnu Pant made me very sad, as well as all his fellow-students. He had gone on very diligently and promisingly with his studies up to the 17th of March, the day on which he was taken ill. As he died on the morning of the 30th he was ill just thirteen days. He suffered very much, for it was a very bad fever, and, as I suspect, attended with inflammation of the spleen. During his illness, both I and some of his fellow-students had frequent and full opportunity of speaking to him of another world, and of the love of Christ, which ensures bliss to the believer therein. He gave very satisfactory evidence that up to the last his faith and trust in the Saviour remained firm and steadfast. Two or three days before he died he said to his wife, Sarah Bai, who is also a Christian, "I desire to be with Jesus." To my distinct question, "Do you still love and believe in Jesus?" he gave a most cordial response by signs, at a time when his strength was too far gone for him to speak. Thus we have good hope that our dear Vishnu has gone to eternal rest.

His funeral obsequies were conducted with great propriety. His fellow-students not only undertook to provide a most becoming coffin, &c., but most freely offered to carry his remains with their own hands, in the English fashion, to the place of interment, which is about a mile and a-half from the Mission Premises. The whole of the Native Christians who were able to walk or ride, old and young, rich and poor, attended the mournful procession. Even the Native Heathen and Mussulmans seemed struck with awe. It had often been the reproach of the Heathen to the Brahmin Converts, that the Missionaries would be kind to them as long as they, the Converts, lived, but that when they died they would be so miserable that not even a Mahar, one of the out-castes, would be found willing to carry them to burial. How clearly on this occasion was this reproach on the Christian Religion shown to be false! A Brahmin Youth, become

Christian, dies at the age of twenty-three, and he is borne to his last resting-place by fellow-Christians and fellow-students, composed of Brahmins, Sudras, Parsis, Mahars, and Portuguese, who all deem it a privilege to be allowed thus to show their respect to the body of him who was loved by them as a brother while yet his soul was with them! We know and believe that all the false representations of the Brahmins shall in a similar manner be exposed. The Lord will give us favour among the poor people around us. It was particularly affecting to my heart to see our dear Shankar Balawat, whom I had just baptized the day before, joyfully taking a prominent and public part in these funeral obsequies. Here was one of the strongest tests of his sincerity to which he could be put. In the face of the bigotted Brahmins of the most holy city of Western India, to whom he was formerly known as an idolater, he cheerfully, and as it were joyfully, takes his part in what they deem a vile work—the carrying the body of a fellow-Christian to the grave! I thought, on this very account, it was a providential circumstance that we had baptized him some days sooner than was once intended. Mrs. Robertson attended the body to the grave, accompanied by Dr. Dimock, of the 28th Regiment N.I., the gentleman who kindly attended the deceased during his illness, and who very generously placed his own carriage at our disposal to carry the Native-Christian Women of highest rank. I walked all the way from the Mission House to the grave, at the head of the remains, having the widow as chief mourner on my left hand. The full Service was read in Mahratta, partly in the Church and partly at the grave, as appointed by the rubric. Daji assisted by reading the Lesson and responding in the Psalm. All the general responses were most fervently joined in by all present.

It is interesting to add, that the funeral procession was followed by a large number of the most respectable youths attending the English School.

*Street and Village Preaching of the Gospel.*

Mr. Rogers, who occasionally visits Astagaum and Malligaum from Nassuck, finds many opportunities of proclaiming the Gospel in the villages through which he passes, and meets with willing and

attentive hearers. Tracts are distributed to such as can read.

The Gospel is regularly preached in different quarters of the town. The Native Catechists address their countrymen with much power, and earnestly exhort them to abandon their idolatry and receive the Truth. The Heathen, often in large numbers, listen to them with attention, convinced that they are good men, who ought to be respected. Objections, when started, are in a much milder tone than formerly, and the explanations given are treated with consideration. The Gospel, although naturally hated by the proud domineering Brahmins, has gained a hearing, and the Mission, we trust, has passed through its first stage, and, by the blessing of God, secured its ground.

JUNIR.

Junir is the capital of a hilly district of the same name in the province of Aurungabad. It is a central point between Nassuck on the N.W., about 72 miles distant, Punah on the S.W., about 50 miles distant, Bombay to the W. by S., between 60 and 70 miles, and Ahmednuggur to the E. by S., about 40 miles. The fortress of Junir must have been of great strength. The excavations on the face of the perpendicular rock on which it stands were not made without great labour and perseverance. It was occupied by the British troops in 1818.

The population of Junir is said to be about 25,000, of whom 2000 are Brahmins. The surrounding country is fine, and the locality decidedly healthy. Even in the dry season it is well watered by nullahs and small rivers from the Western Ghauts.

Junir was first occupied by our Missionaries in March 1846. Missionary operations are therefore only in their commence-



ment; and the stronghold of idolatry appears as yet to be unaffected by them. There have been no conversions; and Mr. Mengé is occupied in the preparatory work of translation and teaching, and preaching the Word of God.

*Schools.*

There are three Schools in connection with the Mission—at Junir, Sawergaum, about six miles from Junir, and Shirol, about three miles distant. These Schools contain together about 150 pupils, none of them, however, being of the Brahminical Caste, which seems determined not to attend any of the Mission Schools. Their progress is good, but they are early removed from School to earn their livelihood, and forget much of what they had previously acquired. The Brahmins offer violent opposition to the efforts made for evangelizing the people.

In the Journal of Mr. Rogers we find the following mention of Shirol and its School—

*Feb. 3, 1849*—Daji and I visited Shirol. After examining the boys, we conversed with the people who were assembled. The Gospel has been frequently preached to the inhabitants of this village, and we hope that a favourable impression has been made on the minds of some. The School was opened at the request of the Pateel and some other leading men in the village. It is held in the Temple, and I observed that the Pantoji had pasted on the wall, over against the idol, a copy of the Ten Commandments.

*Public Preaching—Prospects.*

The Gospel has been preached at Junir, in the bazaar, and in the surrounding villages, and not without some encouragement. Of the prospects at Junir Mr. Mengé thus expresses himself in his Report for the half-year ending June 1849—

A certain movement in favour of Christianity seems to have taken place among the Hindoos at this place. I allude to the number of visitors who

*July 1850.*

come to my house for Tracts, which I generally lend them, and which they return when they have perused them; others purchase Tracts for a trifle; and again others come for instruction in Christianity. Thus a knowledge of the Christian Religion is gained by the Heathen around us. Sixty-two Mahratta Tracts have been gratuitously distributed, chiefly among the inhabitants of Dotur and Oodapur, and 30 Tracts and portions of Scripture have been sold at Junir for one pice each.

The following extracts from Mr. Mengé's Journal will shew the manner in which the poor villagers listen to the simple truth of the Gospel of Christ—

*Feb. 12, 1849*—I proceeded to Sawergaum, to examine the Mahratta School at that place, and to avail myself of every opportunity of preaching the Gospel there, and in a few of the neighbouring villages. I arrived there at sunset, and had an interesting conversation with many peasants in the village temple. I endeavoured to convince them of the vanity and sinfulness of worshipping idols of wood and stone, and trust that my words were not spoken in vain.

*Feb. 13*—After a refreshing sleep in the village Chowdri, I arose and proceeded to a neighbouring village, Namderri, about two miles from Sawergaum. On my arrival I assembled the villagers around me to hear the Word of God. A small carpet was spread under a large banyan-tree for me to sit upon, and thirty-three villagers sat around me to listen to the glad tidings of salvation in Jesus Christ. I had much liberty to unfold to these unsophisticated people the blessed way of our acceptance with God through Christ. The people were very attentive, and seemed to understand something of the love and justice of God in thus providing a remedy for restoring sinners to His favour through the blood of Christ; so much so, that when a Brahmin endeavoured to divert their attention, and to suggest doubts as to the truth of the Gospel, one of the villagers silenced him by a few appropriate remarks. When I took leave, some of them, who had never heard the Gospel before, promised to see me in Junir, to hear more of that good way, and to receive Christian Books.

*Feb. 24*—I proceeded to Shirol, and

examined the Mission School. It was pleasing to see thirty children of these simple villagers attending the School, and learning the blessed truths of the Gospel. I presented seven of the scholars, who read very nicely, with seven small books, neatly got up. I trust that the power of the Gospel of Christ will manifest itself in the conversion of these poor villagers, though formidable obstacles stand in the way. Throughout the day I had much religious conversation with different groups of the people.

#### MALLIGAUM.

Malligaum is a town and strong fortress in the province of Candeish, situated on the river Moosey, just above its confluence with the Girna. It lies to the north-east of Nassuck, and is about the same distance as Junir is from Nassuck to the south-east, better than three days' journey.

#### *General View.*

Missionary Labours were commenced at this Station by the Chaplain, the Rev. P. Anderson, who baptized a few Converts; and on his application one of the Society's Native Catechists was stationed there. It was visited by Mr. Isenberg in September 1848, when the little flock consisted of eleven adults, and ten children, from one to fourteen years of age. Since then the Congregation has suffered a considerable diminution by removals to other places: five of the Christians have joined the Congregation at Nassuck. There are at present eleven baptized Natives at Malligaum in connection with the Society, and the Catechist administers religious instruction to the inmates of the Poor Asylum, and teaches an English Class in a School which has been lately established, and is supported, by private contributions. There are two Candidates for Baptism.

#### ASTAGAUM.

*Visit of the Rev. C. W. Isenberg—Labours of the Native Catechists.*

This is an inconsiderable village,

about twelve miles from Ahmednuggur. In our Volume for last year, reference was made to a visit of Mr. Isenberg to this Station during the previous August, when he baptized four Converts from Hindooism. On a subsequent visit, in November of the same year, he found the little flock on the whole in a favourable state, and was heartily welcomed by several of the Converts, especially by Godaji, the youth whom he had baptized on his previous visit, and the two Scripture Readers, Krishna and Govind. The humble labours of these poor men are thus noticed by Mr. Isenberg—

Their usual practice, when going into the surrounding villages to preach the Gospel, is this. Early in the morning they take their bundle—containing a number of tracts, and portions of Scripture, with the food necessary for the time they intend to be out—and go into some of the villages they intend to visit. They generally apply to the Chabudi, where there is usually a certain number of people. There they take out one or other of the Tracts, and begin to read. While reading, their audience increases or diminishes; and they are sometimes interrupted by remarks of various kinds made by the hearers. According to the nature of these remarks they answer them, and either stop the reading or continue, as circumstances seem to require. The degree and nature of the attention paid, and reception given, varies in almost every case. Sometimes a spirit of inquiry is excited, and opportunities are given to explain the way of salvation to persons apparently anxious to find it; sometimes Brahmins puzzle them with questions and objections which they are too weak to answer; sometimes clamours and disturbances are raised, which prevent them from quietly proceeding in their work; and sometimes it even happens that they are abused and ill-treated. Not long ago—I think at the commencement of this month, November—such a case occurred at Akulneer, about four miles from Astagaum. While one of them, Krishna, was reading, he was requested by some of the hearers to go with them to the house of a certain

Brahmin in the village, for the purpose of comparing the Christian with the Hindoo Shasters. In his simplicity he went with them to a certain house, the door of which was opened, and Krishna was forcibly dragged and pushed in. They then endeavoured to lock the door upon him; and a person inside began unmercifully to beat him with a club for having spoken against Hindooism. Upon this Krishna began in mild terms to remonstrate against this outrageous proceeding, asking why they beat him: if the Christian Religion was wrong, they should shew it by arguments; but this was an unlawful proceeding. By that time Govind came, and pushed against the door in order to rescue Krishna. The door was not quite locked up, and he succeeded in entering, when, in spite of his remonstrances, he also received his share of the cudgelling till sufficient, when they were allowed to go.

A Desh-mookhya, and his daughter, about eight years old, have been baptized. Of the former Mr. Isenberg gives us the following information--

His name is Dhar Raw; he belongs to Astagaum; had for some time been under Christian Instruction; and in the latter part of October joined the Congregation, since which time he continued living with the other Converts. Upon this, his mother, wife, and eldest daughter left him, and went to another village some distance from Astagaum, named Parnir. This conversion produced another commotion. Dhar Raw's relatives came over from Parnir last Sunday, the 12th, bringing with them his wife and his mother; and, inducing a number of Astagaum People to join them, they attempted to carry away the apostate, either by persuasion or by force. His mother and his wife were by them compelled to try whether they could not persuade him. When this means failed, they proceeded to take away his wife and mother. The latter having expressed her wish to stay with her son, they took her by force, put her into a child's cradle, which they tied to a pole, and had her carried away with them by two coolies to Parnir, where, it is reported, she died next morning!

The Rev. E. Rogers occasionally visits this little Church, and also the Station at Malligaum.

At Astagaum there are eighteen Native Christians. Five converts

were baptized by Mr. Rogers in November 1849, viz. three adults, relatives of Ramaji, and two children, the daughters of another Convert, who was baptized last year. In Astagaum itself the opposition to Christianity seems to wear off gradually, but it increases in several of the surrounding villages, where the population is more under Brahminical Influence.

## CALCUTTA.

*General View of the North-India Mission.*

The number of new accessions to the native flocks in this Mission during the year 1849 amounts to 71, exclusive of the children of such of them as have families. The character of the Mission still remains the same. There is a certain amount of encouragement vouchsafed, a gracious acknowledgment of our Missionaries' labours by Him in whose name they are carried on, and a help to their faith in its expectation of more enlarged results. But the amount of actual conversion is not by any means to be considered as the gauge of the effectiveness of the work. Much more is being done than meets the eye. Missionary Labours in Northern India are of a preparatory character. A conviction that Christianity is the alone true faith is extending itself among the Natives. The workings of this strong conviction become occasionally perceptible, which prove to us that it is making progress in the thoughts and minds of men. In due season it will break forth like a mighty river from its subterraneous course. Meanwhile the work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, remain to be persevered in by the friends and supporters of Christian Missions.

The Missionary Work at the important Station, Calcutta, divides itself into three distinct branches--that at Calcutta itself; at Agurparah,

to the north of Calcutta; and at Thakurpuker, and other villages, to the south. The Rev. T. Sandys and the Rev. S. Hasell are the Missionaries in charge of the first of these, the Rev. J. Long directing his attention more particularly to the southern villages: while Mr. F. De Rozario resides as Catechist and School Superintendent at Agurparah.

During the year 1849 there was an addition of ten new converts to the Christian Congregations, of which two drew back or disappeared. The aggregate of Native Christians at the three Stations amounts to 536.

*Calcutta Native-Congregation.*

Messrs. Sandys and Hasell have presented the following Report—

Nineteen Native Christians have departed this life during the year. Six of them were adults, and the remainder children; some of whom gave pleasing evidence that their hope and confidence were fixed on the Rock of Ages, and that they looked for acceptance alone through the meritorious righteousness of our Lord and Saviour Jesus Christ.

The Gospel has been regularly preached, also, to all who would hear, on two evenings in the week in Calcutta. Great numbers of the Natives have thus heard the Gospel of salvation made known to them, both in the Bengalee and Hindustanee Languages.

In addition to the stated Services in Trinity Church, and the preaching at Tuntunia Chapel, the Gospel is made known in the districts of Calcutta and the villages in its vicinity, especially on the east side, by the Native Catechist John Mothur. The people generally lend a willing ear for a while, and then pass on; and it may be hoped that the seed may take root in the hearts of some. One man, who lived on the east side, has become a Candidate for Baptism, together with his wife, and both have been under instruction. Two Jogis for a long time, as well as two shopkeepers and a Munshi, have frequently attended Tuntunia Chapel, and have come for Christian Instruction to the Mission Premises.

*Boarding Schools for Native-Christian Children.*

These Schools have been increased in numbers during the past year—the Boys' School by several Boys from another School, not connected with the Society, which had been broken up, and the Girls' School by the transfer of sixteen orphan girls from Agurparah. This latter School is under the general superintendence of Mrs. Sandys. Mrs. Long devotes a portion of almost every day to the instruction of the girls in English and Bengalee, and Mrs. Hasell instructs them in singing. Mr. Sandys thus reports of these Schools—

There are in these two Schools forty-four boys and thirty-eight girls, of whom thirty-nine boys and thirty-one girls are boarded and clothed, as well as educated, in the prospect and hope of some of them hereafter becoming useful as Teachers of the Truth. This hope has already been realized in some measure; all the Teachers in the Agurparah English School, the Pundits in the Agurparah, Penetty, Manicktollah, and Tuntunia Vernacular Schools, and most of the Teachers in the Mirzapur English School, being Native Christians. The same observation may also be made concerning the Teachers engaged in both the Native-Christian Schools on the Mirzapur Mission Premises. The majority of these Christian Teachers have been trained up in the Native-Christian School at Mirzapur: hence there is abundant encouragement to persevere in this branch of Missionary Effort.

In a Letter dated Aug. 7, 1849, Mr. Sandys gives the following interesting particulars of the studies of the more advanced pupils—

The elder Christian Boys also attend the English School under Mr. Long's care, but my great object with them all is to give them a good Christian Education in the native languages. A goodly number of the boys are now reading Mr. Muir's new work in Sanscrit and Bengalee, entitled "The Glory of Jesus Christ," a brief account of our Lord's

life and doctrines in Sanscrit verse, with a Bengalee Version. The Bengalee they read and understand: the Sanscrit they commit to memory, and have explained to them. By this means I trust our Native-Christian Teachers will hereafter be enabled, in their discussions with Hindoos, to quote Christian Sanscrit, which they understand, and will be able to unfold to their hearers. Such is the profound regard which the Hindu Natives have generally for the Sanscrit Language, and those who can speak it, that it is thought that our Native-Christian Teachers will be likely to have more weight among the Hindoos when they know Sanscrit; and as Mr. Muir's book gives us the opportunity of teaching it to them without its being tainted with the errors and follies of Hindooism—nay, much more, as richly fraught with the truths of the everlasting Gospel—I at once made arrangements for our Native-Christian Teachers and Pupils to read the work, which is comprised in 168 pages. I take them first onward in the Bengalee Version. The Rev. Krishna Mohana Banerjea has kindly consented to come one evening in the week to explain to them the Sanscrit, and afterward they commit portions of it to memory. This is over and above all the usual routine of their studies in Bengalee and English, in which they are making good progress.

We beg an interest in your prayers, that the Divine Blessing may rest upon all our labours.

*Mirzapore English School.*

The Southern District having been assigned to Mr. Long, the charge of this important School will henceforward devolve on Mr. Hasell. The number of Pupils amounts to 260, of whom about four-fifths are in attendance. Mr. Long has furnished us with the following information—

Considerable attention has been paid to the vernaculars during the last year. The little attention paid by native youth to their own tongue is lamentable. Their object seems to be to cram themselves with as much English as will just qualify them to be Keranies, or "quill-drivers;" and after they leave School much of the instruction received is forgotten. Still, a fine field is open, even during the limited period of School, to convey to their minds a knowledge of Scripture Truth; and

though few conversions have attended these labours, yet from children they know the Holy Scriptures. I have painfully observed, that those boys who have long resisted the strivings of the Spirit generally become quite hardened, and take up their quarters in that half-way house Vedantism, or else adopt a species of Socinianism, recognising the morality of the Gospel, but divorced from its mysteries. We must look for aid in this respect solely to the Holy Spirit's influence.

With the exception of two, all the Native Teachers in the School are Christians; and the substitution of Christians for Heathen has produced no effect in diminishing the number of boys, while the spectacle is not presented to the Heathen of Teachers instructing in Christian points which they do not either believe or practice themselves, or opposing the doctrines of Christianity in a School established for Christian Objects and by Christian People.

A Report from Mr. Hasell has also been received, from which we give the following extract—

My work has been, for the most part, confined to the scriptural instruction of the first six classes. I have read with them portions of the Old-Testament History, in conjunction with the Epistles of St. Paul to the Romans and the Hebrews, the Gospels, a portion of the Acts of the Apostles, and Porteus' Evidences of Christianity, in English, and Tucker's History of the Jews in Bengalee. At present we are reading the Bengalee Translation of "The Glory of Jesus Christ."

In the course I have pursued, there has been much scope given for the exercise and development of the pupil's reflective faculties, and they have discovered for themselves that Hindooism cannot be the religion sent from God. Many of our conversations have proved that the subjects taught have been the topics for the evening's study, but it has been rather to find objections than to overthrow prejudice. I subjoin a specimen of the questions that are occasionally brought for explanation. A Hindoo boy, after I had been explaining, at some length, that the Heathen were groping their way in the dark, very mildly said, "You say, Sir, that we are all in darkness; but that if we become true Christians, and love Christ as our Saviour,

we shall then be in the light." I replied, "Yes, that is true."—"Then," said he, "please tell me where the darkness will go." I said, "You shall answer yourself, by telling me where your ignorance goes when you become learned." On another occasion a boy addressed me thus—"Sir, God has made all things and all people, and gives to each his proper work. The foot cannot do the work of the hand, nor the hand that of the foot. What is the use, then, of your telling us these things? We cannot believe in Christ, because God has made us Hindoos." Again, when I had been explaining the passage, *I am the way, the truth, and the life*, I asked one of the second-class boys in what way he hoped to get to heaven. He replied, with much self-possession, "By good works."—I asked, "But how can you expect they will be sufficient?" He was perfectly undisturbed, and replied, "Just as in algebra *plus* cancels *minus*, so do good works cancel bad ones; and thus I hope to get to heaven." Vedantism is not confined to the Hindoo Schools, but makes its converts under even Christian Influence and teaching, as the following pertinent question will shew. When the first class came to me on one occasion to read "Evidences," one boy said, "First, Sir, I wish to ask a question. What is religion, and what is the use of it?" I afterward ascertained that it had been arranged to try and puzzle the Sahib with the question. These are a specimen of what happens every day, and are not extraordinary cases. Although there are no direct signs of life among my pupils, yet I take these and similar inquiries to be indications that a great work is going on, though what the issue will be it would be hard to say.

The four scholarships supplied by the Calcutta Church Missionary Association have proved very serviceable, as they have enabled some youths to continue their studies who would otherwise have been unable to do so.

#### *Vernacular Schools.*

These Schools are of great importance, affording as they do, to the children of the poorer classes of the native population, the opportunity of Christian Education.

The education given through the vernacular is, on the whole, safer for the native. There is not so much danger of his being elated, as when he can pride himself on being an English Scholar; he is less likely to become entangled in the modified Unitarianism which, under the name of Vedantism, prevails so much among the educated Natives at Calcutta; and is more likely in after life to be useful amongst his countrymen generally. The Vernacular Schools in the Calcutta District contain about 1087 pupils, of whom about 580 learn English and Bengalee, and the rest Bengalee only.

#### *Instruction of Servants.*

This important and interesting branch of labour is diligently prosecuted. There are five Native Christians employed as Readers. One is a Chinese, and labours more particularly amongst his own countrymen. Another had once been a servant in the family of the present Bishop of Madras. The average number of native servants who weekly hear the Christian Scriptures read to them at an appointed hour, at each family residence, is between 600 and 700.

#### AGURPARAH.

This village is situated in a lovely spot on the banks of the Hoogly, seven miles north of Calcutta. There are 10,000 Brahmins in the neighbourhood, and the densely-populated villages near it afford an important field for Missionary Labours. The following is the

#### *Report of Mr. De Rozario.*

The Missionary Work in this Station has been carried on in every department as usual, but not without fresh tokens of God's favour, just enough to encourage the feeble efforts of man, and to make him more prayerful for future greater blessings. The number of pupils, both in the English and Vernacular Schools, has increased. The Gospel has made

strong impressions on their minds. A young man, a Brahmin, of the first class, has embraced Christianity. Our Bazaar Preaching is attended to with less cavil; and some Christians have become more serious.

The world, like Elijah's servant, might be ready to say, "There is nothing" in all this; and if they have visited a Mission Station, or read a Report, for the seventh time, they may be obliged to say, *It is a small cloud, like a man's hand.* But the Missionary, conscious of his own nothingness, and depending upon the Word of God, believes that small cloud to be pregnant with showers of blessing, and therefore records it as a great thing.

Since the abolition of the Refuge in July last, the number of the Christian Congregation has been reduced from seventy-five to sixty, and that of the Communicants from forty to thirty-three. Two adults from Heathenism, and seven children of Christian Parents, have been baptized, and two marriages performed; and two deaths of young children have occurred. Divine Service is held regularly three times a-week, and the Sacrament of the Lord's Supper administered monthly by the Rev. S. Hasell. I feel thankful to say that the majority of Christians here seem to be growing stronger under these Means of Grace.

Since the last Report, the number of pupils in the English School has increased from 170 to 223. The progress of the pupils in all the elementary branches of education, particularly in their knowledge of the Scriptures, has given much satisfaction to all the lady and gentleman visitors and examiners at the several Annual and Quarterly Examinations. A Scholarship of sixty rupees a-year has been offered by J. Dodd, Esq., to the most proficient pupil in the School at the next Annual Examination.

A young man of the first class, named Bonomally Ghosal, a Brahmin, offered himself as a Candidate for Baptism on the 21st of April last. After the necessary probation and preparation, he was baptized at Christ Church, Agurparah, on the 13th of July, by Mr. Sandys, in the presence of several ladies and gentlemen, and more than 200 of his schoolfellows and other native visitors. This instance created no excitement among the Hindoos, as the two conversions in 1847 did.

The two Vernacular Schools have also

made considerable progress in the knowledge of the Scriptures. There are 135 boys in them.

Preaching to the Heathen has been carried on, for the greater part of the year, in the Bazaar Chapels, thrice a week, and at the bi-weekly fairs on the Barrack-pur road. No visible effects have been produced; but that bread cast upon the waters shall be found after many days is certain.

#### THAKURPUKER.

This village is distant twelve miles from Calcutta. The aspect of the country is peculiar. Groups of villages are seen, built on little knolls, elevated but a few feet above the surrounding level. During eight months in the year, canoes, scooped out of the trunks of trees, afford the only means of communication between these isolated hamlets. In 1830 a spirit of inquiry manifested itself among the poor ryots and fishermen who lived there, and the district was visited by Mr. Sandys. There are now about 300 Christians—men, women, and children—in the district.

#### *Proposed Plans for this District.*

Mr. Long has been anxious for some time to be as much resident in it as the unhealthiness of the place will permit; and premises are being erected, which will combine a Church, School, sleeping-rooms for forty Christian Boys and girls, and on the top two rooms for the Missionary, which will thus be elevated above the malaria. Mr. Long says—

The Native Christians are in humble circumstances and of limited knowledge: little can be effected with *them*, but much with their children. I am about to establish a Boarding School for Christian Boys, and another for girls, in which all their instruction will be conveyed through the vernacular. I hope by this means to have from thirty to forty children under training, and shall make it a main object, while they receive a knowledge of Scripture and other truth, to endeavour so to adapt the instruction to their circumstances,

as not to unfit them for their position in life.

One grand object which Mr. Long has in view, in thus occupying Thakurpuker, is the instruction and training up of Native Catechists, Readers, and Teachers, through the medium of the vernacular languages only—a work for which he is well fitted, having for several years past devoted much time to the study of Sanscrit and classical Bengalee. He says—

In this Thakurpuker Mission my chief reliance, under the Divine Blessing, is on native agency ultimately: the climate, and condition of the people, point out this as an object to be kept prominently in view. There is not much Brahminical influence in the district, and the people are not brought into direct contact with the demoralising influences of Calcutta. I expect by next March to spend a considerable portion of every week there, as I hope by that time to have a place where I can stop in at night.

May his labours be effectual to the raising up of humble and laborious Native Teachers, whose oneness with their countrymen, in all points which are not evil, will render them more acceptable as teachers of the Gospel.

#### BURDWAN.

The town of Burdwan is seventy-three miles distant from Calcutta, and contains a population of 40,000, one-fourth of which is Mussulman. So fertile is the district, that it has been called the Garden of Bengal. The Missionary Work at this Station was commenced by Captain Stewart in 1819. He formed some Vernacular Schools; and subsequently a plot of ground, of twenty-one acres, on the high road from Burdwan to Benares, was purchased, on which stand the residences of the Missionaries, the Schools, Church, and Christian Village.

The Rev. J. J. Weitbrecht and the Rev. B. Geidt are in charge of the Station, assisted by Mr. Cecil

as English Master, and twelve Native Catechists and School Teachers. We are happy to state that Mr. Weitbrecht's health has been in a great measure restored, and that Mr. Geidt, who, during the hot season of last year, was seriously ill of fever, has also recovered.

*Report by the Rev. J. J. Weitbrecht.*

From this Report the following are extracts—

In the general aspect of this Mission no very striking changes have occurred, and the numerical increase of our Native-Christian Congregation has been but small. But there is an internal growth, and I feel persuaded we have been advancing in this respect. The number of professed Native Christians is 180. Many pleasing instances of true faithfulness and zeal in our native helpers, tried by long and faithful service in Schools and Preaching, have been witnessed; and a sweet spirit of piety in different individuals has now and then cheered our heart.

The progress of vital religion in Native-Christian Congregations resembles the slow, quiet growth of the tree, or the gentle flowing of a retired rivulet: in tracing its onward progress we take courage, in confident hope that the Divine promise given in Isaiah xxxv. 1. will at length be realized in Bengal—*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose.*

The Services on the Lord's Days and week-days have been carried on with the usual regularity, and Monthly Missionary Prayer-Meetings, and Sabbath-Schools, at which all the Christian children attend. Mr. Geidt lately baptized a youth, a brother of one of our Native Christians, who has been for some time in his service. Several hopeful inquirers have disappointed our expectations. After hesitating and considering long, many young Hindoos, whose judgment is convinced as to the Divine character of Christianity, draw back, from fear of man, and a dread of the sacrifices they have to make for truth's sake.

Among the deaths in our native flock I may mention two in particular, forming a striking contrast to each other: the one we contemplated with joy, the other with sadness. I refer to Rabi, the amiable



and pious Teacher of the Infant School, who was permitted, after a painful and lingering illness, to enter into the joy of her Lord in December last. The other individual was Rhidoy, a young married man, who fell a victim to a sinful and vicious course of life. He was unmindful of our warnings and exhortations; and though, on his dying bed, he was earnestly entreated to turn to Jesus, it was evident that his day of grace was past. When our Catechist inquired about his feelings, on the evening before his death, one of his last expressions was, "I cannot repent—I cannot believe!" This sad event made a solemn impression on our young people.

The Christian Boys' and Orphan School contains thirty-four youths, who are instructed chiefly in Bengalee. It serves no good purpose, yea, I feel persuaded, is injurious, to give English Lessons to lads who are not likely to become fit for Teachers, Catechists, or writers: the same rule I would lay down, only still more strictly, with Christian Orphan Girls. Five youths, who formerly formed the first class of their School, are now engaged as Monitors and Assistant Teachers in the various Bengalee and English Schools of our Mission; but during their leisure hours they continue to read historical works, to write compositions, prepare translations, &c. About a dozen of the younger boys are trained, out of school-hours, to useful labour, by which they may be enabled to earn their livelihood hereafter. The cost of this School is about 400 rupees per annum.

The Orphan and Christian Girls' School contains fifty children, including the infants attached to it. It continues to keep up its useful and promising character. Several of the elder girls have begun to take an active part in teaching the younger, and bid fair to become superior Teachers. The girls are instructed in all that is calculated to make them intelligent, active, and useful. The open frankness and cheerful disposition of the girls shew that their training has had a happy effect; and some pleasing signs of true piety are manifest among them.

The Infant School has, since the death of Rabi, been carried on by Helen, who conducts it remarkably well: it is attended by fifty children, who display a degree of liveliness and energy, which shews that they heartily enter into the spirit of their lessons.

July 1850.

The English Heathen School, in the town of Burdwan, has been under my superintendence during this year, Mr. Cecil continuing the Head Teacher. The number of pupils has been steadily increasing: there are now above 100 on the register, and 80 in attendance.

#### *Vernacular Schools.*

Mr. Geidt thus speaks of these Schools, which are more immediately his charge—

Five Vernacular Schools, in connection with our Mission, have been regularly attended to. Whenever I am not hindered by other duties, I give instruction five days in the week. It is arduous work, especially during the hot season, to go four miles to some of these villages, give three or four hours' instruction, answer the questions of the people around, or address them, and then return the same distance in the burning heat of the sun. Then I best experience of what Missionary Labour consists. But, arduous as this work is, it is in my opinion the most useful, and calculated to bestow the greatest blessings on the country, and it is therefore my delight. These Vernacular Schools, being in the very heart of Bengalee Superstition, exercise, both on old and young, learned and unlearned, a beneficial influence. People, seeing and hearing us Christians, acquire confidence, and become gradually favourably disposed to our religion. The children often read in the evening to their parents at home, and tell them what they have learned in the School. The people, therefore, around Burdwan, make no objection whatever to the reading of our Christian Books in the Vernacular Schools; while I hear that Missionaries in other places have still to contend against such prejudices. Some of the Brahmins only are our adversaries in a secret way. I had a boy seventeen years of age, who, for a long time, was inclined toward Christianity; and when his feelings became stronger on this momentous subject, the Brahmins, in order to prevent his coming forward, gave him suddenly in marriage. The boy has continued frequenting School, but, to my great regret, has become cold.

There are in these Schools 390 boys.

The following extracts are from the Report of the same Missionary.

*Preaching to the Heathen.*

I make it my practice to go, almost every evening, either to the bazaar of Burdwan or a village to preach the Gospel to the Heathen; or I sit down near a house, and enter into conversation. In the villages the number of hearers differs very much: a few, however, always collect. In Burdwan we have, all the year round, a Congregation varying from 20 to 100 and upward. People in general like to listen to the Gospel invitation, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* They frequently acknowledge themselves to be in a state of misery and ignorance, and often confess that they have deserved this miserable condition by their sins; but the way of their fathers they will not forsake, because they after all love darkness rather than light. I have repeatedly heard them say, "The Christian Religion will prevail here and everywhere, and our religion will fall; but we cannot forsake the faith of our ancestors: we are to remain Hindoos: our children, however, will become Christians. Even many of the old orthodox Brahmins often listen quietly and calmly: some stand and hear, say nothing, and go away; and others ask questions with modesty. But there is a number of the younger class, who, having had a little English Education, give increased annoyance. *These filthy dreamers, who defile the flesh, with great swelling words speak evil of those things which they know not;* ask questions to blaspheme the Lord and His anointed; and *bring railing accusations against God's people.* A little fault seen in a Christian is always enlarged. Your people, say they, do so and so: cure them first, and then come to us. And everywhere it is thrown in our teeth that Christians must work too—What advantage have we if we change our religion? Who is this? Away with him!

Notwithstanding these sad discouragements for the Missionary at present, I firmly believe all will, under God's providence, turn out ultimately for the furtherance of the Gospel. There are already thousands who despise idolatry, without having at the same time any thing to satisfy the cravings of their immortal souls. I am convinced, and have proofs, that we labour not in vain, though our hearts' desires for the conversion of great numbers have not been realized at Burdwan. This keeps us low, and makes

us ascribe all the success, honour, and glory, to God alone.

*Missionary Excursions.*

On the 14th of March last the Rev. W. Keane, who was here on a visit, Mr. Weitbrecht, who had returned again, and myself, visited Parui and its neighbourhood. Having arrived and pitched our tent, Mr. Weitbrecht addressed the people of Parui, and I proceeded in the afternoon, with two native brethren, to another village. Although it was very hot, we were all in good spirits. A large congregation having collected around us, I placed myself, as I had often done before, on the platform of a Siva Temple, to be better understood, and preached on the parable of the Prodigal Son. A Brahmin, seeing the people listening and attentive, said in anger to one of my men, "Tell the Sahib to go down, and not to pollute this most holy place by his shoes made of the hide of a cow, or let him take them off." To obviate any unnecessary offence, I continued my discourse below. The people seemed impressed with the truth of the Gospel. Then Mr. Keane's Catechist spoke, who, having been himself a Brahmin, confounded and refuted them in a masterly manner, so that they were split into two parties amongst themselves, one for, the other against us. Three years ago I converted the car of a Juggernaut Idol into a preaching pulpit: I stood on it, and the people below. Thus these strongholds of Satan must serve occasionally for the preaching of the Gospel.

Every day I went to two villages, one in the morning, the other in the evening, whilst Mr. Weitbrecht went to other places. In this way thousands become acquainted with the way of salvation. After having preached around our headquarters, we removed our tent to another spot. Everywhere we were welcomed, and the people listened to our message; yea, they often desired us to stay longer, that they might hear these words again. It is most remarkable how many people, in various villages, have requested us to establish Vernacular Schools among them. In some of those places there formerly existed some Schools.

Seeing them hungering for the Truth, I preferred staying some days longer than we had first intended. While my companions started for Burdwan to perform Service on the coming Sunday, I had on this day a meeting with my own people in the tent, partly for our own spiritual

benefit, and partly to impress the Heathen with our Christian Worship, and make them perceive the difference between their and our religion; and I may say our singing, prayer, and reading and expounding the Scriptures, had a good effect on those who were present. Almost every day some of those who heard us preach in the morning used to come to our tent in the evening, asking questions about our religion, or urging objections against it. Perhaps I may mention one argument in defence of their idols. "Our gods," a man said once to me, "are in reality divine beings, and of one and the same essence with the great God." "Prove this," I said. He replied, "If you take a seed and sow it, it will become a tree with branches, bearing many fruits; but all these fruits came out of *one* seed, and are therefore parts of it. Thus it is with one God. They are the branches and fruits of the great God, and came out of Him. He is like a seed. They are consequently parts of His essence, and we must honour and worship them." I replied, "If you sow the seed of a mangoe, what fruits do you expect from it?" "Mangoes," he said.—"Can the fig-tree, my brethren, bear olive berries? either a vine, figs?" "No."—"If I bring you poisonous fruits from a thorn, and tell you these are the fruits of your mangoe-tree, would you believe me?" "No, that would be impossible, and a lie," he said.—"In the same way," I answered, "is it impossible, and a lie, that your gods are the fruits of the great God. The fruit-tree yields fruit after his kind. Darkness and light can better be one. No fountain can yield both salt water and fresh. God is holy, good, and without blemish; and your gods, you know, are unholy and filthy in every respect. These poisonous and pernicious fruits can therefore neither come from God, nor be parts of Him. They are the fruits of Satan, the author of sin. Now, recollect, whenever you worship them you worship the devil, and not God, and you bring a curse on, you, and not a blessing." They all now acknowledged that I was right.

### New Zealand.

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT.

KERIKERI.

THE resident Catechist, Mr. J.

Kemp, has continued to give religious instruction to the Natives at this Station, and in its vicinity, and has been generally listened to with attention.

#### *Death of the old Chief Tareha, and two other Natives.*

In the earlier history of the New-Zealand Mission, when with great risk the Missionaries were wont to interpose between contending parties of the Natives, the name of Tareha often appears. A war companion of the famous Shungi, he was prominent in many a scene of bloodshed and cannibalism. Mr. Kemp, in his Report for the half-year ending December 31, 1848, thus speaks of his death—

Tareha, the Chief of Mangonui, was taken suddenly ill. I attended, and administered some medicine, which gave a temporary relief; but a few days afterward he was apparently attacked with apoplexy, and died on the third day. For some months before his death he constantly attended the Service on the Lord's Day, and had prayers daily at his house. When dying, he called his sons and other Natives around him, and urged upon them not to omit Karakia (prayers), and to live peaceably with each other. He also requested that the place where he lay should not be tapu (sacred) after his death. Tareha was for many years the dread and terror both of Natives and Europeans in the Bay of Islands. The influence which the Christian Religion had on his mind was the great means of subduing his native ferocious disposition, and leading him to respect the service of God.

Two other hopeful cases are mentioned in the same Report.

Our native girl Mary, who lived in our family about six years, was in October last called by death to her eternal home. She could read the Scriptures fluently, and had committed various parts, with the Catechism, to memory. She felt herself to be a sinner, and died, I trust, looking by faith to Christ for salvation. Our native lad, Tamati, also, went to see his friends, and, being in a weakly state of health, caught cold, and fell into a decline. I visited him, and urged on him

the necessity of the new birth before he could enter heaven. His reply was, that he was a sinner, and he hoped Jesus Christ would pardon his sins. He also said that he felt great comfort in praying to Christ. He died in November last. He, also, could read the Scriptures.

PAIHIA.

*General View—Hopeful Death of a Chief.*

Archdeacon H. Williams, in his Reports for the half-years ending December 1848 and June 1849, states that a general improvement had been manifested in the temper and feelings of the Natives; that their fears were gradually subsiding; and that there existed among them an increasing disposition to resume their former position of inquiry, and attendance on the Means of Grace.

A Chief named Hokepa Maika has died, it is hoped, in the faith of Christ. He had been a distinguished man for some years past; and during the late war, though surrounded by the contending parties, had kept his tribe in quietness. His place was a pattern for neatness; his Chapel perfectly clean and in good repair; and his attendance, and that of his people, on the Means of Grace, constant.

The inhabitants of the native villages in the vicinity of Paihia have expressed their desire to be visited more frequently than is practicable from the magnitude of the district, which extends to Bream Bay, sixty miles south of Paihia. The difficulties of seeing the people, even in the immediate neighbourhood, are considerable, as they are scattered up small creeks. The only access to them is by boat, and that only at high water.

WAIMATE.

From the Rev. R. Burrows we have received the following

*Report for the Half-year ending June 30, 1849.*

The duties of the Station have been

carried on with but little interruption. I was absent six Sundays in March and April, for the purposes of the Central Committee, during which time the Rev. R. Davis divided his time between the Waimate and Kaikohi Stations.

Several of our people have been called from us since our last Report, two or three of whom gave evidence of their faith in Christ. One, formerly a Teacher, and a consistent character, who suffered long and severely, died during my absence. When I left, I expressed to him my doubts of our meeting again in this life, to which he replied, "The will of the Lord be done. My trust is in the merits of Christ." Mr. Davis visited him afterward, and reports that he was much pleased with his state.

This is the bright side of our picture: truth requires that we should shew the other side also. Amid much lukewarmness and inconsistency among many of our professed Christians, we have to mourn over the sad delinquency of one who for many years took a prominent part among us, as a Teacher, and a regular attendant at Church and the Schools. In an evil hour he was induced to listen to the repeated solicitations of his brother's widow, and has at length taken her as his second wife. This has given great cause to the enemy to blaspheme, and is proving a stumbling-block to many.

Our Girls' School is still making progress. There are many discouragements; but we have confident hope that good is being done. The seed is being sown, and, although it may lie long in the ground, we have the promise that it shall spring up. *Cast thy bread upon the waters: for thou shalt find it after many days.* There is still room for improvement, both in the system pursued and in the working; but, upon the whole, we have reason to rejoice. There has been less annoyance from the parents than formerly, and the children become more and more attached to the School. Our average number during the half-year has been thirty-eight.

The Institution for Training Native Youths to act as Teachers may now be said to have commenced, with some prospect of going forward. We have five youths at present, and are expecting others shortly.

KAIKOHI.

*Report for the Year ending Dec. 31, 1848.*  
The Rev. R. Davis expresses

his hope that, amidst difficulties, the Redeemer's Kingdom is advancing. The following remarks are important, pointing out the corrective influence of past trials, and encouraging the hope that a deeper work in the hearts of the Natives will be followed by results of a more permanent and satisfactory character.

The past year has been a period of trial of no ordinary kind; but it has nevertheless proved a season in which our hope has been increased, and our expectations raised, from having witnessed some progress in the re-establishment of Christianity, among our people, on more clear and hopeful principles than those on which it stood in what we considered our more prosperous days. In those days, with few exceptions, the Natives were brought to a stand when they had attained a certain degree of knowledge. Many, when they received Baptism, appeared to congratulate themselves on having thus attained the summit of their wishes: they were now believers, exalted above their former standing, and seemed to expect that by the mere rite, as by a charm, they would be delivered from the power and dominion of sin, and that God in all things would be propitious to them. Some of them became great disciplinarians, and many acquired much knowledge of Scripture. But where this knowledge did not unveil the corruption and depravity of the human heart, it was ineffectual in the time of temptation, and numbers fell away. What once appeared to shine brightly became dim, and then vanished into deadly superstitious darkness. More recent experience has shewn that those who were preserved from falling, and have been blessed up to this time with persevering grace, are even now but very babes in Christ. At that period there was much religious profession, mixed up with a degree of self-complacency which rendered their profession doubtful: now, they complain of their ignorance of Scripture and of the depravity of their nature, and sincerely lament the hardness of their hearts; while here and there one may be found rejoicing in the love of God.

During the year several have been added to the attendants on Lord's-Day duties, and some to our Weekly Meetings; and we have witnessed some cases of conviction. Some who joined in the wars,

have professedly disconnected themselves with that party, and are again united with the worshippers of God. A few, also, have been recovered from the bondage of native superstitions. Upon the whole there can be no doubt that the great work is advancing, although slowly; but we have learned to think and speak with caution, and to rejoice with trembling. Our present state was thus described a few days ago by a Christian Chief—"The declension from our former state of Christian Experience was easy, because it was downward: to regain that state is hard and heavy, because it is upward."

With regard to what is termed civilization, our people are not so far in advance as they appeared to be some years ago. This is accounted for, first, by the late wars; secondly, by the determination of Heki and other Chiefs to revive and enforce their former laws of desolation. While these laws are acted upon, however industrious or circumspect a person may be, if one of the party to which he is attached transgress, his property is almost in equal danger with that of the culprit. The people of Kaikohi, many of them, possess horses, cows, pigs, &c. They have also a fine crop of wheat just coming to harvest, the proceeds of which they intend to appropriate to building a water-mill; but, under the present system, their property is insecure, and their success doubtful.

Independent of Lord's-Day Services and Schools, the Congregation of Kaikohi, as many as choose to attend, are met three times a week. To these meetings we attach much importance, especially those for reading the Holy Scriptures; and during the year they have increased in numbers and interest. Within the last few months many applications have been made for Testaments and Prayer-books. Of the former we have given out about 150 copies, but of the latter we have had none for a long period.

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## North-West America.

CHURCH MISSIONARY SOCIETY.

MANITOBA STATION.

*Samples of Heathen Indians.*

WE now refer to one or two individual cases, which we regret to say only serve to verify the Apostle's declaration—*The natural man receiveth not the things of the Spirit*

*of God: for they are foolishness unto him.*

April 14, 1849—I have been to the Narrows to see a sick Indian, who sent to me for medicine, this week. I found the young man unable to walk, but still desirous of life. From answers to many questions that I put to him, it appeared that he had heard much of the Gospel Message, though I do not remember to have seen him at Church either on week-days or Lord's Days: but he had gone to York several times, and, on the route, had witnessed the Christian Devotions of the Muscaigos of like occupation. He had heard them call upon the God who took care of them, to be with them, to preserve them from evil, and to restore them to their homes and friends in safety. He had heard more: he had heard them pray for their comrades who sought not God's blessing upon themselves, that the like mercies might be vouchsafed to them also. I strove to lead him to the Saviour, through whom alone prayer could prevail with God, or even find admittance before Him. But, alas! what can we expect from one who, having heard from his own countrymen in vain—if it be yet in vain—the way of salvation, appears to be a *Saulteaux*, an *Ojibwa*, still?

May 1—We heard at Evening Prayers that Muckata Shesheep's wife had just returned home from the St. Martin's, where she had lain during the storm of Sunday and Monday. On Saturday she went to the Narrows, and on Sunday commenced her return. She attempted to cross a wide opening of the lake, and lost herself in the storm. Being old, and not able to bear up against the weather, she spread her bedding, and lay down on the ice. At length the heat of her body began to thaw the part under her, through the bed whereon she lay, and this in time became soaked, and then froze, till at length she found herself sticking to the bed and ice. The storm continued till this morning, when she endeavoured to extricate herself and return home, which the poor old creature scarcely effected. I went to see her, and gave her some milk and flour, warning her against eating too much at once. Although, in common with others, she has heard much of the Gospel, yet from her conduct in this case it appears to have had no effect. She said she thought she should have frozen to death had she not promised the god a little rum, and she

believes that this alone saved her.

May 2—The poor woman was to-day better. I spoke much on the all-sufficiency of the sacrifice of Christ, and shewed that there is now not only no need of other sacrifices, but that they are worse than useless, *offensive* to God. Muckata Shesheep objected that he was not a sinner. Taking the Commandments as the base of my questions, I interrogated him as to the innocency of his life; and he soon exclaimed that he had done much that was wrong. This led him to the subject of confession of sin. He said that last summer, when he was among his Roman-Catholic Friends at the Settlement, they told him that he should go to the Minister and confess his sins, and that I would then pray for him, and thus all his sins would be cleansed away. He observed that he had never heard the Interpreter telling him this, but that now he would confess to me. I did not wish to hear his confession upon the above condition, but exhorted him to make confession to Almighty God, who is able and willing to forgive. Alas! to seek and serve God is too laborious for this people. They want an easier way of getting good, and hence no wonder that they prefer the Romish method.

May 12—The other day I called to see the above woman, who is better, but still poorly. I had a long conversation with her, and others in the same house. Among other topics, that of a future existence held a chief place. I asked whither she thought she should go after death, if this case should prove fatal. She and another laughed, and said she did not know. I asked the other woman, who laughed most heartily, why she laughed. The husband replied, "Because it is said that those who are frozen to death go not with those who die from any other cause, but that they go to the North; for, as the North came to call them, so they must go with him." I re-proved such levity, and strove to correct and remove their ignorance and superstition, but I fear the words spent in this case, as in all the other advice and instruction I imparted at this time, were thrown away; for, shortly after, I heard that Muckata Shesheep had knocked one of his wives on the head with a hatchet, and that at the same time, and in the same house, his son and step-son had been fighting. Very discouraging!

Yet, while unwilling to trust in Him with whom is everlasting

strength, these poor creatures fly with painful celerity to superstitious vanities in the season of their affliction.

Nov. 11, 1848—I have this week been called upon to visit a child seriously ill, and have administered medicine to it several times. I gave it medicine at first, but as the child grew worse, the relatives had recourse to their own ceremonies, and thus gave the disease opportunity to increase in strength. Finding at length that their drumming did no good, they again applied to me. I have attended it ever since, but fear the child will not live. This has given me opportunity to speak of the concerns of the soul to all present. It is surprising to see how the Almighty can

and does humble persons. This family have never given one child to the School, but now, in the prospect of death, offered to give up this one if its life could be preserved.

June 26, 1849—Pewaupic has a child very ill. He was brought to me yesterday, and I also saw him twice at the tent, administered some medicine, and assisted in putting him in a warm-bath, which, together, seem to have relieved him. I also have seen him and given him some medicine to-day. But that which is to me painful is, that, notwithstanding all we have done in this case, the Indians employed a conjuror to drum and perform other heathen ceremonies over the child for his recovery.

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## Recent Miscellaneous Intelligence.

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### CONTINENT.

*Church Miss. Soc.*—The Rev. Dr. Krapf, availing himself of the invitation of the Committee to visit this country, both on account of health and to confer with them respecting the Mission, has safely arrived at Syra, on his way to Germany; and, after spending a short time there, intends to proceed to England.

### WESTERN AFRICA.

*Church Miss. Soc.*—Mr. J. N. Ashwood, the medical adviser of the Mission, died at Free-town in April last. Particulars of this event have not reached us—The Rev. H. Townsend and party (p. 112) safely reached Cape-Coast Castle on the 26th of February last: they expected to leave that place, in prosecution of their voyage to Badagry, on the 3d of March.

### CHINA.

*Church Miss. Soc.*—The Rev. Messrs. Gough, Moncrieff, and Welton, and Mr. R. D. Jackson, safely arrived at Hong Kong on Good Friday, April the 29th (p. 523 of our last Volume).

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—The Rev. G. Candy safely arrived at Bombay on the 9th of April (p. 248).

*Baptist Miss. Soc.*—Mr. Denham, of Se-

rampore, has been laid prostrate by disease, and hastily compelled to abandon his Station for a time, to seek in Burmah renovated health. Mrs. Robinson, the wife of the Rev. J. Robinson, of Serampore, has departed this life. She died of the prevailing epidemic, March 10th, 1850, at the early age of twenty-nine years. Mr. Denham rose from his bed to preach her Funeral Sermon.

### WEST INDIES.

*Baptist Miss. Soc.*—Mrs. Capern, with one child, has embarked for England, for the renovation of her health; while a terrific tornado at Nassau has reduced many of our Brethren, with others, to great distress and poverty. The losses are estimated at 4480*l.*, toward which the Local Legislature has voted 700*l.* Contributions are earnestly desired to meet, as far as possible, the sufferings of the poor—Mr. May, of Lucca, Jamaica, likewise writes, under date of March 30th, that he was about to embark, with Mrs. May, for England.

*Baptist Miss. Soc.*—In a letter from the Bay of Honduras, under date of April 3, 1850, Mr. Kingdon informs us that he and Mrs. Kingdon had embarked for New York, on their way to England.

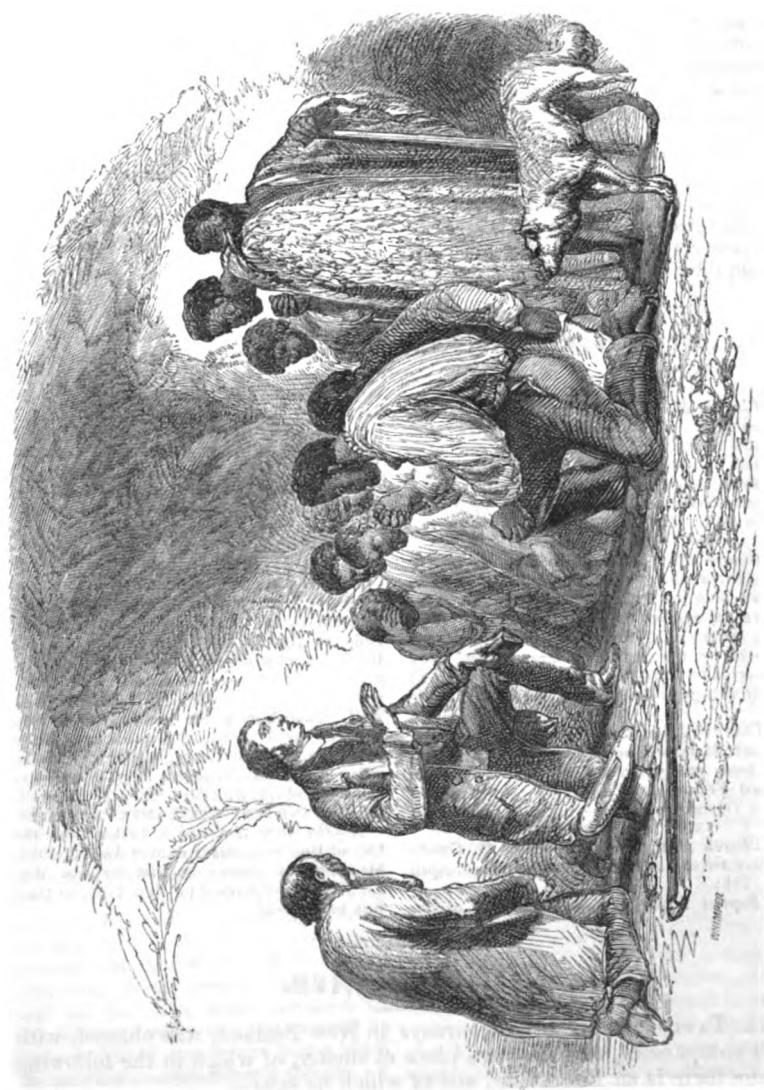
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## Miscellanies.

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MR. TAYLOR, in one of his journeys in New Zealand, was obliged, with his companions, to look for a place of shelter, of which in the following page there is an Engraving, and of which he says—

We reached a large cave half-way up a mountain, where we have encamped for the night. The Natives say it was formerly a noted place for feasting on human bodies: that here enemies were accustomed to lie in wait for their victims. They told me of one Native whom I know, who had thrice a narrow escape of being killed and cooked here. His enemies made so sure of seizing him, that they actually lighted the fire at which to roast him. I held prayer in this ancient den of iniquity. It is the first time the Great Redeemer's praise has been sung in it.



**THE CANNIBAL CAVE MADE A PLACE FOR PRAYER.**



# Missionary Register.

AUGUST, 1850.

## Biography.

### OBITUARY NOTICE OF A CHINESE CONVERT

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S STATION AT AMOY.

IN a joint Letter from Mr. Young and Mr. Hyslop an account is given of the death and interment of another addition to the first-fruits of the harvest in China, in the person of the Convert, whose death forms the subject of the following notice. The Directors say—

A very brief period has elapsed since he was known as a worshipper of idols; but he heard the Truth, and his heart was opened to receive it; and, having shone brightly for a little season in the graces of his new nature, he departed from this world to join the Church of the first-born. Not more than three years ago he commenced a course of regular attendance on the means of Christian Instruction in our Mission Chapel at Amoy. He entered the Place of Worship as a stranger, weary of idolatry and yearning for a better hope, and soon attracted attention by his serious and devout demeanour. In the sacrifice of Christ, and the promises of the Gospel, he found that peace which he had elsewhere sought in vain; and having proved to the satisfaction of our Brethren the reality of his faith, he was baptized and received into fellowship with the Church on Lord's Day, March 5, 1848. Mr. Young and Mr. Hyslop write—

We have been called to mourn the removal from us, by death, of our esteemed Christian Brother, Go-to. He is now no more to be seen among Christ's faithful toiling pilgrims below, but we have the fullest confidence that he has entered into his Saviour's rest above; that from this far-eastern land he has been called to sit down with Abraham and  
*August 1850.*

*Isaac and Jacob in the kingdom of heaven.* Go-to departed this life on the 26th of December. On the preceding day he had been out as usual fulfilling his duties as a Distributor of Tracts among his countrymen, and had called on us stating the kind reception which he had almost everywhere met with; the ready ear which had been given to his exhortations; and the eagerness evinced by many families to receive Religious Tracts. He then mentioned the joy which he felt in seeing that Tan-tai continued to endure as a good soldier of Jesus Christ, and the various sorts of persecution to which he had been subjected; observing that these trials had only rendered him the more confirmed in the faith and devoted to the service of the Lord Jesus.

On the afternoon of that day, December 25th, Go-to was also with us in the Chapel, and there he again gave his testimony before the Congregation that the Gospel of Christ is unspeakably valuable and divinely excellent. As he stood, during the closing prayer, he was seized with a paralytic fit, which in a few hours proved fatal. As the doctor considered it unadvisable to remove him, he remained in the Chapel until he expired on the following morning. Though unable to speak a word after the disease attacked him, his consciousness so far returned that he was able, by signs, to express to us and to his sons, as we watched beside his couch, that his mind was in perfect peace, stayed on the Lord.

Though the call came to him suddenly, he appeared completely prepared to meet it. Only a few days before, while speak-

ing to him on the subject of Christian Experience, and remarking how unexpectedly the beloved Missionary, Mr. Lloyd, had reached the end of his course, we asked him how he thought he should feel were the Lord suddenly to call him out of the world. He said, "I think I would not feel at all afraid: I should feel it to be only joyful." He had been latterly making rapid progress in the Divine Life: his heart seemed to glow with increasing love to Christ, and most fervently did he desire that all his countrymen might know and love Him too.

The arrangements made for the funeral by Peng-an, and his brother Wan-bwan, with the passive concurrence of their mother, were entirely in harmony with the Christian Profession of our deceased friend. The mourning-dresses, the coffin, the manner in which it was borne to the burying-ground, and every other circumstance, were all thoroughly Chinese, with the exclusion of every thing connected with idolatrous rites and observances. Knowing what would have been most agreeable to his father, had he been able to express his wishes on the subject of his funeral, Peng-an greatly desired that his remains might be laid near those of the deceased members of the Mission on the island of Ko-long-su; and, after encountering considerable difficulty, a place for a grave was secured near theirs for Go-to.

At the time appointed in the afternoon the body of our deceased Christian Brother was properly laid out and placed in

the coffin, his widow, his two sons, and his younger daughter, being all present in the Chapel. Mr. Young then addressed the company of Chinese, who came crowding in, from 1 Thessalonians iv. 13. Prayer having been offered up, the corpse was borne along the various streets leading to the water-side, all the Missionary Brethren and a great many Chinese friends joining in the procession. Arrived at the sea-beach, we took boats and crossed over to Ko-long-su, where the procession continued till we reached the opened grave. There Mr. A. Stronach addressed the company in Chinese, on the grand truth revealed in 1 Corinthians xv., and concluded the solemn Service with prayer.

Go-to's two sons have since erected a tombstone over the grave. The tomb is built after the Chinese Fashion, but the deeply-cut inscription on the tablet distinctly states that the deceased was a disciple of Jesus, and the date of his departure is reckoned, not only according to the Chinese mode, but also as the "year of our Lord." Though our beloved Go-to has been removed from the midst of us, his memory still lives. His loving, heavenly spirit, his manifest truthfulness, and his entire devotion to his Redeemer, were often observed by the numerous Chinese with whom he had become acquainted, and the memory of his life sheds a halo of sacredness and heavenly beauty over the profession of Christianity at this Station.

#### BRIEF MEMOIR OF DAVID,

A KHUND YOUTH, IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY'S MISSION AT ORISSA.

At a recent Anniversary Meeting of the Baptist Missionary Society the Rev. Amos Sutton gave the following particulars of a youth rescued from the Khunds—

There was among the intended victims happily rescued from the hands of the Khunds an awkward, ungainly-looking lad who was called David. Great pains were taken with him, but he was so stupid that all attempts to cultivate his faculties seemed hopeless, and we at last devoted him to the task of sweeping out our premises at the Mission House. At this time our School was very full, and many of these young Natives had been converted. All at once a ray of intelligence seemed to break upon the mind of

poor David like a light from Heaven, (and who shall say it was not a light from Heaven?) He seemed suddenly possessed of new-born faculties; and one might almost have been permitted to say of him, *All were astonished at his understanding and answers.* He applied himself so diligently, and profited so much by the instruction afforded to him, that he was received into our Church. Soon after, we put him into the Printing-office, and such rapid advances did he make, that we made him a compositor. But while he was thus

engaged, and interesting and amazing us all by his sudden proficiency, there appeared upon his skin numerous white spots, which are the first indications of leprosy, a very common and also a very fatal disease in India. We sent him to the hospital, and every care was taken of him; but each of the white spots soon became a putrid ulcer, and his limbs were eaten away. All that could be done was to smooth his passage to the grave. Nothing could arrest the progress of his malady or save his life; and the doctor directing that he should be kept by himself, as contact with others might communicate to them the infection, a tent was provided for him: from this tent he would creep at Service-time to the door of our Meeting-room, and listen to, and join in the Service. A more intent listener I never looked upon. One day I went with my wife to pay him a visit. He was stretched on his mat, apparently absorbed in some deep reverie on a passage which he had been reading. His Testament was close to his side: his Hymn-book was in his other hand.

When we left his tent my wife said to me with great emphasis and emotion, "There lies an heir of glory; for though

like Lazarus he be full of sores, like Lazarus, too, he is rich in assured hope." I could not but concur in the parallel. Shortly after, I determined to pay him another visit. I found every thing as I had left it. The door of the tent was still open. There was the Testament, there was the Hymn-book still at his side on the mat on which he was stretched. But his spirit had already flown to rest in the bosom of Abraham. On this spectacle, thought I, I am content to rest my plea on behalf of Missions. Here was a proof how the communication of the Word of God could raise thus wonderfully the soul of this poor lad to the contemplation of the true Redeemer. To any and to all who would not encourage Missions, who could remain insensible to the beneficial effects which they had produced on fellow-creatures who had been placed in the position of these timely-rescued victims from the brutal superstition of the Khunds, I should be inclined to hold the same stern but poetical language of remonstrance which was once addressed to the Marquis of Hastings for refusing, when Governor-General of India, to abolish Suttee.

#### OBITUARY NOTICE OF TWO NATIVE TEACHERS,

IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S MISSION IN THE SOUTH SEAS.

ACCOUNTS have recently arrived of two Converts who have lately entered into their rest. Both of them had for several years been engaged in teaching the Gospel in Mangaia, one of the Hervey Islands in the South Seas.

"The history of Mangaia for the last quarter of a century," say the Directors, "furnishes a most impressive illustration of the value of Christian Missions. In the year 1824, when the messengers of mercy first landed on the island, and for several years afterward, the Natives were abandoned to all the cruel, impure, and revolting rites common among barbarous nations—ignorant of God, *hateful, and hating one another*. Instead of delighting in war and every evil work, as they were wont to do, the people are now gathered into peaceful Settlements, flourishing Churches and Schools have been

organized, and the Word of God has been freely circulated throughout the island; while many of the useful arts of civilized life, which the Gospel never fails to bring in its train, are now assiduously cultivated. Two devoted Native Evangelists, one of them the father and founder of the Mission, have recently been called to their rest and reward; but we may indulge the hope that instead of the fathers will rise up the children, to carry forward the work in this isolated but interesting portion of the Lord's Vineyard."

The Rev. George Gill, under date 26th March 1849, writes as follows—

Since my last communication to you the duties and labours of the Mission here have been of no ordinary kind. I hasten to give you a few particulars of

*Anania.*

Anania was the Teacher which Mr. Williams took in the "Camden" to Ofuma Oloenga, one of the small islands in the Navigators', in the year 1839. After being there for more than four years he returned to Rarotonga for further instruction in the Institution; and, in 1847, was brought here, when the "John Williams" was *en route* for England. I had much hope that he would have been long spared for usefulness here; but it has been otherwise ordered: he was removed by death on the 30th of last September. On the Sabbath previous, according to our plan, he exchanged Services with the Native Teacher at Ivirua, three miles from his own village. In the evening of that day he complained of a pain in his leg, and on the Monday sent to me at Oneroa for medicine, which gave him relief. On Tuesday I rode over to see him, and found his foot slightly swollen: he complained of but little pain, and that only when he walked. He continued improving until Thursday, which was the day for the Quarterly Meeting of the Deacons, but found it too much for the weakness of his foot to attempt to walk to Oneroa. The next day he was sitting in his house listening to a Deacon, who was relating to him the business of the preceding day—they had been previously reading and conversing upon a chapter in the "Pilgrim's Progress"—when Anania suddenly dropped his book, and said, "I feel very ill: send to Oneroa for Gill;" and immediately fainted. As soon as possible I returned with the messenger on horseback, and found him perfectly insensible. From his habit of body, and other circumstances, I concluded it might be a fit of apoplexy, and lost no time in bleeding and cupping him, and the character of the blood confirmed me in the conclusion I had previously drawn. I continued with him for three hours, but no change was perceptible. His eyes were open, but vacant and motionless. I hastened back to Oneroa (for every hour Mrs. Gill was expecting to be confined), and, sending to Tamarua suitable medicines, requested a messenger to be sent me by dawn of the next day. About seven o'clock on Saturday a messenger came: no alteration had

taken place. I rode off again, and just as I entered his room he recognised me, and, seizing my hand as I approached him, fixed his gaze upon me, and said, "O Teacher, blessings on you! O Teacher, what is this? what is this?" referring to the pain in his head. "I am going." I sat down by his side. He pressed his hands in mine, and rested his head on my knees. I saw there were but few if any chances of his recovery, and directed his mind to the Word of God which he had taught others, and just received one short answer, "IT IS WELL! IT IS WELL!" when he was again seized with stupor, and sank down insensible. No alteration took place until about three o'clock P.M., when he several times called out to the attendants that they should summon the Church for prayer. It was the time for the usual Church Meeting, in anticipation of the Lord's Supper on the following day; and when he was told they had assembled his lips were seen to move, as though he were joining with them; and when the sound of singing reached him, for the Chapel was near his house, he seemed to start with animation, but took no notice of any near him. In one of these intervals he repeated a native hymn; but in a few moments afterward his tongue was sealed in death, and his spirit was with the ransomed of God.

His grave and coffin were finished that night, and circumstances rendered it expedient that he should be buried as early as possible. It became necessary, therefore, to suspend the administration of the Lord's Supper that Sabbath. In the afternoon I was compelled again to leave home for Tamarua. In these hours of excitement and anxiety Mrs. Gill was remarkably well: our Heavenly Father was near to protect and save. He mingled mercy with these dispensations, and we found our minds in perfect peace, stayed on Him.

The body was conveyed by the Deacons into the Chapel, and after the Services, in which I addressed them from Luke xxiv. 17, the members of the Church, with the whole Congregation, carried and followed his body to the resting-place, to await the resurrection and the life.

He had accomplished much by his temper and forbearance, and many of that village bear testimony that his labours were not in vain. His wife, who is a Rarotongan, we have taken to assist Mrs.

Gill in her select Daily School, which meets three days a week for instruction on our own premises. I feel that in Anania I have lost a very valuable coadjutor. He was a man of humble spirit and much prayer. When we feel that the Churches at home cannot send us more help we fear we have murmured that such a man has been removed. What shall we do if European Agency fails? and what shall we do when Native Agency is removed?

*Dauida.*

During the past five years Dauida has been superannuated on account of his weakness, but he would occasionally assist in our Public Services.

In the epidemic of January he and the whole of his family were attacked, and suffered much pain. His premises were adjoining ours, and my visits to him were very frequent. During his illness he delighted to contrast the state of Mangaia with former times, and with much humility and feeling said, "Is it right for me, Teacher, to adopt the language of Paul, when he says, *I have fought the good fight; I have finished my course; for,*" continued he, "these people were wild beasts when I came, but the sword of the Spirit subdued and tamed them. It was not I—it was not Tiere, but God who did all." At another time he dwelt much on the sentiment, *lest that by any means, when I have preached to others, I myself should be a castaway*, but clearly and calmly declared the hope which he had in Christ, as his Saviour. In February I saw that his disease was making rapid inroads on his frame. On the 14th of February one of his daughters, to whom he was much attached, died: she had been at-

tacked with the influenza and fever. He sank very much after this: I saw his end was near. On the 21st of February, early in the morning, I visited him, when he gave a few instructions respecting his wife and children. In the afternoon I saw him again, and after some conversation, in which he said, "I leave my children to Him who will provide for the fatherless," I said, "Do you really think and know that this is the hand of death upon you?" He replied, "I know it. This is the messenger. I shall soon go." He then seized my hand.—I asked him, "Where will you go?" He replied, with much animation, "I shall go to God and Christ! Oh, what life! Oh, what joy!" I left him to speak to another of his children, who was lying ill in an adjoining room, and on my return said to him, "Ah! you are very near death; only perhaps a few hours more!" He was too feeble to speak, but he raised his hands to clasp mine; and giving assent with his head, he seemed to say, "That is all I want." I left him, and had scarcely entered my own house before a messenger followed me to say he had fallen asleep in Christ. Thus died the father of this Mission, in peaceful assurance that God had owned his labours. May we die like him, and await that glory which is prepared for all who shall continue faithful unto death. The next day the Churches assembled: *devout men carried him to his burial, and made great lamentation over him.* He had scarcely closed his eyes in death before the child, who was lying in the next room, also died: they were buried at the same time, and in the same grave.

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 295 of our Number for July.)

*The Bible Society a Centre of Union.*

I CANNOT but consider that even the existence, much more the present position, of this Institution claims our deep thankfulness to God. When I consider the times through which we have passed, and the times in which we live, it appears to me little less than a miracle that this Society has not made shipwreck of its

work. The times in which I commenced my connection with it were as different as possible from those in which we live. I can remember the period when it was enough, with respect to any one, whether he were a Churchman or a Dissenter, to ask, "Does he hold the essential, vital principles of Protestant Evangelical Truth?" And if he did, the speaker

went on to say, "Then he is my brother, my friend: I can unite with him in supporting the Bible Society, in promoting the glory of God in the salvation of man." If I were required to describe the state of the religious world at this moment, as compared with its state twenty or thirty years ago, I should do so in these terms:—"That was a period of cohesion; this is one of almost universal subdivision and severance: then men were thinking how they could unite; now they are employing microscopes to find out how they may differ." The spirit of disunion is not confined to any particular branch of the Christian Church: I see it in operation in the case of all Churches and all Denominations. Have you not felt that this is the case to some extent, even with the British and Foreign Bible Society? I can remember the time when this Society was regarded as the queen of all our Religious Institutions: their Meetings were always the largest and most interesting. But at length she had to pass through many storms and tempests: she had difficulties without, she had controversies within—controversies to which I will not further allude this morning. But there were subdivisions, matters of difference connected with other Societies, and a variety of things of that nature, which produced in the minds of the friends of the Institution, some years ago, a degree of alarm. But the Society subsists still, and, as it appears to me, with deepening interest in the hearts and affections of Christians of various Denominations. Still she rides on, an ark washed by many a wave, and to which many a Christian Mariner may cling and find deliverance: still she stands out as a good old oak, torn, it may be, by the tempest, but having leaf enough for the sheep of Christ's flock to find in her shelter and repose. And why is it that, in this age of peculiar strife and division in the Church of Christ, she maintains her ground, and seems, God helping her, likely to resume what I venture to call her proper place among the Religious Institutions of Great Britain? I believe the reason is, that the Book which she circulates affords the true explanation. It is just because she is the Bible Society that she is indestructible; and she will remain, as long as the Bible remains, to witness for God's truth, and to diffuse that truth among the nations of the earth. It is to this circumstance, too, that I

attribute what I conceive to be a growing inclination on the part of many to return to the ample bosom of this Society. I have seen many friends of my own, to my great surprise, turning, as it were, the cold shoulder to the British and Foreign Bible Society; one saying, "I do not like this," and another, "I do not like that," and exhibiting an indisposition to take part in the Society's operations; but now I think I perceive a different spirit growing up in their minds. I think I see an increasing disposition to return. I believe that such persons are being frightened into this Society by those two great principles of error, infidelity on the one hand, and superstition on the other, leading all real Christians to unite, and driving them into the ark of the Word of God. In this case, as in many others, Satan, I believe, has outwitted himself. While he is, alas! in many instances in the Church to which I belong, covering the Word of God with the heavy and musty drapery of antiquity on the one hand, he is, on the other, advancing, under the mask of secrecy, not with the broad, open, flagrant infidelity of a by-gone age, but with the polished eloquence and the insinuating suggestions of literary and learned men, who are striving to sap the foundations of the Word of God in the heart, by saying, as the devil did to Adam, *Yea, hath God said it?* Are you quite sure that it is the Word of God? May it not be Moses, learned in the laws of Egypt? May it not be Daniel, after having caught a little of the Babylonian Religion? Are you quite sure that it is the Word of God? That sapping and mining process of infidelity is more destructive of Christian Faith than the burning of the Bible by the Priest, or the bold assertion of the infidel that there is no God. There may be peculiar considerations which at one time more than at another will lead a Clergyman to be vehement in pressing the claims of such a Society upon the attention of his people; and I never felt so impelled as I do now to elevate the Scriptures on the ground of their full and plenary inspiration. I believe firmly that the inspired writers were as much under the influence of the Spirit of God when they wrote the least important part of the Book, as when they revealed some magnificent truth which had never been known before.

[Rev. F. Close—at B F Bible Soc. An.

*Divine Influence, not Human Instrumentality, the source of Success.*

I have been especially gratified to-day in recognising in this Meeting, and in the tone of all who have preceded me, not a cold, calculating endeavour to spread an additional number of copies of God's most Holy Word, though if we had been so engaged, with all the coldness of mere mechanism, we should have been so far doing a good work; but I have been pleased to find hearts from Scotland, Ireland, America, and from our own beloved country, engaged in this work, under the influence of deep-toned religious principle; that we are all disposed to honour, not merely the written pages of God's Word, but the great Inspirer of those pages, the Divine Spirit. I am persuaded that if there be any one want among Christian People greater and more pressing than another, and by the supply of which the world would be made better, and more extensively benefited by Evangelical Christendom, it is the want of honouring more the Holy Spirit. We want to engage in all these works with the deepest possible conviction, that whatsoever we require of light, instruction, determination, or perseverance, or whatsoever we are inclined to apprehend, or look onward to, for our encouragement in the way of success, we must expect all, and shall only receive all, from the promised operation of God the Holy Spirit. If we take hold of this, and make it a principle of our Christianity, we take hold at once of Divine Omnipotence, and we no longer go about the work of this Society and similar Institutions in a mere mechanical way, but we take hold of that power by which alone this mechanism can be successful. The present state of our country has been referred to to-day, and we certainly need the operation of the Spirit as much now as heretofore; and I am right glad, in days like these, when there are so many cases of caution in some minds, indeed in all minds, even the most resolute and philosophical, to find that this homage to the Scriptures of God is not only becoming more prevalent in the minds of professedly religious men, or those who have associated themselves for years in a work like this, but is prevailing more extensively than heretofore, or the pervading power is more extensively acknowledged by those who, in the provi-

dence of God, are called on to sway the destinies of empires, and to rule over the condition of mankind. I think it is a delightful fact that His Royal Highness Prince Albert should have associated himself with this great and noble Society. I think it is a most cheering circumstance, also, that in these days there has been in the Parliament of this realm recently so much of homage paid to the Word of God, and paid, too, not merely by this or the other individual Member of Parliament, but by the Prime Minister of this great nation, on more than one or two occasions. [Rev. C. Pree—*at the Same.*]

*A Tract slipped under a Door.*

In Yeovil, where I laboured for eight years and a half, I was in the habit of going to lecture to thirty or forty poor individuals. On one occasion I was told that there was a woman in the house so furious, so like a lioness in a den, that she would not only not come down to listen to what I had to say, but endeavoured to prevent others from hearing the Gospel. My reply was, "If she will not come to me I will go to her." On going up-stairs to her miserable room I asked for admission, but, with a horrid oath, she declared that if I entered the room she would stab me. What could I do? She had fastened the door, and refused me admission. She would not listen to a living voice; so I took a messenger of mercy and placed it under the door, praying for the Lord's blessing, and little expecting that I should hear of any result. But judge of my astonishment and delight: at the end of two years I was in the Chair at a Public Meeting near Yeovil, and at its close a respectably-dressed female came to the platform and offered me her hand, and said, "Do you not know me?" I replied, "I have not the pleasure of remembering you."—"I am the woman who said she would stab you if you came into the room." "What woman?" I asked: "I have no recollection of any woman being about to stab me?"—"Do you not remember when, two years ago, you came and put a Tract under my door?" I then recollected it; and she added, "I am that woman. I was at the time intoxicated; but, thank God! the Tract led me to Jesus, and I am now, I trust, clothed and in my right mind."

[Rev. W. W. Robinson—*at Rel. Tract Soc. An.*]

*Little Tracts reach Great Personages.*  
The author of the "Sinner's Friend"

informed me that the late Queen Dowager had written three Letters to thank him for that Tract. We have reason to hope that she is now possessing a crown in the realms of bliss; and we cannot but rejoice that she was so pleased with a Tract belonging to our Society. It is a fact generally known that George the Third had a coachman who attended a pious ministry. When the coachman was driving, His Majesty used to let down the window, take a Tract from the coachman's seat, and read it: he would then return it, and when he got out the coachman read it. Thus we had a King and one of his subjects reading the same precious news of the Gospel, published by the instrumentality of our Society.

[*The Same—at the Same.*]

*Sceptical Insinuations the Bane of Modern Popular Publications.*

Our danger is in the sophistication of the minds of the great body of the people, by polluting truth with a dash of error and sentimental humanitarianism. There is truth, but that truth conceals the absence of higher truth. There is not distinct and positive error—not the bold daring of infidelity and Socinianism, or of any kind of untruth antagonistic to the Gospel of Jesus Christ. If there were, I would not say one word upon that point. I would give the men credit for being honest enough to bring forward their opinions boldly and without flinching; but what I lament is this, that we have a large amount of literature floating among the humbler classes, who have not much time to think, and who are carried on by a pleasant way of talking—humane and philanthropic. We have "Latter-day Tracts:" that is one kind of publication, misty enough, dark enough, and of which I am quite sure that the great masses of our working-classes can scarcely perceive the drift. We have "Household Words," to which I have no objection whatsoever, so far as they are true, and wear the charm of simple stories. We have wit, we have polished shafts, we have beautiful, glowing, and sparkling poetry. But what I lament is this, that in such productions, while the men do not seek

directly to undermine Christian Truth, and directly to poison the hearts of the people, they do not steep the powers of imagination in the waters that come from the sanctuary of the living God. That is what I deprecate, and what I lament. All literature to be beneficial, morally and spiritually, must be literature that appeals to positive principles. My heart wants something which a negation can never meet. My heart demands spiritual truth, and all the chimerical ideas, the splendid creations, of worldly poetry can never fill up the gap. And why? I am an immortal man, and I pant after immortality. I am a responsible man, and I want something in virtue of which the responsibility can be met and can be discharged. I shall stand at the judgment of the great God, and I want some robe in which I can be covered—with which I can be invested, when I shall stand in His presence amid that mighty group, numerous as the leaves of the forest, and still as those leaves when there is not a zephyr breeze through the stillness of a summer's night. In other words, as a sinner I want blood to cleanse my nature, corrupt and deformed: I want the living Spirit to purify and quicken me. An immortal being with aspirations unquenched and irrepressible, I want a portion to meet every one of my desires; and no literature under heaven, no learning, no skill, no eloquence, no poetry or power, can meet these things short of the literature of the sanctuary of God. What we want, then, is to spiritualize our literature. We want no theological symbolism. What we want is, not symbolic literature, not symbolic theology, not German mysticism: we have too much of that already. I do not believe it has ever carried one soul to heaven, or ever will. Nor do we want Pantheism, springing from China or America. What we want is, robust, downright, transparent, spiritual, practical truth: in other words, we want a literature, cheap, and which in every case shall bring us Christ, and that so clearly and distinctly that it will captivate the great bulk of those into whose hands it comes. [Rev. Dr. Archer—at the Same.]



## BRITISH AND FOREIGN BIBLE SOCIETY.

## FORTY-SIXTH REPORT.

*Patronage.*

YOUR Committee have the greatest pleasure in announcing that His Royal Highness Prince Albert has lately constituted himself a Life-Governor of your Institution, by the donation of 50*l.*

The Society has lost during the year two of its Vice-Presidents by death, the late Lord Bishop of Norwich, and the Very Rev. Dr. Lear, Dean of Salisbury, both warmly attached friends of the Institution. The former, it will be recollected, advocated its cause at the last Anniversary.

Your Committee have had the pleasure of adding to the Society's list of Vice-Presidents the present Lord Bishop of Norwich, and also the Right Rev. the Lord Bishops of Victoria, of Prince Rupert's Land, and of Madras.

Among old and valued friends of the Society whose removal by death your Committee have had to mourn, they would particularly mention the names of the Rev. T. S. Grimshawe and the Rev. Edward Bickersteth, both men of excellent spirit, who were held in deserved respect by Christians of different communions, and each of whom rendered very essential services to your Society.

Your Committee have also been deprived—though happily not by death—of the services of their esteemed friend and fellow-helper, John Jackson, Esq. Ph. D., who during a period of twenty-five years held the office of Assistant Foreign Secretary to the Society. The labours of Dr. Jackson in this department have been most abundant and valuable. His name, though comparatively little known at home, has, by his correspondence with foreign countries, been carried round the globe; and in every quarter, your Committee have reason to believe, it will be found associated with sentiments of esteem and respect. To mark their own sense of his worth, as well as of the Society's loss, your Committee thought it right, on Dr. Jackson's retirement from office on account of his health, to present him the sum of 100*l.*

This Donation was accompanied by two Resolutions, expressive of the regard and esteem in which Dr. Jackson was held by friends of the Society at home and in foreign lands.

August 1850.

*Mode of opening the Anniversary Meeting.*

The Resolution passed at the last Annual Meeting of the Society relating to the manner of commencing its Public Meetings, and which referred that subject to the consideration of your Committee, received very full and deliberate attention. After repeated and lengthened discussions, in which your Committee were assisted by friends from different parts of the kingdom, it was determined to adopt the reading of a portion of the Holy Scriptures immediately after the Chair is taken.

This decision, on a subject involving many more difficulties than at first appear, will, it is hoped, be accepted by the friends of the Society at large in that spirit of reciprocal concession and goodwill which has hitherto so strongly and happily marked the proceedings of this Institution.

*Funds.*

The total Receipts of the year have amounted to 91,634*l.* 12*s.* 7*d.*; not so large as the total Receipts of last year, but that year included 7636*l.* 16*s.* 3*d.*, the amount of the "Special Fund" contributed toward the Society's extraordinary operations on the Continent, which fund during the present year has only been increased by 1314*l.* 8*s.* 2*d.*; so that the regular income of the present year, as compared with that of the preceding, shews an increase of 2023*l.* 14*s.* 7*d.* This has chiefly arisen from two items, the Donations to the Parent Society, and the Sales of the Scriptures abroad. It is a remarkable fact in the history of the year that the receipts from abroad have been above 2500*l.* more than in the preceding year, accompanied with a proportionate increase in the Foreign Issues to the extent of nearly 50,000 copies.

The total sum applicable to the General Purposes of the Society is 44,135*l.* 2*s.* 11*d.*, viz.—

The Sales of the year have amounted to 46,185*l.* 1*s.* 6*d.*, being an increase of 2826*l.* 9*s.* 8*d.*

The Payments of the year have amounted to 97,246*l.* 2*s.*, being 8415*l.* 0*s.* 10*d.* more than the Payments of the preceding year.

The particulars of the accounts were given at p. 258 of our Number for June.

The Engagements of the Society amount to 63,555*l.* 18*s.* 2*d.*

*Special Fund.*

The "Special Fund" for the Continent  
2 X

of Europe has amounted in the whole to 89511. 4s. 5d. This sum, so generously and promptly, and, it may be added, so quietly contributed, (for very little effort was made to obtain it) has yielded your Committee much satisfaction: it enabled them to avail themselves to the utmost of the openings that were for a season presented, without anxiety to themselves or embarrassment to the Society: it has proved just about sufficient to cover the increased and extraordinary expenditure.

#### *Issues of Scriptures.*

The Issues during the year amount to 1,136,695; being 29,177 more than in the preceding year, viz.—From the Dépôt at home, 783,203; from the Dépôts abroad, 533,492; shewing an increase from the Dépôts abroad of 48,107 copies.

The total Issues have now amounted to TWENTY-THREE MILLIONS, ONE HUNDRED AND TEN THOUSAND AND FIFTY COPIES.

#### *Wages to Book-binders.*

Considerable agitation has been excited during the year on the subject of the wages paid to the women employed in binding the Society's Books. Heavy charges of oppression were brought against the party by whom the contract for binding is at present held, in which charges it was sought to implicate your Committee also.

Your Committee have not thought themselves called upon to adopt so unusual a course as to attempt to adjust the wages of work-people not engaged by themselves. They are happy, however, that an inquiry has been instituted with regard to the allegations in question by the Committees of two of their Auxiliaries, the Southwark and the Westminster. These Committees went into this investigation entirely of their own accord; and your Committee have to express their special obligation to those friends by whom it was so carefully conducted. The results are now before the public in reports from the two above-named Societies, and to these your Committee refer for what they believe to be a correct statement of facts.

They appeared in the Monthly Extracts.

#### *Gratis Issues.*

Among the grants of the year are 11,718 Bibles and Testaments for Sunday and Day Schools, out of the fund of 5000*l.* set apart for that purpose a few years ago: the total number issued by

means of that fund now amounts to 94,902 copies, among upward of 1800 Schools.

Grants have been made to Emigrants and Convicts amounting to 4156 copies.

To the London Society for Promoting Christianity among the Jews have been granted 476 copies.

The British and Foreign School Society has received a grant of 700 Bibles.

The Southwark Auxiliary has applied for and received a further grant of 1550 Loan Testaments and Psalms.

To the Strangers'-Friend Society 500 Bibles and Testaments have been granted.

To the London City Mission, 294 Bibles and Testaments.

Sundry Theological Institutions have received 128 copies in Hebrew, Syriac, Greek, &c.

To the London German Missionary Society 248 Bibles and Testaments have been granted.

And to the London Female Penitentiary, and kindred Institutions, 260 Bibles.

*Scotland*—The Glasgow Auxiliary has remitted 100*l.* and received a grant of 401 Bibles and Testaments.

To the Glasgow Seamen's -Friend Society there have been granted 179 Bibles and Testaments, in various Continental Languages; and 1000 Gaelic Bibles and 2000 Gaelic Testaments have been granted for distribution among Highland Fishermen; and 704 copies to various Correspondents for the use of emigrants and others. The Congregational Union of Scotland has received a grant of 278 copies in English and Gaelic.

To the Isle of Man Auxiliary 100 Manx Bibles have been granted.

*Ireland*—The Hibernian Bible Society has put into circulation during the last year 97,874 copies of the Scriptures, in which number there was a greater amount of Bibles and Testaments than in the previous year: about 16,000 were circulated through the medium of Colporteurs.

To the Sunday-School Society for Ireland have been granted 30,000 copies of the Scriptures, being 12,500 Bibles and 17,500 Testaments.

To the Baptist Irish Society a grant has been made of 250 Bibles and 1000 Testaments.

It has been very gratifying to your Committee to hear of the religious movement that is going on in different parts of Ireland, produced, they are assured, by the reading of the Scriptures, especially

in the Irish Language. In consequence of this, a strong desire has been expressed for the Irish Scriptures with marginal references; and your Committee are now taking measures to obtain an edition with this valuable appendage.

*Domestic Agency.*

From the Reports presented it appears that during the last year your Agents attended 730 Public Meetings, the Secretaries 141, and Mr. Sanger 115; making the total official attendances 986, being sixty-three less than in the preceding year. It is again our duty and pleasure to acknowledge our grateful sense of the kindness of no fewer than forty friends who have co-operated with us in this department, and by whom 377 Meetings have been attended, making the total of attendances 1363.

*Auxiliaries and Associations.*

The reported number of Bible Societies in England and Wales, on the 1st of January 1849, was 3217. From this number are to be deducted those subsequently discovered to have become extinct, or which have been transferred, amounting to 167, leaving the number at the commencement of last year 3050.

The number of new Societies established during the last year (including those transferred to the new district) is 132; which, being added to the preceding number, gives the total of Societies as now existing 3182, viz. Auxiliary Societies, 423; Branch Societies, 351; Bible Associations, 2408.

*Local Agents.*

The friends of the Society at Manchester earnestly petitioned for an Agent to be specially appointed for that city, and the surrounding district within the compass of twenty miles; and a sum of money was placed at the disposal of the Manchester Auxiliary, for the purpose of an experiment, in pursuance of these wishes. Mr. J. W. Taylor, the gentleman selected by the Manchester Committee, has made his first Annual Report of his labours. The Officers and Committee of the Manchester Society express themselves well satisfied with his services, and anticipate from them the most beneficial results.

Mr. G. Wingfield, at the request of the Derby and Nottingham Auxiliaries, has been engaged as a Local Agent for those counties, to which also Lincolnshire has been attached.

The indefatigable Local Agent for Norfolk, who is entirely supported in his work by the friends of the Society in that county, has been now for eleven years carrying on his arduous and incessant labours. During that period, 42,000 copies of the Holy Scriptures have been circulated at cost prices, in the rural districts; and 4000*l.* have been raised in Free Subscriptions. The Meetings attended by him in the last year were 177; and the Free Contributions amounted to 584*l.* 16*s.* 3*d.*

*Juvenile Associations.*

Your Committee here introduce a suggestion brought forward in one of your Agents' Reports, and in which his Colleagues, in their united Report, distinctly and heartily concur: it relates to the young, and to the benefits they are capable of rendering to an Institution like this. The plan of Juvenile Associations has indeed long been acted on to some extent: would that young friends engaged in this work were multiplied a thousand-fold; and that they were found in every place taking up the cause of the Society, from tasting in their own hearts the sweetness and worth of the Bible!

*Merchant-Seamen's Auxiliary.*

The Merchant-Seamen's Auxiliary Bible Society, the extent of whose labours has for some time exceeded the amount of its income, has again applied for and received the remittance of a balance due on the Purchase Account. It is now placed on the footing of other Charitable Institutions, being supplied with books for sale or gratuitous distribution, on condition of rendering an account of the same to the Parent Society.

*Concluding Remarks.*

The check which has been given to the Society's work in some parts of the Continent of Europe has been repeatedly alluded to; but your Committee would not that this circumstance should have more weight attached to it than is due.

Disappointment, indeed, has been permitted to cross our path in some directions; it may be, to humble us, to prove us, to make us more sensible of our dependence at every step on the good pleasure of Him, who openeth and no man shutteth, and shutteth and no man openeth; but these passing shadows must not be allowed to conceal from us the tokens of

encouragement which lie beneath; among which may be particularly noticed, the extraordinary desire which manifested itself among the people, while the opportunity offered, to obtain possession of the Scriptures, and which the rigorous measures employed by the restored Authorities have not been able in all instances to repress. Strange that a desire like this should have been met by prohibitions, restrictions, and anathemas! Strange that it should not be seen, that, apart from its benignant influence on individual character and hope, the Bible is the safeguard of nations, the best upholder of Governments, as well as the only sure guide of the Church.

But let us turn to brighter scenes. See the system of Colportage stretching over Prussia and Germany, as well as keeping its ground, though amid some difficulties, in France, Belgium and Holland: see 76,000 copies issuing from the Dépôts at Brussels, Amsterdam, and Cologne; 99,000 copies from the Dépôt at Frankfort; 108,000 copies from the Dépôt at Paris, a very large proportion of which have passed through the hands of Colporteurs. See the system transplanted into the New World, already adopted in several of the British Colonies of North America, extending its benefits to the settler in the far-off wilderness, as well as pervading the masses in densely-populated towns. Think of the numberless families in which the Bible has thus for the first time found a place, and of the many solitary hearts that have thus gained access to the fountain of consolation and joy.

Next follow across the Pacific the 15,000 copies of the Samoan New Testament, which have been sent to a people prepared of the Lord to welcome them; and forget not the noble return we have received for the Bibles sent to Tahiti; see symptoms of awakened activity in the presses at Madras and Calcutta, to meet which your Committee are pledged to the extent of some thousands of Pounds; pass over to the Port of Odessa, where 20,000 copies of the Scriptures are allowed to enter free of duty—a similar mark of Imperial favour being granted to our friends at St. Petersburg; pause for a moment at Stockholm, the centre of an active distribution conducted by your Agency there; glance, as you return, at the Schools and the Scripture Readers in

Ireland, and at the 3000 affiliated Societies at home, steadily plying their self-imposed task: do we not see in all this much to encourage us?

But above all your Committee would dwell with feelings of mingled gratitude and delight on the fresh proofs which the year has supplied of the preciousness and power of the Bible—its living, its life-giving power, when accompanied with the blessing of God the Holy Spirit. These proofs have not been restricted to any particular country, nor have they been connected with any particular translation: versions in every tongue; the barbarous as well as the polite—versions of recent date, as well as those venerable for age—versions with many imperfections upon them, as well as those more exact—fragments of versions in some cases, where the truth has been but honestly conveyed, have not been disdained by the Holy Spirit of God as the channels and instruments of His mighty working. We have seen the Tartar and the Hottentot, the Esquimaux and the South-Sea Islander, the Hindoo, the Mussulman, and the Greek, doing homage at the shrine of inspired truth, having heard, each in his own tongue, the wonderful works of God. We may also point to the sturdy beggar, the fierce Communist, and the ruthless Ribbonman, and others of desperate character, who, arrested by the power of the Word of Truth, have been brought to the feet of the Saviour of sinners: they have been touched, they have been healed, and they have returned to give glory to God.

Is it not refreshing, in an age like the present, when the Bible is assaulted and maligned, when its authority is impugned and its inspiration denied—is it not refreshing, at such a time, to behold this despised Book going forth into every land, *with signs and wonders following*? May we not reverently say, It is God Himself testifying to the Word of His grace—testifying to it as the strength of His rod, no less than the faithful witness of His love? We bow to the overwhelming conviction—*The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof.*

Friends of the Bible Society! the course which lies before us is one and simple: our duty is imperious and distinct. Onward, onward; patiently, dili-

gently, resolutely, onward. The judgment of sense may be against us, but Faith leaning on the arm of Omnipotence—Hope cheered by the promises of *Him who cannot lie*—and the Charity that never fails, kindling and prompting our zeal—these abiding with us, (and that they may thus abide with us let it be our daily, earnest, present prayer)—*we shall not faint nor grow weary, but shall be steadfast, immoveable, always abounding in the work of the Lord.*

*Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.*

WESLEYAN MISSIONARY SOCIETY.  
REPORT FOR 1849-50.

Summary View of the Society.

MISSIONARIES: in Ireland, 24—Continent of Europe, 21—Western Africa, 15—South Africa, 40—South India, 15—North Ceylon, 7—South Ceylon, 12—New South-Wales, 14—Australia, 9—Van-Diemen's Land, 7—New Zealand, 20—Friendly Islands, 10—Feejee Islands, 5—Demerara, 20—Honduras, 2—West Indies, 63—British America, 131—Total, 415, beside 14 Supernumeraries; of whom 209 are principally connected with the Heathen, Negroes, and Converts from Heathenism, and 206 labour among Europeans and British Colonists.

Assistants: These Missionaries are assisted by 781 paid Catechists and Readers, and 8087 gratuitous Sunday-School and other Teachers; of whom 162 paid and 4911 gratuitous Teachers are connected with the Heathen and Negroes, and 619 paid and 4911 gratuitous Teachers labour among Colonists or professed Christians.

Members in Society: in Ireland, 2485—Continent of Europe, 1856—Gambia, 476—Sierra Leone, 4712—Cape Coast, 809—South Africa, 4365—South India, 388—North Ceylon, 341—South Ceylon, 1214—New South-Wales, 2103—Australia, 1389—Van-Diemen's Land, 718—New Zealand, 4328—Friendly Islands, 7202—Feejee Islands, 1713—Demerara, 13,542—Honduras, 481—West Indies, 36,564—British America, 20,708—Total, 105,394; of whom 76,135 are chiefly among the Heathen, and 29,259 among Colonists and professed Christians.

Scholars: in Ireland, 3677—Continent

of Europe, 1779—Gambia, 751—Sierra Leone, 2958—Cape Coast, 1014—South Africa, 8282—South India, 1960—North Ceylon, 1365—South Ceylon, 2760—New South-Wales, 3415—Australia, 2112—Van-Diemen's Land, 1058—New Zealand, 6981—Friendly Islands, 7426—Feejee Islands, 1960—Demerara, 5178—Honduras, 240—West Indies, 12,672—British America, 12,960—Total, 78,548; being an increase of 4230, and consisting of 53,547 chiefly among the Heathen and Negroes, and 25,001 among Colonists and professed Christians.

Missionaries sent out in 1849-50.

To Gibraltar: Mr. and Mrs. Cheesbrough—South Africa: Mr. and Mrs. George Chapman—Madras: Mr. and Mrs. Samuel Hardey; Miss Drewett—Mysore: Miss Watson—Ceylon: Miss Elliott, Miss Harris—New South-Wales: Mr. and Mrs. Oram—Australia: Mr. and Mrs. Hull—West Indies: Mr. Wood, Miss Allen, Mr. Douglas.

Missionaries returned to Foreign Service.

Of those above enumerated, Messrs. Cheesbrough, Hardey, Hull, and Chapman have been before employed in Missionary Labours, but had returned home for a season.

Deceased Missionaries.

In India: Mr. Roberts, jun.—Australia: Mr. Wm. Longbottom—West Indies: Mr. Francis Whitehead—British America: Mr. Robert L. Lusher, Mr. Matthew Lang, Mr. Sampson Busby.

To this affecting record must be added that of four females, Wives of Missionaries, who have also exchanged mortality for life.

State of the Funds.

Receipts of the Year.	£	s.	d.
Contributions paid at the Mission			
House .....	4657	10	8
Auxiliary Societies .....	70510	4	1
From Ireland .....	4232	10	8
From Foreign Districts and Stations .....	11830	0	9
Legacies .....	6065	15	8
Government Grants .....	5907	5	0
Dividends .....	1113	3	2
Donation on Annuity for Life ..	1800	0	0
Interest on a Grant from the Centenary Fund for retired Missionaries, Widows, and Orphans,	450	0	6
Juvenile Christmas Offering ...	3894	5	0
Donations for China .....	62	10	0
Lapsed Annuities .....	1162	8	0
<b>Total .....</b>	<b>£111,685</b>	<b>13</b>	<b>6</b>

Payments of the Year.		£	s.	d.
Missions—				
Irish.....		4607	2	7
German.....		55	19	0
French.....		3705	5	5
Spanish.....		1114	19	2
Western Africa.....		8120	6	3
South Africa.....		16545	11	0
South India.....		5580	5	4
Ceylon—				
Tamul.....	2943 2 11	5570	18	10
Singhalese.....	2627 15 11			
Australia.....		3010	7	0
Van-Diemen's Land.....		1720	19	9
New Zealand.....		8984	11	8
Friendly Islands.....		2221	5	2
Feejee Islands.....		1841	14	9
Demerara.....		1367	4	3
Honduras.....		649	9	10
West Indies.....		10035	15	1
British America.....		10977	9	11
Education of Children of Mis- sionaries.....		2638	16	0
Grants to Widows and Orphans, Expenses in England of Mis- sionaries sick or on leave....		1552	12	8
Medical Expenses.....		2226	8	9
Students in the Theological In- stitution.....		55	19	10
Stock to cover Annuities on Do- nations.....		858	18	0
Annuities on Donations.....		1642	0	0
Interest and Discount.....		1192	14	8
Publications.....		2822	0	3
Salaries, Books, Rent, Repairs, House Expenses, Postage, Carriage and Sundries.....		4836	11	1
Annual Appropriation for Train- ing a Native Agency.....		3670	14	4
China Fund, Invested.....		1500	0	0
		62	10	0
Total.....		£109,168	10	7

*Remarks on the State of the Funds.*

It is the grateful duty of the Committee to announce an improvement in the financial condition of the Society, when compared with their circumstances at this time last year. The debt of the Society was then stated to be 13,358*l.* 16*s.* 1*d.*, arising from the deficiencies of the Income as compared with the Expenditure for the years 1847 and 1848. The debt of the Society is now reduced to 10,841*l.* 13*s.* 2*d.* This reduction of the debt has been effected, in part, by a small diminution in the Expenditure of the year 1849; but chiefly, the Committee are happy to say, by a very large augmentation in the Income, when compared with that of the previous year. In the order usually ob-

served, a statement of the Income and Expenditure shall first be presented, and afterward some brief remarks which the occasion appears to warrant and require.

The total amount of Income, received from all sources, for 1849, has been.....	£	s.	d.
The Expenditure for 1849 has been.....	111685	13	6
	109168	10	7

Balance of Income over Ex- penditure.....	£	s.	d.
Deduct this amount from the Deficiency reported last year, viz.....	2517	2	11
And there remains a Debt of	13,358	16	1
	10,841	13	2

In the first place, the Committee record their devout gratitude to Almighty God, the source of all grace and blessing, for the augmentation of the Income of the past year, and for the more advantageous circumstances for the prosecution of their great work in which the Society is found. In their Report of last year the Committee ventured to suggest that "it became very certain that, without a large addition to the Home Receipts of the Society, the Missions must be subjected to most inconvenient and mischievous restrictions; and that the reliance of the Committee, under Divine Providence, was on the ability and zeal of their Christian Friends in Great Britain, more especially as the circumstances of the Colonies and of Ireland excluded the hope of any increased receipts from those quarters." The particulars now to be reported have, to a great extent, justified the views of the Committee, and have fully equalled their most sanguine expectations. The Receipts from the Foreign Auxiliaries and from Ireland are rather below those of the former year; but, happily, much less so than might have been anticipated from the depressing circumstances which are known to exist. The Receipts at the Mission House and from the Home Districts exhibit an increase. The Juvenile Offerings contribute a fair average amount to the Income of the year; the Donations of several liberal friends, on Annuity for Life, and the amount accruing through lapsed Annuities, exhibit a considerable increase; and the items of Legacies and Colonial Grants have far exceeded the average of previous years.

These blessed results call for humble and devout thanksgivings to Almighty God, and for warm and grateful acknow-

ledgments to the numerous and attached friends of this great cause, by whose efforts they have been instrumentally accomplished. The strenuous continuance of those efforts during the current year is most earnestly and affectionately requested, in the name of that Lord and Saviour "to whom our more than all we owe." And it is respectfully and urgently suggested that these efforts for 1850 should be systematically commenced without delay: it is in various ways most impolitic and injudicious to defer them to the late months of the year. In this case the well-known proverb is eminently applicable, "He gives"—practically—"twice who gives promptly." The Liabilities and Expenditure of the Society begin when the year begins, and are constantly and successively accumulating. The Income ought, as far as possible, to correspond with the same principle. The early payment and immediate remittance through the usual channels of the regular Annual Subscriptions is particularly desirable.

The Committee have considered it their duty to guard and restrict the expenditure of the funds placed at their disposal with conscientious diligence and watchfulness. In maintaining a careful economy of outlay, they have been assisted by kind and generous friends at home, and by the honoured Missionaries of the Society at Foreign Stations. In several instances, gratuitous passages for Missionaries have been offered by generous shipowners. The Committee hereby tender their thanks to John Lidgett, Esq., of London, for a gratuitous passage to Sydney for Mr. and Mrs. Oram; and, for the offer of gratuitous passages to India and elsewhere, to Mr. Pryde, of Liverpool, and others, of which the Committee were not able to avail themselves. It must not be concealed, that in their anxiety to economize the Expenditure, the Committee have continued to decline sending a supply to many Stations at which vacancies have occurred; and that there are many Missions which, under other circumstances, ought to have been strengthened by additional Missionaries and additional help; and that the Committee have also declined to avail themselves of very inviting new openings for usefulness. The Committee are encouraged by the Income of the past year to hope that this restrictive system will not need to be maintained much longer. The continued exhibition of a

liberality and diligence on the part of the supporters of the Society similar to that of last year would soon diffuse new life and vigour throughout the Missions, which are already conferring the highest blessings in North and South Ceylon, India, Australia, Africa, and other portions of the earth; nor would other regions, such as China, toward which the Committee scarcely dare to look, be much longer without some evidence that the object of the Wesleyan Missionary Society is to take its proper part in spreading the knowledge of Christ and the enjoyment of scriptural holiness throughout the whole world.

#### *Concluding Remarks.*

The position now occupied by the Wesleyan Missionary Society is a subject which demands the most thoughtful and prayerful consideration of all its friends and supporters. The Society does not appear employed in extensive preparation for some novel and arduous enterprise. It is actually engaged in the execution of a great work of Christian Philanthropy. The Committee have not the task of presenting a Report which might startle and captivate by its announcement of arrangements in progress for commencing upon a large scale other Missions altogether new: it is their's rather to point to an already-occupied sphere of effort, which not merely brightens with the promise of hope, but stimulates to persevering effort by the encouragement of a large amount of realized success. The examination of the actual position of the Society is important in a practical point of view, as it cannot fail to suggest what is its primary duty. The first point is to maintain the ground already won, and effectually secure the results of past years of labour and annual expenditure of funds. It would be desirable to enter other openings for usefulness among heathen people which the Society's Agents have not yet approached; but such a step could not be consistently taken without a due regard to existing claims and obligations. The Society has had its attention providentially directed in past years to an extensive portion of the moral wilderness of the world: its persevering endeavours to cultivate it, and turn it into a *fruitful field*, have been marked with the Divine Blessing, and most hopeful progress has been made; but the application of a certain amount of means is still necessary for the full attainment of the desired object; and

were this withheld, not only would the full attainment of that object be frustrated, but the half-cultivated region might fall back into its desert-state, and the whole amount of expense and labour which has been incurred would thus be thrown away. The task devolving on this and other Missionary Societies, in the heathen countries which are the scenes of their operations, is to employ the instrumentality at their command in the planting of Christian Churches, which shall ultimately become the means of extending Christianity in the regions around, and of perpetuating it to generations yet unborn. But those Churches are not prepared at once to answer their providential designation. They require to be nurtured and sustained, until the Scriptures shall be translated, the art of reading communicated, and a competent Native Ministry raised; and were the Missionary Societies to throw the Churches which they have instrumentally formed too early upon their own resources, the danger would be, that, unless Almighty God interposed as by a miracle, the light of Christianity might be again extinguished, or its truths become so debased by intermixture with heathenish superstitions, as to lose their saving and elevating power.

To support prosperous existing Missions until they may be able to sustain themselves and extend and perpetuate Christianity in the countries where they have been respectively founded, is obviously the first care of a Missionary Society; and any plans which it may contemplate for the enlargement of its sphere of operations should be considered with due regard to the obligations which it has already incurred. Recognising this principle, the Committee do not venture to recommend any new and extensive undertaking, until the present urgent claims of some of the Society's principal Missions be somewhat more adequately met. Opportunity ought to be taken of the present favourable crisis in the affairs of our South-African Missions to strengthen those Missions, and thus enable the Society to secure the vantage-ground which it has won. The glorious openings in Western Africa, and in countries leading into the central regions of that vast continent, cannot be neglected without incurring criminality, especially when it is considered that the elevation of the Tribes and Natives of Africa to the condition of Christian and civilized people would

practically set at rest the momentous question, "How shall the Slave Trade—that curse of Africa, and disgrace of civilized Europe—be suppressed?" The extraordinary work of Christianity and civilization in the country, which a few years ago was only spoken of as savage and cannibal New Zealand, must not at this interesting juncture be left without adequate support. The importunate cry from dark and sanguinary Feejee, where a noble band of self-denying Missionaries are sinking beneath the burden and heat of the day, and dropping one by one, worn down by excessive labour into a premature grave—that thrilling cry for help cannot be disregarded. The peculiar and touching appeal of the West-Indian Missions in this the season of their deep suffering—a suffering which, beyond all doubt, has been greatly aggravated, for the present, by the fiscal regulations this country has been led to adopt—surely will not be made in vain. And what can the Society advance as its justification, if it do not greatly strengthen its Missions in Ceylon and India, and take its proportionate share of the work of imparting Christianity to the Two Hundred Millions of Idolaters in that still-extending portion of the British Empire, all accessible to Missionary Effort, and all possessed of the additional claim on our liberality arising out of the consideration that they are our fellow-subjects? The Society's path of duty, for the present, appears too obvious to admit of mistake. Strenuous and persevering exertions to augment the Annual Income are required; and when that noble spirit of liberality which the last year's Income has exhibited shall have provided for the liquidation of the remaining debt, and afforded the necessary means for strengthening the existing Missions of the Society, then will the way be clear to enter on some new and inviting field of Missionary Effort; and the Society, in such circumstances, will advance with a firm and unflinching step, sustained by the conviction that it is not seduced by the attractions of novelty into practical forgetfulness of existing engagements, but that it is following the guidance of that same gracious Providence which has hitherto safely directed its onward course, and honoured its practical responses to the calls of duty.



## South Africa.

LONDON MISSIONARY SOCIETY.

### *Geographical Discoveries in the Interior of Africa.*

THE Directors of the London Missionary Society have received an important statement in reference to the discovery of rivers and a large lake in the interior of Southern Africa. They say—

We have rarely, if ever, had the pleasure of presenting to the friends of Missions, or the lovers of geographical enterprise, a communication more interesting in its character, or important in its bearings, than the following Letter of our Missionary, the Rev. David Livingston.

When the late Rev. John Campbell, in the year 1820, penetrated to the native city of Lattakoo, it was regarded as an achievement that promised much for the native tribes of the interior; and much has been effected by the establishment of our Mission in that, or rather in the new Station, which has assumed the name of Kuruman, from the fountain by which it is supplied. Several prosperous Missions have since been founded among tribes previously unknown; and the labours of the French Protestant Mission, which God has honoured with great prosperity, have been among the happy results of the early enterprise of the deceased Missionary Traveller.

The Kuruman Station, however, so ably occupied by the Rev. Robert Moffatt and his faithful coadjutors, was long the advanced post of Missions; and it was not till after his return from England that other enterprising brethren moved forward to regions beyond, and established new Missions among the aboriginal tribes. Of these, Mr. Livingston founded a Station at Kolobeng, which is more than 200 miles North-east-by-north from the Kuruman; and this he did, as may be seen from the following Letter, with a view of seizing the first opportunity to advance to the more populous regions which are believed to lie yet further north.

In the month of July last an opportunity was presented to this enterprising Missionary of gratifying his long-cherished purpose, by the visit of two benevolent travellers, Messrs. Murray

*August 1850.*

and Oswell, who requested his co-operation in attempting to cross the Desert, and exploring the unknown regions to the north. This overture Mr. Livingston gladly embraced, unintimidated by the hardships or dangers of the undertaking; and, through the gracious providence of God, the effort has been crowned with distinguished success.

The point reached is upward of 300 miles directly north-east of Kolobeng, and, consequently, little short of 600 miles from Kuruman; while the character of the inhabitants appears to present both powerful claims and encouragements to future Missionary Effort. But the discovery of large inland rivers running from the north—that hitherto “terra incognita”—seems to open a highway for the progress of the Gospel in the interior of Africa, on which we trust our faithful Missionaries will be permitted shortly to enter.

The Directors gladly embrace the occasion to express their deep sense of the disinterested zeal, benevolence, and liberality of the gentlemen in whose company their devoted Missionary achieved this difficult but most important undertaking; and they will be happy, on their arrival in this country, to render them the assurance of their sincere respect and gratitude.

The following Letter from the Rev. David Livingston was dated from the banks of the River Tonga on the 3d of September 1849.

I left my Station, Kolobeng, situated 25° South lat., 26 East long., on the 1st of June last, in order to carry into effect the intention, of which I had previously informed you, of opening a new field in the North, by penetrating the great obstacle to our progress, called the Desert, which, stretching away on our West, North-West, and North, has hitherto presented an insurmountable barrier to Europeans.

A large party of Griquas, in about thirty waggons, made many and persevering efforts at two different points last year; but though inured to the climate, and stimulated by the prospect of much gain from the ivory which they expected to procure, want of water compelled them to retreat.

Two gentlemen to whom I had communicated my intention of proceeding to the oft-reported lake beyond the Desert,

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came from England for the express purpose of being present at the discovery, and to their liberal and zealous co-operation we are especially indebted for the success with which that and other objects have been accomplished. While waiting for their arrival, seven men came to me from the Batavana, a tribe living on the banks of the lake, with an earnest request from their Chief for a visit. But the path by which they had come to Kolobeng was impracticable for waggons; so, declining their guidance, I selected the more circuitous route, by which the Bermangueato usually pass; and having Bakwains for guides, their self-interest in our success was secured by my promising to carry any ivory which they might procure for their Chiefs in my waggon; and right faithfully they performed their task.

When Sekhomi, the Bermangueato Chief, became aware of our intentions to pass into the regions beyond him, with true native inhumanity he sent men before us to drive away all the Bushmen and Bakalihari from our route, that being deprived of their assistance in the search for water we might, like the Griquas above mentioned, be compelled to return. This measure deprived me of the opportunity of holding the intercourse with these poor outcasts which I might otherwise have had. But through the good providence of God, after travelling about 300 miles from Kolobeng, we struck on a magnificent river on the 4th of July; and without further difficulty, in so far as water was concerned, by winding along its banks nearly 300 miles more, we reached the Batavana, on the lake Ngami, by the beginning of August.

Previous to leaving this beautiful river on my return home, and commencing our route across the Desert, I feel anxious to furnish you with the impressions produced on my mind by it and its inhabitants, the Bakoba or Bayeiye. They are a totally distinct race from the Bechuans. They call themselves Bayeiye (or "men"), while the term Bakoba (the name has somewhat of the meaning of "slaves") is applied to them by the Bechuans. Their complexion is darker than that of the Bechuans; and of 300 words I collected of their language only 21 bear any resemblance to Sichuana. They paddle along the rivers and lake in canoes hollowed out of the trunks of single trees; take fish in nets made of a weed which abounds on the banks; and kill

hippopotami with harpoons attached to ropes. We greatly admired the frank, manly bearing of these inland sailors. Many of them spoke Sichuana fluently, and while the waggon went along the bank I greatly enjoyed following the windings of the river in one of their primitive craft, and visiting their little villages among the reed. The banks are beautiful beyond any we had ever seen, except perhaps some parts of the Clyde. They are covered, in general, with gigantic trees, some of them bearing fruit, and quite new. Two of the Boabob variety measured 70 to 76 feet in circumference. The higher we ascended the river the broader it became, until we often saw more than 100 yards of clear deep water between the broad belt of reed which grows in the shallower parts. The water was clear as crystal, and as we approached the point of junction with other large rivers reported to exist in the North, it was quite soft and cold. The fact that the Zonga is connected with large rivers coming from the North awakens emotions in my mind which make the discovery of the lake dwindle out of sight. It opens the prospect of a highway, capable of being quickly traversed by boats, to a large section of well-peopled territory. The hopes which that prospect inspires for the benighted inhabitants might, if uttered, call forth the charge of enthusiasm—a charge, by the way, I wish I deserved; for nothing good or great, either in law, religion, or physical science, has ever been accomplished without it; however, I do not mean the romantic flighty variety, but that which impels with untiring energy to the accomplishment of its object. I do not wish to convey hopes of speedily effecting any great work through my own instrumentality; but I hope to be permitted to work, so long as I live, beyond other men's line of things, and plant the seed of the Gospel where others have not planted, though every excursion for that purpose will involve separation from my family for periods of four or five months. Kolobeng will be supplied by Native Teachers during these times of absence; and when we have given the Bakwains a fair trial, it will probably be advisable for all to move onward.

One remarkable feature in this river is, its periodical rise and fall. It has risen nearly three feet in height since our arrival, and this is the dry season. That the rise is not caused by rains is evident

from the water being so pure. Its purity and softness increased as we ascended toward its junction with the Tamunakle, from which, although connected with the lake, it derives the present increased supply. The sharpness of the air caused an amazing keenness of appetite, at an elevation of little more than 2000 feet above the level of the sea (water boiled at  $207\frac{1}{2}$  thermometer); and the reports of the Bayeiye that the waters came from a mountainous region suggested the conclusion that the increase of the water at the beginning and middle of the dry season must be derived from melting snow.

All the rivers reported to the North of this have Bayeiye upon them, and there are other tribes on their banks. To one of these, after visiting the Batavana, and taking a peep at the broad part of the lake, we directed our course; but the Batavana Chief managed to obstruct us, by keeping all Bayeiye near the ford on the opposite bank of the Zonga. African Chiefs invariably dislike to see strangers passing them to tribes beyond. Sebotoane, the Chief who in former years saved the life of Sechele, our Chief, lives about ten days North-east of the Batavana. The latter sent a present as a token of gratitude. This would have been a good introduction: the knowledge of the language, however, is the best we can have. I endeavoured to construct a raft at a part which was only fifty or sixty yards wide, but the wood, though sun-dried, was so heavy that it sunk immediately: another kind would not bear my weight, although a considerable portion of my person was under water. I could easily swim across, and fain would have done it; but landing without clothes, and then demanding of the Bakoba the loan of a boat, would scarcely be the thing for a Messenger of Peace, even though no alligator met me in the passage. These and other thoughts were revolving in my mind as I stood in the water—for most sorely do I dislike to be beaten—when my kind and generous friend Mr. Oswell, with whom alone the visit to Sebotoane was to be made, offered to bring up a boat at his own expense from the Cape, which, after visiting the Chief, and coming round the north end of the lake, will become Missionary property. To him and our other companion, Mr. Murray, I feel greatly indebted, for the chief expense of the

journey has been borne by them. They could not have reached this point without my assistance; but for the aid they have rendered in opening up this field I feel greatly indebted; and should any public notice be taken of this journey, I shall feel obliged to the Directors if they express my thankfulness.

The Bayeiye or Bakoba listened to the statements made from the Divine Word with great attention, and, if I am not mistaken, seemed to understand the message of Mercy delivered better than any people to whom I have preached for the first time. They have invariably a great many charms in the villages; stated the name of God in their language (without the least hesitation) to be "Oreeja;" mentioned the name of the first man and woman, and some traditionary statements respecting the flood. I shall not, however, take these for certain till I have more knowledge of their language. They are found dwelling among the reed all round the lake, and on the banks of all the rivers to the North.

With the periodical flow of the rivers great shoals of fish descend. The people could give no reason for the rise of the water, further than that a Chief, who lives in a part of the country to the North, called Mazzekiva, kills a man annually, and throws his body into the stream, after which the water begins to flow. When will they know Him who was slain, that whoever will, might drink of the water of life freely!

The latitude of the lake Ngami, (the name is pronounced as if written with the Spanish *N*, the *g* being inserted to shew that the ringing sound is required: the meaning is "Great Water,") taken by a sextant on which I can fully depend, was  $20^{\circ} 20' S.$  at the North-east extremity, where it is joined by the Zonga; longitude about  $24^{\circ} E.$  We do not, however, know it with certainty. We left our waggon near the Batavana town, and rode on horseback about six miles beyond, to the broad part. It gradually widens out into a frith about 15 miles across as you go South from the town, and in the South-south-west presents a large horizon of water. It is reported to be about 70 miles in length, bends round to the North-west, and there receives another river similar to the Zonga. The Zonga runs to the North-east. The thorns were so thickly planted near the upper part of this river, that we left all our

waggon standing about 180 miles from the lake, except that of Mr. Oswell, in which we travelled the remaining distance. But for this precaution our oxen would have been unable to return. I am now standing at a tribe of Bakurutse, and shall in a day or two re-enter the Desert.

The principal disease reported to prevail at certain seasons appears, from the account of the symptoms the Natives give, to be pneumonia, and not fever. When the wind rises to an ordinary breeze such immense clouds of dust arise from the numerous dried-out lakes, called salt-pans, that the whole atmosphere becomes quite yellow, and one cannot distinguish objects more than two miles off. It causes irritation in the eyes, and, as wind prevails almost constantly at certain seasons, this impalpable powder may act as it does among the grinders in Sheffield. We observed cough among them, a complaint almost unknown at Kolobeng. Mosquitoes swarm in summer, and the banyan and palmyra give, in some parts, an Indian cast to the scenery. Who will go in to possess this goodly land in the name of Him whose right it is to reign?

By a Postscript, dated Kolobeng, 14th October, we are happy to learn that Mr. Livingston reached home on the 10th of that month, in health and safety

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## India within the Ganges.

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CHURCH MISSIONARY SOCIETY.

KRISHNAGHUR.

THE district of Krishnaghur contains 4648 villages, and a population of 1,364,275 persons. In 1831 a Boys' School was commenced, containing 100 pupils, and a Girls' School of 50 in 1832. It now contains seven Stations, with a substantial Church at each, and a dwelling-house for the Missionary. Villages, in which none but Christians reside, are rising up in the vicinity of the Churches and Missionaries' homes, while suitable School Houses for the instruction of the young complete the external apparatus for carrying on the work

amidst the 4000 Native Christians of Krishnaghur.

The District itself is rich, with numberless villages. Intersected with rivers, of which the principal is the Jellinghi, abundant facilities are afforded to the Missionaries of access to its population. It is also characterized by a remarkable deficiency of pagodas or mosques, no new temples having been built for many years.

SUDDER STATION.

This Station is at present under the charge of the Rev. J. Innes, the Rev. C. H. Blumhardt having been obliged, from failure of health, to visit Europe.

*Report by the Rev. C. H. Blumhardt.*

From Mr. Blumhardt's Report for the year 1849 we select the following extracts—

One family I have been permitted to receive into the fold of Christ's Church during this year, from the false religion of Mahomed, consisting of three adults and four children. Several other inquirers, both Hindus and Mahomedans, had come forward, but have not continued steadfast. Among others was a fakeer, who appeared sincere. After having given me his rosary, and other distinguishing things of his caste, he placed himself under regular instruction; but, alas! as is too often the case, he remained only one week with me, and then ran away.

Another very interesting young man, an educated Brahmin, came to me about ten days ago, apparently quite determined to embrace Christianity: he was very anxious that I should soon baptize him, as he feared persecution from his friends. His name is Gopal Chunder Lahil, and he speaks English very well: he is about twenty-three years of age, and seems to be very respectably connected. His native home is a village called Chatra, near Serampore. But he also, I am grieved to say, was snatched away by his heathen relatives a few days after his stay with me. On that same morning I had been instructing the young man in the nature of our religion: he seemed to be greatly impressed with the truth of it, and begged me, with tears in his eyes,

not to delay baptism much longer; yet I thought it best to defer the performance of that holy rite for some time. I asked him whether he was afraid, or had any objection, to kneel down with me and offer up a prayer to the true God in the name of Jesus. He readily did so; and, after getting up from his knees, I observed that his face glowed with delight. But how grieved was I to receive the following Letter from him in the evening, through one of our Christian Teachers, with whom he had been staying—

MY DEAR FRIEND—I am sorry to inform you of my misfortune. My father came here, and he brought me to the house of Onodapersad Lahery. Do not say any thing before the boy who brings you this note, because he will repeat it again to my father. Kindly give thanks to Mr. Blumhardt: you must give thanks to him.

I have, I am sorry to say, not heard any thing more about the young man since, but trust he will, ere long, again come forward, and stand the trial of persecution.

Two Bengalee Divine Services have been held every Lord's Day, as in former years; one in the School House, which is conducted by my head Teacher, at 8 A.M., and the second at 3 P.M., which has been conducted by me in the Church. I have, on the whole, every reason to be pleased with the attendance of my Christians at these Means of Grace, and with their general conduct. The average attendance has been 160 or 170, including the School-children. A number of my Christians from the Districts having lately come into the Station, and settled themselves down around the Mission Premises, there are now not fewer than thirty Christian Houses outside the premises, and eighteen within: they thus form a neat Christian Village, separate from the Heathen. Most of the Christians are day-labourers, and earn their livelihood from hand to mouth; but there is a degree of comfort round the huts of them all.

The number of Natives baptized during the past year amounts to twenty-seven, viz. one man, seven women, eight boys, and eleven girls. Six couples have been united in matrimony. Five persons only have died, of whom one died of hydrophobia, but, I trust, in the Lord, after having been bitten by a jackal about twenty days before his death. The number of Communicants has been sixty-two. The total number of my Christians amounts at present to 358 souls.

The Christian Boys' School numbers at present thirty-one, and the Girls' School twenty-five. Only five of the boys are taught English: the others, as well as the girls, are instructed in their own mother tongue only, which we conceive to be of vital importance. An experience of ten years in this country has taught me that it is too much for these poor children, most of whom, if not all, being the offspring of low parents, will, by our teaching them English, be spoiled for life and ruined for eternity. The transition from low to high is too much for their infant minds and habits among a heathen nation.

I have every reason to be pleased, not only with the steady pursuit of these children in their instructions, but also with their general conduct. I am sure they would not be a whit behind any of the poor English village Schools, both as to their attainments in the different branches they are taught, and as to their Christian behaviour, orderliness, and cleanly habits. They are the joy of my heart.

*English School for Heathen and Christian Boys—Baptism of a young Hindoo.*

The Rev. J. Innes has forwarded a Report of this important department, to which his attention was specially directed, until the departure of Mr. Blumhardt devolved on him the general superintendence of the Station. This School went on most satisfactorily, with about 180 boys in regular attendance, until the month of June last, when a youth of the third class openly renounced heathenism and embraced the Gospel. The following extracts from Mr. Innes's Journal will make us acquainted with the particulars of this interesting case—

May 19, 1849—8. M. D. came at half-past eight, and told me that two boys in the third class had determined on embracing Christianity—Bishto Chunder Bishwas, and Chintamony Chowdory. I gave him a Bible to give to one of them—the other has one—and some Tracts in Bengalee, and begged him to bring the boys to me after School; but they did not come.

May 21—Chintamony came to me after ten, and spoke decidedly of his wish to be a Christian in order to be saved. He is an interesting boy, and seems quite sincere, but he is rather young yet, fourteen

or fifteen. I gave him some Bengali Tracts and a Catechism, and spoke a few words of advice and encouragement.

May 26 — Chintamony refused, after School was over, to go home, and took refuge in S. M. D.'s house. He had told me, in an interview that I had with him this morning, that his father had informed him that he was sixteen years old.

The excitement amongst his friends being very great, and the lad himself earnestly entreating that he might not be given up to them, it was thought most advisable that he should withdraw from the Station for a while, until the minds of his relatives had become more composed. It was also thought desirable that he should have leisure to examine his own heart, and consider whether he was indeed prepared to give up all for Christ. After an absence of between three weeks and a month, he returned, and we now resume Mr. Innes's Journal—

June 18—Chintamony and N. C. M. arrived at one A.M. They came to me before six o'clock, and Chintamony stayed in my house during the day. I heard that his father was in Calcutta, so I sent word to his uncle, who is a writer in the Collector's office. He did not come himself, however, but sent, in his place, another uncle, who has a post in the Thannah (police-office) here. Chintamony was loth to see or speak to him, but was at last prevailed on by us to speak to him from behind the tusser door\* of my room. His uncle came in, asked him a few questions, heard his decided refusal to return home, and then went away. About an hour later a cousin of his—son of the writer in the Collector's office—who goes to the College, came, and I persuaded Chintamony to come out to him. He spoke with him through the venetians for a short time, and gave him again a decided refusal to go to his own home, and stated his determination to be a Christian. At one o'clock my verandah was half filled with a large body of respectable Natives from the Courts, &c., who came to remonstrate. I sent at once for Blumhardt, who immediately came. We conversed with them

\* A silk curtain, answering the purpose of a door.

for some time; but as they found they could not induce us to give up the boy, they at length took their departure. In the afternoon, at about five P.M., a little brother of Chintamony came to see him, accompanied by a Native who is employed as a Teacher by the Rajah; but Chintamony refused to see him, and I did not press the point, as he had been very unwell in the afternoon, and had the excitement of his baptism to go through, which was fixed for the evening. I sent round a notice to all the residents; and at half-past six P.M. we went over to the Church. The Service was very impressive and interesting. The youth answered in a clear and loud voice to the questions addressed to him, and was very serious and composed in his demeanour. There were several Natives in the Church, and a large crowd outside the Church Compound, but all passed off quietly, without any attempt at disturbance.

Three opposition Schools were immediately opened by the Heathen, and the number of pupils in the English School was reduced to 40, beyond which it had not risen before the end of the year. The temporary excitement at that period was rapidly subsiding: two of the Heathen Schools had been closed, the remaining one being in a sickly state. There is little doubt that, after a time, the English School will resume its full action.

#### *Vernacular Heathen Schools.*

A large central School has been erected by Mr. Blumhardt in the middle of the town of Krishnaghur. It has a daily attendance of 110 boys. At three other Schools there are about 200 regular pupils.

#### CHUPRA.

The appearance of this Station bespeaks improvement of an encouraging character. The well-attended Church; an excellent Girls' School, containing upward of thirty neatly clothed, nice-looking, modest, and yet not sheepish girls—instead of a few filthy, wild-looking, half-naked children, with which it

commenced some three years back; the Boys' School; and rising Christian Village; afford evidences of the healthy influence of a Missionary devoting his mind and time constantly and steadily to the work which is before him. A small hospital has been opened, to which the sick of the surrounding districts come for medical aid.

We present some extracts from the

*Report of the Rev. H. C. Krückeberg.*

The whole number of Native Christians now connected with this Station is 514, of whom 131 reside near the Mission Premises at Chupra, and the rest in eleven villages on the west and east side of the Jellinghi, many of them as far away from us as nine miles. The number of Communicants has increased from 57 to 80, and the general conduct of the Christians has, with one or two exceptions, been truthful and pure, if compared with their former state and the society in which most of them still move. It has become pretty clear to me, that all such Christians as reside in heathen villages, without having a resident Teacher of mind and character living amongst them, are unable to maintain themselves as Christians. Hence I encourage them to settle at Chupra, which some do: others remove to other places, for which reason the Christians in the distant villages decrease.

The number of villages in which Christians reside, Chupra not included, is eleven. In six of these mud Chapels are kept, in which Divine Service is performed twice every week, either by myself or Mr. Ansorgè, or one of the Native Assistants.

The whole number of new Converts from Heathenism is twelve—eight adults and four children: three of these continue in the Station or District as probationers. May they all become living monuments of Divine Grace!

In the educational department we have had to deal with our old foe—prejudice, by the influence of which a flourishing School in Julshuka, with 150 boys, was entirely upset, and it does not yet appear that it ever will regain its former prosperity. By the same enemy, also, our School in Lockhigacha has been reduced from the number of eighty boys to twenty.

But against these reverses, another School has been opened in Belpakaia, near Dipchunderpore, of fifty boys, all of the Brahmin Caste, which promises well. In these three Schools there are at present not more than eighty boys, and they are almost all new boys. The Station Boarding School has increased in number from thirty-four to fifty. It is entirely under the management of Mr. Ansorgè, who is assisted in it by a Sircar, a Reader, and the Catechist. He has advanced the boys in the knowledge of singing English and German tunes, and in every other way greatly benefited them. I have also marked a progress in good conduct. The same can be said of the girls. One of the girls even surpasses the boys in scriptural knowledge: the number of girls is still about thirty-four. Upward of forty children attend the Infant-School Class. This is the most encouraging branch of this department. The children's minds here are opened and prepared for their subsequent tasks in the Boarding Schools.

Preaching to those without has been continued as in previous years, in season and out of season, as far as health and disengagement from other work has admitted. In the commencement of the year I made two Missionary Tours in tents. For about six weeks, accompanied by two Readers and my Catechist, I lived among the Natives, travelling from place to place, and preaching the history of the life and death of Christ by mouth and prints. In several places we met with considerable encouragement, especially in the Burdwan District. Beside these excursions, entirely devoted to preaching to the Heathen and discussions, it is an adopted rule in this Station that every Reader, Catechist, and Teacher, goes out on Saturday to preach the Gospel in some village or place in the neighbourhood of Chupra, and religious discussions are entered into with every traveller who is met in the field or in the way, in hope that some souls may be gained over to the Church of God. Saturday evening is set apart for conversation on this subject and for prayer.

KABASTANGA.

*Death of the Rev. C. T. Krauss.*

This Station has been bereaved, in the providence of God, of its excellent Missionary, the Rev. C. T. Krauss. He died of neglected

fever on the 14th of October last, on his way down to Calcutta with his family. Amidst the incoherent wanderings of his mind in his last illness, he was often heard exhorting, as it were, his Congregation to be faithful and consistent; and the last articulate expressions which fell from his lips were these—"Work while it is day: the night cometh."

The Rev. G. G. Cuthbert has communicated the following particulars of his death—

The Lord's servants have often desired to die in their work; and truly our departed brother did so die. He had been enlarging his Church, to meet the wants of his increasing Congregation of Native Christians; and the superintending of this work, and especially of the final arrangements for the re-opening of the enlarged building, when many Missionary and other friends assembled to celebrate the event, occasioned much fatigue and exposure, which his then uncertain health was little able to bear, and which his medical adviser had specially cautioned him to avoid. He had then to prepare a number—about forty, I think—of his young people for the solemn rite of Confirmation, and to bring them into the Sudder Station, twenty miles distant, where that sacred ordinance was administered by the Bishop on the 25th of September last.

Hastening back, he had to make preparations to come down with his family to Calcutta, partly on account of his and their health, and partly to attend the Half-yearly Meeting of the Church Missionary Society's Missionaries of the Bengal District on the 31st ultimo. Meanwhile he was engaged with two or three other brethren in translating certain portions of the Common-Prayer Book into Bengalee; and as they met at Rottenpore, five miles off, he was obliged to ride on horseback back and forwards from thence to Kabastanga. The exposure to the sun during these rides seems to have induced an attack of fever, attended with severe pains in the loins and limbs. He neglected the symptoms too much, and proceeded on his journey toward Calcutta, as far as Hooghly, where, as before stated, he expired in the house of Dr. Ross, who most kindly received and attended him.

The flourishing Mission of Kabastanga,

the neat Mission House and Station, admired by every one that sees them, with the now spacious Church, the large and well-filled School Houses, and the extensive Native-Christian Village adjoining, all reared under his own eye and by his own unceasing labour—for he found the place a jungle when he came to it in 1839—attest the diligence of our departed brother, and constitute his earthly monument. His love to Christ and to souls was fervent, and his labours for them many and constant. For the best memorial of these we must wait until the day when the Lord maketh up His jewels, among which, I doubt not, some will be found to be his joy and crown, to the glory of our Saviour God.

The Rev. F. Schurr has been removed from Joginda to the care of the Kabastanga District. At the time of Mr. Krauss's death the Schools were in excellent order, and the Church well attended; and it is a cause of thankfulness that this interesting Station has been transferred to one who has had experimental acquaintance with the work of the Krishnaghur Mission.

#### ROTTENPORE AND JOGINDA.

This united Station, until the period of Mr. Krauss's death, had been under the charge of the Rev. Messrs. Lipp and Schurr, the latter Missionary frequently visiting Joginda, and remaining there for a week or two at a time in the healthy period of the year.

#### *Report by the Rev. C. W. Lipp.*

Mr. Lipp's Report refers to the Rottenpore part of the district.

In this Mission no considerable change has taken place during the course of the year, but it has not been devoid of trials and anxieties. The cholera raged alarmingly in this neighbourhood, and four persons fell victims to it in this place, although that scourge did not so much havoc here as in the two neighbouring Stations. The unsteadiness of many of the Christians is another trial. Mr Schurr has, like the year before, taken part of my duties, and Mrs. Schurr takes much trouble with the Infant School and sick people.



*Congregations.*

In January 1849 three villages, with some Christian Families residing in them, were detached from this District and annexed to the Solo District, Bollobpore Station, in order to round off the Districts; and there are now thirteen Christian Villages in connection with this District. In these villages there are Christians residing with Hindoos and Mussulmans, from one family to fifty, except in the new Christian Village adjoining the Mission Premises: here none but Christians are allowed to settle, and the number of houses has increased within the year up to sixty, and the number of souls is 300, exclusive of school-children. This village contains Readers employed in the Mission, and Christian Servants, but the majority are cultivators and day-labourers, who are all independent for their support of the Mission, except that they were assisted with a little money when they had to raise their huts. Amongst this community it has been my endeavour, on a small scale, to establish some industry, by introducing trades, shopkeeping, &c., in order to raise them also outwardly, whilst their minds became enlightened and elevated by the Gospel; but they being all poor, though ready enough to turn over a new leaf in this respect, require more help and funds than the Missionary can possibly afford to lend them, and thus this well-meant endeavour languishes.

At Anandobas, the average attendance in the Chapel on Lord's Days is 100. This village has been brought a little round, and the attendance to the Means of Grace is a little more satisfactory, and so is their abstinence from working on the Lord's Day.

Tarangore is another village which has steadily improved during this year.

Beside the above-mentioned Congregations, there are seven more, also important as to their number, and the same remarks will apply to them. The rest of the villages contain a smaller number of Christians. The Readers, by rotation, visit them every day, generally in the evening, to have prayers with them, and give them a chapter and a short address; and those villages in which we have Schools are frequently visited by the Missionary who is in charge of these Schools. On Lord's Days there is Service in all the villages, and thus the seed is sown plentifully, but the fruit that we

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see is scarce, though not altogether missing. Some conversions have taken place during the year, among which may be mentioned two families of the Mussulman Community. They are cultivators. They attend orderly to the Means of Grace, and go on steadily.

*Schools.*

The second branch of the work carried on in this Mission is the training and teaching of the children of our Christians. There is a Boarding School for boys, and one for girls. The number of boys has increased during the year to eighty-seven. Arrangements are made to bring the number up to a hundred as soon as the enlargement of the School House is completed, for which, I am thankful to say, means have at last been found, and the building is progressing. There are 1000 Christians, young and old, in connection with this Mission, and 100 boys will in future be schooled. This will bring the Mission, at least in one point, a little closer toward the condition in which it ought to have been long before: for in the rising generation lies our hope, the present generation of converts being, generally speaking, the lowest and most unlettered of the population of the country; so much so, that spiritual conversation, preaching, and catechizing, are still, with many, after ten years' labour, a thing too high and wonderful for them. The boys are divided into six classes; the first two of which are learning a little English, the Bengalee Grammar, Church History, Bible History, General History, Geography, Arithmetic, singing, and the Bible: a few of them write compositions on texts from the Bible. Every boy of these two classes learns some trade or some servants' work in their leisure hours, with a view to earning their own bread when they have been long enough at School: some, however, prefer, or their parents find it necessary, that they return to the occupation of their forefathers—the cultivation of the field. The two last classes belong to the Infant School, in which the Infant-School system is introduced, if it may be called so, for there is still a grievous want of School Apparatus and machinery.

The boys are taught daily for three hours by the Missionaries, the Head Reader, the Catechist, four Teachers and Monitors, and a Pundit, all of whom have their separate duties every day in

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the villages among Christians and Heathen, to keep them well employed.

The second School is a Boarding School for girls, which is in Mrs. Lipp's charge. The number of boarders has been, like the previous year, from fifty to sixty. It is not that there is a want of girls to increase their number, nor is it only because their parents are unwilling to send them to School, but chiefly because the School House was, until now, too small and too unfurnished to admit more with any degree of comfort. Lately a good large sleeping-room has been added; and as soon as it can be furnished the number of girls will be increased, yet so as to keep their number still considerably below the number of boys that are schooled, as we have still sometimes to marry a nice well-behaved and instructed school-girl to a raw unlettered villager, whereby it happens not only that their former training is lost, but also that such a girl does not prove the housewife that such a man needs or likes to have.

The girls of this School are instructed in reading and writing Bengalee, learning portions of Scripture Catechisms, the counting-table, and singing: they also read Bible History and Ellerton's Dialogues. Their education is simple, not to unfit them for low stations in life, to which most of them have to return. The first two classes do also plain needlework, and the last two classes belong to the Infant School. Twenty-nine new girls have been admitted during the year: fifteen girls have left School, on being married, and from other causes.

*Hopeful Death of a School-boy.*

In a Letter recently received from Mr. Schurr we find the following pleasing account of one of the boys of the Rottenpore School—

The cholera has carried off thirteen persons, among whom is a nice boy, son of Felix the Catechist, and the first boy of the School, a most promising lad of about twelve years of age. I asked him if he liked to die. He said, "Yes."—If he were sure of going to Jesus? He said, "Yes."—I told him it was not such an easy thing to go to Him: the heart must be united with Him in love. He said he loved Him and prayed to Him. This boy often cheered my heart in my lessons: he was well behaved; and, above all, when I described to them the love of God in Jesus he was often moved, and once a

tear twinkled in his eyes. I am very sorry we have lost him, but am confident the Lord would only take him away in this somewhat prepared state of heart, before he was contaminated with the iniquities of this world. I rejoice in his happy change, though I mourn his loss. I buried him this morning. That good, sweet Philip! I shall often think of him.

*State of Joginda—Rev. F. Schurr's Report.*

The Christians at Joginda have laboured under great disadvantages, never having had amongst them a resident Missionary. They are in a low state, being ignorant, and, as the necessary consequence of this, earthly-minded. They require close attention, *line upon line, precept upon precept*; and the necessity which has arisen of removing Mr. Schurr from this backward portion of the Krishnaghur Mission-field to the Kabastanga District breaks up for the present the special arrangements which had been made with a view to its improvement.

We introduce some few extracts from Mr. Schurr's Report.

*Administration of the Sacraments.*

The only encouraging feature I can relate occurred during my last visit, from the 6th to the 17th of October. Frequent and heavy rains prevented me from visiting from house to house. I announced Baptism and the Lord's Supper for Lord's Day the 14th, and, during the week, gave particular instructions on the purport and importance of these Sacraments to those assembled in the various village Chapels. However, on two evenings I had the Candidates for the Lord's Supper, first explaining its nature and use, then urging upon them repentance and faith for a worthy reception; after which I questioned each individual regarding the state of his heart, and his resolutions respecting his future conduct. They were all solemnly impressed, acknowledged their sins, and expressed their desire to lead a new life. On Lord's-Day Morning, before Service, I took each one apart in a private room, questioning and admonishing them again; and each declared he would no longer live in sin, but endeavour to

conform their lives and conversation to the Word of God. I was deeply moved, silently praying that they might receive grace and strength to act accordingly. I then admitted thirteen of the Congregation, beside the Catechists, Felix and Haredhon, with the wife of the latter, Gopal, and five of my servants.

*Schools.*

In consequence of irregular attendance, and paucity of scholars, I abandoned the Christian Boarding School at Joginda, and removed the few boys to Rottenpore. One of them was a very intelligent and well-behaved lad, giving some proofs of conversion. He was formerly in the School at Joginda, living in the Catechist's house, who frequently heard him pray at night for a new heart. He also once admonished his wicked father—a professed Christian—to change his life; but this enraged the father, who beat the boy, on which account he fled to the Catechist's house, declaring his intention to remain. He accompanied Felix to Rottenpore, and, during the few months he lived there, his conduct was unblameable and exemplary. He died in June, in faith and reliance on Jesus, to whom he desired to go.

There are six Heathen Schools in six different villages, with an average attendance of 245 boys. Five Christian and six Heathen Teachers are engaged in their instruction. The youths are instructed in writing and reading. When I visit the Schools I instruct in Christian Doctrine, Bible History, and other branches of science; but the latter is only elementary, as the visits cannot be daily, and the Teachers are incompetent for imparting such knowledge.

*Preaching to Heathen and Mussulmans.*

There is only one annual Mela in this neighbourhood, viz. at Gougzen, where I went and preached the Gospel to some hundreds. At the Juggernath Festival and other Poojahs I preached the unsearchable riches of Christ to several hundreds. Three or four mornings in the week I employ in visiting Heathen Schools, and invariably preach, or converse with Christians and Heathen, on these occasions.

During my two prolonged visits to Joginda I made a point of preaching the Gospel to the Heathen, and during the first stay I preached to eighteen assemblies in various villages: the whole number of auditors probably exceeded 1000. My

recent visit was occupied in other engagements, as the unfavourable weather prevented my going out daily: the number then preached to was 300.

*SOLO AND BOLLOBPORE.*

The older of these two Stations, Solo, is under the charge of the Rev. C. Bomwetsch; while Bolloppore, six miles distant, on the banks of the Boirop, is occupied by the Rev. J. G. Lincké.

*General View of Solo.*

The following information, with reference to the first of these Districts, is taken from the Report of the Calcutta Corresponding Committee for the year 1849—

Mr. Bomwetsch has sent in a Report of the year's operations and experiences; but as it is accompanied by an earnest request that no part of it should be printed, we must content ourselves with giving an abstract of its substance.

Mr. Bomwetsch describes the past year as one of at once much anxiety and sorrow, and much joy also, both of which a true Missionary ought to expect.

His sorrow arose in great part from the inconsistencies and sins of many of the Native-Christian Flock; their continued and determined adherence, in some instances, to idolatrous customs and caste distinctions; their eagerness, especially amongst some of the women, to get as much as they can out of the Missionary, and withdrawing their children from the Schools if not satisfied.

It seems that these poor people, seeing the Missionary earnest in his work, cannot be persuaded that he does not gain something handsome, in a temporal way, by having his Schools full, his Church well attended, &c.; and as, by their own presence, and that of their children, they contribute to this profitable state of things, they do not see why they should not share also in the supposed profits of it.

Over some of the people, however, Mr. Bomwetsch rejoices. Means adopted by him to prevent the unworthily partaking of the Lord's Supper seem to have been much blessed to awaking some to a sense of sin, repentance, faith, and a consistent Christian Walk, so that their Pastor praises God for them with all his heart.

The Christian Boarding Schools, too,

cause much and fervent joy and thankfulness. The new system of teaching to read—the sounding system—introduced by Mr. Bomwetsch, has succeeded far beyond his expectations, and promises great benefits; the exercise of learning to read on that system being of itself useful to the learners, and much time being saved. We are sincerely rejoiced that he gives daily instruction personally to the girls of the Schools, as well as to the boys, shewing thereby that he deems the cultivation of the native female mind of equal importance with that of the other sex. In all, about 117 young people attend these Christian Schools.

The period of preparation for the late Confirmation at Krishnaghur was found by Mr. Bomwetsch, as such periods have often been found by faithful Ministers, one rich in profit to his own soul and to those of his children. Only twelve were brought forward for Confirmation. Personal conversation with each of them separately proved that some were in habits of secret prayer; and the whole first-class girls assembled of themselves daily to pray.

The Infant School also, attended by about forty children, is a source of much satisfaction and joy. These Institutions, which have now spread almost throughout the whole district, are full of promise for the Infant Church.

The Schools for Heathen Boys in various parts of the district have been kept up, but they have not apparently, as yet, received much attention. The want of suitable Teachers is much felt.

We trust this want will, after some time, be, in part at least, supplied by means of a Training Class about to be organized under Mr. Bomwetsch at Solo; a design for the success of which the Committee look with anxious hope.

*Report of Bollobpore, by the Rev.  
J. G. Lincké.*

The following Report from Mr. Lincké presents a review of the work in connection with the new Station of Bollobpore—

I removed to the new Station, with a part of the Solo Mission Establishment, on the 1st of December 1848, and began operations at once.

Four of the villages of the Solo District, containing at the time some eighty Chris-

tian Families, and numbering 460 individuals, children included, became, by reason of their locality, attached to the new Station: beside, three villages from the Rottenpore District, with one or two Christian Families in each, numbering twenty-eight souls, were, for the same reason as above mentioned, joined to this Station; so that the whole number of Christians attached to Bollobpore was 488, residing in seven different villages.

A new village, entirely Christian, is now rising close to the Mission Premises, numbering, at the present moment, twenty-six houses—some fresh ones building—inhabited by thirty families, and consisting of 156 individuals; so that the whole number of souls in connection with Bollobpore is at present 644. Of this number 335 live at Bhoberparra, a large village a little more than a mile distant from the Mission Premises.

*Public Services, and other Means of Grace.*

In this place we have a large Chapel, erected in 1838, mud walls and thatched roof, in which, since my arrival at Bollobpore, Divine Service has been held twice every Lord's Day, and morning and evening prayers during the week: also a particular Service for the women every Thursday Afternoon.

The second place where Public Services are regularly performed is within the Mission Compound, at present in the Girls' School, until the new Church is ready, which I trust will be opened for Divine Service early in January next. The attendance on Sabbath Morning was, in the beginning of the year, most encouraging, being more than eight in ten; but gradually it fell off again, so that at present only four in every ten attend.

Between the Services there is a kind of Sunday School held in the Chapel, where the younger married men have a nice opportunity to learn to read. I could wish to see a greater number availing themselves of this opportunity.

At two o'clock on Lord's-Day Afternoon the male part of our new village assemble in one of the Readers' houses, when I spend a pleasant hour with them, questioning them on the Sermon they have heard, and then reading and relating Bible Stories, in which they seem much interested. It also gives me an opportunity to speak to them on subjects and in a manner which I could not do so well at any other time or place. I value this much, and hope good may result from it.

Beside the above mentioned, we have two more Chapels in two other villages, in which the Christians residing there assemble for Morning and Evening Worship: in one of them is occasionally a Sabbath Service likewise. One of these villages, Rhidoypore, is nearly three, the other, Betberriah, more than four, miles from the Mission Premises. In those villages where we have no Chapels, the people assemble either in the court-yard, or in the verandah of one of the Christians' Houses, for hearing the Word of God read, and for prayer.

Our Saturday-Evening Prayer-meetings with the Catechists and Readers have been continued as last year: also Wednesday Evening has been set apart for the same purpose, when also others of the Christians—not Readers or Teachers only—attend. Last cold season several persons from Bhoberpara and Manicknagore joined us regularly: at present they only come on moonlight evenings, and some of them have stayed away altogether. On Lord's-Day Morning, early, Luke, the Catechist, Modhoo, a Reader, and myself, join in private prayer, which I find a very necessary and profitable preparation for our Sabbath engagements.

My having the Readers with me almost daily for especial instruction, &c., has been, though not without interruption, continued as last year.

If I must say something of the behaviour of the Christians under my charge during the past year, I cannot but greatly lament over the greater part of them, for the many and various irregularities and quarrels that so often arise amongst them.

I ought to be exceedingly thankful that I have two men amongst my Native Assistants—Luke and Modhoo—who serve not man, but God, and who, by their consistent life, meek demeanour, and strenuous efforts, have conciliated many an unfriendly party, and prevented much mischief, which otherwise might have arisen. They have of course had my directions and counsels sought for in prayer.

#### *Education.*

The Boarding School for Christian Girls has been opened from the first week of our arrival at the new Station, as a number of the Solo School-girls came over with us. This number has been gradually increased from the villages belonging to this Station. The elder ones,

however, who came over with us from Solo, have been married during the year, so that the daily attendance at present is fifty to fifty-five, and their progress in learning has been, with a few exceptions, satisfactory. On our arrival here the girls had to stay in a temporary house, until, by the kind liberality of Christian Friends, chiefly in England, we were enabled to erect a brick building, in which they are now located since the 7th of April last. This building consists of one large room, measuring inside 61 by 14 feet, and has a nice verandah to the south.

A Boarding School for Christian Boys has been opened on the premises since the 1st of July last, numbering forty boys, collected from the villages in connection with this Station.

The Infant School, held in the north verandah of our house, where I made a small gallery for that purpose, is attended by fifty boys and girls, viz. the younger ones from both our Boarding Schools, and a few of the little ones from the new village. The means for carrying out the system in the native language are increasing year by year, as well as other facilities whereby the whole is rendered both more pleasing and satisfactory.

Two Heathen Day Schools, with an average attendance of one hundred boys—in one forty, in the other sixty—are also in connection with our new Station. One of them, however, has been broken up, though I hope but for a short time, from fear entertained by the parents of their children becoming Christians.

#### *Preaching to the Heathen, &c.*

Preaching to the Heathen, and distributing Tracts and portions of the Word of God in our neighbourhood, have been pursued; but not with that regularity and perseverance with which it ought to have been done, owing partly to the want of agency, and partly to some local disadvantages. The buildings on hand last cold season prevented me from making a preaching excursion, but I look forward to it in the ensuing cold weather.

From what I have now stated it will be perceived that the outward things in connection with this Station are coming up pretty well, such as buildings—Church, School, Christian Village, &c.—for which we have to bless God. It is chiefly spiritual blessings that are greatly needed, the spiritually building up our people in

the faith and knowledge of our Lord Jesus Christ, and for which I would ask every friend to the cause of Christ and His Gospel to pray fervently; especially that, on the appointed day of the great trial, when both the materials of the spiritual building, and every man's work in it, will be tried as by fire, the whole may stand that solemn ordeal.

#### BENARES.

On a fine sweep of the Ganges, of about four miles in length, and on the convex side of the curve, stands Benares, the holy city of the Hindoos. Along the river's side are frequent ghauts, or landing-places, built of large stones, and sometimes thirty feet high, leading to the streets above. These are extremely narrow, the opposite sides occasionally approaching so near as to be connected by galleries. The population is upward of half a million. Such is the veneration in which this city is held, that several foreign Hindoo Rajahs have Vakeels, or delegates, residing there, who offer in their stead the required sacrifices. Thirty-five years ago, and a Missionary could not, without great personal danger, have ventured into Benares.

The Mission Premises are situated at a village called Sagra, near to the native town, and about a mile and a half south-east of the cantonments. Here are the Schools for orphan boys and girls, the bungalows of the Missionaries, the Christian Village formed in 1844, and the Church opened in 1846, and capable of containing 500 Native Christians. Several Christian Families have been for some time settled at Gharwa, some miles from the Station, thus forming the germ of a new Christian Community. Catechists reside among them, and the whole is under the superintendence of the Benares Missionaries.

This important Station, during the year 1849, has been under the

charge of the Rev. Messrs. Leupolt, Fuchs, and M. J. Wilkinson, assisted in the School Department by Messrs. Mackay, W. Wilkinson, and Middleton, by the Catechists Messrs. Broadway and Woods, beside 9 Native Catechists and 25 Teachers.

#### *Native-Christian Congregation—New Converts.*

This has been under the charge of Mr. Leupolt, assisted by Mr. Broadway. Mr. Leupolt reports as follows—

The number of Christians connected with our Congregation amounts to 292. In the course of the year 38 were baptized, viz. 9 adults and 29 children.

Of one of these instances of conversion we find the following interesting account in Mr. Leupolt's Journal for Dec. 1848—

To-day was a day of joy to many of us. The mother of two members of our Congregation was admitted into the Church of Christ. She is advanced in years—about 65 years old—but still strong and active.

The woman came into contact with us many years ago. She sent her girl into Mrs. Smith's Girls' School, then in charge of Miss Sorlie, now Mrs. Schneider. The girl was diligent, and soon learnt to read and write, got on in arithmetic, and became skilful in needlework. When about twelve years of age she was given in marriage by her mother to a Mahomedan Fakeer. On the day of their marriage, however, he took a long walk, for he only returned after two years. Meanwhile the girl re-entered the School, and Mrs. Smith's and Miss Sorlie's labours were blessed to her soul. On the return of her husband he claimed her, but the girl declined joining him; and he, on the payment of a small sum, released her, by giving her a bill of divorcement. She then remained at School, and, being anxious for the spiritual welfare of her mother, she endeavoured to induce her to accept a situation in the Orphan-Girls' Kitchen, thereby to bring her under the sound of the Gospel. The mother accepted the situation, and retained it about two years. When her daughter was married the mother left her situation and joined her daughter, who had to suffer a

great deal from her temper. At one time the woman's conduct was such as to make me fear I should have to turn her out, and would also have done so but for the intercession of her children. About that time they instructed her daily, prayed with her, and the Lord crowned their labours with success. I observed a change in the conduct of the woman: it was striking, and I rejoiced at it. This change was observed by all our Christians. In September last her children asked me to baptize their old mother. They informed me that they had instructed her, and that the change which had been observed in her was in consequence of reading the Word of God. I sent for her, but greatly feared I should not be able to understand her, nor she me; but I was agreeably surprised in finding that she not only understood me, but was able to express herself in a satisfactory way on the principal truths of Christianity. The grace of God had indeed wrought a change in her. I read with her the Baptismal Service, and select portions of the New Testament, prayed with her, and, on the 3d of December 1848, baptized her, to the great joy of her children—a joy in which all our people participated.

On looking back on this event I feel thankful for the goodness of the Lord, and encouraged to sow the good seed of the Word, though I may see no fruit at present. How gracious is the Lord, and how wonderful in His dealings. The girl enters Mrs. Smith's School, and the instructions she receives are blessed to her soul. The Lord opens her heart, she receives the Word, and, we have reason to believe, becomes a true Christian. No sooner has she tasted how gracious the Lord is, than she is anxious for the salvation of her mother. She brings her under the sound of the Gospel, but that sound appears to be in vain as far as her mother is concerned. After her marriage she takes her to her house; but now her trials commence. Her mother is a Mahomedan, violent and abusive: still she bears with her; and though she has daily to suffer, she bears her cross silently and submissively. She prays for her. Years pass away, her prayers are not answered, yet she continues to pray. Meanwhile her brother becomes a young man. A change is wrought in him, and he now assists his sister in instructing their poor ignorant mother. They read with her, and pray with her, and the Lord in mercy crowns

their faith by blessing their united efforts. The mother is blessed through her children. The seed sown into Mary's heart in 1838 bears precious fruit to the glory of God, and in 1848 becomes the seed in her mother's heart, which takes root, and grows up a plant of righteousness. Truly, one soweth and another reapeth, and both he that soweth and he that reapeth shall rejoice together.

On the 11th of April 1849 there were six additional baptisms of adults, three men and three women.

Of the former, Mr. Leupolt gives us the following information in his Journal for that month—

Among the men were two Mussulmans, formerly Hindoos, one of whom was a native doctor. He is an able and very nice promising young man. He had his trials, too, to go through. A few days before his baptism his father, a Hindoo, came to take him away. He reasoned with him, and begged of him not to become a Christian. The son replied, "Father, come, see, and then judge." He did so, and stayed a week with us; and the end thereof was that he returned home a Christian at heart. He stated that his intention was to dispose of his houses and goods at Allahabad and come to Benares. Had he been a poor man he would have stayed; but he is rich, and this makes it more difficult for him. He took his son away, after his baptism, to his mother, and then to bring his wife here also. When he arrived he was afraid of coming into our village, because he came to dissuade his son from being a Christian, and yet experienced nothing but kindness from our people. Our doctrines also astonished him; but it was prayer which made the deepest impression upon him. "Do," he asked Mr. Broadway, "do Christians speak with God?" "Of course." "How different from Hindoo prayers!"

The second, Hector, is a relative of his. As to mind, he is uncultivated, but has a great deal of common sense, *i.e.* thoroughly honest. I like him much. Both seem to wish for salvation.

The most advanced as to Christian Knowledge is Albert. He was an attendant in our Chapels in the city for years, and has a thorough knowledge of Christianity. The work of grace in him is of old standing, and I believe him to be a Christian indeed. It was the doctrine of the Cross which roused his attention. He

felt the need of a Saviour and sacrifice, and in Christ he found both. He came last year, but for fear of losing his property he went away again. In the course of the year he lost about 800 rupees. He has still property, and will carry on his trade after his baptism. He was to bring his wife here to-day, and I hope he will bring her this evening. After her baptism they will return to the city; and this is just what we are anxious for. If we can but establish a few Christian Families in the city we shall have gained a great deal.

*Annual Report, by the Rev. C. B. Leupolt.*

The following extracts are from the Report of Mr. Leupolt for the year ending Dec. 1849.

*Believers departed.*

But whilst the Lord has raised some to strengthen our hands, He has also been pleased to call others to their rest. Among those is one of our oldest and best Catechists, John Paiba. For upward of sixteen years he was my companion in going to the city; and from the day that our Orphan Institutions were established he aided in the instruction of the children. He was an humble, faithful, zealous, and devoted labourer of Christ, a pattern to our Christians, respected and beloved by all. His reward will be great.

He was soon followed by Mir Yaqub, who acted for some time as Superintendent of our village Ghorwa. He was apparently a giant in strength, but was taken ill with dropsy; and three months after the first attack he laid his body near that of John, to rest till the archangel awake him with the trump of God.

Two of our Christian married women also fell asleep in Jesus. One of them died of consumption. During the whole of the hot season I had her in our Prayer-room, and knew, therefore, a great deal of her. She was prepared for heaven, and longed for her release. The second was a sufferer for years; but she bore her trials with great resignation and patience. Both these sufferers were in the flower of youth, not above twenty-four years of age. But what is man? *His days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone*—but not for ever: the flower shall blossom in glory hereafter.

*Industrial Efforts.*

In a temporal point of view we are

making progress likewise. All the Christians residing in the villages, without exception, maintain themselves as heretofore. Not one of them receives gratuitous support from us. They are variously employed. One man has become a wood merchant in the city, and is doing well: another has hitherto continued his trade of manufacturing caps. Two additional families have taken to farming: one has taken the spare ground of the Christian Village at Sigra, and the other has rented ground from a Zemindar. Our farming experiment has hitherto answered well.

*Orphan Institution.*

The number of boys in the Institution is 49. I am thankful to say we have had, during the past year, no sickness nor deaths among them. They are divided into five classes.

Through the Christian Liberality of some ladies at Ramsgate we are now enabled to train seven young men for Mission Work. We thank God for this providential aid. We are fully persuaded that, unless we make more extensive use of native agency, Hindoostan will never be converted; but we cannot make use of that unless we can give the young men a superior education. The Orphan Institution is therefore now divided into two branches, *the Head Seminary and Orphan Institution*, and thereby the great end which we had in view in establishing it is being gradually attained.

*Head Seminary*—This most important, and, at the same time, most promising Institution, consists of ten young men, including two Catechists, and two young men, formerly Brahmins. All these are at present being trained for helpers in the great work, and we sincerely hope that they all may prove chosen vessels in the hand of the Lord.

Finding, in the course of the year, that my time and strength were so fully occupied as to make it impossible for me to do justice to these young men, the Rev. M. J. Wilkinson agreed that they should in future prosecute their studies in mathematics and natural philosophy in Jay Narain's College, under his superintendence. In consequence of this, they—two of them study Sanscrit—have regularly gone daily for about three hours to that Institution, and the Rev. J. Fuchs, upon whom chiefly the education of the first class devolves, continues to give a part of his valuable time and strength to them.



Mr. Fuchs, who has taken an important part in the instruction of these youths, and of the Orphan Institution, has communicated the following information—

The progress they have made in their studies is, on the whole, satisfactory.

The conduct of the boys has been good: though the two younger are not yet so steady as I could wish them to be, yet I cherish the hope that they will follow the example of their fellow-students. Love, patience, and at the same time firmness, must necessarily be exercised toward them. I hope in the ensuing year, God willing, to devote more time to them, and to help them on, as far as it is in my power, to obtain the end we have in view with regard to them, if the Lord be pleased to bless my labours.

We resume Mr. Leupolt's Report.

*Orphan Institution*—The Orphan Boys have been instructed by Mr. Broadway, and the occasional examinations to which I have subjected them have convinced me of the efficiency with which he has carried on his labours.

All the boys, almost without any exception, go on well, and certainly give us very little trouble. They are obedient, willing to work, attentive at prayers, and read and know their Bible.

The only trade in which we are now engaged, beside a little tailors' work, is book-binding. This department is carried on with efficiency, and has proved remunerating. The income during the last year has been 1258 rupees, and the expenditure 863 rupees. Stores of materials, &c., in hand, 600 rupees. There are five young men on wages, beside the Master, and three more are learning the trade.

*Orphan Girls—Infant School.*

Two of the orphan girls died during the past year. Mrs. Fuchs, under whose superintendence this department has been, thus speaks of them—

The two girls who died were both blind and lame: the one was, beside this, afflicted with all kinds of diseases. She would, for a long time, not hear any exhortation to repentance, but turned a deaf ear to every kind and serious word that was spoken to her; till one Sunday Morning she all at once called for me, and confessed, with many tears, her sins and

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hardness of heart, and, with full faith, she laid hold on the merits of the blood of Christ, and was from that time quite another person. She had become a new creature, and died in peace ten days afterward.

Five girls were married from the Institution, and one left. Five were received, one of them a baby about four months old, who was found in the fields. There are now thirty-nine in the Institution. Mrs. Fuchs says—

Last year I fully partook of all those cares and joys which usually attend large families. I often wished for more experience. My love toward the children, which never failed, could not make up for that. The girls have gone on regularly in their lessons: when my health permitted, I had them around me the greater part of the day; and thus I had much opportunity to instil Christian Principles into their young hearts, and to teach them domestic duties.

An Infant School has been commenced by Mrs. Leupolt during the past year. It is conducted partly in English and partly in Hindoostanee, and contains thirty-two children.

*Jay Narain's College and Free School.*

Jay Narain was a rich Native, who had been Superintendent of the Calcutta Police, and had gained much wealth by trade. Becoming ill, he came to Benares to reside; and there, from conversation with an English Merchant, Mr. G. Wheatly, and the reading of a New Testament and Book of Common Prayer which he had received from him, he resolved on founding a School for the instruction of his countrymen in English and the Oriental Languages. He accordingly made provision for its endowment, and appropriated, as the School House, a large house, the building of which had cost him a considerable sum of money. Having experienced much difficulty in providing for the proper management and superintendence of the School, he determined on making the Calcutta Corresponding Com-

mittee of the Church Missionary Society the trustees. His son and grandson have imitated the liberality of the original founder; and the School was removed in 1843 to a new building erected by his grandson, and capable of containing 600 boys.

This School has been under the superintendence of the Rev. M. J. Wilkinson, assisted by Mr. Mackay, who, during Mr. Wilkinson's absence at Simla on his father's decease, was enabled to carry it on with vigour and efficiency. The number on the books, inclusive of the branch School at Kashipore, has diminished from 358 in September 1848 to 326 in September 1849. The average has, however, increased from 228 to 232.

From Mr. Wilkinson's Report we select the following passages—

I have not been able to give the attention I could have wished to give to the Normal Class. However, two of our lads have obtained situations of some importance during the past year—one on a salary of 25 rupees per month, as Moonshee to the Rani of Vizianagaram; the other as Superintendent of a School established at Orai by Captain Erskine, Superintendent of the district of Jaloun. That gentleman wrote, in a Letter of recent date, to the friend through whom the application for a Teacher was made—"I like Bageshri Dyal much: he is very amiable, and much liked by the boys;" or words to that effect. Such are some of the rare fruits of our labours—young men who, by their steady, upright conduct, and intelligence, amply repay the years of care and attention bestowed upon them, and promise to be a blessing to their fellow-countrymen. It may not be uninteresting to the friends of native education to learn, that nearly fifty lads, of different attainments and standing, who are now holding situations of greater or less respectability, have been trained in this Institution. It is impossible to calculate the effects likely to ensue, in the course of time, from the new leaven thus infused by the various Educational Institutions into the unformed mass of native society. God grant it may tend to His glory, and the salvation of immortal souls! Nor are

we entirely without encouragement in this respect: for though we have it not in our power to relate any actual conversions within our knowledge, yet the increasingly high tone of moral feeling, and the general disposition in favour of Christianity, cheer us on in our arduous undertaking.

*Preaching in the City and Villages.*

For information respecting this important department we recur to the Reports of Mr. Leupolt.

1. *Preaching in the City of Benares*

—I have, during the past year, made it a point to go, whenever possible, once a day to the city, my other work, health and strength, having prevented my doing more. But going even once, I am sorry to say, I have not been able to accomplish all the year round.

On Monday Evening we continue our united preaching. The Rev. Messrs. Fuchs and Wilkinson have accompanied us, and Messrs. Mackay and Broadway; and, since his arrival at Benares, Mr. Reuthur\* and myself have shared the duties of the evening. On Tuesday, Thursday, and Friday, Mr. Broadway accompanies me to the city, or, if I cannot go, he goes alone. In the morning I have to go alone with one of the Native Catechists; and in all our preaching our Native Catechists have proved our right hand, and have faithfully discharged their duties.

The obstacles impeding our work in the city have been the same as in other years, and the effect of the Word of God likewise the same. Missionaries are called upon by the Lord to lay the foundation of the great spiritual temple of God, and therefore their work is under ground, and invisible for a length of time: that foundation, however, is being laid; and when on my tour to Agra my heart rejoiced at seeing, in every Mission Station, that the Lord's work is progressing. May the time soon come, when not only the foundation shall be laid, but the Lord's Temple be erected in all its glory!

2. *Preaching in the Villages*—Whilst we consider it our chief duty to proclaim the Gospel here in Benares, we have endeavoured not to neglect the villages. For this purpose, two Native Catechists were stationed in the villages where our Christians are located. They are under the superintendence of Mr.

\* Formerly of the Berlin Missionary Society, now an Ordained Labourer of the Church Missionary Society.

Woods. They have commenced two Schools, and go round the neighbouring villages to preach the Gospel. At the beginning of every month they come to Benares, and give an account of their work. The reception which they meet with everywhere is most gratifying. It indicates a new era in our work. They have also visited the Melas at Ramnagar, and lived for several days among the Fakeers in the Sarai, being treated by them with the greatest consideration. Oh that we could soon have a large native army in the field, for without them we shall never accomplish the spiritual conquest of Hindoostan!

They have also several Inquirers, two of whom seem to be impressed with the Truth. I hope to be with them a good deal during this cold season. May the Lord prosper these, His servants, in their work, and may they prove the means of turning many to righteousness!

At Sigra I have but one Inquirer at present. I lost one apparently promising man, who came several times and wished to live here; but, having no house at that time which I could give him, he went away and never returned. I am thankful to say that the hindrance arising from the want of Inquirers' houses is obviated, the Society having kindly granted me 320 rupees to build a number.

Upon the whole, however, the preaching department is more promising than ever. Oh for a larger number of right-minded, able Labourers, and our influence would be still more felt; but instead of increasing in number we become less, whilst new duties are devolving upon us. Thus we lost one Labourer this year, Mr. Sandberg, and new duties were added to this Mission. On Mr. Hawes's return to England the Jaunpore Mission was connected with Benares. Thank God, however, we know that it is not by might nor by power, but by the Spirit of the Lord that the people are converted. The work is the Lord's, and He will care for the same. His name be praised!

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## New Zealand.

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CHURCH MISSIONARY SOCIETY.

KAIKOHI.

*Extract of Report of Rev. R. Davis for the Year ending Dec. 31, 1848.*

IN our preceding Number we gave a part of Mr. Davis's Report. The following is a continuation of it—

Our Schools have been better attended,

and have increased in numbers. The Day-scholars attend regularly: they love the School, and generally spend even their holidays in the School-room, or on the premises. Much sickness has prevailed among the children, probably produced by their desire to come to School in all weathers; and, being all but in a state of nudity, they caught colds, which settled on their lungs. Several of them have died, of whom we have hope that the Good Shepherd of the flock has gathered these lambs within His heavenly fold. We were fearful that this mortality might have proved a hindrance to the parents in sending their children; but, from what they witnessed in the deaths of those children who have been taken from us, the reverse is the case. Their general observations are, "Let our children die and go to Christ. Although we love them, and our hearts are filled with sorrow on account of their death, yet they go to Christ and are safe. The sorrow we now feel is nothing to the sorrow we should feel if they were to grow up and become wicked, and be in danger of being lost for ever."

To some of these deeply-interesting cases we shall now refer. They manifest the subduing influence of the Gospel on the New-Zealand Character: instead of the bitter wail of hopeless anguish, we find the sorrow that is tempered with Christian Hope and pious resignation to the will of God. The family sketches we are now about to give are most touching, and full of instruction.

*Charles and Sarah Taurua—Death of their child Jemima.*

The first Christian Family which we shall notice is that of Charles Taurua\* and his wife Sarah. Of four children, one alone survived. This child, a girl named Jemima, about twelve years of age, had long been in attendance on Miss Davis's School, and had made progress, not merely in the general instruction afforded to her, but in the knowledge that maketh wise to salvation. Symptoms of the same

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\* An interesting Letter from this man, in reply to the Society's Jubilee Letter to the Native Converts throughout the world, will be given in our next Number.

disease which had been so fatal to her brothers and sisters manifested themselves in her constitution, and it became evident that Charles and Sarah would soon be childless. Mr. Davis visited them just about the time when the case assumed a hopeless aspect. On communicating to the child her near approach to eternity, her answer was, "I had rather die than live in the midst of a sinful world." Turning to the mother, Mr. Davis inquired of her, "Sarah, how are you prepared for this?" Her answer was, "I am prepared." "Yes," added the father, "I shall be thankful to know my children have gone before me. I shall have no further care for them on account of sin. They will be safe. I know my child must die. I do not wish to keep her in this sinful world. Let her go to be with her Saviour. But do not think I shall not feel her loss. For the last week my grief for her body has disjoined my frame; but when she is gone I shall think of others. I have them in my heart."

The following are the notices of this family which we find in Mr. Davis's Journals—

*Sept. 21, 1848*—Jemima appeared this morning to be a little better, but I do not think she is really so. She was asked, if she were restored, on what she meant to fix her thoughts. She replied, "On God." The tenor of her conversation was, if she were spared it was her wish to live to Christ; if she died, to die to Christ; but she acknowledged that she would rather die than live. She was asked why. She replied, "That my heart may be newly created." Her mother told me that she had expressed to her her desire to die. I hope the dear child is sincere.

*Oct. 9*—Jemima is again getting worse. This morning her pulse beat 144. I visited her yesterday, and could not get her to speak a word: this raised my fears. To-day she spoke a few words in answer to my questions. "Are your spirits depressed?" "They are."—"On what account?" "On account of sin."—"This is right; but you know that Christ

died for sinners." "Yes." Sarah, the mother, attended the meeting this morning. She remarked, "I have often lamented to you the hardness of my heart, and this I have still to mourn over. God has dealt very graciously with me by again raising me up; but I am looking forward to attend another meeting above, with God. I am quite willing to part with my child."

*Nov. 7*—On Sunday Evening Jemima was removed from the miseries of this sinful world, and this evening she has been laid in the silent grave, there to await the glorious resurrection morn, when we trust she will arise to life eternal. The evidences the child gave of a change of heart cannot be doubted; yet they were not always so bright as could have been wished. During the last fortnight she had suffered much from pain, and was at times fretful, and scarcely spoke to any one. On Saturday she spoke freely, but with much difficulty. She expressed a fear on account of her sins; but with her fears a hopeful trust in Christ appeared to be combined. At night she felt that she was dying, and proposed to her mother that they should engage in prayer. This her mother prepared to do, but she observed, "I wish to pray myself." On Friday night, also, it appears she prayed much. Her voice was scarcely audible. Among her broken sentences were the following—"O God! Thou knowest that I am a wicked girl: my sins are numerous; sufficient to fill heaven and earth. O Jesus, Thou Son of David, spare me! O God, come to me! O God, enlighten my heart! Let a way be opened [for me] to heaven; to that place where Thou dwellest, in order that I may see Thy glory. O God! O Thou God of the believing people! I desire to praise Thee! O Lord, come and take me to Thyself!" But nothing will tend to shew more clearly the state and bias of the child's mind than the following circumstance. Some days before her death her parents, it appears, were conversing on the deceitfulness of the human heart. Her father lamented that he had two sides to his heart; because, when worldly people were present, and conversed on the things of the world, he entered into conversation with them; and when religious people were present, he was also ready to converse with them. The child said, "My father, that is wrong: let not your heart be divided." When she took leave of her mother she said, "Farewell, also, to my Teachers.

They have led me to the present time: they have endeavoured to lead me in a straight path." Thus has the first lamb been gathered into the fold of Christ from the Kaikohi School. May it only be the first-fruits of an abundant harvest! Another will soon follow. May she also leave a bright evidence behind her to the glory of Christ!

Nov. 14, 1848—Jemima has left a much brighter testimony behind her than I had imagined, as many instances have been given which evidence what the state of the child's mind was. The other day I went to see the bereaved parents, and found her mother much cast down. I said, "How is this, Sarah? Seeing that all your children have been safely lodged in a better world before you, and you in God's time going after them, how is it that you are thus cast down?" She replied, "A conversation which I had with Jemima some time before her death is the cause. I was lamenting my not being able better to read the Word of God, and the child said, 'How is it? Have you no brains?\*' I fear your heart is not very great toward God, or He would have taught you by His Spirit. Does not Christ say, *Ask, and it shall be given you; seek, and ye shall find?* Yes; and if you had so done God would have given you His Spirit, and the Holy Spirit teaches in language understood by the soul." I told Sarah what the child had said was true, and that God was always ready to hear and answer our prayers.

Charles and Sarah have not gone back to the world, but have drawn closer to Christ, and given themselves up unreservedly to Him. Mr. Davis writes—

Feb. 6, 1849—Yesterday we had a refreshing Meeting.† As it was wet, but few were present; but Sarah Taurua was there, and spoke of what the Lord had done for her soul. This excited much attention, and I trust will do some good. The work in the hearts of Charles and Sarah is no doubt the work of the Holy Ghost the Comforter. Long have they both been burdened in their minds, and lamented the hardness of their hearts. Relief has now come in a scriptural manner, and according to God's promises. Not that I consider they are only now brought into a state of

\* This is a common question with the Natives, and nothing improper or disrespectful was intended.

† One of the three Meetings a-week referred to by Mr. Davis in his Report.

salvation, for I believe they have possessed a saving faith for many years.

Feb. 14—As I was at Waimate on Sunday, Charles Taurua took the Service at Kaikohi. From the people I learn that he took for his subject Col. ii. 3, and he seems to have spoken well to the purpose. It is such instruments that the Lord will own and bless. When the person arrived who informed him that I was going to Waimate his wife said to him, "Now you must look to God." "Yes," he observed, "before I open the Testament I will go to the secret place to seek direction from God." He went, and doubtless found what he sought after. It is from such means, so used, that a blessing may be hoped for.

Feb. 22—On Monday both Charles and Sarah Taurua were at our Meeting: there was also a considerable party present. On Sunday the poor man was in tears during the Services, and so he was on Monday. Jemima, although dead, yet speaketh to the hearts of her parents. Some of the parents complained of the disobedience of their children in not assisting them in their work, particularly in not helping them to get food in the evenings, and said that they appeared to like nothing but their School. Sarah remarked, "How different was my child! Our daily labour was at Waingai"—about a mile and a quarter distant: "when we returned at night, we found Jemima with every thing prepared for our supper; and when I said to her, 'Why do you work so hard?' her reply was, 'To lighten your labours, and to make it as easy for you as I can while I am with you, which will not be long.' And then she used to speak to me so about the Word of God, which made me long to have Jemima's God for my God." Sarah also spoke of many gracious words which proceeded from the child, which she had treasured up in her memory.

On Monday I wished this couple to visit a part of Kaikohi, about four miles distant. This they did, and returned to-day with a very satisfactory account of their reception, and of the state of the people. Oh that the Lord would regard us in our low estate, and pour out His Holy Spirit upon us!

#### *Nathanael and his Family.*

The following are notices of another Christian Couple in affliction. Nathanael and his wife had already lost six children, and sickness unto death had again visited their family. Here again we find the same sub-

missive spirit—*It is the Lord: let Him do what seemeth Him good.*

Sept. 21, 1848 — Nathanael's child is sinking fast. On Monday I conversed seriously with him and his wife on the apparent danger of their child, and asked them if they could give her up. They both answered in the affirmative. The mother said, "If we were to die, and leave our children in this wicked world, we should feel much: we would rather see our children depart before us, because we then hope they are safe." At present I can do but little else than visit the sick, and they are increasing on my hands.

Nov. 18—I visited Nathanael and his sick children. It is but too evident that disease is rapidly progressing in them both, especially in the little girl, who is about nine years old: the little boy is about six years old. They both belong to the School. The girl was among our first scholars, was constant in her attendance, and was in the first Testament class. But although Nathanael's house is a house of affliction, it is not a house of sorrow where there is no hope. The parents appear to be endeavouring to bow with submission to the Divine Will, and even to take comfort in the prospect of knowing that two of their dear children are about to depart and be with Christ before them. When I entered the hut, the father and his youngest child, a boy of about four years old, the picture of health, were sitting on one side of the fire, and the two children who are ill on the other side. I could not but view the two little ones as set apart for eternity, and soon about to be carried by the Good Shepherd, as lambs of His flock, to the eternal fold. After a little time spent in conversation with the children we engaged in prayer, and I trust felt our souls drawn out in fervent desire, not only for the lambs of the flock, but also for ourselves, that we may be perfectly delivered from the dominion of sin, and have faith to support us in our coming trials. I own I felt it good to be there. How different the scene of the day before yesterday at Tantoro, when I went to see the Chief Heke's wife! There, nothing but the world appeared to concern the mind: here, nothing but the things of eternity.

Nov. 28 — About noon Nathanael's daughter slept in Jesus. She died calling upon her Saviour, "O Jesus, take me! O Jesus, take me!" These were her last words, and I dare not but hope that her prayer was heard. With the bereaved parents I found two other Christian Na-

tives. We considered together our present blessings and our future prospects. We bowed the knee in prayer, and I trust our poor petitions were heard by Him whose ear is ever open to the prayers of His people. The parents appeared cheered by the recognition of the blessedness into which their dear child had just entered. They appeared thankful that she had been delivered from the miseries and dangers of this sinful world. As parents, they feel the removal of their child; but faith in the precious Word of God leads them to look forward when they shall, at no distant period, again meet her in a better world.

Dec. 23—Last evening I buried Nathanael's second child. Thus in about six weeks we have buried four of our School-children. When I went to bury the corpse, I found all the bereaved parents assembled together, to condole with each other in their affliction, and to anticipate their speedy meeting with their departed children in the presence of the Redeemer. The three\* bereaved couples are, I can have no doubt, spiritual members of the mystical body of Christ. I trust that good will arise out of this mortality, and not evil. The death of these little ones has been full of hope; and the bereaved parents are supported with the sure and certain hope that their little ones sleep in Jesus.

#### *Visits to sick Adults.*

We shall now refer to Mr. Davis's persevering ministrations among the sick adults. Like similar scenes at home, they present a chequered aspect—some rejoicing in hope, some anxious but fearful, others whose life closes in thick darkness. The first is the case of a believing woman named Rahab.

Sept. 19, 1848—I spent the greater part of this day in visiting the sick near home. The first person visited was an elderly woman. For years she has been a regular attendant on all the Means, and is now, I hope, through Divine Grace, prepared to enter into her Master's presence. She says that Christ is every thing to her—that she feels that she is near to Him, and He to her. She was asked how she felt with regard to her sins. She replied, "They are hateful; but I shall lay my sinful nature down with my body: I shall not take that with me: that burden will be laid down, and I shall fly lightly to Christ."

\* A third Christian couple, beside the two already mentioned, had lost, about the same time, the last of eleven children.

She is attended by a little decrepit old woman, hardly four feet high, who appears to have been for a long time blessed with a holy simplicity of mind, and a strong faith in her Saviour, and is always cheerful. As some Natives who came danced their war-dance in the Pa on the Sabbath Evening, she said to me this morning, "Oh, Mr. Davis! when I heard them I ran away down here to Rahab"—the sick woman—"and stopped my ears." I hope I felt it good to be with these poor old simple servants of Christ.

Sept. 23, 1848—This evening I buried Rahab. Happy change for her! From her baptism to her death she was consistent. In looking over my Register I find that for one birth we have, as nearly as possible, two deaths.

Sept. 25—At the Meeting with the people to-day it was evident that the peaceful death of Rahab had not been without its effects. The little old woman who took care of her said, "Oh, Mr. Davis! I long also to die and go to Christ. The sin of the world and the sin of my heart are hateful." Another said, "I went to see Rahab. She told me her end was come, that she was going to Christ, but that I must wait longer, and witness the spiritual work of God. I wish to have my heart right with Christ also; but it is so hard and so sinful. But I must persevere." The death of this poor slave has, I hope, been beneficial to many of us. To me it has been encouraging, because she was generally one of the most ignorant, although one of the most persevering, of our Communicants.

Jan. 23, 1849—For some days past I have had several recent cases of illness to attend, and one of a serious nature. On the 20th I fell in with a poor man, more by what is called chance than otherwise. He is a most subtle Native Priest, and I have often been dismayed when I have found him in company with my patients. Yesterday, anxiety and care were visible in his countenance: his lies, which had been made, doubtless, in many cases a false refuge for others, were no refuge for himself. He endeavoured to remind me of a controversy I had with him many years ago, in which I recommended him to make the Word of God his study, and he said he had carried a Testament with him ever since. This, I fear, has made his delusions much more dangerous, as he professes to hold communication with the spirits of departed Missionaries. He is fearful, and exclaims loudly against his former ways.

Jan. 26—Yesterday morning Tanaiti, the Priest, died. I shall not soon forget his anxious look, and strong disavowal of all goodness and truth in his former proceedings. Surely this ought to have effect on at least those who heard him! In death he was asked several questions. "How is it now with you, who formerly told us you commanded a number of gods in the sea and on the land? You are dying, but you must wait awhile and converse with us. Tell us to which place you are going. We are taught that there are only two places, a place of pain and a place of joy: to which of these are you going? Are you going above or below?" It is reported that the poor man requested them to let him die; but at length he said, "I am going to my own place, below"—and died. Awful death!

#### *Return of Backsliders.*

Mr. Davis is occasionally cheered by the return of some from amongst those who, during the excitement of the late war, had been led astray.

Nov. 7, 1848—The week previous to the Sacrament is a serious heart-searching period of time, as every Candidate is individually examined and instructed. Among them last week came a poor strayed sheep, not to offer himself as a Candidate for the Holy Supper, as that he could not do, but for conversation. This poor sheep was driven from the fold nearly three years ago by strong temptation. At that period one of his children died from the whooping-cough, and another fine little girl was killed at the same time by the tread of an ox, so that they were both buried at the same time in the same grave. Under this extraordinary bereavement he was tempted to think that God had dealt hardly by him, and that he must have been a great sinner thus to bring down upon him the anger of God. He did not altogether disconnect himself with us, but he shut himself up against all comfort: he continually complained of the hardness of his heart, and spoke of himself as a withered branch. Our conversation was rather long, serious, and candid. On Monday he returned, and told me he spent nearly the whole night after our conversation in examining his heart, and that the result was, that his awful sin of unbelief had been revealed to him. He said he saw that his sin had been suffered to grow nearly to maturity, and that he was only enabled to behold his

danger when he was on the very brink of the precipice. Thus has this poor man been restored to us, a monument of the forbearing mercy of God in Christ.

*Nov. 14, 1848*—The strayed sheep above alluded to has been, I trust, sought out by the Good Shepherd, and brought back to His fold in a most gracious manner. When he left us last week, to go to his work in the woods, it appears his mind was deeply impressed with some conversation he had had with some of the Christian Natives. As he walked with his wife, he asked her what she thought of what they had heard. She replied, she had no thoughts on the subject. He told me he then went into the wood and prayed, and was relieved by thinking of Rom. ii. 7. After this he proceeded to the scene of his labours, and spoke again to his wife, telling her that it was his wish they should seek the Lord together. He again retired for private prayer, and prayed for Divine teaching, that light and knowledge might be given him. After having thus prayed and humbled himself before God, he said he was relieved by having John vii. 37, 38, brought to his

remembrance. In the course of the day he again retired for private prayer, and to thank God for his restoration. At the close of this prayer Matt. xi. 28 was presented to his mind. In the evening, when they assembled together, and his friends began to converse about the native gods, he said, "You and your gods had well-nigh been my ruin." The people were astonished. The return of this man into the bosom of the Church is a cause of joy to the faithful few, and an encouragement for them to endeavour to seek out other poor wanderers.

*Jan. 26, 1849* — To-day one of my former promising Natives—one in whose heart the Holy Spirit appeared to work in 1844, but who was led away during the war—came to me from Waimate to converse with me on the Lord's Supper. His return into the bosom of the Church, and the nature of his conversation, acted as a cordial to my soul. Never did I perceive so much of the nature of the Holy Ordinance as to-day, when describing it to this returning prodigal. May the Lord meet him at this fountain of living waters!

### Recent Miscellaneous Intelligence.

#### UNITED KINGDOM.

*Church Miss. Soc.*—On the 8th July the Instructions of the Committee were delivered by the Rev. Joseph Ridgeway, at the Society's House, to the Rev. Charles Schreiber and Mrs. Schreiber, on occasion of their departure to Scinde to commence a Mission there. The Instructions having been acknowledged by Mr. Schreiber, and an address having been delivered to him and Mrs. Schreiber by the Rev. Charles Baring, Rector of All Souls', Marylebone, they were commended in prayer to the care and keeping of Almighty God, by the Rev. M. M. Preston, Vicar of Chesham, Herts.—The Rev. J. Warburton and Mrs. Warburton, from Sierra Leone, arrived in London on the 9th of July. They were accompanied by Samuel Crowther, son of the Rev. S. Crowther of Abbekuta, for the purpose of being educated in the Society's Islington Institution.—The Rev. Benjamin Bailey and family sailed from Cochin on the 13th of March, and safely arrived in London on the 9th of July.

*Baptist Miss. Soc.*—We have to announce the arrival of Mr. and Mrs. Makepeace and family from India, Mrs. Capern and son from the Bahamas, Mr. and Mrs. Saker and Miss Viton from Africa, seeking, by a temporary residence in England, a restoration to health; also Mr. Kingdon from Belize. Some short time since tidings were heard of Mr. Dawson and family off the coast of Portugal, on their way home from Ceylon; but we have not yet

heard of their landing in England.

*London Miss. Soc.*—The "John Williams" arrived on the 29th of May, after a prosperous voyage of 104 days from the Islands, *via* Cape Horn, having on board as passengers the Rev. D. Darling, Mrs. Darling, and two daughters, and Mr. J. Johnston, Mrs. Johnston, and two children, from Tahiti; Rev. W. Harbutt, Mrs. Harbutt, and three children, Mr. E. Buchanan, Mrs. Buchanan, and four children, and Mrs. Bullen, and four children, from Samoa; and Miss Geddie, the daughter of the Rev. J. Geddie, from the New Hebrides.—The Rev. James Kennedy, accompanied by Mrs. Kennedy and three children, arrived on the 11th May, from Benares, East Indies.—Rev. Samuel Haywood and Mrs. Haywood, on the 8th June, from Berbice.—Mrs. Abbs, the wife of the Rev. John Abbs, of Trevandrum, with five children, accompanied by a son and daughter of the Rev. Charles Mead, of Neyoor, and by a son of the Rev. J. C. Thompson, of Quilon, on the 13th June, from the East Indies.—The Rev. F. A. Wallbridge, with Mrs. Wallbridge and family, embarked for George Town, Demerara, on the 7th of May.

#### NEW ZEALAND.

*Wesleyan Miss. Soc.*—It is our painful duty to announce the death of the wife of the Rev. H. Hanson Turton, Missionary in New Zealand. Mrs. Turton died in peace, at the Mission House, New Plymouth, on the 21st of October last.



# Missionary Register.

SEPTEMBER, 1850.

## Biography.

MEMOIR OF BR. JOHN DANIEL GOTTWALD,

ONE OF THE FIRST MISSIONARIES TO ST. KITT'S, IN CONNECTION WITH THE UNITED BRETHREN.

Br. John Daniel Gottwald departed this life on the 20th of August, 1805, and left the following account of his early life:—

I was born August 9th, 1726, at Westhofen, near Strasburg. Till my fifteenth year I was educated by my father, who was the Clergyman of the parish. It was in the year 1741 that the first truly serious impression was made on my heart, by the testimony of the love of Jesus to poor sinners, which Br. John Jacob Franz delivered at the house of a cousin of mine. There it was that I first heard of the Brethren's Church, of which I immediately had a strong desire to become a member. Shortly after I had the pleasure of becoming acquainted with Count Zinzendorf. In the beginning of September 1741, I left home, and arrived at Herrnhag on the 16th of the same month. Three weeks after I heard that both my parents had departed this life, and I could not but feel grateful to my Saviour that I had been permitted to join the Brethren before their departure, as I could scarcely have hoped to obtain the consent of my other relatives. I lived very happily in Herrnhag till 1746, when I removed to Herrnhut. There I was brought into very straightened circumstances, owing to the declining state of my master's business; but in all my difficulties I was enabled to place firm confidence in my Saviour's grace and help; nor was my faith put to shame. I first tried to earn something by working as a day-labourer; but finding my constitution too feeble for this employment, I was thankful to obtain a scanty livelihood as a messenger to the surrounding country. While engaged in this employment, I had to undergo severe hardships, being frequently compelled to spend the night on the road in the open air; and I remember more than one occasion in which I was in imminent danger of losing my life, and can only attribute my preservation to the unseen hand of my Divine Protector.

In 1749 I lost my simplicity of faith,  
*Sept.* 1850.

and my communion with my Saviour; but I soon bitterly repented of my ingratitude and rebellion. Day and night I cried unto the Lord with tears for pardon, and besought Him to preserve me in future from temptation. And He, who saw that I was seeking Him with all my heart, vouchsafed to me anew a look of grace, so that I could again acknowledge Him as my all in all. At the same time, the experience I had thus made quickened me to increased vigilance; nor did I fail to derive much benefit and encouragement from frequent confidential intercourse with my choir-labourers. In 1752 I was appointed to the management of the book-binder's business in the Brethren's House at Neusalz. Here, owing to the gradual decline of the concern, it had shortly after to be given up, and I was obliged once more to earn my livelihood as a day-labourer and messenger till the year 1753, when I was able to return to my trade.

In May 1756 I travelled by way of Herrnhut to Zeist, where I had been appointed Labourer of the elder boys, and Choir-servant of the single Brethren. Not long after my arrival my Agent in Strasburg wrote to inform me, that my presence was absolutely necessary to settle my affairs. I accordingly set off, in the company of Br. Armedinger. Before we reached Bonn we were taken prisoners by six hussars from Cologne (the Seven Years' War had just broken out) who, after taking away our passports, forced us by threats and blows to follow them. As we were crossing a narrow path, in the night, between steep mountains and the banks of the Rhine, they suddenly rode up against us with such fury that we expected every moment to be pushed into the stream. In my terror I made an attempt to effect my escape by passing between the horses, but slipt on the snow, and

should inevitably have fallen over the precipice into the river below, had I not in falling seized hold of the stirrup-strap of one of the hussars, and thus been drawn up again. The intention of our assailants being merely to terrify us, they soon rode on, driving us before them. Of the blows they wantonly dealt us, one, which I received on my head, was so violent, that it almost deprived me of sensation. At length we arrived at a village in the Palatinate, where the hussars, after demanding our money, separated into two parties. To each party one of us was attached, but it was not long before I found myself left behind and alone. Night had meanwhile come on, and I resolved to return to the above-mentioned village; but I was so overheated that I could neither eat nor sleep. Early the next morning I set off, intending to cross the Rhine as soon as possible; but thirst soon compelled me to return. At the door of the inn I asked for something to drink; but on observing through the window that the same hussars by whom I had been maltreated were sitting in the room, I hastened on without taking any refreshment. To escape their hands I took a different direction, and was soon met by a brother from Neuwied, who informed me that my companion had arrived there in safety, and that his account of what had befallen us had prompted him to seek me. My companion had been fortunate enough to recover our passports; and how happy, how grateful did I feel, to know that we were both out of danger! After a short halt at Neuwied, I continued my journey, refreshed both in body and spirit, and in the beginning of December arrived safely at Strasburg. During my six months' stay at this place I had to contend with numerous difficulties. I returned to Zelst, where I arrived in May 1757, with thanks and praise to my Saviour, who had again preserved me from all harm.

I now appreciated more than ever the privilege conferred on me by the Lord in bringing me to the Brethren's Church. After a service of about two years in the Brethren's House, I accepted an appointment in the spring of 1759 to the School at Bedford. Here I had many a new lesson to learn, as a stranger in a strange land; but I can look back on the time I there spent with the children as a period of blessing for my heart. Though I had many opportunities of discovering that the Word of God says not a word too much when it declares the heart of man to be

desperately wicked, in all my trials I found abundant comfort in the enjoyment of my Saviour's grace.

At the close of the year 1765 the School at Bedford being given up, I was again obliged to procure my maintenance by my trade; but shortly after I received a call to the spiritual care of the single Brethren at Ballinderry, in Ireland. Previous to my following this call I attended the Provincial Synod convened at Fulneck, and arrived in October 1766 at the place of my destination. At first every thing was strange to me, but our Saviour soon enabled me to feel at home, and to deem it a favour to serve the small company of Brethren committed to my charge. I had been here but a very short time when I was called to serve the Congregation at Kilwarlin, on which occasion I married the single sister, Augusta Catherine Junker, of Bedford; and on the 14th of October I was ordained by Bishop Peter Böhler, a Deacon of the Brethren's Church.

In May 1769 I was appointed Warden of Gracehill. Beside the numerous duties now devolving on me, the discharge of which frequently fatigued me to such a degree that I could neither sit nor lie down, I was much tried and dejected by several painful occurrences; and at length, in 1770, the alarming rebellion of the so-called Hearts of Steel broke out. These rebels swarmed about the country, plundering and burning wherever they went, and shooting every one that ventured to oppose them. We frequently saw them assembled to plan their criminal designs, each of them holding in his hand a piece of burning turf, strewed with gunpowder, to serve as a torch. Being in constant expectation of an assault, we were obliged to stay up all night. They left us, however, in peace till March 1772, when we were suddenly attacked by them. For three weeks I had not ventured to undress; and as I was just sitting down to take a moment's rest, I was roused by their arrival. I immediately hastened to our Chapel; and on looking through the window from behind a curtain, I saw a band of these villains surrounding the Brethren's House, discharging their guns through the windows, and loudly demanding our fire-arms. Some ran about the square, while others attacked and broke into the house of br. James Spence, who only just found time to effect his escape. On seeing a light in the dormitory of the single Brethren's House and, perceiving that two

Brethren were observing them, they instantly discharged their guns, and wounded both of them in the face. At length they directed their attack against the Congregation House, in which I resided. Till then I had been observing them from our little hall, but now I felt that I could no longer remain quiet, were it even to cost me my life. With prayer to my Saviour for His gracious support, I hastened into the Chapel, and posted myself behind the wall, where they could not so easily hit me. There I heard them striking violently against the door, and trying to thrust open the windows with their bayonets. At this moment I threw the door open, and placed myself before them on the threshold. One of the rebels immediately held his gun against my forehead, but the Lord granted me courage to stand firm, and to ask them wherefore we were thus attacked. While I was speaking the captain of the band pushed the gun away from my face, and no sooner had he done so than it went off, and the shot flew close to my head into the wall of the Chapel. My wife, who but a short time before had been delivered of twins, was dreadfully frightened, thinking I had been shot. Meanwhile, I continued talking with the rebels—whose appearance was really frightful—and tried to dissuade them from their criminal designs. Their captain, who went by the name of Firebrand, made the following reply—“You have taken the land away from its former inhabitants, and we are now come to destroy every thing by fire and sword; and to drive you out of the country; and, since you are a man of considerable influence, we will first make this known to you.” On this he summoned us to deliver up our guns, saying that he well knew that we possessed a considerable number. I immediately assured him that we had no fire-arms, and told him that I was totally ignorant of what he had just been stating. I further mentioned, that the charge of several concerns had certainly been intrusted to me, but that the land on which our settlement was built was held on a lease granted by Lord O'Neill to Mr. William Horne, in Dublin; that every thing had been done to satisfy the lawful demands of the former occupants, but that I would mention their complaints to Mr. Horne. While I was thus addressing them the rebels remained perfectly quiet; and their captain, after expressing his surprise at what he had heard asked, whether I

should be able to return them Mr. Horne's answer within a week's time. “No,” I answered; “but in a fortnight.” I was then required to take an oath that I would write to Dublin. To this I replied, “I shall take no oath, neither for you nor for any one else: if you will not believe my words, do with me what you please.” While saying this, I overheard one of the rebels saying to the captain, “You can believe every word he says, for he is an honest man, and will keep his promise.” At length they appeared satisfied. On inquiring whither I should send Mr. Horne's answer, the captain replied, “To our post-office, behind a great rock on a high mountain,” which he named to me. They then left us, and advanced toward the Sisters' House. I followed them gently, and heard that they could not agree whether to attack the house or not. The captain of the band threatened to shoot any man who should injure the house or its inhabitants; while others threatened to kill the captain if he persisted in refusing his consent. After a long deliberation they at length yielded to their captain's representations, and left the place. Oh, how thankful I felt toward my Saviour, for having favoured me with such striking proofs of His protecting care! And how surprised was my wife, when she saw me return in safety after these hours of anxiety and peril!

As the rebels continued to spread terror over the surrounding country, we had every day to welcome fugitives, who looked on our Settlement as a place of refuge. I immediately wrote to br. Horne, in Dublin, who presented my Letter to the lord of the manor, Mr. O'Neill. The latter communicated it to the Parliament assembled in Dublin, and pleaded our cause so forcibly and successfully, that troops were sent against the rebels. Meanwhile br. Horne had addressed a note to the insurgents, which I forwarded to the spot indicated by the captain, and to which they contrived to send me an answer, thanking me for my faithfulness in keeping my promise; yet, notwithstanding this apparently favourable issue, we were alarmed in the night of the 22d of March by a new attack. The insurgents appeared unexpectedly in front of our house, and demanded a fowling-piece. Though I went out to tell them that they had carried it off on occasion of their former visit, they per-

sisted in repeating their demand. One of them held his loaded gun to my breast, and required me to swear that we had not the gun in question. I seized his gun by the barrel, pulled it away from my breast, and retained firm hold of it. On recognising the fellow before me, by his voice, as the son of one of our communicant Sisters, I addressed him with a loud voice: "What, Joseph! do you really intend to shoot me? I shall find you yet;" upon which I discharged the gun. In reply, he asked me, whether I wished to see fire; but he did not do me any harm. He then with his comrades left us, though not without having done all kinds of mischief. Shortly after troops were sent, and soon succeeded in clearing the country of the insurgents. Most of them fled to the coast, where hundreds of them embarked for America, taking with them a number of chests filled with stolen fire-arms. Peace and tranquillity being now restored, we were again enabled to discharge our several duties without interruption. In 1773 we were called to serve the Congregation in Drumorgan.

In August 1776 we received an appointment to proceed to the West Indies, to commence a Mission in St. Kitt's, in company of br. and sr. Birkby. On receiving this call I was at first greatly perplexed; but a conviction that I was not my own, but the property of the Lord, with soul and body, constrained me to accept it in reliance on His support. On February 3d, 1777, we left London for Gravesend, where our vessel was lying at anchor. Our voyage was, on the whole, very favourable; but we had more than one opportunity of experiencing the wonderful protection of Him who watcheth over His messengers both by land and sea. In Barbadoes we spent three days very happily with the Missionaries stationed there, who shewed us much kindness and attention. On the 11th of April we arrived in Antigua, where we made a stay of eight weeks.

We took our departure for St. Kitt's on June 13th, where we arrived with the heart-cheering text, *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake!* Br. Braun, who had accompanied us from Antigua, immediately went on shore to inform Mr. Gardiner of our arrival; and that gentleman, at whose request the Mission had been undertaken, gave us a very friendly

reception. A great part of Basseterre having been burned down, he lodged us for some time in his own house; and during our stay with him we had frequent opportunities of making the acquaintance of the planters and overseers in various parts of the island, who gave us encouraging proofs of the interest they took in our intended labours. At the beginning of July, with cheerful and grateful hearts we commenced our labours, and were much encouraged by perceiving evident traces of the work of the Spirit of God among them. Not long after entering our house I was seized with the prevailing yellow fever, which brought me to the very gates of death. After my recovery, I undertook a journey through the island, to find, if possible, a suitable place for a Missionary Establishment. The proprietors and overseers of the different plantations shewed me a kindly feeling on this occasion, and were always ready to assist me by giving me the necessary information, or by offering suitable advice. However, in spite of all my researches, I found no part of the island that appeared more appropriate than the town of Basseterre. In June 1778 our fellow-labourers were called to St. Croix, and we remained alone till we received a reinforcement from Germany.

Thus far his own narrative. It is added by another hand—

Our late Brother remained in St. Kitt's till 1787; and during his ten years' faithful service in that island he had many proofs that his labours were not in vain in the Lord. Both at the commencement of the Mission, and in after-times, he had to contend with no small difficulties; but his heart overflowed with gratitude to the Lord whenever he called to mind the merciful help which he experienced. On his return to Europe in 1788 he was appointed to serve the Diaspora, or Society, in the Priegnitz, where he laboured with unwearied faithfulness for nine years, bearing witness to many of the grace and love of Jesus toward poor sinners. Toward the end of 1797 he retired to Neusalz, to rest from his labours. There he had the severe affliction to lose his wife, who had been his faithful helpmate for thirty-four years. Our late Brother ever approved himself a faithful and experienced servant of the Lord. He took the deepest interest in any thing pertaining to the advancement of the king-

dom of God, and to the well-being of the Church of which he was a member. Whenever he observed any thing which he feared might prove injurious to the cause he had so much at heart, he could not refrain from giving utterance to his feelings, sometimes even in a tone and manner, which might not appear compatible with brotherly tenderness; but no one who knew his thorough uprightness and sincerity of heart could withhold from him the esteem which he merited. He was faithful in prayer, often imploring and entreating the Lord to renew the days of the Brethren's

Church as of old: and the extension of the kingdom of God throughout the world was the constant subject of his supplications. As his health appeared to be tolerably good on his arrival at Neusalz, he was willing and thankful to serve the Congregation in any way that was pointed out to him, shewing particular attention to visitors, and assisting in keeping meetings, till he was at length compelled, by repeated attacks of illness, to desist from his labours. An apoplectic stroke proved the means of his departure to the Lord, on the 20th of August, in the year 1805. He had just entered the 80th year of his age.

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 336 of our Number for August.)

UNITED KINGDOM.

#### *Lay Agency an Antidote to Systematised Infidelity.*

THERE never was a time when your efforts were more required than they are at the present day. Not that I believe the world is at present much more wicked than it has been heretofore. I take it, that the proportion of wickedness has been pretty nearly the same in all ages; but depend upon it, there is, in this day, a systematic arrangement, an organized effort; a marshalling and an arraying of all the evil principles of heresy, of infidelity, to say nothing of systems of education exclusive of religion. There is at this day an organization and a resolution to go forward, such as has not been exhibited, I believe, in anterior ages of the world. Look where you will, turn in all directions, be it in this country or in the countries of the Continent; in whatever station of life, in whatever profession or calling, you cannot enter on this subject but you discern that there is some wandering from the truth, some unsettlement of opinion; and that wandering from the truth, and that unsettlement of opinion, is used by those who are wise in their generation, for their own purposes, to strike at the great foundation upon which every thing worthy of having in this world is to be built. Now, I think the constitution of your Society, and the mode of its operations, are singularly adapted to meet the evil that is pressing on us from

every quarter; to say nothing of the assistance which you give to the parochial system, which, if rightly carried out, will be, in all times and in all places, a mighty bulwark, under God's blessing, against the assaults of heresy and infidelity. You retain in your constitution a principle to which every day I for one, and I believe I speak the sentiments of many others, become more and more attached. We cleave to it as a right, and we will never surrender it. You have in your constitution the element of Lay Agency, which is absolutely and essentially necessary, in the times in which we live, to penetrate and percolate those large masses to which, from circumstances of prejudice or of ignorance, or of other circumstances to which I will not allude, access is very often denied in the first instance to the Ordained Minister. You have the Laity, and you must hold to that Laity. It is a principle from which I myself, for one, will never depart. I hold myself to be, and I hold all my brethren to be, Lay Agents, having a right which we will never concede, under the guidance of the Minister, and in due subordination to the Church, to interfere and do what God will enable us to do in matters ecclesiastical and spiritual. Hold, therefore, to that principle. It is the grand distinguishing principle of the Protestant Churches; and so long as you hold to your Protestantism—your true sound Scriptural Protestantism—depend upon it you

will be unassailable by all arts, whether they be those of man or of the devil.

[*Lord Ashley—at Ch. Pas. Aid Soc. An.*

*The Society not superseded by Sub-division of Parishes.*

Now I have heard it said that a Commission, which I had the honour to move for a year ago, for the sub-division of all the larger parishes in this Kingdom into smaller parishes of about 4000 each, would supersede the necessity of this great Institution. Let me guard you against sanguine anticipation of rapid success. Let me assure you that, even if I were able to carry out all that was proposed in that Commission, very considerable time must elapse before it can be brought into full operation; and during that interval, at least, your assistance must be as necessary as before. But even supposing, for the sake of argument, that it were carried into full effect, do you think we could then do without your co-operation and assistance? Is it not manifest, even if the parishes were divided into districts containing 4000 persons each, that for the purpose of carrying the parochial system into full effect, that for the purpose of house-to-house visitation, for the purpose of enabling the Minister to communicate with and to know and be known by the people, is it not manifest that some assistance must be required; that no man is able to do as he would wish to do by 4000 people? Your Society would be as necessary as before, to provide Curates and Lay-agents for those hard-working, meritorious, and zealous men, who would find that when they have to deal with 4000 persons by themselves, that by their own unassisted strength they would be altogether unequal to the work.

[*The Same—at the Same.*

*The Secret of the Society's and England's Prosperity.*

I conceive the reason why God has so blessed this Institution is this—that it is the earnest desire of the Committee that none should go forth to labour on the sphere of its operations but those who will make our Lord Jesus Christ the sum and substance of their preaching. My Lord, I have heard from your lips that on the continent of Europe all classes have declared to you, that the chief reason why God has blessed this country with peace while other nations have been shaken by revolutions, is, the religious habits of our countrymen. And I remember, two years

ago, when the great outbreak took place on the Continent of Europe, seeing a Letter addressed to a leading magistrate in Manchester by an eminent foreign merchant, in which he stated that he conceived we owed our present prospects and peace to the manner in which the Sabbath was observed in our country in comparison with the manner in which it was observed on the Continent of Europe. I fully agree with that sentiment; but I ask, how have those religious habits been formed among our poor? I think that if the Clergy and the Ministers of the Gospel had been left unaided to attend to the wants of the population entrusted to their charge, we should not have had the same account to render with respect to those habits. And had the outbreak taken place sixteen years ago, when neither this Society, nor the City Mission, nor the Scripture Readers' Society, were in action, I believe, from the bottom of my heart, that the Socialists and enemies to religion and order would have met with a very different reception from the poor of this land than that which they actually experienced. If there is any truth in this assertion, I think it is the strongest argument that can be brought forward on behalf of this Institution; and sure am I if we wish God's blessing to rest on this country and on ourselves as individuals, we must endeavour to deserve it by bringing home the truth to the hearts of the poor, and by striving to inscribe *holiness to the Lord* upon every heart.

[*John Labouchere, Esq.—at the Same.*

*Prospects of Good and of Evil.*

I feel that there is many a cloud on the horizon even now, and that there is great cause for us to fear that God will visit us with His judgment. But I see bright specks in the horizon, also, and I rejoice in those specks, and hope they will become larger and larger. I think a bright speck was seen in the discussion which took place on Mr. Fox's measure for the promotion of education—an education from which the Bible was to be excluded. I think it is a bright speck in the horizon when I see the anxious desire evinced by all classes of the community to ensure a day of rest on the Sabbath for the poor postmen. I rejoice, as a member of this city, and as a banker in this city, to find that every one of the bankers signed the Memorial to the Government, praying them to put down Sunday Labour in that

department of the public service. I rejoice at the Petition with 12,000 signatures from the commercial town of Liverpool. I rejoice at the 400,000 signatures which have been obtained in the country for the object, because those signatures prove that those who have put their hands to the Petitions are willing to make any sacrifice to procure the rest of the Sabbath for their fellow-creatures. And I sincerely trust that the measure which you are so anxious to introduce into Parliament, will meet with the cordial approbation of the Government. I look upon it as a bright speck when I see that the measures which you desire to introduce to alleviate the distress of your fellow-creatures, and promote their temporal and spiritual welfare, meet with so large a share of approbation in the Senate of our land. I think it a bright speck in the horizon when I see such a sentiment as that recently pronounced by the first Member of Her Majesty's Government, that he considered the high religious and moral character of a nation the main source of its security and strength. That is a sentiment which would confer honour on any legislator. And when we hear such remarks as these, we have reason to believe that God in His judgment to us will remember mercy, and that the blessings which He has hitherto abundantly vouchsafed, will still continue to be vouchsafed to us. [The Same—at the Same.]

## CONTINENT.

*Want of Religion the Cause of Disorder.*

Look abroad, at France; look at the state of Europe. To what may we attribute all the convulsions which have taken place on the Continent? To what may we attribute the state of society existing there at present, but in a great measure to this—that there religion, and every kind of religious opinion, are sneered at. A low standard of religion leads to a low standard of morality, and weakens every tie that binds man to man; and until religious feeling revives, and pure religion takes its hold on those countries, we cannot hope to see them return to a fixed and peaceful state. I say, then, it is by our Missionaries carrying the pure truths of the Gospel to the countries of Europe, as well as to the rest of the world, that we must achieve, perhaps slowly, but I trust effectually, some good in this direction. [Rt. Hon. Fox Maule—at Wesleyan Miss. Soc. An.

*Religion the Base and Top-Stone of Education.*

A fortnight ago, in the House of Commons, a nobleman, known to most of you, and whose name all would honour were I to mention it, read an extract from the last report of the Minister of Education in France; and what is the testimony borne by that Minister on this subject? It is that all experience proves this—and the history of France especially illustrates the principle—that if knowledge is to benefit the people, if it is not to be merely worthless but dangerous, education must not only be based upon religion, but religion must be the top-stone of education. Now this and other similar Protestant and Evangelical Societies, wherever they move, are proclaiming this principle. I am certain it is the principle we all acknowledge by our presence in this Hall; and it is one which, in every situation in which it may please God in His providence to place me, I will endeavour to maintain.

[James Hoald, Esq., M.P.—at the Same.]

*The Slave-trade undermined by Commerce.*

I travelled last week with the President of the Manchester Chamber of Commerce, and, in talking about the Gold-Coast Mission, and the openings into Dahomi and Ashantee, that gentleman informed me that the first bale of cotton had been received in Lancashire from the kingdom of Domanasie; and he said, "I think we are now learning the secret how the Slave-trade is to be effectually put down." Teach the Rulers of these African Kingdoms, that the mechanism of their subjects' hands, and the power and energy of their minds, may be appropriated to useful industrial labour; and conduct that labour in the right direction; and the Kings of these countries will then learn that their subjects are more valuable when retained on African soil, producing a raw material, saleable to the manufacturers of Great Britain, than sold to slavers. This may, then, be a part of that instrumentality which, by the blessing and providence of Almighty God, will ultimately lead to the destruction of the Slave-trade. We may also look with interest and hope at the Missions at Cape Coast. [The Same—at the Same.]

## AFRICA.

*The Gospel the Means of Civilizing Africa.*

I rejoice to find the testimony borne

in such a Meeting as this, that one of the first duties of Christians, and of a Christian Church, is to extend to their less fortunate brethren of mankind those inestimable blessings which they themselves enjoy. If I were asked what was the first step toward civilizing the barbarous races of men, my answer would be, "Send among them the Gospel of the Lord Jesus Christ." If you wish to humanize those who, pretending to be civilized, scoff at religion, and hold everything that is sacred at nought, I say, "Humanize them by endeavouring to win them to the Author of the everlasting Gospel." If, going to those lands upon which the knowledge of Christianity has never shone, you wish to reclaim the savage, and to render him a member of the civilized world, send to him your Missionaries; and by their Christian Precepts and doctrines you will pave the way toward civilizing the most barbarous. We have heard, within the last few weeks, much talk upon a subject which I know has the warmest interest in the heart's core of all your body—I mean

the Slave-trade. We have heard it contended that those squadrons must be withdrawn which are maintained to prevent the deportation of human flesh from Africa to other parts of the world. So long as you keep the Africans in ignorance, in their present state of blind and darkened ignorance, squadrons you may have, and perhaps squadrons you must have, but even these may be of little avail. If you would put an end to the Slave-trade, you must open up a passage into the heart of the Natives of Africa for your Missionaries; teach them the sin of man trafficking in his fellow-men; shew them the true ground on which they should stand; and then you will not only promote the great object which a Christian Country should always have in view—that of Christianizing the whole world—but you will also effect that object which, as subjects of this realm, you should always have in view—that of economizing, in a most legitimate way, the burdens which are imposed upon us. [*Hon. Fox Maule—at Wesleyan Miss. Soc. An.*]

#### CHURCH MISSIONARY SOCIETY.

##### FIFTIETH REPORT—FIFTY-FIRST YEAR.

At pp. 269—271 of our Number for June we gave some extracts from the Report: we now lay before our Readers a further portion of it.

##### *Introductory Remarks.*

THE Committee present their Report on this Anniversary with more than ordinary anxiety: for when the minds of men are agitated by questions of an anxious and stirring kind at home, there must be danger lest their interest in Foreign Missions should decline, and the zeal which would otherwise have been directed to the evangelization of the world be turned aside; and so the great work be checked for want of means, just at the time when our past labours and prayers are on the point of receiving their full reward.

Earnestly, therefore, would the Committee entreat their friends to pause for a brief interval, and to take a calm survey, amid the nations of the earth, of the great and blessed work which the Church of England is carrying forward, through the instrumentality of this Society.

##### *Patronage.*

During the year four of the Vice-Presidents of the Society have been removed by death—namely, the Bishops of Llandaff and Norwich, and the Deans of Leigh-

lin and Bristol. The Bishops of Victoria, Rupert's Land, Madras, Llandaff, and Norwich, being members of the Society, have accepted the office of Vice-President.

##### *Secretaryship.*

The Committee having this year introduced important changes into the publications of the Society, by which a considerable pecuniary saving will be effected, the Rev. Joseph Ridgeway, who has acted as Assistant Secretary, will henceforward confine his labours to the editorial department. The Committee have therefore engaged the Rev. W. Knight, jun., who has been a zealous and efficient Secretary of the Bristol Association, to undertake the office of Assistant Secretary.

##### *Jubilee Fund.*

The sum announced at the last Anniversary as received on account of the Jubilee Fund was 53,127l. 10s. During the past year there has been an addition of 3694l., making a total of 56,822l. 3s. 7d.

The Committee, in conformity with the scheme of appropriation sanctioned by the last Anniversary Meeting, have assigned To the Fund for Disabled Missionaries, &c. . . . . £20,000  
To the Endowment of Native-Christian Churches . . . . . 10,000  
To the Erection of Missionary Buildings, 13,900

£ 43,900

The remainder of the Fund is reserved,



with a view—first, to the further erection of Missionary Buildings in the Missions, as the wants of the several Stations shall be more fully ascertained by the returns to the grants already assigned; and secondly, to the purchase or erection of a Missionaries' Children's Home.

The Committee have thought it best to defer the providing of a permanent building for the Children's Home until they shall have ascertained, by the experience of one or two years, the amount of accommodation which may be required, and other particulars connected with the design. They have therefore engaged three contiguous houses in Milner Square, Islington, which will afford accommodation for forty children; and they have engaged the very valuable services of the Rev. S. Hope Unwin, M.A., and Mrs. Unwin, to superintend and manage the large family which will be collected together in "THE HOME." The Institution has been commenced with fifteen pupils, and other applications are before the Committee which will speedily fill up the number which can be accommodated in the present buildings.

The opening of the Home took place on the 7th of March. A special Meeting of the Committee was held on that day in the building, the Right Hon. the President in the Chair, when an appropriate address was delivered by the Rev. W. Jowett, M.A., who is now the oldest surviving Missionary of the Society, and the design was commended in prayer to the blessing of Almighty God.

*Summary of the Society.*

*Missions*, 12; *Stations*, 106—being in Western Africa, 15; Abbekuta, 2; East Africa, 1; Mediterranean, 3; China, 3; North India, 21; Western India, 5; Southern India, 19; Ceylon, 6; New Zealand, 23; West Indies, 2; North-West America, 6. *Labourers* (exclusive of wives), 1726; consisting of 125 English, and 7 Lutheran, of whom 10 are at home, and 15 Native or Country-born Clergyman, of whom 113 are married; 32 European Lay Assistants, of whom 14 are married; 13 European Female Teachers; 1339 Native and Country-born Male, and 170 Female Assistants—*Communicants*, 13,551—*Seminaries and Schools*, (reported) 596—*Scholars*, 32,268; of whom 16,584 are Boys, 5740 are Girls, of 3776 the sex is not reported, and 6168 are Youths and Adults. From several of the Stations no returns of Schools nor of

Sept. 1850.

Scholars have been returned. *Baptisms*—during the year, 2542 Adults; 3101 Children; 264 Adults and Children: Total, 5907 have been baptized.

*Decease of the Rev. Edward Bickersteth*

The Committee have the melancholy task of recording their high esteem and affection for the memory of the late Rev. Edward Bickersteth, who for 15 years was a Secretary of the Society; and continued to the last to render to its cause the most important services, especially at the season of the Jubilee. The Committee regard the removal of such a man as a call on all the members of the Society for special prayer, that the Lord may pour out His Holy Spirit on the Church, and raise up many men to supply his place—men of faith and love, of simplicity and godly sincerity, and of effectual fervent prayer; men who will not only advocate the claims of Religious Societies with ability, but who also will carry with them, as he did, into the bosom of society, and in their Missionary Journeys and social meetings, a holy savour of the spiritual principles, on the maintenance of which depends all hope of the blessing and presence of the Lord with human instrumentality

*Decease of Missionaries.*

The following individuals have been called from their Labours to their eternal reward during the year—Of the *West-Africa Mission*, the Rev. Neils Christian Haastrup died at Kissey on the 24th of August, of fever, after a few days' illness—Of the *East-Africa Mission*, Mr. Wagner, a mechanic, died at New Rabbai on the 1st of August, of fever—Of the *Calcutta and North-India Mission*, the Rev. Charles Theophilus Krauss died at Hooghly on the 14th of October, of fever, while on his way to Calcutta with his family, partly on account of health, and partly to attend the Half-yearly Meeting of the Society's Missionaries of the Bengal District—Of the *Ceylon Mission*, Mrs. Pargiter, wife of the Rev. R. Pargiter, died at Chundicul on the 31st of March; six days after giving birth to a daughter.

*Return Home of Missionaries.*

*West Africa*—The Rev. F. Bultmann and Mrs. Bultmann left Sierra Leone on the 2d of May, on a visit to Europe; and arrived at Cork on the 9th of July. The Rev. C. F. Ehemann and Mrs. Ehemann, the Rev. D. H. Schmid and Mrs. Schmid, left Sierra Leone on the 21st of February,

on a visit home; and arrived at Falmouth on the 16th of April. They were accompanied by Mrs. Haastrup, widow of the late Rev. N. C. Haastrup.

*Calcutta and North India*—The Rev. P. L. Sandberg and Mrs. Sandberg left Calcutta on the 21st of January 1849, in consequence of the ill health of Mrs. Sandberg; and arrived at Portsmouth on the 15th of May. They were accompanied by Mrs. Mengé, wife of the Rev. J. P. Mengé, whose state of health rendered it necessary for her to leave India. The Rev. C. T. Hærnle and Mrs. Hærnle left Calcutta on the 21st of February, on a visit home; and arrived in London on the 21st of June. Mrs. Krauss, widow of the late Rev. C. T. Krauss, left Calcutta on the 25th of December; and arrived in England on the 8th of April.

*Ceylon*—The Rev. J. T. Johnston and Mrs. Johnston, and the Rev. F. W. Taylor and Mrs. Taylor, left Colombo on the 24th of February 1849, in consequence of the ill health of Mrs. Johnston and Mrs. Taylor; and arrived at Gravesend on the 22d of June. The Rev. H. Collins left Colombo in April 1849; and arrived at Southampton on the 29th of May.

*New Zealand*—The Rev. W. C. Dudley left Auckland on the 14th of July, on account of ill health; and arrived at Portsmouth on the 24th of November

#### *Departure of Missionaries.*

The following additions have been made to the Labourers abroad—

*West Africa*—The Rev. N. Denton and Mrs. Denton left on the 14th of October for Sierra Leone, on their return to the Mission; and arrived there on the 27th of November. The Rev. Thomas Maxwell and the Rev. George Nicol, African Students from the Institution, left on the 3d of November for the same place, on their return to the Mission; and arrived there on the 27th of December.

*Abbekuta*—The Rev. C. A. Gollmer and Mrs. Gollmer, and the Rev. H. Townsend and Mrs. Townsend, left for Badagry on the 9th of January, on their return to the Mission. They were accompanied by Mr. Eugene Van Cooten, Surgeon Student from the Institution, Mrs. Van Cooten, and Mr. Huber, a German Mechanic.

*Bombay and Western India*—The Rev. William Salter Price, Student from the Institution, and Mrs. Price, left on the 25th of July for Bombay; and arrived there on the 9th of December. The Rev.

George Candy, having been appointed Secretary of the Corresponding Committee at Bombay, left Southampton on the 27th of February for that Presidency.

*Calcutta and North India*—The Rev. W. Smith and Mrs. Smith, with their family, embarked at Portsmouth on the 13th of August for Calcutta, on their return to Benares; and arrived at Calcutta on the 31st of December.

*Madras and South India*—The Rev. George English and the Rev. Thomas Foulkes, Students from the Institution, Mrs. English, Mrs. Foulkes, and Miss M. J. Hobbs, embarked on the 18th of June for Madras; and arrived at Madras on the 20th of September. Miss Newman left England on the 20th of August for Madras, to join Miss Hobbs in the Normal School; and arrived at Madras on the 28th of December. Mr. Thomas Knight Nicholson, Student from the Institution, left Portsmouth on the 30th of January for Madras.

*Ceylon*—The Rev. Robert Bren, and the Rev. George Parsons, Students from the Institution, with Mrs. Bren and Mrs. Parsons, left Gravesend on the 17th of June for Colombo; and arrived there on the 4th of November. The Rev. George Pettitt, one of the Society's Missionaries from Tinnevely, having been appointed Secretary of the Ceylon Mission, left Southampton on the 20th of March for Colombo.

*China*—The Rev. Frederick Foster Gough, B.A. St. John's College, Cambridge, late Curate of St. Luke's, Birmingham; the Rev. E. T. R. Moncrieff, M.A. Trinity College, Dublin, late Curate of Achurch, Oundle; the Rev. William Welton, B.A. Caius College, Cambridge; and Mr. Robert David Jackson, Student from the Institution, left Portsmouth on the 5th of November for Hong Kong.

*New Zealand*—The Rev. Ralph Barker, Student from the Institution, and the Rev. Thomas Lanfear, from St. Bee's College, with Mrs. Barker and Mrs. Lanfear, left Gravesend on the 19th of July for Auckland; and arrived there on the 26th of November. The Rev. T. S. Grace, from St. Bee's College, and Mrs. Grace, left Gravesend on the 11th of February for Auckland. Mr. Thomas Vidal, appointed Secretary of the New-Zealand Mission, and Mrs. Vidal, left Gravesend on the 26th of March for Auckland.

*North-West America*—The Rev. Robert Hunt, Student from the Institution, and Mrs. Hunt, embarked at Gravesend on the 6th of June for York Fort; and arrived there on the 16th of August, and at Red River on the 3d of October.

#### *Missionary Labourers.*

Since the last Anniversary, as will be seen from the preceding statements, two Ordained Missionaries, the wife of a Missionary, and one Layman, have been removed by death; nine Clergymen, and the wife of a Clergyman, have left their Stations on a visit home, principally on account of health; twenty-one additional Labourers, fourteen Clergymen, four Laymen, two Female Teachers, and one Mechanic, have been sent out; beside three Clergymen who, in recruited health, have returned to resume their labours abroad, one of them having been transferred from the South-India to the Ceylon Mission; and two Natives of Africa, who, having been admitted to Holy Orders, have returned to labour in their own country.

#### *Islington Institution.*

The number of Students resident at the commencement of the year was twenty-two, and during the year eleven have been admitted to residence for examination and probation: but as seven have left for the Missions, and seven from the failure of health or other causes, the present number is nineteen. This number is lower than it has been for many years past; and the Committee earnestly appeal to their friends throughout the country, and especially the Clergy, to seek out, and to recommend to the Committee, suitable Students. They must at the same time take this opportunity of remarking, that the advanced state of the Missions, and the progress made by NATIVE Students abroad in the acquisition of the original languages of Scripture, and in the elements of science, render it essential that Missionaries should be men of good ability, diligence, and aptness to teach, as well as men endued by the Spirit of God with faith, love, and holy zeal for the advancement of the Redeemer's kingdom.

#### *Ordination of Missionaries.*

In the course of the year eight individuals have been admitted to Deacon's Orders in connection with the Society—five of the Students at Islington by the

Bishop of London; two Catechists in North India by the Bishop of Calcutta; and one Catechist in New Zealand by the Bishop of New Zealand. Two of the Deacons ordained by the Bishop of London, at the general ordination on Trinity Sunday at St. Paul's Cathedral, were the Native Teachers, the Rev. Messrs. Nicol and Maxwell, from Sierra Leone. His Lordship kindly held a special ordination at Fulham Church on Michaelmas-day, in order to admit these Native Missionaries to the order of Priest before their return to Africa.

#### *Publications of the Society.*

The Periodical Publications of the Society have ever been regarded as a very important branch of its operations. By means of the information which they have furnished, the Missionary Spirit in the Church at home has been mainly sustained and enlarged. The Committee have therefore from time to time reviewed the plan upon which the Periodicals are conducted, and have endeavoured to adapt them to the changing circumstances of the work. "The Church Missionary Record" is a standing history of the proceedings of the Society, given, for the most part, in the words of the Missionaries themselves, in which the events of each Mission are distinctly brought under review at stated intervals. This record is especially intended for those who wish to obtain an intelligent insight into the progress of the Society in each field of labour, as presented in the reality of the work, rather than in scenes of selected and special interest.

But as many recent communications of great interest arrive, which cannot be inserted in the "Record" till after a delay of several months; and as others are of a collateral interest, relating rather to science or geography than to direct Missionary Work, and cannot properly find a place in this publication; the Committee commenced, on the first of May 1849, a new monthly publication, called "The Church Missionary Intelligencer," the object of which is to furnish a medium for the publication of such interesting communications as have been described. An additional interest will attach to "The Church Missionary Intelligencer" from the fact that, being stamped, a copy is sent every month by Post to each Missionary of the Society in the various parts of the world; thus enabling all the members

of the Missionary Body to hold communion with each other; so that, if *one member suffer, all the members suffer with it; or one member be honoured, all members rejoice with it.*

"The Church Missionary Gleaner" contains a miscellaneous collection of Missionary Articles for the middle classes of society; and "The Church Missionary Juvenile Instructor" supplies the same in a form peculiarly attractive to the rising generation. Both these periodicals are illustrated. Of the "Gleaner" a new series was commenced on the 1st of April of the present year. Each Number now contains half as much again as a Number of the old series, with two engravings, but the price has not been increased.

The Committee take this opportunity of urging upon their friends to make known the Publications of the Society, both by promoting their sale, and by procuring the insertion of the intelligence which they contain in provincial newspapers, or other channels of information. It has been universally found, that, in proportion as the periodical publications of the Society are read with care and regularity, in that proportion the interest and zeal of our supporters are kindled, and their contributions and prayers are called forth in our behalf.

The "Record" commenced in 1830, after the Society had been in operation about twenty years. No monthly publication giving an account of the Society's proceedings was issued till 1813, when the late Rev. Josiah Pratt commenced the "Missionary Register," in which the history of the proceedings of the Church Missionary Society was given in detail. The volumes of the "Missionary Register" for the years 1813 to 1829 inclusive, was the exclusive channel of Monthly Intelligence of the Proceedings of the Society during that interval.

In the Advertisement prefixed to the first Volume of the "Missionary Register" it is said, "It is the wish of the Editors of this Work to furnish a brief but satisfactory view of the progress of Divine Truth

throughout the world. This little Volume contains many important documents on that subject. By somewhat enlarging the quantity of matter, and adopting an improved arrangement, the Editors hope to be able to attain their object as fully as their limits will allow.

"While particular attention is paid to the proceedings of the Church Missionary Society, the principal transactions of all similar Institutions will be recorded; and they will be left to report these transactions chiefly in their own words."

The design thus happily conceived was commenced, and has been carried on to the present time on the same principle, and for nearly thirty years, viz. to 1841, by Mr. Pratt himself. The extension of Missionary Operations has from time to time occasioned an enlargement of the work, but it has continued to give a complete history of the proceedings of the Church Missionary Society and other kindred Societies, from 1813 to the present time.

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LONDON MISSIONARY SOCIETY.

FIFTY-SIXTH REPORT.

*Introductory Remarks.*

ALTHOUGH the Directors are not permitted on this occasion to record incidents of thrilling interest, and examples of dazzling success, as characteristic of the Society's history throughout the past year, yet they are able to review the events of that period with composure and thankfulness, and to invite their Constituents to join with them in ascriptions of praise to Him who has accepted their united services, and honoured their agency, though marked by feebleness and imperfections, for the advancement of His kingdom and the salvation of the Heathen.

By His power and grace the Society has been preserved from discord and division. If by any of its members inquiry has been sought with a view to improvement, it has been met by the Directors, as they trust, in the spirit of

honesty and candour, and the result has tended to increase mutual confidence and strengthen mutual attachment. Whenever occasion demands, and even when the necessity may be IDEAL, the Directors invite rather than deprecate inquiry. They think that the best Institutions may admit of improvement; that principles, sound and valuable in themselves, may advantageously be modified in their application by the development of time and the progress of society. They think, too, that in all cases calm investigation is the best method to silence calumny and dispel suspicion. They have no concealment, hence they have no apprehension. They make no pretensions to infallibility, and all claims to authority they utterly repudiate; but they wish to DESERVE the respect due to integrity, and to win regard by the attractions of brotherly kindness and love.

If the state of the Society's Funds is not such as to call for exultation, neither is it such as to produce depression and complaint. The ORDINARY Income is somewhat greater than that of last year; and the expenditure is considerably reduced without diminishing the Society's labours or impairing its efficiency; so that the income and the outlay approach nearer to each other than they have done, with a solitary exception, for more than fifteen years. But with this state of the revenue the Members of the Society must not be satisfied, and the means of improvement are with themselves. Personal contributions periodically made, and Congregational Associations regularly organised, are all that is necessary greatly to augment the Society's resources and proportionately to enlarge its exertions.

The Directors feel it incumbent upon them specially to acknowledge the liberality of William Jennings, Esq., Ever-shot, near Dorchester, for a generous donation of 500*l.*, and also the munificent sum of 2000*l.* from an Unknown Friend, through the medium of the Rev. James Sherman.

#### *Changes among Missionaries.*

The visitations of affliction and death among the Society's devoted Missionaries have been mercifully few: of 171, only the Rev. B. Southwell, of Shanghai, has been removed by death; and but two others have been compelled to relinquish the work from personal or domestic suffering; while their places have been

supplied by new labourers who have entered the Mission Field.

#### *Native Agents.*

The number of Native Agents, which at the publication of the last Report was about 700, has increased; although from various unavoidable causes, the exact amount cannot be stated.

#### *State of the Funds.*

	£	s.	d.
Receipts of the Year.....	46660	8	4
Contributions.....	11036	0	6
Ditto at Missionary Stations...	4215	10	0
Legacies.....	633	9	1
Dividends.....			
	62,545	0	11
Contributions for the College at Calcutta, and other Special Objects.....	6837	14	5
Total.....	£69,382	15	4

#### *Payments of the Year.*

Missions—			
South Africa.....	8855	9	9
Mauritius and Madagascar..	460	7	4
China and India beyond the Ganges.....	7829	8	7
Northern India.....	9537	19	3
Southern India.....	13749	6	1
South Seas.....	5103	9	7
Demerara.....	2175	10	4
Berbice.....	3201	16	9
Jamaica.....	2760	8	10
Missionary Students.....	574	18	6
Missionary Families.....	4118	7	9
Publications.....	913	17	11
Salaries.....	1680	12	0
Travelling Agents.....	880	0	0
Travelling Expenses, Stationery, Taxes, Rates, Repairs, &c....	2647	16	9
Total.....	£64,489	9	5

#### *Remarks on the State of the Funds.*

A comparison of the preceding Statement with that of the last Year will shew the following results:—

Home Receipts for the Year 1848-1849, including 2192*l.* 7*s.* 2*d.* for the College at Calcutta, 51,593*l.* 5*s.* 8*d.*; and for the year 1849-1850, including 739*l.* 11*s.* 5*d.* for the College at Calcutta, 50,778*l.* 5*s.* 9*d.*; shewing an increase upon the ordinary Home Contributions, excluding in each case the sums received for the Calcutta College of 637*l.* 15*s.* 10*d.*

The Expenditure of the Society, as compared with the former year, and excluding in each case the sums paid for the Calcutta College, presents a decrease of 1386*l.* 8*s.* 5*d.*

This amount, added to the increase in the Home Contributions, exhibits an improvement in the Society's financial position of 2024*l.* 4*s.* 3*d.*

#### *Concluding Remarks.*

The Directors cannot close without a reference to two most important branches of Christian Effort, which have hitherto been only incidentally noticed—the TRANSLATION OF THE SCRIPTURES and the TRAINING OF A NATIVE MINISTRY.

It will be readily admitted, that an intelligent acquaintance with the Word of God is essential to saving faith, and the best preservative from error. Its influence has been seen in Polynesia, in guarding the Tahitian Believers against the sophistries and seductions of Popery; and in Madagascar, in arming the suffering Church against the dread of slavery and martyrdom.

In every country, therefore, where the translation of the Scriptures has not yet been effected, our Missionaries regard this as an object of PRIMARY importance; and in other spheres, where the defects incident to every first effort demand a revision of the Sacred Volume, they zealously co-operate to bring the translation nearer to perfection. During the year the translation of the Old Testament has been prosecuted in Rarotongan, Samoan, and Sechuana; and the revision of the New Testament in Chinese, Canarese, and Telooگو. These learned labours are in different stages of progress; but the entire Scriptures in Rarotongan, and the New Testament in Chinese and Canarese, approach completion. To secure the earliest practicable attainment of an object of so much importance, the Directors deem it a sacred duty to avail themselves of the valuable acquirements of Missionary Brethren the meridian of whose days has passed, and the vigour of whose strength may soon decline; and, notwithstanding the Committee of the British and Foreign Bible Society have declined to aid, as heretofore, in the revision of the Old Testament in Chinese, which, from the inadequacy of the Society's Funds, and other causes, the Directors deeply regret, they have instructed Dr. Medhurst, whose knowledge of Chinese is unequalled, and his well-qualified coadjutors to persevere in this necessary and most important undertaking.

Scarcely inferior in importance is the preparation of a NATIVE MINISTRY, by a

suitable course of mental and theological training; and the Directors are happy in being able to state, that Native Christians of tried character and promising qualifications are enjoying these preparatory advantages—in Polynesia, at Tahiti, Rarotonga, and the Navigators' Islands; and in India, at Nagercoil, Bangalore, and Calcutta. At Hankey, in South Africa, the Society has also an Institution for the Ministerial Education of young men born in the Colony; and they hope shortly to see accomplished the same most desirable object in the West Indies. In connection with this subject, it will be gratifying to their friends to learn, that during the tour of Mr. Freeman, he took part in the ordination of Mr. Arie Van Ruyter, as the Pastor of a Native Church at Tidmanton, a Station of the Kat-River Settlement; and also that two Native Pastors, Enoch Paul and N. Shadrach, were recently ordained in India over the Tamul Churches at Bellary and Bangalore.

In this very abbreviated recital of the Society's operations and successes, many instances of laborious zeal and self-denial have been omitted, on which the Directors feel assured the Missionary's God has smiled: and many results of such labour have been passed over, in which the angels of God have rejoiced, and the glorified Redeemer has beheld with satisfaction the travail of His soul!

But while they bear their just and willing testimony to the devoted character, the high qualifications, and the untiring zeal of their faithful brethren in every section of the Mission Field, they do but give utterance to the humble convictions of these Labourers, in common with their own, in the language of the most successful Missionary with which the world was ever blessed—*Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase*—for of Him, and through Him, and to Him are all things—to whom be glory for ever!

But if with adoring gratitude we should review the past, we should anticipate the future with steady faith and expanded expectation, and by the omnipotence of prayer accelerate the coming of those better times.

On many a heathen land, lately as hard and fruitless as the still surrounding desert, "laborious man has done his part,"—has broken up the fallow ground, prepared the soil, and with skilful hand has broadcast the earth with the seed of God's

kingdom; and now the husbandman waiteth for the precious fruits of the earth, and hath long patience until he receive the early and the latter rain; nor shall he wait in vain. But let us sustain his patience and strengthen his faith by earnest intercession with Him, who, having given the promise of a blessing, has yet said, *For this will I be inquired of by the House of Israel to do it for them.* Let us continue instant in prayer; and times of

refreshing from the presence of the Lord shall surely come. The Spirit shall be poured forth from on high, and the reward of the labourer shall no longer be restricted to scattered ears, nor to a handful of first-fruits, but in every land, with a glad heart, he will bear the golden sheaves to the garner, and celebrate with rapture the Harvest Home of an enlightened, ransomed, happy world!

UNITED BRETHREN.

Daily Words and Doctrinal Texts for the Year 1851.

JANUARY.

Day	Daily Words.	Doct. Texts.
1	Ex. 2. 24, 25.	Rev. 1. 4.
2	Pa. 124. 5.	John 15. 4.
3	Is. 31. 5.	1 Cor. 10. 13.
4	Is. 35. 3.	John 1. 18.
5	Pa. 123. 2.	Gal. 5. 14.
6	Is. 9. 6.	John 10. 16.
7	Pa. 133. 1.	Rom. 2. 4.
8	Zech. 1. 17.	Mark 8. 4.
9	Is. 62. 7.	Eph. 4. 1, 2.
10	1 Chron. 17. 27.	Heb. 2. 3.
11	Pa. 71. 14.	John 7. 16, 17.
12	Is. 58. 1.	1 John 4. 4.
13	Is. 53. 12.	John 20. 19.
14	Ex. 6. 22.	Phil. 3. 13, 14.
15	Num. 14. 9.	Luke 2. 49.
16	Gen. 49. 22.	1 Thess. 4. 6
17	Deut. 24. 8.	John 14. 19.
18	Pa. 119. 162.	Matt. 9. 22.
19	Is. 53. 4.	Rom. 10. 12.
20	Pa. 89. 15.	Acts 3. 6.
21	Hov. 6. 2.	Rev. 5. 13.
22	Pa. 113. 5, 6.	Rom. 6. 8.
23	Neh. 6. 16.	2 Pet. 3. 9.
24	Is. 30. 18.	2 Cor. 5. 9.
25	Num. 25. 12.	Acts 2. 42.
xxvi	Jer. 33. 12.	Mark 7. 37.
27	Neh. 8. 10.	Gal. 6. 13.
28	Is. 8. 19.	John 18. 36.
29	Pa. 6. 2.	Luke 2. 47.
30	Zech. 2. 10.	Matt. 6. 8.
31	Zech. 8. 13.	Phil. 3. 7.

FEBRUARY.

1	Is. 53. 1.	1 Cor. 6. 11.
2	Is. 26. 16.	Luke 2. 25.
3	Jer. 30. 11.	Col. 1. 3, 4.
4	Kzek. 44. 15.	Matt. 18. 3.
5	Pa. 18. 32.	1 Cor. 2. 14.
6	Gen. 19. 21.	Rom. 4. 17.
7	Pa. 48. 14.	2 Cor. 6. 4.
8	Is. 18. 7.	Rom. 12. 20.
9	Pa. 23. 6.	John 8. 36.
10	Is. 64. 4.	Acts 20. 32.
11	Eccl. 12. 18.	Matt. 11. 30.
12	Prov. 28. 13.	Acts 9. 15.
13	Ex. 15. 4.	Acts 4. 13.
14	Pa. 107. 31.	Luke 8. 17.
15	Kzek. 16. 8.	1 John 3. 18.
xvi	Ex. 34. 10.	John 2. 25.
17	Mal. 2. 7.	Jer. 7. 14.
18	Joshua 1. 7.	1 Thess. 4. 3.
19	Deut. 4. 20.	Heb. 4. 9.
20	Pa. 89. 1.	Rom. 16. 19.
21	Deut. 32. 4.	Matt. 5. 45.
22	Pa. 131. 2.	1 Cor. 11. 29.
xxiii	Pa. 145. 4.	Matt. 22. 11.
24	Pa. 36. 9.	1 Pet. 5. 7.
25	Pa. 85. 1.	Eph. 5. 5.
26	Pa. 97. 8.	Luke 7. 16.
27	Zech. 9. 9.	Eph. 5. 8.
28	1 Caron. 22. 14.	Mark 4. 38.

MARCH.

1	Is. 52. 6.	Eph. 2. 22.
2	Pa. 92. 5.	Luke 12. 40, 40.
3	Judges 7. 4.	3 Cor. 5. 20.
4	Pa. 31. 22.	Matt. 3. 12.
5	Ex. 36. 2.	1 Cor. 1. 18.
6	Is. 40. 15.	Thms 2. 13.

Day.	Daily Words.	Doct. Texts.
7	1 Kings 8. 15.	Col. 3. 11
8	Pa. 25. 22.	Luke 1. 46, 47.
9	Pa. 2. 7.	Luke 22. 44.
10	Pa. 24. 1.	Rev. 1. 6.
11	Pa. 118. 14.	Rev. 19. 9.
12	Zech. 9. 16.	Heb. 12. 2.
13	Is. 56. 10, 11.	Eph. 6. 14.
14	Zech. 9. 8.	John 4. 23.
15	Pa. 25. 12.	Jude ver. 24, 25.
xvi	Ex. 15. 3.	Matt. 26. 53.
17	Pa. 119. 10.	1 John 2. 1, 2.
18	Pa. 34. 1.	1 John 2. 10.
19	Pa. 63. 6.	Heb. 9. 12.
20	Pa. 102. 24.	1 Pet. 2. 11.
21	Job 1. 21.	Matt. 5. 7.
22	Pa. 103. 12.	Luke 24. 30, 31.
xxiii	Pa. 40. 10.	Matt. 26. 56.
24	Kz. 25. 22.	Rom. 8. 14.
25	Pa. 116. 5.	Heb. 2. 11.
26	Pa. 68. 26.	Gal. 5. 21.
27	Jer. 16. 19	Matt. 3. 16, 17.
28	Is. 50. 4.	1 Cor. 6. 15.
29	Micah 2. 13.	John 3. 5.
xxx	Pa. 48. 1.	Luke 22. 61, 62.
31	Ruth 1. 16, 17.	1 Cor. 1. 23, 24.

APRIL.

1	Pa. 119. 92.	Matt. 11. 25, 26.
2	Is. 52. 9.	Heb. 4. 15.
3	2 Kings 6. 17.	John 2. 5.
4	Jer. 3. 22.	1 Cor. 5. 6.
5	Jer. 1. 17.	Matt. 3. 9.
vi	Ex. 49. 18.	John 19. 6.
7	Ex. 33. 15, 1.	2 Cor. 2. 15.
8	1 Sam. 2. 6.	Rom. 5. 20, 21.
9	Jer. 14. 7.	1 Pet. 4. 13.
10	Gen. 45. 1.	Rev. 3. 15, 16.
11	Gen. 3. 10.	Acts 2. 44.
12	1 Kings 8. 66.	Eph. 5. 19.
xiii	Prov. 9. 10.	John 19. 17.
14	Pa. 9. 12.	John 4. 68.
15	Jer. 3. 19.	Heb. 4. 16.
16	Pa. 143. 2.	1 John 1. 7.
17	2 Chron. 20. 12.	1 Cor. 11. 28.
18	Ex. 33. 17.	John 19. 30.
19	Zeph. 2. 11.	Rom. 6. 5.
xx	Pa. 41. 26.	Acts 2. 24.
21	Is. 45. 11.	John 6. 40.
22	Pa. 112. 1.	John 20. 15.
23	Is. 8. 18.	1 John 2. 16.
24	Is. 53. 8.	Luke 6. 36.
25	2 Chron. 20. 17.	1 Pet. 4. 19.
26	Is. 37. 16.	Matt. 5. 47.
xxvii	Malahi 3. 2.	1 Pet. 1. 8.
28	Ezek. 39. 29.	1 Tim. 6. 6.
29	1 Sam. 30. 24.	Phil. 2. 12.
30	Pa. 119. 43.	1 Tim. 5. 5.

MAY.

1	Gen. 18. 25.	John 1. 17.
2	Deut. 7. 9.	Matt. 10. 37.
3	Ex. 19. 4.	Luke 2. 19.
iv	Ex. 10. 11.	Col. 3. 1, 2.
5	2 Kings 4. 13.	1 Tim. 4. 10.
6	Is. 56. 3.	Eph. 4. 4-6.
7	Pa. 122. 7.	Gal. 2. 20.
8	Pa. 96. 6.	Acts 19. 20.
9	Pa. 142. 5.	1 Cor. 2. 13.
10	2 Kings 6. 16.	Matt. 18. 7.
xi	Jer. 31. 23.	Mark 9. 24.
12	Is. 44. 3, 4.	Titus 2. 14.

Day.	Daily Words.	Doct. Texts.
13	Gen. 32. 26.	Rom. 4. 5.
14	Nehem. 2. 20.	Rev. 1. 5.
15	Is. 50. 6.	Rev. 14. 13.
16	Is. 63. 7.	Acts 5. 41.
17	Is. 42. 3.	John 4. 14.
xviii	Pa. 63. 1, 2.	2 Cor. 4. 17, 18.
19	Is. 62. 11.	James 1. 17.
20	Zech. 4. 7.	1 John 1. 6.
21	Job 19. 25.	Luke 24. 32.
22	Zech. 8. 23.	1 Pet. 2. 9.
23	Pa. 89. 34.	Matt. 5. 5.
24	Pa. 86. 2.	Titus 3. 8.
xxv	Gen. 28. 16	Luke 12. 37.
26	Pa. 81. 8.	Colos. 3. 3, 4.
27	Pa. 89. 28.	Luke 1. 37.
28	Pa. 124. 8.	John 14. 14.
29	Gen. 49. 10.	Heb. 8. 1, 7.
30	Pa. 8. 1.	John 16. 12.
31	Kzek. 48. 35.	Acts 9. 5.

JUNE.

1	Is. 26. 1.	1 Cor. 10. 12.
2	Prov. 4. 23.	1 Tim. 2. 3, 4.
3	Pa. 77. 13.	Matt. 9. 15.
4	Is. 3. 10.	Phil. 4. 7.
5	Pa. 116. 6.	Luke 14. 23.
6	Pa. 33. 9.	John 1. 4.
7	Pa. 22. 15.	Matt. 16. 10.
viii	Pa. 38. 13, 14.	John 14. 16.
9	Pa. 118. 15.	John 11. 51, 52.
10	1 Sam. 1. 27.	Rom. 3. 22-24.
11	Pa. 2. 1.	Rom. 8. 6.
12	Ezek. 36. 25.	Rev. 12. 10.
13	Acts 3. 35.	Acts 4. 35.
14	Pa. 5. 3.	John 8. 55.
xv	Zech. 8. 6.	Gal. 4. 6.
16	Is. 45. 6, 7.	John 3. 17.
17	Nahum 1. 7.	Rev. 2. 13.
18	Pa. 37. 19.	Acts 8. 4.
19	Pa. 97. 9.	James 1. 12.
20	Ezek. 20. 12.	Heb. 13. 14.
21	Is. 56. 7.	Luke 16. 15.
22	Pa. 116. 6.	Rom. 8. 16.
23	1 Kings 3. 9.	1 Pet. 1. 18, 19.
24	Is. 2. 5.	Matt. 5. 3.
25	Pa. 147. 11.	1 Cor. 2. 4, 6.
26	Pa. 115. 13.	Col. 2. 9.
27	Num. 23. 19.	Luke 10. 42.
28	Is. 45. 12.	Mark 1. 15.
xxix	Pa. 57. 7.	John 11. 40.
30	Is. 66. 23.	Rom. 13. 8.

JULY.

1	Is. 63. 6.	1 Cor. 1. 26.
2	Pa. 92. 1, 2.	1 Cor. 6. 20.
3	Ex. 3. 18.	Rom. 8. 14.
4	Deut. 32. 3.	1 Cor. 9. 25.
5	Jer. 24. 7.	Mark 16. 14.
vi	Is. 58. 12.	Rev. 12. 11.
7	Ex. 14. 15.	1 Tim. 2. 1-3.
8	Deut. 30. 14.	John 3. 6.
9	Gen. 6. 18.	2 Tim. 2. 22.
10	Is. 24. 16.	Matt. 4. 2.
11	Hos. 6. 3.	Rom. 6. 33.
12	Pa. 66. 5.	1 Cor. 10. 17.
xiii	Is. 40. 4.	John 14. 6.
14	Is. 61. 1. 3.	Rev. 7. 15.
15	Pa. 107. 20.	Acts 4. 31.
16	Pa. 34. 5.	Eph. 4. 32.
17	Pa. 25. 8.	John 8. 51.
18	Pa. 13. 6.	Heb. 4. 12.

Day.	Daily Words.	Doct. Texts.
19	Pa. 95. 5.	Luke 4. 22.
xx	la. 49. 26.	Eph. 4. 14. 2.
21	la. 26. 13.	2 Pet. 3. 13.
22	la. 42. 1.	Matt. 8. 14.
23	Pa. 40. 11.	1 Thess. 4. 11, 12.
24	Jer. 31. 3.	Phil. 3. 20.
25	Pa. 68. 20.	Luke 3. 9.
26	Lev. 20. 24.	John 21. 7.
xxvii	la. 61. 11.	1 John 2. 8.
28	Micah 7. 9.	Gal. 5. 22, 23.
29	la. 38. 20.	Mark 5. 19.
30	1 Sam. 16. 7.	2 Cor. 7. 1.
31	1 Sam. 22. 23.	Rom. 12. 16.

**AUGUST.**

1	1 Kings 8. 61.	Acts 24. 16.
2	Pa. 16. 7.	Matt. 13. 16.
iii	Pa. 100. 3.	John 1. 46.
4	Haggai 1. 13.	Matt. 15. 33.
5	Pa. 65. 4.	Rom. 1. 16.
6	Ex. 15. 13.	1 Cor. 3. 7.
7	Pa. 34. 5.	Matt. 14. 31.
8	la. 65. 24.	Rev. 2. 1.
9	la. 7. 14.	Rom. 5. 8.
x	2 Sam. 10. 12.	John 14. 23.
11	Pa. 69. 50.	Acts 2. 23.
12	la. 57. 16.	Eph. 5. 1.
13	Jer. 31. 25.	1 Cor. 13. 13.
14	Mal. 4. 2.	John 5. 28, 29.
15	la. 61. 2.	Heb. 10. 35.
16	Pa. 9. 14.	1 John 2. 6.
xvii	2 Kings 11. 17.	John 21. 17.
18	Pa. 106. 1.	Luke 8. 5.
19	la. 66. 14.	1 Pet. 2. 25.
20	Pa. 106. 21. 23.	Matt. 5. 14. 4.
21	Zeph. 3. 15.	Rev. 7. 9, 10.
22	Pa. 69. 32.	2 Tim. 3. 14.
23	Mal. 3. 1.	Col. 3. 23.
xxiv	Ezek. 34. 23.	2 Cor. 4. 7.
25	Pa. 68. 19.	Luke 1. 62.
26	Pa. 33. 22.	John 15. 16.
27	la. 12. 2.	James 5. 14.
28	Pa. 119. 132.	Eph. 2. 8. 4.
29	Ex. 17. 11.	3 Tim. 2. 5.
30	Dent. 33. 29.	Mark 3. 5.
xxxi	la. 65. 4.	Rom. 14. 13.

**SEPTEMBER.**

1	Pa. 23. 3.	1 Thess. 5. 25.
2	Pa. 10. 17.	Acts 12. 5.
3	Hab. 2. 20.	Matt. 9. 37, 38.
4	Pa. 22. 19.	Rom. 1. 17.
5	Pa. 47. 5.	John 1. 45.
6	Ex. 26. 33.	1 Cor. 2. 16.
vii	la. 66. 12.	Col. 2. 6.
8	Job 5. 19.	Matt. 18. 26.
9	Lev. 26. 6.	Rom. 5. 2.
10	Pa. 27. 11.	Rev. 1. 16.
11	la. 49. 2.	Acts 1. 8.

Day.	Daily Words.	Doct. Texts.
12	Pa. 33. 7.	Eph. 6. 11.
13	la. 4. 6.	John 4. 25, 26.
xiv	2 Kings 19. 15.	1 Pet. 2. 21.
15	Lamen. 3. 40.	1 John 2. 3.
16	Pa. 95. 6.	Luke 16. 10.
17	Hab. 3. 13.	Luke 4. 22.
18	Lev. 9. 23.	Heb. 11. 6.
19	Pa. 79. 9.	Matt. 5. 11.
20	Gen. 24. 21.	3 Tim. 4. 9.
xxi	Pa. 4. 9.	Colos. 3. 13.
22	Pa. 119. 96.	Eph. 2. 18.
23	Pa. 97. 7.	Matt. 13. 54, 55.
24	Hag. 2. 23.	Luke 1. 50.
25	Pa. 101. 1.	Rom. 15. 4.
26	Hab. 3. 19.	Acts 10. 15.
27	Joel 2. 13.	Matt. 9. 36.
xxviii	Judges 5. 3.	1 Cor. 10. 31.
29	Ezek. 34. 14.	John 1. 51.
30	Gen. 9. 11.	Acts 6. 15.

**OCTOBER.**

1	la. 53. 12.	Luke 12. 32.
2	Micah 7. 7.	Luke 14. 33.
3	Mal. 1. 5.	1 Cor. 1. 31.
4	Pa. 19. 12.	John 6. 51.
5	Pa. 23. 4.	Rom. 2. 13.
6	la. 40. 2.	1 Thess. 3. 12.
7	Pa. 45. 4.	Matt. 18. 32, 33.
8	la. 50. 7.	Rom. 6. 23.
9	Jer. 15. 16.	Rev. 7. 16.
10	la. 25. 8.	Acts 4. 32.
11	Lam. 3. 41.	John 3. 14, 15.
xii	Zech. 8. 5.	John 10. 9.
13	la. 27. 3.	Heb. 12. 7.
14	la. 52. 8.	1 Cor. 5. 16.
15	Pa. 69. 21.	Matt. 4. 23.
16	Dent. 30. 9.	1 Pet. 1. 13.
17	Pa. 28. 9.	John 10. 28.
18	Gen. 32. 30.	1 Thess. 5. 21.
xix	Pa. 57. 3.	Luke 10. 20.
20	la. 41. 6.	John 12. 44, 45.
21	Pa. 119. 73.	Eph. 4. 26.
22	Dent. 4. 37.	Gal. 5. 1.
23	Pa. 1. 3.	1 Cor. 9. 24.
24	Pa. 5. 11.	Rom. 8. 11.
25	la. 49. 23.	Acts 5. 42.
xxvi	Gen. 46. 3. 4.	Matt. 8. 26.
27	Sol. Song. 7. 10.	John 1. 47.
28	Pa. 17. 5.	Luke 16. 2.
29	Pa. 45. 1.	Matt. 13. 47.
30	Ezek. 34. 16.	Acts 2. 37.
31	Pa. 34. 4.	Rom. 3. 31.

**NOVEMBER.**

1	Dent. 4. 8.	Rev. 21. 4.
ii	Pa. 40. 8.	Rom. 5. 5.
3	la. 45. 31.	1 Thess. 5. 11.
4	Mal. 1. 11.	Eph. 5. 2.
5	Gen. 3. 15.	Heb. 10. 24.

Day.	Daily Words.	Doct. Texts.
6	Ezek. 37. 26.	1 John 2. 15.
7	Ex. 24. 17.	Matt. 9. 9.
8	Pa. 118. 6.	1 Pet. 3. 14.
ix	Zeph. 3. 13.	Rev. 2. 2.
10	Gen. 28. 15.	Matt. 5. 16.
11	Pa. 107. 9.	2 Tim. 2. 4.
12	Pa. 143. 8.	Phil. 1. 21.
13	Pa. 18. 46.	Matt. 23. 18.
14	2 Sam. 19. 12.	Luke 1. 78, 79.
15	Pa. 89. 27.	John 15. 16.
xvi	Ex. 15. 18.	John 6. 68.
17	Pa. 94. 19.	Eph. 4. 23, 24.
18	Joel 3. 21.	Matt. 2. 16.
19	Ezek. 36. 36.	2 Cor. 4. 8, 9.
20	Zech. 12. 4.	Rom. 14. 12.
21	1 Sam. 3. 20.	Acts 17. 30.
22	Ex. 19. 22.	Rev. 2. 23.
xxiii	Pa. 139. 14.	John 2. 4.
24	Pa. 44. 21.	Matt. 10. 19, 20.
25	Nam. 23. 9.	Matt. 26. 63.
26	Pa. 103. 13.	1 Cor. 4. 7.
27	Pa. 149. 2.	Acts 2. 41.
28	Isa. 37. 36.	Rom. 5. 19.
29	Pa. 25. 5.	John 6. 35.
xxx	Gen. 43. 29.	John 1. 14.

**DECEMBER.**

1	Amos 5. 24.	1 Thess. 5. 17.
2	Pa. 71. 8.	Eph. 5. 20.
3	Pa. 19. 8.	John 6. 63.
4	la. 63. 12.	Heb. 7. 25.
5	la. 44. 26.	1 John 5. 4.
6	la. 33. 22.	Luke 6. 15.
vii	la. 49. 8.	Luke 21. 36.
8	Pa. 72. 18, 19.	1 Pet. 4. 10.
9	Pa. 95. 9.	Matt. 5. 20.
10	Pa. 143. 10.	1 Tim. 6. 12.
11	Pa. 46. 4. 5.	Acts 20. 27.
12	Zech. 14. 9.	Phil. 2. 3.
13	Hos. 12. 10.	John 16. 13.
xiv	Gen. 22. 12.	Luke 1. 78.
15	Gen. 6. 22.	Gal. 1. 15, 16.
16	Pa. 119. 18.	Mark 4. 13.
17	Judges 13. 23.	Matt. 10. 42.
18	Lev. 16. 30.	Rom. 14. 7, 8.
19	Pa. 119. 130.	Acts 17. 31.
20	la. 49. 10.	Matt. 10. 23.
xxi	1 Sam. 2. 7.	Heb. 2. 17.
22	la. 61. 7.	Matt. 9. 13.
23	Pa. 49. 7. 8.	Rom. 13. 1.
24	Pa. 37. 4.	Luke 2. 11.
25	la. 25. 8.	Luke 2. 12.
26	la. 45. 9.	John 1. 9.
27	Pa. 77. 11, 12.	John 1. 1.
xxviii	la. 40. 25.	Luke 2. 17.
29	Pa. 73. 24.	Matt. 2. 11.
30	Pa. 104. 33.	2 Cor. 4. 16.
31	Pa. 9. 2.	1 John 2. 17.

**Continent.**

**BRITISH AND FOREIGN BIBLE SOCIETY.**

*Distribution of the Scriptures.*

Dr. Pinkerton has communicated the following particulars in reference to the progress of Colporteurs, taken from their Reports of their work in distributing the Scriptures—

DESSAU.

On entering a village I met a number of workmen going home from their work, with whom I entered into conversation. It turned out that one of them had purchased a Bible of me last autumn, and he told me that during the winter he had read in it very diligently; but that since then he had not been very comfortable. On every leaf he had found that he must become another man before he could have any hope of eternal life; and wherever

the Lord promised help and comfort in it, a condition was invariably attached thereto, which no one was capable of fulfilling. He could certainly not do it; and it was therefore his intention of driving the Bible out of his recollection. "I am industrious," he continued; "I neither swear nor curse; and I believe, too, in God: that is quite enough. More is not necessary for any of us to do." I hereupon endeavoured to shew to him the necessity of something being necessary beyond this, by calling his attention to the secret sources of sin which are exhibited to us in the Tenth Commandment. Of this he seemed never to have thought: he had only hitherto regarded sin in its more aggravated forms. He, however, listened attentively to what I said; and before leaving me he said that it was now his intention of again reading his Bible, and of availing himself more conscientiously of the Means of Grace.



This man appeared to me to be sincere, and one on whom the Lord has designs of mercy; and I am the more grateful in having met with him, as he has afforded me a fresh proof of the blessed results of the diffusion of the Scriptures. There are, without doubt, many of a similar nature, only it is not our privilege to meet with them.

#### BAVARIA.

I have found that in these Roman-Catholic Districts, as well as in others, there is a movement going on. The people are anxiously seeking after salvation, and among them I have disposed of a goodly number of copies. I have several times visited them, and have spoken to them of God's Word. The desire after it has become very great among them. Only a few Sundays ago three persons came upward of two miles to meet me, for the purpose of asking explanations respecting various portions of the Bible.

In other localities I found the people very suspicious; being wholly unacquainted with the Word of God, they were afraid that I was the bearer of a portion of the poison which has proceeded from the modern heathen (under which term they understand the German Catholics) in Germany. In one district, where, last year, the democrats were most violent in denouncing both the Clergy and the Public Authorities, I found such a desire for the Word of God, that the stock of books I had on hand went but a little way in satisfying it.

#### THURINGIA.

I had an opportunity of speaking with two invalids of the love of Jesus; to direct their attention to the concerns of eternity; and to shew to them the way of access to the Friend of Sinners. One of them, a man, listened to me very attentively, bought a Testament, and, on leaving, thanked me for what I had told him. The other was an aged female, who also received the consolations to be drawn from the atonement of Christ with joy. She promised that she would have the Scriptures diligently read to her. In another family, the wife, who was a Roman Catholic, had never had a Bible in her hands, and she was much pleased to be able to examine a copy closely: she was not, however, able to purchase one, as they had no money; but the husband promised that the first money that came into his possession should be devoted to that object. After the lapse of about two hours the

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wife came in search of me, and I naturally did not delay returning to the house. Arrived there, the wife immediately took a Bible of me, and expressed herself highly delighted; but as she seemed to think that all she had to do was to commence at once reading it through, I gave her some hints about the right manner of studying the Word of God, with which she was deeply affected, and expressed herself greatly indebted to me for them. In another place a poor woman only possessed of what had been put by for the purchase of something of which she stood in need. She, however, gave it to me, saying, however much the other article was needed, the Bible was far more precious for her. Such occurrences infuse into me fresh courage and animation, and bid me not to grow weary; for even if, among the many copies circulated, a few only bear fruit, we have still much for which to praise the Lord.

## Western Africa.

### BAPTIST MISSIONARY SOCIETY.

#### BIMBIA.

#### *Illness of Mrs. Newbegin, and Death of Mr. Newbegin.*

THE Committee of the Baptist Missionary Society, in their information respecting their Western-Africa Mission, state—

It has pleased the All-merciful to summon from his labours our esteemed brother, Mr. Newbegin. Recent Letters from him had led us to hope that he had well nigh surmounted the debilitating effects of the climate, and that there were before him some years of exertion in the cause of the Redeemer. Our hope is destroyed. Western Africa again mourns. The promising field is deprived of its husbandman. And our faith is again summoned to submission, and to say, The Lord's will be done.

The following Letter from Mr. Waddell, of the United Presbyterian Church Mission, dated 4th of May, will put our readers in possession of what is known to us of this sorrowful event.

“It is with feelings of poignant grief that I address you, as Secretary of the Baptist Missionary Society, being here most unexpectedly and unhappily on the business of your Society. On the 26th of April I received, at Old Calabar, by the

'Dove,' two notes, one from Governor Becroft, who had just returned to this island, and the other from Mr. McShane, surgeon, of H M S 'Phoenix,' both dated the 21st, and both on the same subject—namely, informing me of the death of your Missionary, Dr. Newbegin, in circumstances of the most painful description, and of the very unhappy state of Mrs. Newbegin in consequence of her heavy affliction; and requesting, in urgent terms, that some of the ladies of our Mission at Calabar might return with the 'Dove,' and aid in affording to our bereaved sister that Christian Sympathy and aid which only those of her own sex and station could bestow. There being unhappily no Missionary of either sex, nor any white lady remaining on the island, nor any nearer than our families, who could render the necessary assistance in this extremity, Mrs. Waddell and I did not hesitate to answer the call made on us, and on the day following left Calabar in the 'Dove,' and reached Clarence three days afterward. I shall not describe the condition in which we found our dear unhappy sister. It was sufficiently deplorable. I must, however, state that every possible care had been taken of her, and every possible attention paid to her by Mr. Becroft, Mr. McShane, Mr. and Mrs. Lynslager, in whose house she was for the time staying, Mr. and Mrs. Matthews, as well as by the Members of the Church, all of whom shewed the most lively concern for her safe keeping, comfort, and welfare. Mr. Lynslager's house being necessarily too much frequented to admit of her having the quiet and retirement which was indispensable for her recovery, though no attention had been wanting on his part or that of his excellent wife, which it was possible for friendship, and respect, and benevolence to give, our first care was to have our widowed sister up to the Mission House, where we were informed accommodation had been provided for us. This without much trouble we effected, and to our great satisfaction she enjoyed that night more repose than she had done for ten days or a fortnight before. Our hopes of her speedy recovery have not, however, been sustained by subsequent improvement, and I fear that her distressing malady cannot be effectually removed till she enjoys that care at home which in this country it is quite impossible to secure for her. It will be absolutely necessary

to send her home to England by the first opportunity, which we hope will not be more distant than a month hence, when a ship from Calabar will be going home, having an excellent surgeon and master on board, and one of the ladies of our Mission, Mrs. Edgerley, as a passenger, or by an earlier vessel if possible.

"The following are the particulars that I have learned concerning the sickness and death of our late brother Newbegin. On the 21st of March, ten days after Mr. and Mrs. Saker and Miss Vitou left this place for England in our Calabar Mission Schooner, Mr. Newbegin came over from Bimbia to Clarence to minister to the Church here. On the 2d of April he returned to Bimbia. On Sabbath the 7th he was sick, and could conduct only part of the Public Services. During the ensuing week his sickness increased. Tuesday the 16th he was carried on board the 'Dove,' with the design of seeking medical advice. Accompanied by Mrs. Newbegin and the Assistants Trusty, Williams, and Johnson, he reached Clarence Cove, but not finding the aid there which he required, the schooner, without coming to anchor, put to sea again, and directed its course toward Old Calabar, in the hope of obtaining the assistance which his case required from the ship surgeons there. In this hope all on board were doomed to the saddest disappointment. Scarcely had the 'Dove' reached the mouth of the Calabar River, when our brother breathed his last. Of course the idea of proceeding up the river to the shipping station was abandoned, and once more the Mission Vessel was put to sea, and steered back again to Clarence. The second day thereafter, namely, Friday the 19th of April, it was off the Cove, having the corpse on board, but being unable to get in, made a signal of distress to a steamer, which hove in sight, and approached the Cove. This was H M S 'Phoenix,' having on board her Majesty's Consul-General for these coasts, Mr. Becroft, who took the 'Dove' in tow, and brought her into harbour. The same evening the body was respectfully interred amid the unfeigned sorrows of the whole population. The exact nature of our late brother's complaint I have not ascertained. He was sensible, however, to the last, and during the day before his death gave instructions to the Assistants with him for the performance of their du-

ties after his death, which he knew to be approaching.

"Yesterday I held a meeting with the Deacons of the Church here and the Teachers from Bimbia and Cameroons, to act as one of your own Missionaries would do were there one spared in this emergency—to inquire into their affairs, and give them such instructions and consolations as their circumstances required, for they seemed as sheep without a shepherd, and looked to me as to an elder brother or father, for sympathy and direction in their sadly bereaved condition.

"In conclusion, my dear Sir, I beg to express my earnest desires that your Society may very speedily be able to repair the desolations which have been made in your Mission. It cannot long subsist in its present state. Every month's delay inflicts an injury which many months will hardly repair.

"It is not likely that Mrs. Waddell and myself can remain here over a week or two. The attention due to our own family and Mission Duties at Calabar require our return so soon as the state of Mrs. Newbegin and of your Mission Affairs admit thereof. Every aid in our power to both we shall gladly render, as an incumbent Christian Duty.

"*May 4th*—I am happy to state, before closing this Letter, that a great improvement has taken place in Mrs. Newbegin's mind in the course of the last twenty-four hours. She has slept, and awoke refreshed and calm, though bewildered at the horrid dreams of the last two weeks. Her perfect recovery seems now certain and near."

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

CHUNAR.

THIS town, situated on a bluff rock jutting out into the Ganges, is 574 miles distant from Calcutta. Here the late Bishop Corrie was stationed on his arrival in India in 1807; and here the labours of the Rev. W. Bowley were continued from 1814 to 1843. The Rev. D. Hechler is now the Missionary in charge. We select the following information from his

*Report for the Year 1849.*

I am happy that I can, this year too,

state that my Congregation has proved a source of joy and happiness to me. With one or two exceptions, all the members have remained steadfast, and, I trust, have also grown in grace. They have, like a good tree, brought their fruit in due season. The Jubilee celebrations of our beloved Society were, as far as I know, attended by all, and they appeared to vie with each other in the contribution of their worldly substance: even the poor inmates of the almshouses, without one single exception, sent me their mites, although several of them receive only a monthly allowance of one rupee eight annas (about 3s.) or two rupees from the Sacramental Collections, which continue to flow in as in former years, averaging about seven rupees a month.

Beside this, they have continued, by their monthly subscriptions [to the local funds], to defray all the expenses of the Hindooee School in Chunar, leaving, moreover, a surplus of more than a rupee a month, which is added to the other local subscriptions.

In cases of sickness or any other affliction, be it at my own house or some other, without respect to Denominations, there are always some of the members ready to spend and to be spent. Day and night they will stay with, and assist, the afflicted, to a truly astonishing degree of self-devotion and disinterestedness. This circumstance of course lessens my duties, in a great measure, with regard to my Congregation, and leaves me much more time for attending to the Schools, and preaching among the Heathen. If it were otherwise, I really do not know how I should be able to get through all my work, as the only Assistant whom I have is but a young man, Abel Deen, a boy from the Benares Orphan Institution, and his time is moreover chiefly spent in teaching in the Schools.

The English School has all along proved a hinderance to my other work; and therefore I resolved at last, about a month ago, to relinquish it in a great measure. Accordingly, I informed Abel Deen, the Teacher, that he should for the future attend to the Vernacular Schools in the morning, and allow those boys who wish to continue the study of English to come to him for two hours in the afternoon. Thus this School now no longer absorbs all the best time of my only Native Assistant, for which I feel really thankful, as there is plenty and much better work for him in the other Schools.

Mr. Hechler has several Vernacular Schools in different places, containing in all about 280 scholars. Of one of them he thus speaks—

The Oordoo Persian School is more satisfactory, and will, I trust, bear its fruit in due season; but as it partakes only of the character of a simple Bazaar School, the instructions are necessarily limited to the Bible and Geography.

In consequence of ill health, preaching to the Heathen, I am sorry to say, has not received due attention during the past year. On visiting the different Schools, I always find, however, an opportunity to speak a word or two to the people who gather round me, and little opposition indeed has as yet been manifested; but, on the contrary, the people appear to be desirous of hearing more about our religion.

#### JAUNPORE.

This Station remains without a resident Missionary. The Rev. C. B. Leupolt has visited it from Benares as often as circumstances permitted him so to do. The large Free School in the Atala Masjid, one of the splendid ruins of Mahomedan Power with which Jaunpore abounds, is conducted by Mr. J. P. Cæsar. This, with the Out Schools, contains 409 boys. The Branch Schools are at Zufferabad, a populous town on the Goomtee, about five miles from Jaunpore, and at Azimgurh, 37 miles to the N.E.

#### GORRUCKPORE.

The work at this Station has been steadily prosecuted by the Rev. J. P. Mengé and his Native Assistants, but without any marked results. There is evidence, however, that the leaven, although hid, is not lost, and that a knowledge of the great principles of the Gospel is in many places gradually extending itself among the people.

We now refer to Mr. Mengé's

*Report for the Year 1849.*

It is now above eight years that I have been stationed at Gorruckpore; and, taking a retrospect from the time when I first

arrived—i. e. June 1841—to the present day, I cannot but lift up my hands and heart to our Heavenly Father, and thank Him for His faithfulness, loving-kindness, goodness, and truth, to me and mine.

As regards the work here, I feel confident that there is much to encourage, notwithstanding that I cannot give any interesting accounts of adults having been baptized. During my stay a gradual change for the better has taken place. Superstition is gradually being undermined; the Gospel is read and listened to with more attention; the Christian School has been improving, and I am glad to say that many of the older boys seem to take much pleasure in reading the Scriptures; the Native Christians, especially during the last few months, have attended Church with great regularity, and listened to the religious instruction given with more attention. The good seed is sown daily in and around Gorruckpore, and I trust and pray that, ere long, there may be an abundant gathering-in.

#### *Preaching in the Bazaar.*

Charles Doss and Raphael assist me in this part of my work; and we have often been rejoicing over some attentive hearers, on account of the sensible questions they have asked, and the good remarks they have made. Not long ago, three Brahmins came and listened for a good while to the preaching of the Gospel. When they were about to go home, I offered them some Tracts. The one, when I gave him a Tract—a Prayer in Sanscrit and Hindooee—said, "You have given me a prayer to God: you have done well: God's blessing be upon you!" Another Brahmin said, "Yes, Jesus Christ is Parm Brahm"—i. e. the eternal Spirit, the true God. The third observed, "There is no maya" (no delusion) "in what you have been declaring." The indirect effect of preaching the Gospel in the Bazaar is also very great. I have for the last few months observed with pleasure that several Zemindars, Brahmins, and others, have been attending my Hindoostanee Service in the Station Church on a Sunday; and my Pundit—who, six years ago, would not come near the Mission Compound—has for more than a twelvemonth regularly gone to my Sunday-Afternoon Service, and taken off his turban without my saying a word to him on the subject. I have also, since last March, introduced a new feature into this part of my work. The Chapel having been put in order, and

a pulpit and forms having been provided, I have had an in-door Service on every Wednesday Afternoon. A bell is first rung; after which I give out a hymn, which is sung by myself and the Native Christians who are present; and then I preach, and generally also desire Charles Doss to address those present. At times we have had overflowing Congregations; at other times but few hearers.

*Religious Conversation and Discussion with Natives at the Mission House.*

Not a great many have come of late to my house for this purpose, since all know that I never encourage idle talk—i. e. that I discourage every thing except conversing directly on religious subjects. My time is too much occupied to have any other intercourse with Natives; nor do I think it generally advisable that the Missionary should have any other, except strictly as a Minister of the Gospel. I have been encouraged by the visit of several Brahmins, whose village I had visited two years ago whilst itinerating in the Gorruckpore District. They said that my visit was well remembered in their village, and they had listened with pleasure to the words of wisdom I had been declaring unto them.

*Orphan-Girls' School.*

There are now ten girls in the School, and one is with Mrs. Mengé in England. With the exception of one, the girls have behaved well, and several give as intelligent answers to questions on religious subjects as one can desire.

*Christian School for Heathen and Mussulmans.*

Mr. J. Greenfield, in his endeavours to establish more order and respect for authority amongst the boys, has been on the whole successful. The average attendance throughout the year has been 120, out of 140 on the books. Every boy who remains absent for a month is struck off the list. This system, which has been acted upon throughout the past year, has somewhat diminished the numbers, but is material to the effectiveness of the School. Mr. Mengé says—

Though we have still to struggle with a good many difficulties in the School, yet we rejoice to say, and thank God, that two very important points have been gained. The first is the victory the Sacred Scriptures have achieved by their

own intrinsic value. The Scriptures were at first disliked by the boys—i. e. before they knew any thing of their contents; and their dislike, according to Mr. Greenfield's statement, was increased, even to hatred, when they understood that all the boys in School, as a matter of course, would be taught the Bible; so that, in the words of Mr. Greenfield, "nothing but the greatest care could keep its leaves from mutilation." But he adds, "I am truly happy to say that the past year has wrought a change in this respect; and I think we may safely say that respect for the Bible is a point gained. Every boy who can read in any language reads the Bible every day." And I can testify that several boys now pay the greatest attention to, and take much interest in, their Scripture Lessons. The other point is, securing a good attendance of boys during Hindoo and Mahomedan Festivals, which may be looked upon as a proof that the instructions imparted in the School are beginning to be appreciated by the boys, as well as by their parents and friends.

**BASHARATPORE.**

In 1831, 2000 begahs of unclaimed forest land were granted by Lord William Bentinck to the Church Missionary Society. It was designed as a refuge for persecuted Natives, and also as a place where Native-Christian Boys might be trained in agricultural pursuits. The name of Basharatpore, or the Town of Joy, was given to the Christian Village, and a neat Gothic Church was erected on the farm in 1835.

Mr. Acheson having been obliged to leave Gorruckpore, on account of ill health, in May 1849, Mr. De Ravera, a Catechist, has resided at the farm, and carries on the work under Mr. Mengé's superintendence.

The following extract is from Mr. Mengé's

*Report for the Year 1849.*

I have, during the year, conducted a full Hindoostanee Service on Sunday Mornings in the Basharatpore Church, a Catechetical Lecture on Thursday Afternoons, and on Tuesdays an Evening Service. The Tuesday and Thursday Services have latterly been much better attended than

they used to be. This is partly owing to my always making strict inquiries about those who have been absent, and partly, I trust chiefly, to the Prayer-meeting, which was introduced in June last among the Native Christians, and which I am in the habit of conducting. It has filled my heart with joy when I have been listening to the prayers of several of these poor people; and I do believe that I can already perceive a material difference in several since the introduction of the Prayer-meeting. Although I always rejoice with trembling, yet I humbly hope that Divine Grace is increasing in some, and the Holy Spirit commencing to operate in others.

AGRA.

The Missionaries, the Rev. Messrs. Pfander, Kreiss, and Schneider, have continued in charge of this important Station. The work is divided between the city of Agra and Secundra, five or six miles distant. To the latter of these we shall first direct our attention, referring to a

*Report for the Year 1849, by the Rev.  
F. E. Schneider.*

*Native-Christian Congregation at Secundra.*

Our Christian Village now contains seventy families, one widow, and one widow: beside these, there are thirteen families more, who reside elsewhere—so that the whole number of Native-Christian Families is eighty-three.

George, a pious steady young man, who had served for several years in the Press as English Compositor, expressed a great desire to serve the Lord in the Mission. As his intention and motives appeared to be pure and sincere, he was received by Mr. Pfander in the Kuttra Mission, and left Secundra with his wife for that place in the city.

The outward conduct of our adult Christians has been, upon the whole, satisfactory. Order, cleanliness, and peace in the village have been generally observed: the laws and regulations of the Panchayat\* have been obeyed, vices and excesses have been restrained, and certainly public scandal and offence have never been left unchecked or unpunished. But temporal happiness, outward good conduct, activity and faithfulness in worldly engagements

and duties, are not the only objects we are striving and labouring for; but that every thing be done in love and the fear of God—that brotherly love, Christian sympathy, compassion, and a desire to do good to all, should animate the members of the body of Christ—that purity and sincerity of heart should be manifest in all words and deeds—that love and zeal for the House of God, His holy Word, and all the Means of Grace, should be the greatest joy—that thanksgiving, prayer, and supplication, should never be neglected in private and public—and that humility, contentment, and submission to the will of God under all afflictions and deprivations, should adorn all those who have been baptized in the name of the Triune Jehovah—these are the chief objects which every Christian Community has to strive for. How far they have been attained by our Christians, the Lord knows: I fear to express my opinion, lest I might err and do harm; but so much I think I may say in truth, that our labours have not been altogether in vain. There are a few who walk after the Spirit—they are our joy, and will be our crown in heaven: there are others who are weak and sickly in their Christian Life—we must bear them with patience: there are others who care only for this world—we must never cease to persevere in calling, inviting, admonishing, and threatening them. May God grant more grace both to His servants and to His Church at Secundra, which He has also bought with His precious blood!

*Orphan-Boys' Institution.*

At the end of September 1848 there were 56 boys in the Institution. Of these, 22 have been married during the past year; 2 have died; and 2 have run away. Two new boys having been admitted, there were left, at the close of September 1849, 32 boys in the Institution. Of those who died, nothing particular can be said: they were quiet and steady boys, giving no cause of complaint. Of the two boys who left the Institution without permission, one has found employment in a printing establishment at Allahabad, from whence a penitent Letter has been received from him; and the other, on asking pardon, has been permitted to work in the type-foundry on trial.

The boys' health has upon the whole been good, but I think not so good as in former years. Their moral conduct has been, with very few exceptions, satisfactory.

\* A Jury of the Christians themselves.

Some of the boys have rejoiced me by shewing that the Word of God has made impressions on their hearts, and that a work of grace has commenced in them. Happy indeed should I feel, if the number of those who really know their lost condition without Christ, and who are blest and rejoicing in His salvation, would increase! The boys are engaged in the following employments—11 scholars, 5 type-founders, 3 compositors, 4 pressmen, 2 bookbinders, 1 carpenter, 1 blacksmith, 2 in the press office, 1 cook, 1 tailor.

*Female-Orphan School.*

Mr. and Mrs. Kreiss entered on the charge of this department in February 1849. Soon after, one of the girls, who for the last three years had been suffering from consumption, died. She was well acquainted with the Gospel, which afforded her consolation and hope. In consequence of marriages, &c., the number of girls having been reduced to eleven, twelve young women from the Orphan Institution at Cawnpore, under the Rev. W. H. and Mrs. Perkins, of the Gospel-Propagation Society, were removed to Secundra, and, a few months afterward, were married to orphan youths, with the exception of one, who acts as Monitor. There are at present twelve girls in the Asylum. Mr Kreiss thus describes their employments and progress—

The daily order introduced into the Institution at the time of its being established has been observed, with some insignificant alterations. After their morning devotion and breakfast, School commences, and is continued till twelve o'clock. For want of a Teacher it is conducted by myself and M. Williams, my Catechist. They chiefly read the Bible in Oordoo, with which I commenced at the beginning. They are questioned about what they read, and what they do not understand is explained to them. Some read the Oordoo pretty fluently. The three youngest of them have commenced to learn the Hindoo Alphabet, but are very slow in their progress. From 1 till 4 P.M. they are instructed by Mrs. Kreiss in different kinds of fancy and crochet work: they make crochet edgings, tidies, caps,

shawls, comforters, frocks and spencers for babies, socks, stockings, bottle-covers, &c. At the beginning they shewed much obstinacy, and the working hours seemed to be the most difficult and disagreeable task for them; but now it is otherwise: they are attentive and diligent, and some have already learnt to work beautifully. At the end of a month, a reward of a few annas is given to those who work best and are the most diligent. The money is entered into a small book, and they will receive the amount on leaving the Institution.

On Sundays they attend the Morning and Evening Services in our Church. At 1 P.M. they assemble in the School-room, and are catechized on a portion of Dr. Barth's Bible History, which they first read.

Thus the Word of God richly dwells among us, yet I am not able to say that it has made any serious impression on their minds; that it has convinced them of their sinfulness and lost condition, and impressed them with the necessity of being reconciled to God. They are all of an age which is seldom troubled by serious thoughts and reflections; but as it is never too soon to turn to the Lord with the whole heart, we earnestly pray that He may grant them to increase in wisdom, and favour with Him, as they grow in stature; that they may be delivered from the power of darkness, and translated into the kingdom of His dear Son; and thus become worthy members, not only of human society, but also of that body of which Christ is the head.

*Youthful Native Missionaries.*

From Mr. Kreiss's Report we also extract the following passage—

In the month of August we made a little excursion with our girls to the river-side, and spent the day at a delightful place, covered with shady trees and bushes: the only hideous objects that here meet the eye are two Hindoo Temples, with a large Mahadeb and an image of Hanuman. The sight of them, however, was not striking to our girls, as it was not the first time they had seen them; but their attention was attracted by a small group of Hindoos sitting under a tree, and in their midst a bigoted Brahmin endeavouring to refute my objections against idolatry. He very badly succeeded, for his hearers approved of what I said, and readily acknowledged that their Brahmins led them astray and deceived them only for their bellies' sake.

Our girls could not restrain themselves from expressing their joy when the Brahmin became mute, finding himself short of arguments. Encouraged by this, they boldly and alone attacked him in the afternoon. As he wanted to make them believe that his Mahadeb was alive, and gave him rupees and every thing he desired, they warmly opposed his assertions, telling him that he was greatly mistaken; that his Mahadeb was nothing but a stone, and, not possessing any thing, could have nothing to bestow upon his worshippers. In this way of arguing they went on for nearly half-an-hour, when the Brahmin, annoyed at their repeated attacks, arose and left the place. I was pleased with their zeal in defending the truth, and clearly saw what a great blessing Christian Instruction is for children—how it influences their hearts, and enlightens them with the knowledge of truth.

Before we left this place we sang the hymn—"Yes, we hope the day is nigh;" and may He, who desires not the death of a sinner, hasten its glorious approach!

*Report for the Year 1849, by the Rev. C. G. Pfander.*

Of the Kuttra Branch Mr. Pfander thus reports—

*Native-Christian Congregation in the City.*

The Congregation numbers 103 persons, including children. The conduct of the members, as far as known to me, has, with one exception, been good during the year; but, on the other hand, I cannot observe much of that serious concern about spiritual and eternal things which every minister of Christ is anxious to see as the fruit and seal of his ministry. My labour, however, is not in vain: a Divine Blessing accompanies the Word, and the hearts of some are toward the Lord, as I know from my pastoral intercourse with them. The attendance on the Word and the Means of Grace has been regular and good: the average number present on Sunday Morning has been sixty-eight, and in the evening twenty-eight: the average number of Communicants, thirty-one. No adult baptisms have taken place during the year: on the contrary, one baptized last year not only left the Congregation, but ran away with a considerable sum of money entrusted to him by his master. He served for some time as Chuprassi (policeman), and always behaved well: he had a good report, not only from our Native Christians, but also from his heathen fellow-servants,

so that his master did not hesitate to employ him in matters of trust. As some of his former friends had come to the Station a few days before he disappeared, it is supposed that they induced him to commit this ungrateful and perfidious act.

*Preaching to the Heathen.*

This has been attended to by me and my three Catechists in nearly the same manner as last year. The three Preaching Chapels in the city are visited by the Catechists and myself—one four, another three, and the third two evenings in the week. As, however, the people have a dislike to seat themselves inside the Chapels, we have still to address them outside, standing up on the verandah, where a number of hearers will always collect before us. In the mornings the river-side, other parts of the city, and the nearest villages, are visited. During the last cold season I attended the Goberdhon and Baldeo Melas, and made a journey to the south-east of Agra for a fortnight, accompanied in the former by two, and in the latter by one, of the Catechists. During the part of the cold weather that I remained at the Station, I regularly sent out every week either one or two of the Catechists, to visit those villages and towns off the high roads which had seldom or never been visited by any Missionary. They went principally to the villages north, north-east, and east of Agra. I am unable to say exactly how many towns and villages have thus been visited with the Gospel during the cold season, as no account has been kept, but they amount certainly to at least three hundred.

*Knowledge of the Truth spreading.*

Books and Tracts are not largely distributed: they are given only to those who can read, and who shew an actual wish for them. But several instances have been met with where persons were very anxious for books, having either heard of them from others, or having already received some themselves, and being now desirous to obtain more, as well as to receive further instruction. Thus, for instance, at the Goberdhon Mela, a Mahomedan—who had formerly obtained from one of my brother Missionaries some Tracts and books, together with the New Testament—came every evening to my tent for conversation and instruction, and begged me to give him a copy of each of those books which I had with me, of which he was not already possessed. At



Jaleison, a considerable town about thirty miles north-east of Agra, the Catechists met, among their many and attentive hearers, a Brahmin who, three years ago, had received a New Testament and a copy of the "Din-Haqq," and now openly confessed that the reading of these books had convinced him that Ram and Krishna could not save any one, and that salvation was only through Jesus Christ. Another time, when preaching from the verandah of one of the city Chapels, a Mahomedan said that he had, in 1846, received a Tract called "Wajat-ul-iman," the reading of which had given him great delight, and almost persuaded him to become a Christian. Again, one of the Catechists preaching in the village of Naikimandi, which forms one of the suburbs of the city, a Hindoo, who had been listening very attentively, said that some time ago he had obtained a copy of the Hindoo New Testament, which he had been reading with much attention, and that, in consequence of it, it had now become clear unto him that Christ was true, and that salvation was only through His name. Again, another, who had heard the Catechist at Jaleison a year ago, and received some Tracts, together with the Gospel of St. Mark, came and sought him out at Agra, and told him, "Since I have been reading these books I feel convinced that Christ is true; but I now want that book in which the account of Jesus Christ is contained"—meaning the New Testament, which was given him. At the Sidla Mela, near Agra, one who was attending to our preachings said that four years ago he had obtained a little book of questions and answers—meaning a Catechism—the reading of which had so convinced him of the folly of idol-worship, that since that time he had not bowed down to any of their idol images. More instances of this kind could be adduced; but these will suffice to prove, that though we have as yet but few conversions, still the work is not in vain, and the books and Tracts given away are not all as seed sown by the wayside or on stony ground, but that some, at least, find a good soil, where the seed is taking root, and will bring forth its fruit in due time.

*Circulation of the Scriptures and other Books.*

We distributed about 1200 copies of the Scriptures—most, however, consisting of single Gospels, and divers parts of the Old Testament—and about 3200 copies of books and Tracts.

Sept. 1850.

The Mahomedans have kept quite aloof during the year: neither verbal nor written discussion or controversy has occurred. The revised and improved edition of the *Mizan-ul-Haq*, in Persian, has been carried through the Press, and the revision of the *Miftah-ul-Assan*, in Persian, completed. Also in this book some alterations and additions have been made, suggested by the Lucknow book written in refutation of this treatise.

*Day Schools.*

There has been an increase of forty-three boys in the four Schools in the city during the year. The number in all four Schools is 231, and the average attendance 202. This increase shews evidently a growing desire for learning; and is the more encouraging, as the English Instruction in the Kuttra Schools is still far inferior in character, owing to the want of a good European Teacher. There is no doubt that, if we are once able to establish a superior English School in the heart of the city, there will be no lack of scholars.

*Preaching Excursions.*

In this important department of labour all the Missionaries have shared. From Mr. Schneider's Report we select the following passages—

The whole month of November was spent in a Missionary Excursion. I first visited the Mela at Batesore, which was this year unusually numerously frequented; which must, however, not be understood as implying an increase of greater religiousness on the side of the Hindoos than had been exhibited in the former years when I was permitted to visit this Mela, but rather as an increase of sellers and buyers; for this Mela is at the same time a famous fair for cattle of all sorts—horses, elephants, camels, bullocks, cows, sheep, &c. I remained at the place for a week, and found plenty of opportunity to sow the good seed.

I here met a man who had been baptized some years ago in Agra, but had left that place to betake himself again to his former roving life. He had become again a bairagee. It was, indeed, grievous to see the unhappy man in his squalid attire. I had several interviews with him, in which he always declared that he had not forsaken Jesus Christ, but that he considered himself still His faithful disciple, reading the Gospel, and praising and recommending the Saviour to others. I tried to con-

vince him of his wretched and miserable state, into which he had plunged himself in consequence of the use of intoxicating drugs. He acknowledged that he had done wrong in forsaking the Christian Congregation, but he excused himself also, saying that he could not do otherwise, as this was his fate, decreed by the Deity. The Catechists had, several times, earnest conversations with him, by which he seemed to become a little sober; but I fear he is a lost sheep.

I met here also a man of the Gabir sect, who had been for some months an inquirer with us, but whom we were obliged to dismiss, as we had great doubts as to his sincerity. He is still in the same dangerous state, trying to serve the Lord and the devil. As he saw that we would have nothing to do with him as long as he did not forsake his Heathen connections and manners, he went over to his people again, but had to submit to humiliating terms before they would receive him. He still deceives himself in thinking that he knows the Lord Jesus, and can serve Him without making a public profession.

The most steady and anxious hearers at this Mela were some Sikhs, belonging to a detachment of Sepoys sent to the place from Agra to keep order during the time of the fair. Some of them, who heard the glad tidings of the Saviour of the world for the first time, expressed their astonishment at having never been made acquainted with those most important truths by their European Officers. I felt myself at a loss, and at the same time ashamed, to give them a satisfactory answer. What good might be effected, if only the tenth part of those Europeans who come much in contact with the heathen Natives were influenced by the spirit of true Christianity—to let their light shine in the darkness: the knowledge of the Truth would spread rapidly, and many would be stirred up to inquire more after the true religion.

The same Missionary thus speaks of

*The Branch Mission at Runkutta.*

Our small branch Mission at Runkutta, a large village five miles from Secundra, I have been in the habit of visiting once every week. I am happy to say that the two young men, Jeremy and Alexander, who are comfortably settled there with their families, go on steadily, and persevere in the work of the Lord. The School which was established two years

ago is visited only by a few children. When I took charge of it there were nine scholars, of whom four read the Scriptures in Hindee very well, and understood also what they were reading. These four boys left the School, as they were wanted by their parents for other work: one or two, however, come now and then in leisure hours to read a lesson. It was at one time feared that all the boys would leave, as their parents had been frightened by some free expressions which one of the best boys had made about idolatry and Hindooism, shewing an attachment to the Christian Doctrine he had learnt in the School. Four small boys, however, remained, and I am happy to say they make progress in their studies. Several times it has been tried to get up another School in opposition to ours, but the Pundits never succeeded long. Once I visited that School, and found in the hands of the Pundit one of our best Hindee Tracts, from which he was teaching three or four boys. When I go to Runkutta I always examine the boys, and not seldom a number of villagers assemble, and listen with interest. Our two Readers seem to enjoy the respect and confidence of the people in the village: they are also well known in the surrounding villages, which they visit regularly in turn; and their Journals, which they read every week to me, sometimes contain interesting instances of the foolish opposition of the enemies of the Gospel, and of the candour with which others acknowledge the truth and excellence of their words. The knowledge of our blessed religion is certainly spreading round about, and the prejudices entertained by many against it will gradually die away by seeing the persevering and consistent conversation and conduct of our messengers.

MEERUT.

The Rev. R. M. Lamb has been enabled to pursue his work with perseverance and encouragement, and we trust there are indications of improvement and revival in the Mission. The following Report from Mr. Lamb will be read with interest.

*Report for the Year 1849.*

*Native-Christian Congregation.*

The average of the Congregation has been about forty, though frequently between fifty and sixty have attended. The

number of Communicants has increased, being thirty; and the desire shewn by some, who have been living thoughtlessly, to become Communicants, and live in the love and fear of God, gives encouragement to hope that the Means of Grace have not been employed in vain, and that God's Word is accomplishing the purpose for which it has been sent—to make us wise unto salvation. It is cheering to the heart to witness the devout attention of the worshippers, and to listen to their voices engaged in prayer and praise.

*A Useful Concert.*

Paul, the Moonshee, who has been baptized now two years, continues steadfast in the faith, walking in the love and fear of God. Having obtained peace and joy in his own soul through believing in his Saviour, he very zealously and perseveringly embraces every opportunity of imparting the knowledge of salvation to every one that comes in his way: he is never so happy as when engaged in reading and explaining the Scriptures: his heart and soul are in the work; and now, being engaged as Catechist as well as Moonshee, and Oordoo and Hindee Teacher in the School, his services are invaluable. He has been to Lucknow for six months, with the intention of trying to persuade his wife and family to become Christians, and to come and live with him; and though he has failed in the attempt, and his trials have been severe, he is quite resigned, and willing to give up all for Christ Jesus. While at Lucknow he was engaged in conducting the Hindoostanee Service—that is, reading and praying with the drummers on Sundays; and read and conversed with many Natives, who willingly listened to him: it is hoped that he has not laboured in vain in that populous city without a Missionary. Both he and William, the Christian Reader, have been almost daily either in the villages or bazaars in the Station, making known the Gospel of Jesus Christ. They say that they have always been well received, and many have listened, especially among the very poorest, with great anxiety. The simple and kind way in which they speak of the love of God, and salvation through Jesus Christ, at once engages the attention of the passers-by, and evidently produces some effect, though frequently it may be but temporary, as is shewn by their remarks and their anxiety to listen.

*Hopeful Death.*

A pensioner, Richard Nichols by name,

a very steady, well-behaved Christian, attended the Hindoostanee Chapel punctually, and shewed by his life and conversation that his heart was engaged in the work of salvation. Having previously had delicate health, with a worn constitution, he departed this life on the 4th of December, *in sure and certain hope of the resurrection to eternal life through the merits of his Saviour.*

*Convert.*

One woman has been baptized, and, though not able to learn much, not having ability, has given sufficient proof of her sincerity, both before and after baptism, by living like a Christian.

There is one very interesting case of a man aged thirty, who came from the Punjab, and is living with his brother, a Christian, who is in my service. This man was of the Sikh Religion, a follower of Nanak, and a Gooroo, able to read the Punjabi. After conversing with his brother and the Christians about Christianity, and being satisfied that the Christian Religion was the only true one, he offered himself as a Candidate for Baptism: his wife also wished to follow his example. Both being intelligent, and applying themselves diligently, they made rapid progress; and their sincerity being apparent, after due examination, it is intended that they, with their child, shall be baptized on the 7th of October. The man, by attending the School, learnt to read the Oordoo sufficiently in two months, so as to be able pretty fairly to read the Gospel of St. Matthew, though he did not know a letter before. His services will be valuable among the Sikhs, many of whom have and may come to Meerut.

*Attending Mela.*

On the 6th of November, with the Christian Reader and Moonshee, I went to the Mela at Gharmakteser. We were eight days away. Both on the road and at the Mela the Gospel was listened to with great attention, and books and Tracts were asked for and given. There was much encouragement to preach the Gospel; but it being my first attempt to speak publicly in favour of Christianity, and not having the command of the language, but little more could be expected than that—the Gospel being set before the people in the simplest manner, and the Word of God read to them—it should be left for their consideration. Beside preaching on an average three times daily, conversations were held in and about the tents

with many inquirers, who came for books, and to know something of the Christian Religion, which usually occupied three or four hours each day. Some of these conversations were very interesting. I preached twenty-four times, and gave about 200 books and Tracts. About 5000 heard.

*Missionary Tours.*

On the 8th of December I and my Moonshee went by Delhi to Agra, and were away till the 9th of January 1849. We met with much encouragement in most of the villages and bazaars: crowds listened with great attention. As in the villages very few could read, not many books were given away. From the manner in which the people heard the Word of God, there is convincing proof that the powers of darkness are yielding to the genial influences of the Word of Life, and that there is not that fear of listening to the Word of God which existed in former days.

From the 8th to the 22d of February, again, we went to some villages about twenty miles off, where some of the people had never seen a Padre nor heard of Jesus. They gladly listened to the only way of salvation through a crucified Saviour. Having no Brahmins nor temples they were not prejudiced, and at once acknowledged the truth of the remarks made as to the folly of idol-worship, and the great blessing and advantage of worshipping the Creator and obeying His commands. The readiness with which they came to hear, and their request that they might be visited again, were very gratifying.

At a Mahomedan Village, likewise, the Word of God was earnestly listened to. They felt so interested with what they heard of Jesus, that they asked the Missionary to spend the night with them; but as that was impracticable, he was requested to go again to them. This is an extraordinary exception to the conduct of the Mussulmans generally, as they are the chief opposers of the Christian Doctrine of salvation through Jesus Christ, the Son of God. Total, preached 70 times; about 9000 heard the Gospels; Books and Tracts distributed, 370.

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**BAPTIST MISSIONARY SOCIETY.**

**BENARES.**

*Awful Explosion.*

IN the terrific catastrophe which took place at Benares on the even-

ing of the 1st of May, the long-tried Missionary, Mr. Small, was called to witness the sudden death of his beloved partner in life. Mr. Small, with Mr. Smith and his wife, were wonderfully preserved, though not without many bruises. By the kindness of Mr. Thomas we are favoured with a copy of a Letter from Mr. Heinig, which gives details of the awful event. He writes from Benares, under date of May 7—

I have no doubt you have heard reports of the awful calamity which has recently occurred at Rajghat. On Wednesday, the 1st of May, afternoon, about three or four o'clock, a powder magazine fleet arrived at Rajghat, consisting of 35 boats, filled with 3000 barrels of powder, several guns, and other ammunition. The conductor had gone up with his wife and family to Secrole to spend the rest of the day with his mother-in-law. We have for some time past appointed Wednesday Evening for singing, when a great many of our Christian Friends meet. Mr. Small had been spending the day with us, and Mrs. Small, together with Mr. and Mrs. Smith, joined us in the evening. We spent a very happy evening. Mrs. Small made some appropriate remarks on the hymns that were sung, and seemed thoroughly to enjoy the meeting. After Family Worship as usual, at half-past nine we separated.

At about eleven o'clock we were roused from our sleep by a noise resembling eight or ten cannons fired at once, the force of which burst our doors open. A few minutes after another report followed, but as it ceased, we composed ourselves again to rest. In about half an hour we received a Letter, written by a friend at Rajghat, giving us the awful intelligence that Mr. Small was severely wounded, and Mrs. Small killed, and that we should send to the doctor immediately. The news completely stunned us. Mr. Shurman and I hastened to the spot, where a most appalling scene presented itself. Mr. Small met us near his house, and informed us that a powder magazine had exploded. He then led us into the house, and shewed us the desolation that had taken place. He now narrated as follows: "About eleven o'clock the Punka people gave an

alarm of fire, which roused them from their sleep. Mr. Small got up and looked through the jhilonil, and said to Mrs. Small that there was a much larger fire on the river than there was two years ago; upon which she also got up, and came to look through the jhilonil. At this moment Mr. Small went to the bedside to put on some of his clothes, when a tremendous explosion took place, which threw Mr. Small down. He heard a dreadful noise over him; it sounded like the whole house falling down upon him. He got up and hastened to find Mrs. Small, for they were in total darkness, the light in the adjacent room having been smashed to pieces. In going to the window he stumbled over Mrs. Small. He called her, but no answer. He put his hand to her face, and found it streaming with blood. The awful truth was then revealed to him, that her spirit had departed. At this moment the second explosion took place, which threw him under the bed, by which he was wounded on his eye and head. It is a great mercy that his sight is spared. His neighbour Mr. Gordon, and Dr. Ballentine, sent to inquire about them, and when they heard of the awful calamity, they came and assisted Mr. Small in removing the corpse to their house."

The explosion shattered every thing before it. The house is entirely destroyed, and there is scarcely an article of furniture left whole. The jhilonil door, where Mrs. Small was standing, as well as all the rest of the doors, were completely smashed to pieces, part of which door struck her on the head, broke the skull, and pressed the whole head quite flat. She had also received several other wounds on the body. The magistrate came to us, saying that the shore looked like a battle-field, strewed all over with dead bodies. After a few hours I returned to give directions about the funeral, and then hastened back to Mr. Small, when the daylight presented an awful scene of desolation and misery. The high shore at Rajghat has been destroyed a good way inland. On each corner were large, strong buildings, one belonging to a Nawab, and two to a Rajah, all ruined. The Beghum, her daughter, and son were killed, and the Rajah lost one arm; and all the houses on the shore, even beyond Mr. Smith's, have been completely destroyed. Lives have been lost to an awful extent. The real number will never be ascertained. It is computed to be 1200, and 400 wounded.

Our aged friends, Mr. and Mrs. Smith, have also suffered much, though through mercy their lives have been spared. It was most providential they had not gone to bed, but were sitting in the verandah, enjoying the breeze from the river, when the first explosion took place. They hastened through the house into the little compound at the back of the house, and while they were going through the second explosion took place. Mr. Smith has received several wounds on his hand, head, and other parts of the body, but we trust they are not of a serious nature. A large, thick splinter he has extracted from his leg. Mrs. Smith is also much bruised in different parts of her body. One little child belonging to a Moonshee was found buried under the ruins of one of their rooms. They deserve, indeed, our sympathy and prayers, at their advanced age. The destruction of native houses cannot be described. Damages have been done miles distant, and losses have been incurred to a fearful amount. A large, beautiful English Hotel at Rajghat has been completely destroyed, and all who were in it were buried under its ruins. Four hundred prisoners were employed for three days to dig out the dead. A merchant had also at the same time arrived at the Rajghat with goods to be sent to Cawnpore amounting to 50,000 rupees; all lost, his wife and child killed. He only escaped, but was for three days senseless.

Mrs. Small was interred on Thursday Evening. All the Missionaries of all denominations shewed their last token of respect. Many officers, all the Native Christians, and the children from our Schools were also present. Her death was improved on Sabbath Evening by Mr. Buyers in our Schoolroom at the Sadar. Mr. Small bears his loss with Christian Fortitude and composure. May the Lord abundantly console him!

#### The Directors add—

In a Letter to the Secretaries, dated May 14, our bereaved Brother exhibits all the Christian Fortitude above referred to. Speaking of the Divine Consolations he has enjoyed, he says: "God has filled my soul already with abundant comfort. Grievous as this loss is to me and the Mission, and to a numerous circle of admiring friends, how infinitely greater is the gain to her. Should I then repine or complain? I DO NOT. It is the doing of the Lord." May our Brother continue to

enjoy the comforts of the Holy Spirit, and in his remaining days of pilgrimage on earth gather in much fruit into the garner of the Lord.

## New Zealand.

CHURCH MISSIONARY SOCIETY.

MIDDLE DISTRICT.

WAIKATO.

### *General View—A Hidden Convert.*

THE general state of this District is thus referred to by the Rev. R. Maunsell in his Report for the year 1848—

Of my District I am thankful to be able to report favourably. In no former period of our labours has the attendance on our Services been better; though I must also add, that I am still of opinion that vital spiritual godliness is much more scarce than is commonly imagined. Peace has prevailed amid sounds of disturbance—a blessing which I trust will be further secured by the energy with which the people are devoting themselves to the cultivation of wheat, by the prohibiting the sale of powder, and by the increasing influence of the British Government.

Additional information is communicated by Mr. Maunsell in a Letter dated March 24, 1849.

I am thankful to have to report well of the District in which I am labouring: true, we do not meet with much fervour of feeling, or strong proofs of high spiritual-mindedness; but there is a steadiness of attendance on our Services, which gives hope. We wait for the moving of the waters: God's Spirit alone can effect our desires.

Not unfrequently, however, some remarkable case turns up which excites my wonder. The Sunday after I began this Letter I was returning from a village by a new road, and suddenly came upon a very feeble old man, sitting by himself, naked, on his mat, in the sun. "Why have you not been to Church?" said I. "How can I, who cannot walk two steps?"—"Well, I hope you pray to yourself."—"Yes."—"Repeat your prayer." He immediately commenced a very simple, figurative, spiritual prayer, of which I fear I can give but an inferior report. I was struck with the emphatic abruptness of the commencement—"Have mercy

upon me! have mercy upon me!" He then proceeded—"Place me upon the mountain's peak! place me upon the rock! place me upon the height where my view may be clear! Christ is Thy Son: He died to save me." This old man, as far as I can recollect, I never saw before, and certainly none other of my brethren, for he is in my District; and yet I was delighted to hear that prayer is his constant practice, and that, a few Sundays previous, my Native Teacher, sent by me to the same village, on returning by that road heard in the house a person loud in prayer, as with a number. He waited to see who they were, and found this old man by himself, without a person near him. On passing by the same place last Sunday week, he stood up, feeble as he was, to meet me, and presented me with two melons. He is not baptized.

### *Education.*

Surrounded as our Missionaries are by the children of baptized Natives, the necessity of enlarged and effective educational measures is undoubted. Unless the rising generation be instructed scripturally and usefully, how shall the great national work, which the Missionaries of the Church Missionary Society have been the honoured instruments of accomplishing, be sustained? We are thankful, therefore, that there is much in New Zealand at the present moment to encourage hope with reference to this important department of labour. One-twentieth of the colonial revenue has been appropriated to the establishment of efficient Schools throughout the island; and Mr. Maunsell, as well as Mr. Kissling, has received pecuniary assistance from the Government for the erection of School-buildings. The Christian Natives are not only willing, but anxious, to place their children under Christian Instruction. Thus encouraged, the Missionaries are taking up this object with energy, and effective Schools have been organized and brought into operation in several districts, on the self-supporting principle. These efforts

have prospered beyond their expectations. The following statement by Mr. Maunsell, in a Letter dated Jan. 31, 1849, illustrates this.

I began my School with one European Pupil-Teacher, and an average, during the first nine months, of between twelve and fifteen children. Now I have three English Pupil-Teachers — Missionaries' children; forty-four native children — boarders; six Native Teachers, with their wives; and a prospect of having in a short time a large increase in both these departments. Instead of my having now to solicit, I am solicited to allow pupils into my Institution.

I began with a rush building, which cost 6*l*. I am now about to build five board houses, for about 250*l*., having received that sum from the Government. This Institution has not cost—and, with the blessing of God, shall not cost—the Society a penny.

The great problem which I have set myself to work out is, the possibility of maintaining Boarding Schools without burdening the Society. We have now been in operation a year and seven months, and find in the past the strongest encouragement to proceed. Often have we been brought very low for supplies, but as often have donations, almost entirely from the Natives themselves, come in to our aid.

The examination of our School was held last month. The disasters occasioned by the earthquake at Wellington caused the absence of the Governor, but the Bishop very kindly came to conduct it. My senior English Pupil-Teacher was examined in Virgil, Cæsar, Euclid, and Logic. He is a young man of considerable ability, and very well disposed.

The following extract from a Letter dated Feb. 9, 1849, is very interesting.

Of the love of this people for instruction you may judge a little from this fact—that though in this Institution I require the adults to teach in the School, and work on the Station, and give them no kind of remuneration, except very plain food, and a duck shirt and jacket, yet I have six young Chiefs most contentedly discharging these duties, and, when travelling lately through the District, received many applications for admittance, which I refused, at least for the present, on the ground that I have no means for supporting them. I expect that they will soon appear, bringing

their own food with them. In their own houses they will lie for hours, poring over any book that they may be able to obtain, and in many cases will be able to repeat passages off by heart.

Again Mr. Maunsell writes, under date of May 31, 1849—

I am deeply thankful to be able to report favourably of our progress here. My Institution is crowded. We are now building with the grant of 220*l*. given by the Government. The Governor seems to be a very warm and a very judicious friend to the cause of education. With all, however, that he can do we shall not be able to effect all that we ought. I often think with wonder how we are enabled to feed, clothe, and teach such a number—seventy-six souls, children and adults—beside three European Pupils, whom I board and teach, and to the eldest of whom I allow 12*l*. per annum, in consideration of the assistance he gives me in the School. You may imagine that my grant does not nearly suffice for such purposes; especially when I tell you that a mill, which I have just got out at my own expense, for my Institution, will cost me, I consider, before it is fairly at work, the sum of 90*l*. I hope, therefore, that you will keep us before the thoughts of our friends at home, and give notice that we shall thankfully receive any pieces of coarse stuff for clothing, blankets, plates (tin), dishes, pots, knives and forks, spoons, paper, pictures, pens, ink, needles, thread, &c. From you we will take nothing, as my principle is, to maintain my Institution without drawing upon you. If others like to give aid, we shall thankfully receive: if not, we shall try and do without it.

As you may suppose, I am obliged carefully to husband my resources; and, with the blessing of Him whom I serve, they are quite available to my wants. I hope and intend to increase my establishment, as soon as our building is finished.

We doubt not many Christian Friends will gladly avail themselves of the opportunity thus presented to them, and co-operate with Mr. Maunsell in this good work. In the Letter dated March 24 of last year he says—

You might urge our friends at home to be more liberal in donations of strong rough clothing, blankets, &c.; to send supplies of kitchen utensils, iron plates, dishes, knives and forks, &c.; and to procure for us those

valuable aids in the shape of pictures, maps, and other illustrations, from which the infant mind gains knowledge so speedily; and not only the infant, but also the adult, whose ideas, like those of the New Zealander, are confined to the sphere of a small District in a small island. An orrery, or magic lantern, exhibiting some of the more simple motions and relations of the heavenly bodies, and some of those animals and things of which our people have as yet only heard the name—these would be sources of immense attraction to our Institutions, and would most materially aid our instructions.

We add one extract more on this deeply-interesting and important subject, from a Letter of June 12, 1849.

We are all, thank God! well and prospering at this Station. A great excitement has been lately caused in our circle by the arrival of a flour-mill, which I have received from England for our use. You cannot imagine the deep anxiety of all the Natives in and out of the Institution. Two of our leading men were in such a state of feverish excitement, increased by the low opinion they had of the mechanical powers of myself and my English Pupils, as we were adjusting the parts, that they left the ground lest they should be witnesses of our work of destruction. I am happy, however, to report that our character has risen, for our mill is ready for work. To this mill I have looked myself with anxiety; for if it fail, I cannot imagine how I can maintain the present large number that are dependent upon me, with so little means for their support.

The happiest days of my life, and yet the most harassing, have been those which I have spent since I have founded this Institution. I earnestly desire to look entirely to God for aid and direction, as none are so well aware as myself of the difficulties I have had to meet. The older I get in Missionary Work, especially in New Zealand, the more am I satisfied that a Missionary Station without a School upon it is only doing half its work.

#### KAITOTEHE.

The Rev. B. Ashwell was ordained by the Bishop of New Zealand on the 24th of December 1848, and returned immediately to his District, from whence he had been absent from the 2d of October.

From his Journals we present the following extracts—

#### *Erection of a Flour-Mill.*

On the 5th of January we reached Kaitotehe, our beloved home. We found our Settlement in much better order than we expected. The greatest drawback is the Chapel, which is much dilapidated, and the people are now all engaged in carrying their pigs, goats, &c.—in fact, every thing saleable—to Auckland, to procure money to pay for a large water flour-mill, now being erected here by Europeans at the expense of 330*l.* sterling, which the Natives have undertaken to raise. They have, however, promised, that when they have paid for their mill they will repair the Chapel, or rather rebuild it. I am sorry to say that the constant intercourse of the Natives of this place with Auckland is productive of carelessness and lukewarmness in their religious duties.

#### *Administration of the Sacraments.*

Jan. 15, 1849: *Lord's Day*—I baptized five children, and assisted the Rev. R. Maunsell at the Services, and administering the Sacrament of the Lord's Supper to eighty Communicants. We had a Congregation of 260 Natives. In the afternoon we proceeded to Kerikeriroa, eight miles distant, where we had a Congregation of 200 Natives, and administered the Sacrament to twenty Communicants.

Jan. 16—Mr Maunsell baptized forty adults. Among these were some of the principal Chiefs of the Ngathaua, and some who had been among the most bloodthirsty and desperate cannibals New Zealand has produced—now, clothed and in their right mind, allowing even their slaves to teach them their letters and Catechism. Some of these men I met at the Wairere in 1839 on a fighting expedition. They threatened to strip me if I preceded them to Tauranga, whither we were going. Ten years since all these Natives were residing at Matamata, and most of them are known to Archdeacon Brown: for the last eight years, however, they have been living on the Waikato, and only a day's journey from this Settlement. It was in March last they determined to serve the Saviour, and expressed a wish for baptism. These are the same Natives who, four years ago, entered the dwelling-house of an European living near Auckland, and stripped it. Such was the



character of these people, that they were universally dreaded by all near them. Is any thing too hard for the Gospel?

They are now anxious for a water-mill: so sure is it that civilization will follow the reception of the Gospel. I have now the names of sixty adults on my list of Candidates for Baptism.

*Christian Resignation of Native Teachers.*

The following notices of two of Mr. Ashwell's Native Assistants are particularly interesting.

*Aug. 3*—I found Hoeta (Jowett), our principal Assistant in the Boarding School at the Station, had been in much affliction, having been called to bury his youngest son, two years old. He came to me, and said, "I am fearful that I have sinned, for I have prayed so earnestly that my child might be spared, that I have been praying against the purpose and will of God. I grieve over my child, but my greatest grief is my sin of rebellion." I asked him the nature of his prayer. He said, "I did pray that God's will might be done; but I wished for my own: for this I am *pouri*" (dark). He said this with tears in his eyes. I felt reproved, for I fear I did not feel that degree of submission to the Divine will under similar circumstances—the death of an only son—as this my New-Zealand Brother did.

Another of my Native Teachers, Thomas, belonging to the Ngatiwaeroa Tribe, manifested the same desire to acquiesce in the Divine will, under even more trying circumstances. It is now eighteen months since he buried his wife, to whom he was much attached. His only child, a little girl about eight years old, was his greatest earthly comfort: however, he did not keep her from our Boarding School. We feared she would not be spared long, as she appeared to be suffering from an internal complaint, which was gradually undermining her constitution. After being with us nearly two years she became worse, and I thought it right to tell her father that I feared she was in a critical state. He replied, "If my only child should be taken away, I shall not be able to bear it. I have no strength. She is my *manawa* (breath). But I will trust in God." "Yes," I replied, "He is faithful. He will give you strength according to your day." Soon afterward she was seized with dysentery, and I felt assured she could not survive the attack. We tried various medicines, which appeared for a time to

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arrest the disease. Thomas then took her home. As she was leaving, she said, "Father, I shall die; but you must teach me continually. If you fall asleep, I shall awake you: you must teach me. Oh, teach me, for I shall die!" The next day I went to see her. I said to her, "Well, Priscilla, do you remember what you have been taught at School?" "Yes," she replied; "I do pray."—I then asked her, "What do you pray for?" She replied, "That God the Holy Spirit may change my heart."—"Do you wish to love the Saviour?" "Yes, that is my desire."—I then asked her, "Do you feel that you are a sinful child?" "Yes, I am," was the reply.—"What hope have you that you will be saved?" "Christ died for my sins." Soon afterward she died. I believe she was one of the Saviour's dear little lambs: *of such is the kingdom of heaven.* For a few days poor Thomas appeared paralyzed. The day after her death he said, "My only relief is secret prayer." A few days afterward, the children of our School followed the remains of their young friend to the grave: the four eldest girls were the bearers of the coffin. I trust the lesson will not be lost upon them. Thomas bears his loss as becomes those who do not sorrow as without hope. He said to me after the funeral, "My only desire is now to be useful to my tribe. All my earthly hopes are destroyed, but the will of God is best." The consistent conduct of some few of my people, and the happy deaths of others, cause much greater joy and satisfaction than crowded Congregations of mere nominal professors.

*Visit of the Governor to the Station.*

The Governor of New Zealand, Sir George Grey, visited the Kaitotehe and Otawao Districts in February of last year. How heartily he interests himself in the efforts of the Missionaries on behalf of the Natives is thus stated by Mr. Ashwell—

*Feb. 18, 1849: Lord's Day*—The Governor and party attended the Morning and Evening Native Services, and also the School: he questioned the Natives on Scriptural subjects.

*Feb. 19*—I accompanied his Excellency through a part of my District. We reached Ngahokowitu, where a great number of the Ngatimahuta, the most powerful of

the Waikato Tribes, were assembled. They were expecting the Governor, who had promised to settle the dispute respecting land between themselves and the Waingarua Natives. He was accompanied by Te Wherowhero, the Chief of Waikato. After many speeches from the different Chiefs, it was left for the Governor to settle.

*Feb. 20, 1849*—The Governor accompanied me to see the new Chapel at Tepuiaiteia Whatawhata, which he admired very much as a specimen of native workmanship, and shewing also the religious feelings of the Natives.

On the 21st Mr. Ashwell accompanied the Governor to Otawao, the Station of the Rev. J. Morgan.

*Feb. 23*—I left Otawao with the Governor and party. We reached Whatawhata at four o'clock P.M. His Excellency attended Evening Prayers and the Bible Class. He questioned the Natives on Simeon's Song.

*Feb. 24*—After Morning Service we pulled to Kaitotehe, which we reached at six o'clock P.M. The Governor attended Evening Service and the Bible Class, and questioned the Natives on Romans xii. He expressed himself pleased at the Scriptural knowledge of the Natives of Whatawhata and Kaitotehe. He considers the Natives of Whatawhata next to those of Ngauhuruuru in agricultural progress.

*Feb. 25: Lord's Day*—The Governor and party attended the Morning and Evening Native Services and School.

*Feb. 26*—Our visitors left Kaitotehe for Waikato Heads. I felt thankful for the encouragement given to our people by the kindness and countenance of His Excellency.

#### OTAWAO.

The Rev. J. Morgan left his Station for Auckland on the 12th of April 1849, and was ordained by the Bishop of New Zealand on the 24th of June. The difficulties which he had to contend with in the superintendence of his large District, in consequence of his not being in Holy Orders, had been very great: this hinderance to the efficiency of his work is now happily removed. The following is his

#### *Report for the Year 1848.*

Brought, by the kind providence of God, to the close of another year, I am called upon, in furnishing a Report, to mention some circumstances calling for humiliation, faith, and prayer; and others, calculated to raise our hopes, and call forth our praises, in looking to the future. The blessing of peace is still continued to us, although many disputes have arisen relative to the boundary lines of lands.

With some few exceptions, the Congregations of this District have continued steady in their attendance on the Means of Grace, with some little increase in their numbers. At Ngauhuruuru and Otoru several deaths have taken place; and some gave good reason to hope that they died in faith.

The conduct of the Native Teachers at the various villages in my District has been satisfactory. They conduct the Morning and Evening Services, hold Bible Classes, and conduct the Sabbath duties in my absence. Some are entrusted to visit occasionally the outposts. Still, generally speaking, our Teachers are far from efficient; and it is to be much regretted that means cannot be brought fully into exercise for raising up Teachers of a higher cast than those at present employed.

A new Chapel has been raised at Kihikihi, and another is building at the outer part of the plantations at Ngauhuruuru.

I have paid week-day and Sunday visits to the villages within twelve miles of the Mission Station, and made journeys to all the outposts.

In reference to Schools, there is little to report this year. The new boarded School-house, eighteen by thirty feet, chiefly built by subscription, is finished, save lining. It is highly important that every exertion should be made in the cause of Schools. The deplorable ignorance in which baptized children are growing up cannot be too deeply mourned over. Civilization is rapidly increasing among us, going on hand in hand with colonization. But the condition of the Natives cannot really improve, if instruction be withheld from the rising generation.

Under the head of agriculture it may be reported, that from 800 to 1000 acres of wheat are now in ear in this District, giving the promise of an abundant harvest. The mill, noticed in a former Report, works to the entire satisfaction of the native owners, grinding, when at work,

from forty to sixty bushels of wheat a day. It has during the year ground 2600 bushels of wheat. The above mill, and that at Otawao, are under the care of an English Miller. Having introduced a good assortment of fruit-trees into the District, and having instructed several of the Natives in the art of budding and grafting, they are now becoming possessed of orchards, adding much to their comfort, and to the appearance of civilization at their respective homes.

Mr. Morgan's District is large; and, in visiting the different villages, he frequently journeys from thirty to ninety miles and upward in the day. It is therefore necessary that our Missionaries in New Zealand should be *in labours more abundant*. We find Mr. Morgan holding Morning Service and addressing the Natives at sunrise, at one village; then proceeding to another, where a Bible Class is held; and finally reaching home in the evening, after a journey of ninety miles.

Mr. Morgan is assisted in his District by the Native Catechists Hemi, Blind Solomon, Matenga, Hakopa, Haraka, &c. These men sometimes undertake a journey of 100 miles to prepare the Candidates for Baptism at the outposts.

*Administration of the Sacraments—Promising Candidate for Baptism.*

In January 1849 the Station was visited by the Rev. R. Maunsell. The Morning Service on the 21st was attended by a Congregation of 500, after which the Lord's Supper was administered to 108 Native Communicants. In the afternoon 70 adults and 32 children were baptized.

The following notice of a baptismal Candidate occurs in Mr. Morgan's Journal—

Sept. 2, 1848—At Kihikihi I examined the Candidates for Baptism. One of this party is a young Chief named Ngarimu, who has long been a regular attendant at Service on the week and Lord's Days, but, having three wives, could not be admitted to the class of Candidates for Bap-

tism. About a fortnight ago he requested, on condition of his forsaking two of his wives, that he might be admitted into the class of Candidates for Baptism; and on these conditions himself and his three wives presented themselves, all of whom I admitted into the class. When we find the profession of the Gospel accompanied with what, to a young Chief, is a real sacrifice, we have reason to hope that, with the Apostle, he desires to count all things loss for Christ. He has long halted between two opinions, and I have often urged him to profess himself on the Lord's side.

*Bible Classes—Romanism.*

This useful mode of communicating Scriptural Instruction is very generally employed throughout the District. When the Missionary visits one of the villages, after the conclusion of Divine Service the Natives meet him in class, and the catechetical mode of instruction is sustained with interest for a considerable time. Nor is it only when the Missionary is present: at the different villages the Christian Natives meet in the evening, for the purpose of reading together the Holy Scriptures. The following notice, from Mr. Morgan's Journal, will shew the importance which he attaches to these means of mutual edification—

June 19, 1848—I held Service in the afternoon at Manukarere: the Natives of the village, with the exception of three or four, attended. We also had Evening Service, at which I addressed the Natives; and a Bible Class at night, at the Ruahine, closed my labours for the day. It is very cheering to find so many, living at such a distance from the Station, holding fast their profession, and nightly assembling themselves together to read and converse over the sacred Word of God. These evening meetings, under the Native Teachers, are very general in the District, and I always request that they be held every evening, either in the Teacher's house or some other convenient place.

Diligence in the communication of Scriptural knowledge amongst the people, always necessary, is rendered urgently so in consequence of the active efforts made

by the French Bishop and his agents to make Romanists of the people. It is needful, therefore, that the Natives should be provided with a safeguard against the danger to which they are exposed.

At Ngauhuru, in particular, this Bishop has been unceasing in his endeavours. Active measures have therefore been adopted by Mr. Morgan. That place has been divided into three Districts, and select Teachers appointed over them, for the more effectual visiting of the Natives. Lectures on Church History have been given, in order to enable the Natives the better to understand the rise and progress of the Church of Rome, and the periods at which the various errors were introduced and sanctioned by the Popish Councils. In these lectures the Natives have been much interested.

In the administration of baptism, the Romanist Agents in this District exhibit a total indifference as to the moral character of the persons whom they receive. A son of one of the leading Chiefs having quarrelled with his elder brother, immediately went and offered himself for baptism to a Priest, by whom he was at once received, without probation. The son of another leading Chief, who had committed adultery with his brother's wife, and then attempted suicide by swallowing poison, a month afterward was baptized by the Popish Bishop.

The Native Tihinui, and his wife Marahera, mentioned in our last notice of this Station, continue steadfast, notwithstanding the unceasing and insidious efforts made to bring them back to the Church of Rome.

#### *Death of Pious Children.*

In his Journal Mr. Morgan mentions the following touching cases of early death—

Aug. 3— I buried Papahia's child. After the funeral, Manewa informed me

of the death of two of his little girls, aged about seven and eleven years: one of them died on the Sunday, and the other on the following day. The eldest girl, during her sickness, kept her Catechism bound by a girdle round her waist, and frequently made use of it to instruct her brothers and sisters. She exhorted her parents to continue to seek God. "Mother," she said before she died, "be strong in prayer, and do not neglect to go to hear Nikorima—the Native Teacher—preach about the things of God." The youngest said, on seeing her parents weeping over her, "Weep not for me, but for yourselves. I am going to enjoy eternal life. Be strong in prayer for yourselves. Pray to God to give you new hearts." The father expressed his determination to follow in the steps of his children. I felt cheered at the joyful end of these lambs of Christ's flock. Papahia's child, eight years old, said to his father, "Father, what is the inward and spiritual grace?" Shortly afterward he said to his parents, "Repent, for the kingdom of heaven is at hand;" and having said these words he expired.

#### *The Chief Karaka.*

Jan. 27, 1849—I was very much grieved to hear of the death of Karaka, one of my most worthy Natives at Ngauhuru. He left here for Auckland about six weeks ago, was seized with dysentery at that place, and there expired. He was one of the two Chiefs of the Ngateterai Tribe, and from his first profession of Christianity until his death he held steadily on his heavenly course, and is now, I trust, at rest with Jesus. The Government, with their usual kindness, ordered a coffin to be made for him, in which a party of his tribe, Roman Catholics, brought him up from Auckland, a distance of nearly 150 miles.

#### *Advance in Civilisation.*

The following extracts are interesting, as exhibiting the growth of industrial habits among the Chiefs and people—

Oct. 23, 1848—At Kimi Hori's request I went down to assist him in the engagement of an European as a farm servant. He entered into an engagement with a man named Carter, to farm and improve the land, and to receive in consideration one half of the standing crop of wheat; the first two ploughs and harness to be purchased by Hori and his tribe, after which Carter is to bear one half the cost

of ploughs, &c., purchased in future. The fences, &c., are to be erected jointly, and on the same terms a cart for the use of the farm is to be purchased. A barn, 40 feet by 20, is to be erected. I also engaged an European to make about 10,000 bricks, for ovens for the Natives. Manuka, one of Hori's Tribe, engaged a carpenter to build him a boarded house, 12 feet by 16, with a verandah. The cost of the house—including timber, windows, doors, chimney, and painting—will be about 30*l.* Manuka delivered to the carpenter pigs to the value of 20*l.*, and some sawn timber. This will be the first native boarded house erected in this part of the country. Some months ago I recommended the Natives to take flour down to the Auckland market, and they are now preparing to start with three or four canoe loads. Hori's party are also scraping flax, to purchase the ploughs, &c., for their intended farm. I felt thankful to see so decided a step taken toward civilization; and although these advances must occupy a portion of my time, I feel assured that it is our duty to endeavour to promote both the spiritual and temporal good of the Natives. A few years ago, when visiting them, they rejected the Gospel, and turned a deaf ear to all our entreaties to cease from war and cannibalism. Now, the Gospel is winning its silent way, and civilization adds fresh comforts to their homes. The miller informed me that the quantity of wheat ground at Ngauhuru this season is about 2500 bushels. The wheat-fields are more extensive this year.

*Visit from the Governor.*

The visit of the Governor to this part of the island has been already mentioned. The encouragement given by him to our Missionaries, in their laborious yet most beneficial efforts among the Natives, will be duly appreciated by our readers. Mr. Morgan writes—

*Feb. 22, 1849*—The Governor visited the mill at Ngauhuru, which was grinding at the time. His Excellency proposed that the Chiefs should send two bags of flour to the Queen, and it was agreed to by them. He also visited Manuka's house, and my two Chapels, and rode over part of the Settlement. He expressed himself as being much pleased with the advance made in civilization. He kindly presented the Ngauhuru Natives with

a plough and harness, and commissioned me to engage and superintend an European to instruct them to plough, and to draw upon him for the expenses, at the rate of 2*l.* per week, for the next twelve months. His Excellency also presented the Natives with two bells, one for Ngauhuru\* and the other for Orakau Chapel. He was very well received by the Natives, and appeared to enjoy his visit, and the fine country over which he rode.

The Governor attended Evening Prayers at Otawao. I requested Blind Solomon to preach, having previously introduced him to Sir George. He conversed with him, kindly presented him with several articles of clothing out of his own trunk, and promised on his return to Auckland to forward him some warm clothing for the winter, and to renew the gift every year. The evening, before Family Prayers, was very agreeably spent in conversing on the present state and future prospects of the Mission, and the anxiety of the Government to establish Schools.

His Excellency took a great interest in my proposed Half-caste School, and promised to visit the new Schoolroom in the morning, and on his return to Auckland to request the Rev.—Thatcher to draw plans for the extra buildings required, and to make me a grant of money for their erection, and also that the School should receive a portion of the annual Government Grant for its support.

The Natives were much pleased with the Governor's kindness to them. Four horses were soon forthcoming from amongst the Natives to draw the plough. But now many became anxious to have their ground broken up, and more work appeared in view than one plough could effect, or than the owners of the horses were willing should be attempted. They resolved, therefore, to scrape 200 baskets of flax—probable value about 80*l.*—and to place the money in Mr. Morgan's hands for the purchase of a dray, two new ploughs, harness, and four oxen.

\* In a previous part of his Journal—Oct. 24, 1848—Mr. Morgan had recorded—"A party of Natives arrived from Auckland. One of them brought a bell, of about 24*lba.* weight, a present from the Governor to Kimi Hori Waru, for our Chapel at Ngauhuru."

The necessity for the Half-caste School mentioned in the above paragraph is thus explained by Mr. Morgan—

*Feb. 23, 1849*—In the prospect of shortly opening the Half-caste Schools for boys and girls, I feel the importance of providing them with a suitable library. Donations of books from the friends of the Mission would be most valuable, as the education of these children will be conducted entirely in the English Language. A few large maps would also be very acceptable. The Half-caste Children are very numerous, and a most interesting race. The parents generally are anxious for their education, but their small means will not allow of their being sent to private Schools. The mothers of these children are generally the daughters of the leading Chiefs; and as they are with their parents, living amongst the various tribes along the coast, and in the interior, these children will no doubt in future years exercise great influence amongst their respective tribes, either for good or for evil. How important, then, that they should receive a Christian Education, that hereafter they may not stand in the way, to retard the advancement of the Aborigines, but, on the contrary, some of them be employed as Schoolmasters and Schoolmistresses amongst them, under the Society! To use the language of Sir George Grey, "We may hope that some of the boys will become Ministers of the Gospel."

Mr. Morgan, in his Journal for Dec. 31, 1848, desires thankfully to acknowledge the receipt of parcels of clothing for the Schools, from Mrs. Reddell and family, Leamington Spa; from Miss Farquhar, Highbury Grange; and Miss E. Stephen, Dover Street, Piccadilly.

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### South Seas.

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BRITISH AND FOREIGN BIBLE SOCIETY.

RAROTONGA.

THE Rev. William Gill, writing from Rarotonga on Nov. 1, 1849, makes the following acknowledgment of a

*Grant of Paper.*

By the arrival of the "John Williams" from England last year we received a

liberal supply of paper, and also your kind Letters, expressive of your deep sympathy toward us in the afflictive dispensation of Divine Providence, which in one night laid all our Stations a complete wreck, and put so unexpected a stop to our fondest-cherished hopes of completing the first edition of the Rarotonga Scriptures at our Mission Press. But God's ways are not our ways, neither are His thoughts our thoughts. How sovereign are all His ways! how holy, just, and true!

"Blind unbelief is sure to err,  
And scan His works in vain.  
God is His own interpreter,  
And He will make it plain."

Our poor people, on the morning after the awful visitation, gave thanks to Almighty God that we were not under the oppressive rule of France, which was then heavily resting on Tahiti. Many said, "God is our Father: His discipline is good; and it may be this awful gale will prevent those enemies from wishing to have any thing to do with these lands." You will be gratified to find that we are just beginning to resume our former appearance. Our Settlements have numerous small neat stone cottages, and our Chapels and School-houses again gladden our eyes and our hearts. Often have I wished, on Sabbath Days, that our Native Congregations could pass under review of our Churches and Christian Societies at home. Those members most active and devoted in contributing toward the spread of the Gospel, would enjoy a rich and holy reward, in witnessing the mighty power of the Word of Life; and those who are supine would arouse to life and energy in this good cause. Instead of the thorn, we see the fir-tree, and instead of the brier, we see the myrtle tree; and we behold, in the past victories of God's Word, an everlasting sign of its perfect adaptation to the wants and the miseries of the heathen world. Many of these Converts, on being admitted to Church-fellowship, have said, "Brethren, you know me: I was once a savage, and used to rejoice in every thing vile." Holding up the Testament in their hands, I have heard them often exclaim, "This powerful living Word has wrought the change you now behold. True, indeed, it is the power of God unto salvation."

Owing to the Rev. A. Buzacott's very ill health, soon after the hurricane, he

was led to seek its restoration by a visit to England; and we could not but avail ourselves of the opportunity thus afforded of recommending our case to your Committee. I am glad to find our brother's health is improved, and that he has been permitted to complete the translations, and was on the eve of carrying them through the press, under the auspices of the British and Foreign Bible Society. Our people have long since seen and envied the Tahitian Edition, and are now looking forward with much delight to the possession of the whole Scriptures in their own language. The only drawback some feel is, the length of time that must elapse before they receive the boon. Speaking of the subject a few days since a good man said, "Alas! two years have fled behind us since Barokoti left us, and many have died: now two years still are remaining. I don't like to think about it. The generation who may be favoured to see his return with the Word of God will indeed be a blessed generation. My thought is, that we do not talk much about it. Let us go on, day by day, doing our duty and looking to God: if it be His will we shall see the great book."

*Prospects at Mare.*

Of Mare we have some hope. Our last accounts speak of an impression in favour of the Teachers. The principal Chief, where our Teachers are located, and on whose despotic will the life and death of his subjects depend, has in many ways tried to injure the persons of the Teachers. One day he sent for a Priest to use certain incantations around the house in which they reside. The old Priest came, and, during a whole night, made the air ring with his awful yells and heathen incantations. To the surprise of all, the Teachers remained uninjured, devoted, and happy. The poor, naked, and degraded inhabitants of those lands appear to have severe attacks of fever and ague, of which many die. Last year was one of great mortality among the people, and superstitious Natives blame the Teachers as the cause. The sons of the Chief are all much attached to the Teacher, and are being instructed in reading, and attend to other means of instruction. Their father, in the meantime, yields; but has declared, that if either of his sons "grow sick and die" while living in favour with the Teacher, the Teacher shall be killed. May God in His mercy interpose!

In the absence of the Bible in the Rarotonga Language, we were glad to receive the few copies of the Tahitian Edition you kindly sent us in the "John Williams." They were very acceptable to the students in our Institution.

The very liberal grant of English and French Bibles made by the Society to this Mission came to hand in good condition, and will meet our necessities for some time to come. We often find wandering sailors on board American Ships that call here well disposed to give heed to the truth of the Bible, which they had refused to attend to before leaving home. Last year I had the gratification of distributing many during the shipping season.

*Conscience in Sunday Scholars.*

One young man very anxiously solicited me, saying that, in his folly, he had refused to take one at the hands of his mother on leaving home. Another young man, trained up in the Surrey-Road Chapel School, and whose mother is, I believe, a member there now, came to our island in the "John Williams." He was so ill disposed as to run away from the vessel. One day I met him in a state of destitution. I endeavoured to shew him the error of his way, and exhorted him to repentance. He was affected, and said he had a Bible his mother gave him on his leaving home, and he would not part with it, however bad he might become. Some long time after, a whaler called off the island, and a few days after the vessel had left the young man came, evidently in deep sorrow, to ask me to give him a Bible. I inquired about the one he had previously told me about. He became much affected, and said, that owing to his poverty he had been induced to sell his Bible to a sailor on board an American Ship, but from that moment he had had a burthened conscience. Of course I gave him the object of his desire; and, who can tell, it may yet be the word of life to his soul, and thus the prayers of his widowed pious mother be answered on his behalf.

We have now on the island a man of colour, who was taught to read in a Sabbath School, Kingston, Jamaica. He has sadly departed from the instruction he there received; but the influence of his former instruction is visible in his deportment. He has the light of the living word within him; and although he has hitherto refused to walk in that light, yet

he is not able to walk altogether in darkness. After many conversations with him, I was glad to receive a visit from him the other day on purpose to ask for a Bible.

*Power of Scripture.*

A few evenings ago a Native came as an inquirer after salvation, and to express his desire to be admitted to my Bible Class. Knowing his former character, I asked what had wrought a change in his desire and pursuit. He said that, "as usual, I was, some few weeks ago, spending the Sabbath in sin and idleness at home. On the afternoon of that day, having a copy of the Five Books of Moses near me, I opened it, and read the 20th chapter of Exodus. A fear and trembling came over me, and from that day I have felt the burthen of my sins."

While talking with a young and proud Chief the other day, whose life is not consistent with the scriptural instruction he has received, I repeated several passages of Holy Writ. He confessed the truth. He became bathed with perspiration under inward conviction. He said, "I am wrong! I am wrong!" Thus you see, my dear Sir, the Word is power. It is a living Word. Its effects are the same on old and young, on rich and poor, on bond and free. The Bible Society and the Missionary Society must continue to go hand in hand in the great and glorious work of the world's salvation.

WESLEYAN MISSIONARY SOCIETY.

FEEJEE.

*A Husband rescued from being Strangled.*  
In a Letter from the Rev. James Calvert, dated Vewa, June 28, 1849, there is the following extract from his Journal—

On the 21st of January, after preaching at Semby, I went to Bau. There are very many souls in Bau. They are not

likely to come to us, so we must go to them. I visited several houses, was well received, and a desire was evinced to hear about Religion. Hearing that a woman was near death—having, as the people said, been struck by an offended god—and that her husband was prepared for being strangled, I proposed to a Chief of rank, in whose house I was, and to a Priest, that we should go to see her. They cheerfully complied. We found a house full of people. She had not spoken for eighteen hours; but was quite warm, and her pulsation good. Not having any medicine with me, I administered coccoanut oil. I desired them to send for her husband. He came in full dress. One large piece of white native cloth was his dress; a piece of coloured was loosely tied round his body, which I suppose was designed for strangling him; on his head he had a red comforter, and in his hand a pine-apple club. I asked him why he was thus decked out. He replied, "In order to die with my wife, Sir,"—I said, "The age for such gross deeds of darkness is past here. You must not be so foolish; nor yet so faint-hearted, as to refuse to remember and mourn for your wife, and to attend her to her grave." He replied, "Yes, Sir, I shall die. If I live, I shall be a ruined man; not having any friend, or any person who will provide me food. Now that the report has gone forth to you gentlemen that I have resolved to die, die I must; and, should no one consent to strangle me, I shall leap from a precipice." While I was administering the oil, he held his wife up, and said, "Aye; you perhaps think you will die alone. No, no! we will both die together." He is a Priest. I asked him whether he, as a Priest, had reported that a god had struck her; or that he, as a mere man, had said so. He said he had merely supposed that that was the case. She was relieved by the medicine, and she recovered.

**Recent Miscellaneous Intelligence.**

UNITED KINGDOM.

*Church Miss. Soc.*—The Rev. C. C. Schreiber and Mrs. Schreiber sailed from Portsmouth on the 2d of August for Bombay, on their way to Sindo (p. 368)—The Rev. E. Newman's state of health rendering his immediate return home necessary, he, with Mrs. Newman, left Palamcottah in June last, to embark on board the steamer at Point de Galle, and arrived at Southampton on the 24th of July.

WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. Messrs. Gollmer, Townsend, and their Wives, Mr. and

Mrs. Van Cooten, and Mr. and Mrs. Huber, safely arrived at Badagry on the 7th of March (p. 112)—This Mission has been called to part with one of its small number of Labourers, in the decease of one of our newly-arrived friends, Mrs. Van Cooten. She was taken ill of fever on the 6th of May, and lingered till the 14th, when she entered into her rest.

INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mr. T. K. Nicholson safely arrived at Madras on the 16th of May (p. 160).



# Missionary Register.

OCTOBER, 1850.

## Biography.

### OBITUARY NOTICE OF A GREEK YOUNG LADY.

COMMUNICATED BY MRS. BUEL, WIFE OF THE REV. R. F. BUEL, OF THE AMERICAN BAPTISTS' MISSION AT THE PIRÆUS, IN GREECE.

AMID much to discourage the Missionaries who are labouring in the Mediterranean, occasional instances of encouragement are granted by the Great Head of the Church to assure them that they who labour for Him shall not spend their strength in vain, and to teach them to persevere—*in the morning sow thy seed, and in the evening withhold not thy hand, for thou canst not tell which shall prosper, this or that.* Mrs. Buel writes—

When I closed my last to you, I mentioned that a former pupil was in dying circumstances. I have now to record her death, which occurred a few days subsequently, from which we derived some cheering evidence that she attained unto a living faith in the Saviour.

It would have been far more satisfactory to us, could we have seen evidences of repentance previous to her having been brought to a dying bed; still the remembrance that mercy aboundeth, and is freely proffered to the soul that repents and believes makes us hope that her peace and joy in the hour of dissolution was not the result of mistaken views of salvation. From the time of her becoming dangerously ill, I felt distressed on her account, which led to frequent and earnest prayer on her behalf; but owing to her physician having given orders to admit none but the family to her bedside, further efforts on her behalf seemed impossible. Although it was said she was to be removed to the island of Ægina, and the probability was we should see her no more in life—we said, Can we not make one more effort for her spiritual benefit? After much prayer for guidance, we selected a volume of the "Prayers of the Saints," a book containing prayers from the Old and New Testaments, chiefly from the Psalms, and a copy of John's Gospel with practical notes, marking such portions as seemed adapted to her need, as also to those of her afflicted parents; and, accompanying them by a Letter of sympathy to her mother, we sent them,

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begging her acceptance of them, recommending the reading of them to her daughter. A day or two passed and we heard nothing; suddenly news came that a council of physicians had decided that all hope of recovery had fled, that disease was rapidly doing its work. From this time, together with a number of sympathizing relatives and friends, I spent an hour or two every day with her parents, who in a state of agonized suspense awaited the closing scene. The severe sufferings of body made it difficult to ascertain the state of her mind; still, from what was communicated to me by her mother of her expressions, I learned that she was distressed by the fear of death, evincing a lack of faith in the efficacy of the atoning blood of Christ.

On one occasion her mother came from the sick chamber saying, "Dear C. in her agony, cries, 'Have mercy upon me, O Lord, a miserable sinner.'" Instantly several voices replied, "But what sins has she ever committed?" "And so I replied to her," said her fond mother, "but she added, 'Whatever I am, mother, I am a sinner.'"

I was filled with emotion almost too great for utterance. I however said, "We have need, ALL of us, to cry for mercy and for the forgiveness of sin; such a prayer is most appropriate to the dear sufferer;" and I begged her mother to encourage her to look to Christ alone for pardon and redemption. Here was my first evidence that she was in any degree sensible of her state, and that she was indeed looking to

the only name given under heaven where-by we can be saved. A consciousness that the Holy Spirit had recalled to her, in this her hour of need, the language of that blessed Word which we had in times past endeavoured to commend to her conscience, but apparently without effect, encouraged the hope that He was leading her to a right perception of her state; and I returned home to my closet to thank God, and beseech Him to perfect the work which I trusted He had commenced.

On leaving, I requested permission to look upon her face once more before life became extinct, in case her physician should deem it admissible, and I was promised that my request should be granted. My earnest prayer then was that she might not be removed without a preparation for death, nor without leaving satisfactory evidence of it to surviving friends.

On the following morning, what was my surprise to be met at the door of the house by her mother, saying, "C. desires to see you." Her little brother seeing me ascending the steps had announced in her hearing my coming, and she at once said, "Let her come and see me." Here was direct answer to a prayer which I had many days previous been offering, and I could not but regard it as evidence of God's willingness to bless. I found her with countenance serene, a sweet smile resting upon her lovely features, such as seemed to betoken a soul at peace with God. As I grasped the hand which she could scarcely raise to proffer me, she drew me toward her, and her mother said, "She wishes to kiss you;" and this token of her tender affection was the last received. I said, "My dear, God has been very good to you," when she replied, in a full tone of voice, "Yes, yes, He has been very good." As the least effort seemed to exhaust her, and might bring on a recurrence of pain, her father, who was watching in breathless anxiety beside her bed, as if fearing that the least agitation would cause the spirit to depart which he was so anxious to detain, said, "Perhaps you had better not speak much," and I prepared to withdraw; but she said, "Let her sit down;" and then, fixing her beaming eyes on me, she smiled so sweetly, so life-like, I could scarcely realize that she was on the threshold of eternity.

On retiring to another room, I learned that at an early hour the evening previous she had attained this peace of mind, and that she had ever since talked of death

with perfect composure, had asked to see her friends, and seemed longing to depart. To her mother, who expressed a hope that she was better, and that she would yet be restored to health, she said, "No, mother, I know that I am dying, but do not weep, for I die happy, only pray God to receive me to His arms." One circumstance had filled all present with astonishment. As soon as her spirit became calm, she asked for music, when her cousin played an air on the piano, after which she said, "Thank you, cousin; it was heavenly." I should add that in health she was passionately fond of her piano, and sang and played with skill and taste. This frame of mind continued until twelve o'clock on the succeeding day, when the vital spark fled—so gently, that it was scarcely perceptible when she ceased to breathe. Some hours previous to the closing scene, she called one and another of the family to her bedside to take leave of them, of all of whom she begged pardon for any past offence, and begged them not to weep that she was going to be removed from this sinful world; and added, "Pray that Christ will receive me to His arms."

To her cousin she gave directions concerning her grave clothes: and seeing her tears, she said, "And why do you weep when you see that I die joyfully? Do not weep although I say adieu." To her father, who was bending over her at the moment of dissolution, she said, "Do not weep, father, I am happy: may God receive me;" and ere the sentence was scarcely ended, her chin fell, and with his own hands he closed her eyes and yielded her to Him who gave.

Thus in the bloom of life, at the age of nineteen, this lovely girl ended her mortal career, leaving a large circle of admiring friends to lament her loss.

I did not witness the closing scene, although I had a great desire to do so. I had put on my bonnet to go to the house, when a shower suddenly burst upon us, and while waiting for it to cease, I endeavoured to commit her spirit to God, praying for her happy release from suffering. At this moment a messenger came to say, "all was over." My husband joined me, and we hurried to the house of mourning. The scene was indeed touching; but there was no violent outburst of grief, as is more often witnessed in Greek houses on such occasions.

On giving our hand to the weeping father, we commenced repeating the lan-

guage of Job, *The Lord gave, &c.*, and he ended it by saying, "Yes, and blessed be His name." The mother said, "God has been so good to our daughter, granting her such an unheard-of death, we cannot do otherwise than bless His name." Those who had not been witnesses of the scenes above described, seeing the composure of the parents, were astonished, and ready to attribute it to indifference; but we recognised the hand of God, and we praised and adored Him. Both parents repeatedly said, "We have received great consolation; it is all of God." We expressed our trembling hope that He for Christ's sake had heard her penitent prayer, *God be merciful to me a sinner*, and that now her sufferings were exchanged for bliss. After offering such further consolation as was befitting the occasion, Mr. Buel took his leave, leaving me to engage in the sad office of aiding to prepare the body for the grave. The hope that she may awake at the sound of the last trump to everlasting life sheds a hallowed sweetness over her memory, and stimulates to renewed prayer and efforts on behalf of those who were associated with her in the Bible Class.

On the day of the funeral her mother told me, in presence of many persons, that on the evening previous the books which I had sent them had been a great comfort to them. She added, "Last night, after our friends had retired, my husband opened his newspapers, but he could not read them: bethinking himself of John's Gospel, he opened and read portions you had marked, the 11th and 14th chapters, and they comforted us. Thank you for all you and Mr. Buel have done for the departed, continue to pray for us as you have done for her." This very unexpected and spontaneous testimony to our unworthy efforts quite overcame me, and I could only in secret utter the desire that God would give us strength and grace to be more faithful and believing in time to come. I assured her of our sympathy, and urged her to continue to go to that blessed volume for consolation.

A Greek Friend then seated herself beside her, saying, "I have wished many days past to come and encourage you to bear your trials with fortitude; I knew you were a prudent woman and would do so; but I have seen affliction (she was still in mourning for her husband), and I feel as if I could benefit you." Seeing her great composure she added, "But

weep, do not suppress your tears, weep, weep, it will relieve you: the All Holy Mother wept for her Son, she has given you an example. You have nothing now to do but to go to the Church, embrace her EIKONA, and beseech her that the evil may stop here, that God may not take away your remaining children and your husband. Yes, go to the Church, fall down before the picture, and pray for the repose of your daughter, so you will find consolation." The agonized parent, turning to me, said, with an inquiring look, "Methinks she has no further need of prayer; but we have need." At this I was surprised, because prayers for the dead are made customarily in the Greek Church. I replied, "Our prayers for her can now avail nothing. If, as we humbly hope, God has redeemed her, we trust she is now blessed. The Scripture saith, *Blessed are the dead who die in the Lord henceforth.*" The widow looked displeased with my doctrine, and resumed her remarks in louder and more dismal tones. "Go to the Church, embrace the picture, pray that the evil may stop here." I thought of Job's comforters, as I saw the distress these words were occasioning, and earnestly prayed that God's Spirit would lead the bereaved to honour Him.

It is not customary for females generally to go to the grave; so I remained with the mother, and endeavoured to direct the thoughts of the assembled solemn crowd of my Grecian sisters to Christ. To me it was a precious season; and I could say, in the fulness of my soul, *It is better to go to the house of mourning than to the house of feasting.* Seldom have I witnessed more emotion at a funeral, nor so general a testimony to the esteem of a young person. At Church two addresses were delivered, containing many excellent and Scriptural doctrines, but much that was unfitting the solemn occasion. To these Mr. Buel listened. Oh that he, or some other one might have improved the opportunity by preaching a Gospel Sermon.

We have continued to visit the bereaved family, and have some evidence that the event has been in a degree sanctified to them. They have ever been a gay, pleasure-loving, pleasure-seeking family, and have often endeavoured to persuade us that we are too rigid in our religious views and practices. Often has the mother said to me in a boasting spirit, "But I am a woman of the world; I love the world." But her language now is,

"I can never again seek the world, nor love it as I did before." The Lord grant that she never may, that the love of God may be so rooted in her soul as to supplant every other love. She took me a drive a few days since in her carriage, and a delightful conversation we had respecting the departed. She daily seems more and more to feel her loss; but seems submissive, and an anecdote which I found in a late number of our "Recorder" seemed to make quite an impression on her mind. It was nearly as follows:—"A shepherd, seeing that one of his ewes refused to fol-

low him, snatched up her young and carried it off in his bosom, and she readily henceforth followed his call." So may she, my bereaved friend, follow the good Shepherd, whose lamb, I trust, is, according to her dying request, "folded in His arms."

The interest which I have felt in my subject has led me to greater minuteness than was necessary, but if it should be the means of securing your prayers on behalf of our bereaved friends, my task will be richly repaid. *The prayer of a righteous man availeth much.*

## Proceedings and Intelligence.

### United Kingdom.

ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Continued from p. 376 of our Number for September.)

#### INLAND SEAS.

#### *Obstructions to the Circulation of the Scriptures.*

ALTHOUGH I have been expelled from Italy, and your Bibles and Testaments have been impounded in Italy, we are still vastly the gainers; and even if we are conquered for the moment, I will shew you how we may conquer in the end. It was in the early part of last year that the munificence of your Society entrusted to me a considerable sum for printing the Testament at Florence and at Rome; for we have at least established this little fact, before we go further, that when the Pope leaves Rome we can print the Scriptures there, and when the Pope comes back again we must lock the Scriptures up. But I am happy here, in the presence of His Excellency the American Minister, to express my thanks to the Consul of that free State, who has himself impounded, and not left it to the Pope to impound, our Testaments. And although there is some little difference between the Consul of the United States and the Sovereign Pontiff upon this matter, I will venture to prophesy who will gain the victory there. We have here and there, threading all the by-ways of Italy, more than one citizen of the United States preaching peace through Jesus Christ. And I recommend the Sovereign Pontiff, whatever liberties he may take with a British Subject, not to meddle with these gentlemen. In the beginning of January last year we began

printing the Testament at Florence. We began with the edition of Martini, an Archbishop of Florence; and although his translation comes not exactly up to all the points of our Protestant Translation, it is nevertheless such as the British and Foreign Bible Society have consented to distribute; and, more than that, it is such as a previous Pope has put his approbation upon. It will seem strange to a set of English People, who consent to be guided only by common sense, how one infallible Pope can give his approval to a translation which another infallible Pope sends and seizes. But this infallible Pope did send and seize this edition of Martini, which was approved of by another infallible Pope, and it is now in the top story of a very high palace in Florence, the bottom story of which is the common prison. The Testaments at the printing-house and my own abode were seized by a common Police-officer, who, after making the poor men toil during most of the night—and it was a fitting operation for the night—in the end called to one of them, and said, "I challenge you, in force of the law, to tell me whether there are any more of this sort of books in your master's house?" "You had better ask my master," said the man.—"Oh," replied the officer, "you are not to set my authority aside in that way." "Oh," said the poor man, "if you must know, I will give you my opinion frankly and fairly; but mind, you asked for it. You say that that is a bad book, and that it must be seized and

imprisoned, and you ask me if there are any more. Why, if it is a bad book, the author of it must be bad, and you had better seize him and imprison him." The officer was silent. When we had just printed the edition of Martini, every one of the workmen employed in a large printing establishment in Florence came to me, and said, "Sir, we have seen enough of this work in its composition and printing, and in the little time we have had to devote to it while it was under our hands, to know that it is a good work. We came to request you to give us a copy a-piece that we may read it in our families." You may be sure that I did not deny this request. And, notwithstanding the rest were seized, thank God! these men have their copies, and I hope they read them. The books were seized at all events; and "that Captain," who had done all the mischief must be subjected to an interrogatory—one of those nice processes by which a man is invited to inculpate himself. I, knowing what they wanted, made very short work of it; I said at once, "Yes, I am the culprit; I accept all the responsibility of it; and I am ready to meet you before any Tuscan Tribunal, and we will have the thing out fairly." This determination was sent to the Government, and they came to this decision: "There is no fault whatever to find with the Captain." So after a while the trial came on, and "the Captain" was examined as evidence on their side. The fact was, they thought they could put down the poor unfortunate printer more easily than "the Captain." But I knew I should be doing that which would be pleasing to every straightforward English mind, when I determined "the printer" shall not be crushed: he shall be defended. And it pleased Providence to direct us to a very good Tuscan Lawyer, a very superior man, who told them some home truths when the process came on. Our advocate, turning to the Judges, said, "It is very unusual to institute trials of this kind. This is a cause which is closely linked with civil liberty." Our advocate, addressing the Judges, said, "I am going to give you, who are lawyers, a piece of sound law as it respects Tuscany—very few of you have ever heard it before—The decrees of the Council of Trent have not the force of law in this country." That was well received by the audience, who did not know it before. "And, more than that, the Prohibitory Index issued

by the Supreme Pontiff at Rome may have effect in the territories of Rome, but must not come across the Tuscan Frontier, for here it has no force." That was a piece of good news for the Judges; it was equally good for the audience; still more so to the poor printer; and not unacceptable to me. After disposing of these two things, he said, "In the name of common sense I appeal to your Worships on the Bench. Here we are, in a country where our Churches are very much admired, and the decorations of them, it would not be too much to say, adored. These decorations are taken—from what? All the subjects which are represented by your highest artists are subjects taken from the Scriptures, avowedly and professedly so. You call on our people to fall down before these subjects in admiration, if not in adoration; but the printed words, which were given by the Spirit of God, you will not let them be distributed. You will not let them come before the public eye. I appeal to you in the name of common sense," he exclaimed, "can you stand by that?" But after all that was said and done, for reasons of State, and by superior orders, the cause went against us. The Judges had a sore lesson to learn, and they inflicted on us the smallest possible fine, and the expenses of the Court were eighteence! I could have paid it out of my own pocket at the moment, but I thought I would wait awhile. So, after thinking about it for a day or two, although they had let us off so easily, we appealed to another Court, and had another discussion. The first had turned out so well, that we said we would have another; and so we had. And how has the second discussion ended? The Superior Court has reversed the decree of the inferior Court. However, they are going to take us to another Court: we shall have another discussion; and I only wish I were there to hear it.

[*Capt. Pakenham—at B F B Soc. An.*

#### CHINA.

##### *Facilities for Tract Distribution.*

The Chinese Language presents the utmost facility for the exertions of this Society, with its 80,000 characters, spoken by FOUR HUNDRED MILLIONS of our fellow-men. Though there are different dialects, yet the written language is the same throughout the empire. This is not properly understood. There are seven-

teen provinces, the population of them being as great as many of our European Kingdoms. The written language is the same throughout the empire, but these characters are called by different names in the various provinces. The character for the article tea is a rude picture of the tea-plant. The word is sounded differently in the different provinces. Thus you might bring seventeen men, place them together, and request one to read it: he would do so, but it would be in his own mother tongue, and not one of the other sixteen would understand him. It might pass the round, each would read it, but none of the others would comprehend him. The best illustration which I can give is that furnished by the figures employed in arithmetic. These are used in the principal part of Europe. If you bring men together and place before them the figures, they would be understood, but each would call the number by a different name. Dr. Morrison said he believed that two-thirds, if not three-fourths, of the adult Chinese were able to read; but on the lowest calculation there must be something like from one hundred and twenty to one hundred and fifty millions of readers in China. If that be the truth, we have more persons using the Chinese Language than all others put together. Take also another fact: the cost of labour is trifling; books may be produced at so low a cost in China, that you can print a translation of the Testament for twopence three farthings. We have a beautiful translation of Dick's "Solar System," with diagrams, that is sold for one penny sterling. Shanghai is one of the five ports open to commercial intercourse. The resident population is not more 200,000, but we have sometimes an influx of strangers from all parts of the empire, making a population of 600,000. I have never seen so truly a mercantile city as Shanghai. In this populous place we have thirty District Congregations in each week, and after the Service is over we distribute Tracts. Those who come from every part of the empire carry them to the interior, or to the Archipelago of the East. We were one day sitting in the house—we had been making it a matter of earnest prayer that God's blessing might rest on our labours—we saw a fine intelligent young man walking backwards and forwards in front of our dwelling. Supposing he might have listened to a sermon and wanted an explanation, we asked him

to come in. We gave him tea, according to Chinese custom, and requested him to be seated. He told us that he came from a great city in the interior, and said, "I have found a little book there which contains something more sublime than anything I have found elsewhere. I was told this was printed at Shanghai. I have travelled here, and after great difficulty I have discovered the house where you dwell. Did you print that Tract?" We saw that it was one of our publications, and attempted to explain the truths it contained. Night after night, when the toils of the day were over, that young man came to listen to the exposition of Scripture. It was most delightful to see how his powerful and educated mind grasped one truth of religion after another; and at length he went back, carrying with him Tracts and portions of the Scriptures. We do not doubt the piety of that young man.

[*Rev. W. Farbrother—at Rel. Tract Soc. Am.*

*Opportunities of Reading Tracts.*

These great cities are filled with readers; but, as in our own land, a vast number of the books that issue from the press are decidedly of an infidel and dangerous character. Passing through the streets at night you see the male population spending their evenings in the tea-shops. The wealthier classes have large and beautiful places, where tea is served up splendidly. There are richly-ornamented tables, and four gentlemen sit at each. We frequently find at the end of the room a man, with a clear and distinct voice, who reads some Chinese Novel. When he comes to the plot of the story he folds up his book, puts it under his arm, and says, "If you do not pay me for my trouble, I shall go away." They then make a collection instantly. He says, "That does not pay me, you must make another collection;" and when he has got as much as he desires, he finishes his story. We were one night passing along Shanghai, and saw one of our Native Converts reading a book. We listened; we thought surely he is not reading a novel. What was it? It was our Lord's Sermon on the Mount, which he was explaining to the people. We caught the idea, and sent this man to the tea-shop with Tracts; and there, night after night, you will find him reading one of your interesting Tracts; and when it is finished, he distributes a few copies to the more respectable class around him.

[*The Same—at the Same.*

**RELIGIOUS-TRACT SOCIETY.**  
**FIFTY-FIRST REPORT.**

*Introductory Remarks.*

In the Society's last Report its friends were called on, at the close of its year of Jubilee, to remember all the way in which it had been led by the good providence of God, and to record the encouraging results which had followed the agency employed for the spread of Divine Truth. Now the Institution has entered on a new course: it has commenced another period of its history. Looking to the times, there are many things to produce anxiety and fear. The abettors of error are making alarming efforts against the truth. Popery and Infidelity are in the field. The language of some in the professed Church of Christ appears to be confounded: philosophy and vain deceit, the tradition of men, the rudiments of the world, are often substituted for the Saviour. These things darken the prospect, but must not make us too anxious to know the times or the seasons, which the Father hath put in His own power. They should, however, lead us to fervent, importunate, and persevering prayer, that the Holy Spirit may rest on the Society's future labours; that whatever be the nature of the coming conflict between the powers of light and darkness, its publications may continue to be faithful witnesses for God unto the uttermost parts of the earth.

*Issue of Publications.*

The issues of the Society's publications during the year have been NINETEEN MILLIONS, TWO HUNDRED AND FORTY-FIVE THOUSAND, FOUR HUNDRED AND FORTY-ONE; being an increase of 1,021,486 beyond the preceding year. The total circulation of Tracts and Books, in 110 languages, including the issues of affiliated Societies in foreign lands, has been about FIVE HUNDRED AND TWENTY-FOUR MILLIONS.

*Grants for Great Britain and Ireland.*

Grants made for the use of District-Visiting, City and Town Missions, Christian-Instruction, Loan-Tract and kindred Institutions, consisted of .....	996967
Sabbath-day Circulation .....	71869
Soldiers, Sailors, Rivermen, &c... ..	257383
British Emigrants .....	130128
Prisoners .....	16020
Patients in Hospitals .....	600
Workhouses and Union Poor-Houses .....	4256

Railway Labourers .....	62362
Fairs .....	76261
Races .....	24400
Agents connected with Home Missions .....	40125
Foreigners in England .....	6519
Miscellaneous—about four hundred grants for Destitute Districts, for circulation during prevalence of Cholera, Villages, Collieries; also the Christian Spectator, Reports, and Specimens for Subscribers .....	916296
Ireland .....	388672
Scotland and the Orkneys .....	109861
Wales .....	31446
Total .....	<u>3,133,165</u>

Being 438,608 Tracts more than those distributed last year. The value of these grants is 3302l. 15s. 1d.

*Notices relative to Domestic Grants.*

*Libraries for Union Poor-Houses.*—These amount to eight, the total value being 50l. 2s.

*Books for Ministers on their Ordination.*—The Committee have received 16 applications from Ministers and Missionaries of limited income for the supply of books offered by the Society. These selections have amounted to 133l. 10s. 8d.

*National and British Schoolmasters.*—The applications received amount to 39, and the total value to 78l.

*Libraries for Sunday and Day Schools.*—The Committee have granted for these objects 371 Libraries, mostly at half price, the total value being 1421l. 18s.

*Select School Libraries.*—To 40 Sunday and Day Schools this useful selection of Books, containing one hundred Volumes for two pounds, has been granted.

*Libraries for Destitute Districts.*—There have been made 188 grants to various stations in Great Britain and Ireland, on reduced terms. The total value of the Libraries being 1027l. 5s. 9d.

*Total number of Libraries.*—The Libraries voted in the year amount to 662. This number does not include the Libraries sent to foreign lands. The total value of these Libraries amounts to 2800l. 16s. 5d., the portion gratuitously voted was 1213l. 3s. 4d. The number of Libraries granted since 1832, for Great Britain and Ireland, is 6055; the reduced prices gratuitously voted being 16,672l. 1s. 8d.

*Wales.*—The Welsh Publications not having had the sale expected by the Committee, only one new work has been

added to the Society's list, namely, "The Rites and Worship of the Jews." Several manuscripts, however, are in hand. The Committee acknowledge the continued and efficient services of the Rev. John Hughes, both at Liverpool and in North Wales.

*Scotland*—There has been an unusually large demand for the Society's Publications, in various parts of Scotland, which has been cheerfully and promptly met. The grants amount to 109,861 Tracts and Children's Books, being an increase of 69,561 beyond the preceding year. The Committee of the Glasgow Society having considered it undesirable to continue the publication of Gaelic Books and Tracts, have placed their stereotype plates with the Religious-Tract Society.

*Ireland*—The Committee have endeavoured to carry out the various plans for the benefit of Ireland, which were noticed in the Society's last Report. A Corresponding Committee is now engaged in obtaining suitable publications for the country, and in securing the services of ten Colporteurs to promote the general sale of the Society's works, particularly among the Roman-Catholic Population. A Tract has been prepared on the subject of Colportage, with instructions for the employment of suitable agents, and rules for their guidance, a copy of which will be gratuitously forwarded to any friend who may feel interested in the subject.

The Committee will award the sum of 2*l.* for the best Tract, and 1*l.* for the second best Tract, on "The Present Moral and Religious Condition of the People of Ireland." The Tracts are not to exceed two sheets of ordinary 12mo letterpress. They are to embody the great principles of evangelical truth, in a form suited for general circulation, particularly among the Roman Catholics.

About 130 grants of Tracts have been made to various Societies, Clergymen, Ministers, and other friends, for gratuitous circulation. These grants have amounted to 388,672 Tracts and juvenile publications; being an increase of 46,402 on the issues of the preceding year. In addition to these, 45 Libraries for Sunday Schools and destitute districts have been granted. The Committee trust that there is a brighter prospect for usefulness than has appeared for several past years. There appears to be no indisposition on the part of the people to receive religious

publications; but, on the contrary, in some places they take them gladly.

The attention of the Committee has been called to the publication of a series of Scripture hand-bills in the Irish Language, and they have determined to issue twelve, which will soon be ready for circulation.

#### *Special Objects.*

*Prize Essays on the Present State of the Manufacturing and other Working Classes*—The Committee have received about 180 Manuscripts. The adjudication will be made at the earliest practicable period consistent with a careful examination of the Essays.

*The Sabbath Day*—The Prize Essays by working men, on the "Temporal Advantages of the Sabbath Day," have had an encouraging circulation. The Committee offered to their Auxiliaries, to City and Town Missions, and similar Institutions, to supply two of the Essays for gratuitous circulation at half price. The total gratuitous issues have been 67,400.

*Bible, with a Commentary from Henry and Scott*—The Committee having completed a new and illustrated edition of their Commentary have been anxious to obtain for it an extended circulation. They proposed to issue it for a limited period to subscribers to the Society, at a reduced rate. From circumstances, the Committee were led to consider the importance of offering the Society's "Commentary," on reduced terms, to Sunday-School Teachers, Scripture Readers, Home Missionaries, Town Missionaries, and National and British School Teachers; the 12mo. "Commentary," in six volumes, is in consequence offered at 20*s.* The application must be made by Teachers, through their Superintendants, accompanied by a recommendation from the Minister connected with the Schools.

*Lectures to Young Men*—About 18,000 copies of these "Lectures" have been put into circulation.

*Servants' Libraries*—The Library consists of 25 volumes, which are inclosed in a neat mahogany case, with glass front and lock and key. It is offered at 1*l.* 1*s.* to subscribers, and 1*l.* 5*s.* to non-subscribers. Within four months from the announcement of the plan 500 of these Libraries have been sold. Whether as a prize for past fidelity and devoted service, or as an incentive to future improvement, it would be alike acceptable. Few hearts would



be proof against such an appeal to their gratitude.

*Libraries for Sailors*—It is estimated that not fewer than 280,000 individuals in this kingdom are engaged in nautical pursuits, spending their lives in the most arduous efforts for the comfort or support of their fellow-countrymen. Of this number, in 1833, 164,000 were sailors belonging to registered merchant vessels; 40,000 were calculated to be on shore looking out for new ships; 50,000 were pilots, lightermen, boatmen, and fishermen; and about 30,000 were engaged in the service of the Royal Navy. A large majority of these immortal beings are un-reached by any Christian Instrumentalities and influences whatever. Their claims upon our benevolent efforts are enhanced by the consideration of the extreme perils to which they are continually exposed. By a careful calculation, extended over a space of ten years, it has been ascertained that, "out of every sixteen sailors who die, eleven lose their lives by drowning or in wrecks."

During the past year the Committee have felt it desirable to prepare small but well-selected Libraries for sailors. Each Library is inclosed in a strong neat case; and the price, which is fixed low, with a view of rendering the plan extensively available, is 16s. to subscribers, and 20s. to non-subscribers. For large ships two or three Libraries may be had together in one case..

#### *New Publications.*

The new Publications issued during the year amount to 198.

#### *Notices relative to New Publications.*

*School Series*—"The Lives of Illustrious Greeks" is chiefly compiled from Plutarch's "Parallel Lives in Greek," omitting superfluous digressions, and substituting for them such reflections as the ancient historian might have made had he been educated in the Christian Faith. A second work is the "Horæ Paulinæ and Horæ Apostolicæ." The first portion of this volume has long maintained a high and deserved reputation as a decisive argument and a pattern of sagacious and discriminating criticism. The present edition supplies some useful additions and corrections. The new division of the work, by the Rev. T. R. Birks, carries Paley's argument to the four Gospels succinctly, and more fully to the Catholic Epistles; and this is done in a practical manner,

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with a view to impress on the mind an intellectual conviction that the writings of the New Testament are genuine, and their doctrines necessary to influence the heart and practice.

*Biography*—"Luther, his Mental and Spiritual History," by Dr. Sears, is a volume of much value. However it may have been thought that the labours of Dr. Merle d'Aubigné and others had exhausted the interest connected with the great German Reformer, it will be found that this author has produced a work worthy to be ranked with the best writings of modern times.

"The Swiss Pastor;" or, the Life of Gonthier, is a piece of instructive biography, recording the active piety and patience in suffering of a devoted servant of Christ, which may be read with profit by all classes.

"The Henry Family Memorialized," by Sir J. B. Williams, contains instructive examples of the beneficial effects of domestic and personal religion, as exhibited in a family long esteemed for its sanctified intellect and piety.

*Divinity and General Literature*—"Jacob's Well," by the Rev. G. A. Rogers, is fraught with evangelical truth, written with much simplicity, and breathes a spirit of holy experience, calculated to attract and edify.

The "Christian Emigrant," by the Rev. Dr. Leifchild, is designed to supply useful information, and to give pious counsel suited to persons leaving their native shores, and entering on new scenes, duties, and trials.

"Philosophy of Food and Nutrition," by the Rev. E. Sidney, presents information, in an agreeable form, on an abstruse subject. The divine wisdom, power, and goodness are seen in the natural processes through which plants and animals pass, and more especially in the wonderful mechanism of man.

"The Young Working Man" is full of good counsel and sound ethics, offered in a plain and judicious manner, and adapted to win upon those to whom they are specially addressed.

"Old Humphrey's Half-Hours" contains papers cheerful and grave, descriptive and monitory, and will sustain the popularity of its author.

"England in the Eighteenth Century" includes a portion of history of the highest interest, which is impartially detailed and reviewed in a Christian Spirit.

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"Village Sermons," by the Rev. J. Roberts, are written with great plainness, are evangelical in their sentiments, and may be profitably read at Family Worship, or when detained from the Service of the Sanctuary.

*Works for the Young* — "Brightness and Beauty," by the Rev. E. Mannering, exhibits the religion of our Lord Jesus Christ in some of its attractive aspects, and is full of gentle earnestness and love toward the young.

"The Apostles," is an addition to the Scripture Series. All that is known of apostolic biography—of their Missionary Labours, holy lives, early persecutions, and triumphant deaths—is attractively arranged, so as equally to instruct and impress the mind.

"Grace Dermott" is a pleasing tale, full of the Gospel and the Christian Life: the characters are ably drawn, and the sentiments are sensible and practical.

"Rosa's Childhood," like a mirror, shews the bad qualities which render young persons unamiable and unhappy, and the contrary affections which create esteem and lead to usefulness and comfort.

"Happy Restorations;" or, three interesting Narratives, disclose, on the one hand, the effects of vanity, idle curiosity, and dishonesty; and, on the other, the restoring power of Divine Grace.

"Mary in Service;" or the way in which young female servants may secure the confidence of their employers, and maintain respectability of character.

"Stories for School Boys" present the lights and shadows of youthful experience, and each, in its proper order, is made to allure or repel, to lead to the practice of those things which are *lovely and of good report*, and to the avoidance of those which bring discomfort and ruin.

"Peeps at Nature" is designed to furnish interesting information on selected topics of natural science in a lively and agreeable way.

"Loiterings among the Lakes of Cumberland and Westmoreland" consists of graphic sketches by a popular author, whose writings are always designed to convey useful lessons to the heart.

*The Monthly Volume*—This series has been sustained with spirit, and, it is believed, as an effort to give a Christian Tone and tendency to our popular literature, will be influential and beneficial in its results. Care has been taken to make

the contents of the volumes as varied as possible. In Biography, the "Life of Lavater" exhibits the celebrated physiognomist as a humble believer and a devoted Minister of the Gospel; and the "Life of Alfred the Great" embodies facts in our national history of deep interest; as well as gives valuable notices of our earliest literature. In General History, "The Crusades" reveals the real tendency of that superstition which is the offspring of a corrupt religious system. This volume contrasts with the "Characters, Scenes, and Incidents of the Reformation," (published in two parts,) where true religion is seen disenthraling itself from the bondage of centuries. "The People of Persia" sheds much light on sacred history and oriental customs; and the "Northern Whale Fishery" is a stirring account of modern British Adventure in connection with commerce. To Botany two volumes are devoted: "Plants and Trees of Scripture, and Geography of Plants." To Natural History belongs "British Fish and Fisheries." "The Senses and the Mind" is a successful attempt to popularize a branch of Mental Philosophy; and "Life's Last Hours" is an impressive illustration of the insufficiency of the worldly man's hopes, and the power of Christian Faith in the hour of death.

*Tracts* — Unremitting attention has been given to this primary object of the Society. During the year 25 Tracts have been issued. The new Tracts have been improved in their appearance, and the mode recently adopted of stitching them through the back will tend much to prevent them from being torn or damaged. "The Monthly Messenger" continues to afford a regular supply of short and spiritual papers for general and enlarged circulation.

*Handbills*—A new series of handbills has been printed from the excellent work "Come to Jesus," by the Rev. Newman Hall. They are thirty-two in number.

*Periodicals* — Amidst the numerous competitors for public favour, it is gratifying to find that the "Child's Companion," "Tract Magazine," and "Visitor," still maintain a prominent position among the periodical literature of our times. The first of these Magazines is recommended for the young in Schools and at home; the second, for loan circulation or cottage and parlour reading; and the third, for perusal in the family.

*Foreign*—For the Welsh and Gaelic-speaking populations of the Principality and Scotland several publications have been prepared; as also a considerable number for Holland and other countries, where the Dutch Language is spoken.

#### *Jubilee.*

A Special Public Meeting was held on the 9th of May 1849, to commemorate the formation of the Society in 1799, and its happy and successful progress for fifty years. The amount received for the Jubilee Fund makes a total of 8899*l.* 11*s.* 7*d.*: for this sum the Committee sincerely thank the numerous and generous contributors. They will be still thankful for any additional aid that may be rendered to the Fund. Nearly 3000*l.* has been expended on the special objects to which the Fund has been devoted.

The "Jubilee Memorial of the Religious-Tract Society," containing a record of its origin, proceedings, and results, has been printed, and embraces the history of fifty years' proceedings at home, in the British Colonies, and in foreign lands. In the events brought by it under review the pious mind will not fail to trace the guiding and sustaining hand of Almighty God, "without whom nothing is strong, nothing is holy." Incidents associated with early Tract Distribution—the gradual expansion of the Society's efforts—the union of Christians among its members—the suitable agents raised up to carry on its work—the origin of the Bible Society in its Committee-room—its labours, discouragements, and successes—are here preserved from passing into oblivion. The "Jubilee Memorial" shews that the benevolent receipts from the commencement of the Society, including legacies, have been 174,167*l.* 8*s.* 4*d.*, which have been wholly expended in the Society's gratuitous objects, without any deduction for agency: that the sales have realised 1,023,215*l.* 13*s.* 1*d.*; that the total receipts have been 1,202,242*l.* 13*s.* 8*d.*; and that about FIVE HUNDRED MILLIONS of copies of Tracts and Books have been circulated in about 110 languages and dialects.

#### *State of the Funds.*

In the Society's last Report there was a decrease in the funds of 885*l.* 17*s.* 9*d.*; a large portion of such decrease being under the head of Auxiliary Contributions. The receipts for the past year will

shew, under the same head, a still further decrease of 133*l.* 15*s.* 3*d.*, which may be partly accounted for by the peculiar state of the times, and partly by the great difficulty experienced in securing the regular collection of the local subscriptions. The continued decrease of help received from the Society's Associations has produced considerable depression in the minds of the Committee.

The donations and life subscriptions have been augmented 164*l.* 6*s.* 3*d.*, and the annual subscriptions 291*l.* 2*s.* 7*d.* The total benevolent income for the year ending March 1849 was 4819*l.* 15*s.* 4*d.*; for the past year it was 5094*l.* 6*s.* 2*d.*; being an increase, on the whole, of 274*l.* 10*s.* 10*d.* This small improvement in the funds is encouraging, when the Committee remember that, during the year, the sum of 2197*l.* 14*s.* 8*d.* has been received for the Jubilee Fund.

The Society's benevolent income for fifty years, including legacies, has been 174,167*l.* 8*s.* 4*d.*; the whole of which, and 2086*l.* 3*s.* 4*d.* beyond, has been expended in its gratuitous operations. There has been no sacrifice of the contributions of the Society's friends to the business objects of the Institution.

The contributions for China, including donations for Colporteurs, and dividends on stock, amount to 120*l.* 18*s.* The grants paid for China in the year amount to 410*l.* The total benevolent income, including the contributions for China, but exclusive of the contributions for the Jubilee Fund, is 5215*l.* 4*s.* 2*d.* The grants paid out of the Jubilee Fund during the past year have amounted to 2148*l.* 1*s.* 10*d.* The legacies amount to 847*l.* 0*s.* 4*d.*

#### *The Gratuitous Issues.*

The grants in money, paper, and publications, to the British Colonies and foreign countries, together with the grants voted to Great Britain and Ireland, amount to 8150*l.* 8*s.* 6*d.*, being 3056*l.* 2*s.* 4*d.* beyond the entire receipts from the Auxiliaries, subscriptions, &c.

#### *The Sales for the Year.*

The sales for the year have been 46,198*l.* 16*s.* 8*d.*, being an increase of 3604*l.* 6*s.* 4*d.* The sum received for the sales of the Society's publications during the year (including 7192*l.* 12*s.* 10*d.* the gratuitous issues) is 49,586*l.* 5*s.* 9*d.* The total receipts, including the balance in hand in 1849, amount to 61,327*l.* 8*s.* 8*d.*,

being an increase on the past year of 1832*l.* 5*s.* 5*d.*

*Concluding Remarks.*

The Committee having detailed the Society's operations during another year, have, in conclusion, respectfully to impress on its friends the necessity for enlarged and persevering efforts in the circulation of publications containing the true sayings of God. Hitherto much has been accomplished by the Society and kindred institutions for the attainment of this object; but the rapid extension of secular information, and the unexampled activity of the sceptical and licentious press, call loudly on Christians to abound in the work of the Lord. It is a melancholy fact, that from London about THIRTY MILLIONS of copies of cheap anti-scriptural or immoral publications are annually sent forth into the midst of our teeming population. The evil tendency of such works may, to a great extent, be counteracted by the constant dispersion of decidedly-religious books, adapted to the times in which we live. The Committee feel, that to secure the attention of our reading population such books must be of a popular character. Like Solomon, they must speak of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall. Like him they discourse on beasts and fowl, and of creeping things, and of fishes. All branches of knowledge must be imbued with evangelical sentiment. In issuing such works, there is no difficulty in maintaining the Society's great rule—that every Tract and Book shall contain a clear statement of the way of salvation. In all its varied publications, one theme must rise higher than all others, *Christ crucified*, though unto the Jews a stumblingblock and unto the Greeks foolishness, yet unto them that believe, both Jews and Greeks, *Christ the power of God, and the wisdom of God*. With such works, we may earnestly and successfully contend for the faith once delivered to the saints; for these weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalleth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

CHURCH-OF-ENGLAND TRACT SOCIETY.  
THIRTY-EIGHTH REPORT.

CONTRIBUTIONS and Rent 71*l.* 13*s.*

6*d.*; Legacy, 1*l.* 11*s.* 11*d.*; Sales, 94*l.* 0*s.* 7*d.* Paid for paper and printing, and expenses, 174*l.* 14*s.* 10*d.*

*Review of Proceedings.*

Never did the duty of presenting their Report to the public devolve on your Committee at a season more important and eventful to the Church established in these realms. Humble thanks would they offer to Almighty God that this Society has been enabled firmly to maintain, and steadily to diffuse, those principles on which it set out nearly forty years ago. And deeply do they feel impressed with the solemn duty of endeavouring, by the grace of God, to arise to the emergency of the times, and to make every effort to increase the wider circulation of the Publications of this Society. Its principles ever have been, and, by God's mercy enabling them to be faithful, they trust ever will be, those on which our beloved Church is built. The scriptural doctrines held by the Reformers, for which many of them died at the stake, and which were set forth at the glorious Reformation in the Articles, the Liturgy, and the Homilies, being derived from God, are adapted to meet the ever-varying circumstances of this world of sin, error, and woe. They are what the mansion and the cottage, the wise and the unwise, require for their instruction and admonition, in order to preserve them from being tossed about by the winds of false doctrine, and being led astray, not only by Popery and infidelity, but by subtle and attractive romanizing errors, or by specious and intellectual neology.

Such being the principles which your Society is engaged in earnestly maintaining, we consider it has a real and a strong claim on every Member of our Church for aid in diffusing them. In every parish there is need of small and simple books, for those who do or can give only a small portion of their time to reading; such as short Catechisms, Dialogues, Discourses, a selection from the Homilies, and narratives which shall unfold the teaching of our Church, the meaning of the Festivals, her different Offices, and the scope of our Common Prayer, in a scriptural manner. The various Forms and Offices of our Church, if made use of ignorantly and with mere formality, have a hardening effect; whereas, if previously explained and intelligently entered into, they are awakening and impressive, and form a powerful bond of

union between the flock and their Shepherd. Every faithful Clergyman experiences the evil of the poor remaining ignorant of the meaning of our Services, and consequently has to lament over their indifference toward them, and their proneness to separate themselves from our Scriptural Church.

To meet these evils—to shew from the Word of God the various doctrines of the Christian Religion, the love of the Father, the atonement of our Lord and Saviour, and the gracious operations of God the Holy Ghost, and plainly to set forth Jesus Christ, and Him crucified, as the only ground of hope for salvation—to draw the poor to the Saviour, to unite them to the Church, and to lead them, through grace, to be holy and happy—is the object of the Publications of this Society; and we conceive that every one of the Tracts on its now extended list contains a faithful exhibition of the subject on which it treats, and will stand the test when tried by the Word of God. The Tracts are of an instructive, sober, and discreet character; and, when there is any willingness to learn, they are such as will be read, understood, and valued, even by the poorest. To amuse is not their object, though the martyr series possesses most thrilling interest, and inculcates doctrine in the most forcible manner. But to teach, to inform the understanding, to lead the mind to deep reflection, and the heart to feel, is so evidently the chief aim of this Society's Tracts, that we need not point it out more particularly.

The Tracts have been blessed to some of the higher classes of society; and many interesting cases might be related of their usefulness among the poor, and to those who have ignorantly separated from our Scriptural Church. To instance one: A Clergyman, who acknowledges himself to have derived much aid from our Tracts, writes—"A poor woman, the sister of a Dissenting Preacher, lay very ill in my parish. I visited her, and have little doubt she had long been resting her hopes on the all-sufficient Saviour, and living a consistent life, but she was in a most unhappy state of mind. The class to which she belonged allow no peace except in the case of the highest frames and a full assurance. She had no peace. After one of my visits I left the excellent Tract, "Peace the result of Christian Faith," written by our beloved and revered Archbishop, and published by your Society.

On my next visit I found her calm, serene, and happy. She spoke most highly of the usefulness of the Tract to her, and expressed her deep astonishment that such could have been written by any Bishop, for of them, she said, she had never heard any thing good. Subsequently, she desired to receive the Sacrament of the Lord's Supper, and, after it was administered, was equally astonished that such beautiful prayers could be in the Church-of-England Prayer Book, a Book she had so despised, because so ignorant of it."

Solid usefulness is the aim, and, we trust, the character of the Tracts; but while in scriptural principles and primitive doctrine we remain anchored immovably, and let the stream run by on either side, we are desirous of conforming, as far as the funds supplied may allow, with the improved taste in illustrations and typography, in which modern inventions have enabled cheap books to be got up. New wood-cuts are in preparation, by an artist who has acquired some note in illustrating religious works. The prices of the Tracts have also been considerably lowered. But to enable the Committee to carry out their intentions, new Subscribers, and, more especially, a greatly-increased circulation, are needed.

The Committee are under the painful necessity of admitting that the funds of the Society, arising from Subscriptions and Benefactions, have been for some years much reduced, and at present the Society is in debt to its Printer and its Treasurer. But ought these things to be so?

#### *Issue of Tracts.*

There have been issued during the year in separate Tracts 35,774 copies; in Bound Volumes 276; by Grants 3994; making a total of 40,044 Tracts.

#### *New Publications.*

The New Tracts which have been published during the year are, one of the larger series, viz. "The Female Martyr: or, the History of Joan Waste." Also two of the Tracts for Children and Sunday Schools, "Miracles wrought by means of the Apostles of our Lord and Saviour Jesus Christ; and some of the Parables of Christ," in easy verse. "Select Parables of our Lord and Saviour Jesus Christ," in easy verse. And 8 Tracts have been reprinted. The total amount

of Tracts published during the year has been 55,000.

*Concluding Remarks.*

In referring to the grants, your Committee are happy to be able to add that the Bishop of Victoria has kindly consented to be a Vice-Patron of the Society, and that they have placed a small grant of 500 Tracts at the disposal of Chun de Kwang, the Chinese Youth, an account of whose conversion to Christianity has already been before the public, and who was the companion of the Bishop on his voyage. They hope that from these small beginnings large results may ensue; and that your Society may yet bear its humble part in leading the intelligent mind of the poor Chinaman to Jesus, the only source of true happiness.

But, in conclusion, your Committee would wish to excite an inquiry, how the objects of this Society may be promoted, and how they may increase the circulation of such useful little messengers of wisdom, peace, loyalty, and holiness, as its Tracts have undoubtedly proved to be? Its funds are low, its influence is small, and it has to contend against an incredibly vast mass of poisonous, infidel, and immoral literature, circulated in small publications and periodicals. But our strength is in the Lord, who has promised His blessing. The silver and the gold, the grace and desire to do good, are all in His hands, and we would therefore appeal to those who profess to be influenced by the constraining power of redeeming love, and say to them, "Behold the evils manifest among the masses of our population, the vice, the ignorance, and the misery so rife; 'the false doctrine, heresy, and schism,' so prevalent. You cannot stand by unmoved while you see numbers around 'driven about by every wind of doctrine,' many enthralled in contented ignorance, and others pressing forward in the rapid career of sin to destruction." The Society suffers from its being unknown to many who would aid it did they but know of its existence. Your Committee would therefore entreat the support and assistance of all those who approve of its object, and are desirous to increase its resources and promote the circulation of its Tracts. They would call upon them to *contend earnestly for the faith once delivered to the saints*, handed down to them by their martyred forefathers, transcribed from the Holy Scriptures into the Articles, Homilies, and Li-

turgy of the Church of England, and attempted, however feebly yet faithfully, to be pressed upon her members, and especially her poorer members, in the little manuals issued from this Society, reminding them that while they are thus *stedfast, unmoveable, always abounding in the work of the Lord*, their labour will not be in vain in the Lord.

*EASTERN-FEMALE EDUCATION SOCIETY.*

*Summary of the Sixteenth Year.*

It is with much satisfaction that the Committee present their Report of proceedings during the past year. Beside the labours of their little band of Agents which they have to record, they are permitted to mention with thankfulness their recovery from the financial difficulties which have for some time fettered their operations. Adherence to the economical principle which they saw it right to adopt has often, to their regret, involved a refusal of applications to which they would have rejoiced to respond; but now that the blessing of God has crowned their efforts with success, they desire to go forward in the noble work committed to them, gradually extending their sphere as the confidence and support of their friends may warrant. The formation of a Sub-Committee of Finance has materially aided this result; and will contribute, it is believed, still more to the vigour and prosperity of the Society.

During the year the Committee have been enabled to appoint four Agents to important posts of usefulness—Miss Newman and Miss Houliston, of whom mention will be made in their appropriate places; Miss Mackay, destined to Benares, and Miss Harvett to China, both of whom will proceed by the first suitable opportunity to their respective Stations. By the kind help of kindred Institutions the Committee have also been empowered to render important aid in the support of Miss L. Harding's Assistant, who, by the Bishop's desire, has joined her at Jerusalem.

The Receipts of the Year are 1650*l.* 5*s.* 6*d.*, and the Payments 1814*l.* 4*s.* 8*d.*, of which 312*l.* 7*s.* 11*d.* has been invested in Exchequer Bills.

Grants in money and School-materials have been made to the amount of 320*l.* 5*s.* The esti-

mated value of work sent abroad is 1456*l.*; and the very partially-reported proceeds are most satisfactory. Associations have been formed at Tottenham, Latimer and Chenies, and in the Hyde-Park District of the west of London.

*South Africa*—Miss Tunstall this month completes her tenth year of service: her Schools continue to flourish, and she has had much encouragement in each department of labour, though she has also been called to bear some trials. The death of one who had been her pupil, and who was usefully conducting a School of 100 children, was a cause of great grief to her; not, however, unmingled with thankfulness for the bright evidence of the grace of God which had adorned her life. Miss Judson and Miss Asten pursue their diligent labours very happily; and the large number in their Schools, upward of 400, has not diminished. Miss Judson finds the value of Miss Asten's labours as the infant children pass to the Juvenile School; and the class of Monitors, to whom the former has devoted special attention, is beginning to recompense her exertions. Miss Pitchers has continued her diligent labours at Grahamstown during the ninth year of her connection with the Society. "The children who have been with me since the commencement of my residence here," she says, "well repay the pains I have bestowed on them, and others have left the School with no less credit." From Miss Harding, Lovedale, no recent intelligence has been received; but, in conjunction with the Glasgow Ladies' Society, who in part supply her salary, the Committee have taken measures for aiding a fund required for the erection of a School-house: they have also to acknowledge some special contributions for this desirable object. Miss Helmore's Infant School at Lekatlong has varied in number from 80 to 250, according to the season, the people having, in continued drought, to leave the Station in search of pasture for their cattle. Of these, 60 are able to read words, sentences, or portions of Scripture, and all are making hopeful improvement.

*Jerusalem*—The whole number admitted into Miss L. Harding's School since its commencement is 56; the present attendance 24. The children make visible improvement: a few have been withdrawn by their parents, who fear the influence of

Christianity on their minds; but this and other circumstances have served to elicit the warm attachment which the little ones feel to their Teacher. Miss Creasy arrived safely in December, and takes part in the duties of the School.

*China*—Miss Selmer has resigned her connection with Miss Aldersey and the Society to enter on a sphere of usefulness at Foo-chou-foo, as the wife of a Missionary, where the experience she has obtained of the language and manners of the people will turn to good account. The young people whom Miss Aldersey has trained are now able to help her in the School, which contains 50 children. The remarkable opening for female exertion at Amoy has decided the Committee to accede to the Rev. W. Young's application; and they have accepted for this Station the services of their esteemed agent, Miss Harvett, who, having been seven years in South Africa, and having been refreshed by a visit to her country and friends, is desirous of consecrating herself anew to the work of Christ among the Heathen.

*Singapore*—The number in Miss Grant's School has been lower than in some years, the people being reluctant to commit their girls to her for fear of their becoming Christians. She began the year with 23 children. The elder girls give her much satisfaction, and some help in the School. The happy marriage of her beloved pupil, Choonio, to a Christian Chinaman has been a subject of much thankfulness.

*Orissa*—The large School at Cuttack, to which Miss Collins's services are devoted, has gone on in full operation. The care of 120 children, boys and girls, who need all from their Teachers—food, clothing, medicine, instruction—brings arduous duties; but the blessing of God makes the work delightful to Miss Collins and her associates. Six of the girls have been baptized, and those who have married from the School have conducted themselves in a most Christian and consistent manner.

*Bombay*—Mrs. Willing continues in charge of the female branch of the Military Orphan Asylum, to which she returned last year.

*Madras*—The average attendance in Miss Austen's School continues at 27; her pupils are the children of professing Christians, but she deeply feels that they equally need the grace of the Holy Spirit with the Heathen around them to make them wise unto salvation; and, in hope of this inestimable gift, she diligently ex-

plains to them the Word of God, with which they have been in a measure familiar from their infancy. Miss Hobbs, who was mentioned in the last Report as engaged by the Church Missionary Society to succeed Miss Giberne in the Normal School in Tinnevely, safely reached her destination in October, and was followed in March by Miss Newman, whom, in compliance with their agreement, the Committee appointed to assist her. Miss Hansford was welcomed at Cottayam, October 20th, after a very favourable voyage. The number of girls in the School is 45, to whom there is a temporary addition of 15 from another School, and from 15 to 20 day-scholars.

*Ceylon*—On the application of the Rev. H. H. Von Dadelzen, under whom it will be remembered that Miss Hansford had commenced a School previous to the failure of her health at Kandy, Miss Houliston was appointed to accompany him on his return to Ceylon. On her arrival, she was adopted by the School Commission to form a Normal School at Kandy. She commenced her labours on March 31st, with 25 children, whose numbers by the middle of May had increased to 64; the principal families, European, Singhalese, and Burghers, being forward to send their daughters for instruction.

#### *Concluding Remarks.*

In conclusion, the Committee ask attention to the gratifying fact of the attainment of four of the seven objects which were mentioned in the last Report as particularly desirable; and they renew their grateful thanks to their many kind friends throughout the country who have contributed to this result, and to whom they look for the means of enabling them to meet the applications that are still before them. They derive much encouragement in their responsible work from the assurance that many bear them in remembrance before God; and they would seek constantly to impress on their own minds, and on the minds of their friends, that they are in the fullest sense dependent on the bestowment of heavenly grace, as the only living spring of active interest in the work at home, and of vigour and efficacy in its progress abroad.

## Continent.

### BIBLE SOCIETIES.

#### PROCEEDINGS OF THE BRITISH AND FOREIGN AND CONTINENTAL SOCIETIES.

THE following accounts are gathered from the Forty-sixth Report of the British and Foreign Bible Society:—

#### *France.*

The work of the Society has been carried on in France, during the past year, in the face of many and increased difficulties. Though tumultuary scenes of revolution have not been witnessed in the year just closed, yet political jealousy on the one hand, and ecclesiastical interference on the other, have done much to impede the labours of our valuable Colporteurs, on whom our hopes for the dissemination of the Scriptures in France so much depend. Notwithstanding these hindrances, the issues from your Dépôt at Paris have surpassed those of the preceding year, and have amounted to 108,338 copies; making the aggregate issues in France by your Agency, since 1820, the year of its first establishment, 2,728,968 copies.

#### M. de Pressensé remarks—

In my estimation, this year has been one of the most blessed, one of those during which I have had the most positive feeling that God has not left Himself without witness in doing good. Of this I have some admirable evidences. The Lord has blessed the laborious efforts of our Colporteurs, and has preserved them in the midst of the increasing difficulties caused by our present political circumstances.

Common uneducated peasants or workmen, as they almost all are, there would have been nothing surprising had some of them been rather imprudent, or had they sometimes shewn misplaced zeal, so as to injure seriously the holy work which you wish to see accomplished everywhere with peace, tact, and prudence. All our friends have been wonderfully counselled and guided from on high.

Except two of them (who, having through ignorance neglected to conform to some police formalities, were prosecuted, imprisoned, and fined), the whole have made their calling of Bible Colporteurs, and their profession of disciples of Jesus Christ, honourable, and that openly, in



season, and out of season. Several of them, as I have already told you, have received from magistrates, at first ill-disposed toward them, positive marks of esteem, confidence, and respect. Yes, in many departments, in an immense number of communes, the agents of Government, after strict inquiries into the nature of the Bible colportage work, have declared that it was a powerful means of calming men's passions, and have expressed sincere wishes for the abundant and complete success of our friends.

Our Colporteurs have received also another kind of approbation—I mean the affectionate approbation of the people whom they have visited. Their language, always bearing the impress of peace and devotedness; their simple, sober, and modest habits in the inns where they lodged; and lastly, the lively and vivid exposition of their Christian Feelings, and their charitable eagerness to impart these feelings to others; all this has made them welcome everywhere. In many cases, of which I have related some, they have been instruments of consolation and regeneration to many burdened and labouring souls.

When I consider all this, I am constrained, to say with feelings of thanksgiving and adoration, Praise and glory to God for the admirable protection and the signal encouragements which He has vouchsafed to us this year!—a year, the opening of which, in my weak faith, or rather in my unbelief, I beheld with so much apprehension, being persuaded it would be one of the most fatal and unproductive. It is not my business to give you here details of other Christian Labours; but I do not think it irrelevant to state in a general way, that, from what I know from good authority, this year has been, for all Christian Labours conducted with faith, fidelity, and courage, a truly remarkable one; a year during which real conquests have been made. Once more, if such has been the case this year, and if such has been often the case in former years, it is because the Lord has prepared and richly sowed the soil; it is because He has made use of your Society as that powerful and blessed means which He employs all over the world, to shew, even to the most unbelieving, the truth of that saying: *So shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please,*  
Oct. 1850.

*and it shall prosper in the thing whereto I sent it.* May the Lord grant us firm and unshaken faith, and may He grant us to act accordingly! May He grant to me, who need it so much, to find, in His merciful support in the midst of my failings and weaknesses, irresistible motives for devoting myself entirely, with more self-forgetfulness than ever, and with renewed energy, to the share which He has vouchsafed to me in the highest and most beautiful of all works—the work of the dissemination of His Word.

The labours of the Colporteurs still continue to be attended with many circumstances of interest and encouragement. The number employed the last year was 81.

The French and Foreign Bible Society has again asked the aid of the Committee, and a grant has been made to it of 300l.

The Protestant Bible Society at Paris has received a further grant of 500 Bibles for the use of Schools.

A new edition of the Breton Testament has been ordered to press; more than one-half of the former edition having, in the course of twenty months, been disposed of.

#### *Spain and Portugal.*

Your Committee advert to these countries chiefly for the sake of recording the melancholy fact, that this interesting portion of the European Continent still remains almost entirely closed against the operations of your Society. This your Committee so much the more deeply lament, as they have good reason to believe, with regard to Spain at least, that if the restrictions to the printing or introduction of the Scriptures were relaxed, the people would cheerfully and extensively avail themselves, as on former occasions, of the opportunity to purchase them. Great, indeed, is the responsibility of those who, as far as in them lies, shut up every avenue against the admission of the pure, refreshing, and soul-enlivening light!

#### *Switzerland.*

Lieutenant Graydon has had his attention during the past year chiefly directed to Italy. The dépôts established by this

gentleman in Switzerland in former years have continued their operations under his vigilant superintendence. Their issues for the year have amounted to 5259 copies. The principal sale is from the Hotel Gibbon, at Lausanne; the worthy proprietor of which, Madame Bachoffner, has, from the first, taken a very lively interest in the work.

The friends at Geneva, who are formed into an "Italian-Swiss Bible Committee," are zealously exerting themselves to effect a circulation of the Scriptures, principally in those cantons bordering on Italy. Assisted by your Committee, they have continued during the year to employ an active and devoted Colporteur in the canton of the Grisons. The Journal of this worthy Labourer exhibits a full account both of the difficulties and encouragements attendant on that mode of prosecuting the benevolent designs of your Society. "It is distressing," he writes, "to hear how coolly the Roman-Catholic Priests forbid the people to purchase or read the Word of God. A Roman-Catholic female told me, that after having bought a Testament which I had been offering to her a few days ago the Priest had attempted to deprive her of it; that, however, she had resisted and put to him the following question:—'Why,' she asked, 'may not my child, for whom I have purchased the Testament, have that sacred volume, seeing the child takes pleasure in reading it to me who cannot read, and yet take pleasure in hearing it read?' 'The book is by far too sacred, and is not fit for children and common people, who are incapable of understanding it,' was the reply. Whereupon the poor woman, recollecting something I had communicated to her in a former interview, asked the Priest whether what the book contained were truth or not. 'Yes,' he said, 'it is truth.'—'Well,' replied the female, 'if what you read out of the Gospel from the pulpit is truth, I and my child may read it too.'"

To the friends at Geneva there have been granted during the year various supplies, in German, Italian, and Romanese.

#### *Italy.*

To Italy your Committee turn, with feelings deep and sad, but not desponding. A cloud rests at present on their hopes and labours in that country; but your Committee, and their valued Agents too, knowing how soon the breath of the

Almighty can scatter that cloud, are content to wait His will, and, in the meantime, to continue their work so far as they are able. Some of the most stirring scenes that enlivened the pages of the last year's Report were, it will be recollected, taken from Italy, but other scenes have now to be presented: may we, in contemplating them, hear the authoritative voice which says, *Have faith in God!*

Your Committee will begin by a reference to that part of Italy to which the efforts of Lieutenant Graydon have been directed. The Report of last year left their zealous friend and your Committee exulting in the unexpected openings which he had found for the introduction of the Scriptures into Lombardy and Piedmont. He was then just returning from a visit to Turin, Genoa, and Nice, whence he had been driven by the approach of contending armies, but in each of which places he had succeeded in effecting a considerable sale, and in establishing dépôts, from which books might be issued after he had left, and from which very considerable numbers were sent forth, until the Authorities interposed, and either wholly or in part stopped the work.

At Turin the demand for the Scriptures was singularly encouraging, and a Colporteur employed in the neighbourhood sold in about two months nearly 500 copies, the people manifesting great eagerness to possess themselves of the Sacred Volume; when the Bishop of the diocese interfered, the Colporteur was arrested, his copies taken from him, and, after some judicial routine, he was ordered to return to his place of residence until the Mini-ster of the Interior at Turin should pronounce a judgment concerning what he had been doing. The Government at Turin have since taken measures to prevent the public sale of the Scriptures throughout the kingdom.

In the autumn of last year Lieutenant Graydon paid another visit to Lombardy. He was granted six months' leave to reside in Milan (the city being still in a state of siege), and several cases of books were allowed to pass the Custom House; but his petition for a bookseller's licence was refused, nor was he permitted in any way to advertise a sale. His personal efforts to circulate the Scriptures being thus prevented, he was happy to avail himself of the services of a number of persons, who quickly found a sale for his books, at a considerable profit to them-

selves; and thus, before Mr. Graydon left the city, a large part of his stock had been disposed of; nor does it appear that up to a recent period the tolerance and sanction of this proceeding had been withdrawn.

On the whole, your Committee have great reason to rejoice in the fact that Mr. Graydon's two visits to Italy have resulted in the pretty wide circulation, principally by sale, of at least 12,000 volumes of the Scriptures.

In Tuscany and the Papal States, too, through the mysterious dispensations of Divine Providence, the spectacle is presented of blighted prospects and suspended hope. The political revulsions which have taken place in those countries have given ascendancy again to a Church that has ever shewn itself averse to the free circulation of the Scriptures. The last Report alluded to the fact of 4000 copies of the Italian Testament being printed, and in the course of binding, at Rome. When the city became invested by the French Forces, these books were placed in the custody of the American Consul, who very kindly undertook the charge of them; and under the seal of the Consulate they yet remain.

In the month of December last Pope Pius IX., from his temporary retreat in the Neapolitan Dominions, addressed an Encyclical Letter to the Archbishops and Bishops of Italy, in which, confirming his former acts, and treading in the footsteps of his predecessors, he reiterates his condemnation of Bible Societies, and goes far to represent the Bible itself, translated into the vulgar tongue and without comments, as almost as much to be dreaded as profane works and lying journals.

An extract from the Pope's Letter will be found at p. 430 of our present Number. In consequence of this Letter, prompt measures were taken by the Tuscan Government to stop the proceedings of Bible Distributors.

Do your Committee regret that steps were taken to improve the openings while they existed in the Italian Dominions, and to provide for future supplies? Not in the least; for though considerable expense has been incurred, and copies of the Scriptures have been printed more than are at present available, yet a goodly number have found their way into the hands of the people; and the avidity with

which they were received and bought by all classes leaves your Committee full of confidence that the present obstruction is but temporary, and that the wave of biblical truth shall yet ere long, by God's favour, spread over and fertilize the plains of Italy. Arise, O Lord, plead thine own cause!

Beside the 10,000 Bibles and 10,000 Testaments of Diodati, alluded to in the last Report, there have been printed in this country for Italy, 10,000 Italian Bibles, Diodati, 24mo., and 3000 8vo. There have been sent out in the course of the year 7421 Bibles and 6822 Testaments, in all 14,243 copies.

#### *Hungary.*

The war in Hungary greatly interrupted the labours of the Society in that and the surrounding provinces. A few humble and courageous Colporteurs indeed, even during that stormy period, ventured forth with the volume of consolation and mercy in their hands, and succeeded in keeping up a small sale among the people; but the work at large, promising as it heretofore had been, was necessarily suspended. When, however, peace was restored, an Agent of your Society was permitted to visit Hungary for the purpose of inquiring after the Society's property there, and of taking such measures as the exigencies of the case seemed to demand. And your Committee, conscious that they have no other object in view than the moral and spiritual well-being of the people, and fully persuaded as they are that nothing is so well adapted to promote that object as the free circulation of the Holy Volume, will not fail, as opportunity may offer, to resume and extend their operations: in the mean time they ask your prayers, that He, whose high and glorious prerogative it is, would incline the hearts of those who are in authority to favour the work. Your Committee are happy in being permitted to add, that since the war terminated in Hungary a great eagerness has been shewn to obtain the Scriptures: 5000 copies have already been issued.

#### *Germany.*

Under this name is comprehended a large extent of territory, the whole of which, with the exception of those portions entrusted to Mr. Tiddy, are under the general superintendance of the Society's long-tried and much-valued Agent, Dr. Pinkerton. The civil war, which

has raged in the eastern provinces of the empire, has greatly interrupted, and for a time almost entirely suspended, the operations of the Society in those districts; and there have been disturbances in other quarters which have made the work of Bible Distribution at times both dangerous and difficult: yet, in spite of these and other hindrances, the results of the year have been highly satisfactory, especially as regards the labours of the Colporteurs. Your Committee have only to regret that the enfeebled state of health of their dear and honoured friend, though it has detracted little, if at all, from the amount of his services, has rendered those services, they fear, at times to himself in no small degree oppressive and painful: they rejoice, however, with him, that he has found strength equal to his day.

#### Dr. Pinkerton reports—

I am happy to be able to state that the issues of the Holy Scriptures during the year now completed have been 99,436 copies; 6080 copies more than those of the preceding year. The total issues now amount to 1,105,438 copies, in twenty years.

During the past year two favourable circumstances have contributed to the extension of Bible Circulation in Germany. The first is, that the Prussian Government has removed all the legal hindrances that stood in the way of Colportage, and the Parent Society at Berlin has called upon all its ninety Auxiliaries to send forth Colporteurs into their respective fields of labour.

Of the German Bible Societies I find nothing especially to remark. The most of them seem not yet to have recovered from the evil effects produced during the past years of revolution and stagnation in every branch of business, and the increased circulation through Colportage has no doubt likewise lessened the issues of some of these Societies. However, there is much cause for gratitude and encouragement, for Germany has never at any previous period been so plentifully supplied with the Word of God as in the present day. May the fruits of righteousness abundantly grow from this precious seed, and the Lord be magnified through the triumphs of the *Truth as it is in Jesus!*

Dr. Pinkerton's last summer's journey extended over about five weeks. Though it supplies no material information that

is not embodied in the foregoing Report, yet it is interesting, as marking the steps by which he proceeded in furtherance of that system of Colportage which now promises to be such a blessing to Germany. Dr. Pinkerton's visits included, among other places, Leipzig, Dresden, Brunswick, Hanover, Münster, &c.

The following supplies have been sent from this country to the dépôt at Frankfurt: 1525 Bibles, 1700 Testaments, 8000 Testaments and Psalms, in German, English, French, and Italian.

#### Belgium.

Mr. Tiddy's sphere of superintendence now comprehends Belgium, Holland, and a portion of the Rhenish Provinces, including also some of the northern parts of Germany. More than 76,000 copies of the Scriptures have issued from the several dépôts under his charge: these have been conveyed through the countries over which his labours extend chiefly through the means of Colporteurs.

"Our distributions in Belgium," says Mr. Tiddy, "present a diminution when compared with those of last year. This year we have circulated 4267 volumes; last year the distribution was 6268 volumes. Still the number of copies sold by Colporteurs this year is greater than that of the last, when the amount was only 2140 volumes. Now their sales reach 2372 volumes, and we have had one Colporteur ten weeks less this year than last; having employed in this country three Colporteurs fifty-two weeks, and one ten weeks. The falling-off chiefly arises from the decrease in sales to friends in Switzerland, shewing a difference of about 1170 volumes. The supplies to Bible Societies have also been less this year than last. In the above distributions are not included 920 volumes sent to Lient. Graydon. The total amount of Scriptures circulated through the Belgium Dépôt is now 171,708 volumes."

#### Holland.

Your Dutch Colporteurs have also continued their self-denying labours with their accustomed zeal. Our circulation in Holland is 23,661 volumes, making a total of 261,228 volumes disseminated in Holland since the 1st January 1844, when we began the Colportage in that country: 3203 volumes forwarded to the Cape this year from the Breda Dépôt are not included in the above number.

The friends of the Truth in Holland are devoting much of their attention to the

religious instruction of children. Schools have been opened, and pious Teachers provided. Van Dorp, your Colporteur at Rotterdam, has been one of the most zealous in this cause. With the help of some Christians, mostly of the poorer classes, he has succeeded in establishing three Evening Schools for Girls. His example has been followed by some friends in Amsterdam, your worthy Depository, Mr. Van der Bom, being among the number. There has also been opened a Day School for Girls by some Christians belonging to the higher class of society in Amsterdam: a young lady has taken the direction, and other pious ladies regularly attend to assist her.

Ragged Schools have also been opened in Holland, and in one at Rotterdam, consisting of 44 girls and 66 boys, there has been a remarkable demand for the Scriptures.

#### *Cologne.*

If we have had to speak of smaller distributions in Belgium and Holland, we have the happiness of reporting a very considerable augmentation in those of the Cologne Dépôt, an augmentation of no less than 20,000 volumes. Last year our circulation was 28,089 volumes; this year it has been 48,344; giving an increase of 20,255 volumes over last year's distributions.

In addition to the above numbers, we have forwarded to your other Dépôts 6639 volumes. In these figures you surely have full proof that your zealous Depository and hard-working Colporteurs have not been idle; but above all, and what is infinitely more precious than all, it is a certain evidence that our God is with us, and has given us an open door. Six Colporteurs have been employed during fifty-two weeks, and one during twenty-one weeks.

There have been sent out from this country, for the supply of the dépôts at Brussels and Cologne, 3978 Bibles, 7853 Testaments, and 200 Psalms, in English, French, German, Spanish, Portuguese, Hebrew, Greek, and other languages. There are now in the Press 251,000 copies of the Scriptures in French, Dutch, and German.

#### *Prussia.*

Mr. Elsner, of Berlin, whose correspondence with your Society had been much interrupted by the memorable events of 1848, has, in the last year, resumed it as usual. A grant has been made to him

of 300*l.* toward printing an edition of 12,000 German Testaments for the use of the Prussian troops. He has also applied for, and received, 4375 copies of the Scriptures, in German, Lithuanian, and Polish, principally Testaments, but including some Bibles for the same purpose.

The Prussian Bible Society held its Thirty-fifth Anniversary in October last: it had issued during the year 12,719 Bibles and 332 Testaments. The Report states, that since the establishment of the Central Prussian Bible Society its total issues have been 339,360 Bibles and 64,645 Testaments, or 404,005 copies: and taking into account the issues of the various Auxiliary and Branch Societies in connection with it, the grand total of the issues of the Prussian Bible Societies now amounts to 1,566,660 copies of the Holy Scriptures. In this total, however, are not included the copies which, with the assistance of the late King and his present Majesty, together with that of the British and Foreign Bible Society, have been distributed among the soldiers in the Prussian Army, and which, since the commencement of this distribution in 1831, have amounted to upward of 310,000 Testaments and 17,000 Bibles without the Apocrypha.

The sanction now given to the employment of Colporteurs in the Prussian Dominions opens a new era in the religious history of that country: the subject has been repeatedly referred to in the Letters of their Correspondents, and always with strong expressions of satisfaction and hope.

Rev. E. Kuntze of Berlin writes:—"Our Colporteurs are very active: one of them has sold 400 copies in the course of two months. From all sides the people of God are busy to do what they can to oppose the torrent of infidelity, and to spread the knowledge of true religion, but the soil is very hard, and most of the seed will be lost. My best hopes are in the rising generation that are brought up in our Infant Schools, and fostered in our Sunday Schools, and so led to a vital knowledge of Bible Truth in their youth. May the Lord grant us His blessing!"

#### *Russia.*

The issues of the Agency in St. Petersburg have not been quite so large the last year as they were in the preceding: this is in great measure accounted

for from the circumstance of several of their number having spent some months of the past summer in this country, so that their operations scarcely commenced till late in the autumn. The generous act of the Emperor, in remitting at one time duties to the amount of 300*l.* on Scriptures sent to St. Petersburg will not fail to attract the notice of the friends of the Society, and to excite in them, as it has in your Committee, sentiments of respectful and grateful acknowledgment. The total issues of the Agency, for the year ending Feb. 9, 1850, have amounted to 254,049 copies.

During the year 8821 copies of the Scriptures in German, French, Italian, &c. have been forwarded to the Agency at St. Petersburg.

Mr. Melville, of Odessa, whose engagement with the Society, though not as a formal Agent, was mentioned in the last Report, left this country to return back again in the early part of last autumn. After being detained on the business of the Society a short time in St. Petersburg, he proceeded onward to Odessa, visiting a few places in his route. The issues for 1849 amounted to 992 copies, of which 18 were given gratuitously. The proceeds from the sales of Scriptures, including a small contribution from a lady, are 130*l.* 5*s.*

There have been forwarded to Mr. Melville 6917 copies of the Scriptures, in various languages; and your Committee request your prayers on behalf of this excellent and devoted friend, that he may have much of the wisdom that cometh from above to guide him in his arduous and difficult mission; and that the service which he seeks to render may continue to be sanctioned and favoured of men, as well as accepted of God.

#### *Sweden.*

During the year, at this place have been printed on account of the British and Foreign Bible Society, 5000 Bibles and 41,500 Testaments, whereof 6500 are with Psalms. There have beside been received from London, and taken up in the accounts, 2000 Bibles pearl type, and 1500 Testaments diamond.

From the dépôt of the Society have this year been issued 8863 Bibles and 34,695 Testaments; together 43,558 copies, in the Swedish and Finnish Languages, which makes 1549 Bibles less, and 2322 Testaments more, than

during the preceding year. There have beside been issued and accounted for 190 Bibles and 193 Testaments in the Danish and several other foreign languages. Bible Societies have this year received 1605 Bibles and 8270 Testaments, beside the 5000 Testaments sent to Finland. The issues from the commencement amount to 416,660 copies.

#### *Norway.*

The Agency have issued during the past year 1343 Bibles and 3887 Testaments; together 5230 copies of the Sacred Scriptures. An edition of 10,000 Norwegian Testaments, 48mo., has been printed in this country; and 2000 have been forwarded to Christiania.

The Agency at Dronheim have disposed of 50 Bibles and 335 Testaments, beside 156 Bibles and 400 Testaments now in the hands of their Correspondents. At their request they have been furnished with another supply of 500 Testaments.

The Stavanger Agency have issued 117 Bibles and 325 Testaments.

#### *Denmark.*

The Danish Bible Society have been somewhat interrupted by the troubles of the times; yet happily not so as greatly to affect its prosperity. The total issues of this Society have been 193,692 volumes.

The Sleswick-Holstein Society, with its Auxiliaries, has distributed 2900 Bibles and Testaments; including 552 copies put into circulation by the Rev. P. Röntgen, at Christiansfeld. A Letter has been received from Mr. Reiche, of Sleswick, which, after alluding to the unhappy hostilities in which the Duchy had been involved, closes with an appeal for a further supply, which has been met by a grant of 200 Bibles and 300 Testaments.

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## Inland Seas.

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### BRITISH AND FOREIGN BIBLE SOCIETY.

#### *The Pope's Encyclical Letter.*

THE following is an extract from a Letter of Pope Pius IX to the Archbishops and Bishops of Italy.

*"Naples, Faubourg Portici,  
December 8, 1849.*

Among the various insidious measures of which the malicious enemies of the

Church and of society endeavour to avail themselves for seducing the people, one may be specified as more especially prominent, which they find eminently adapted to their wicked designs, namely, the recent improvements in the art of printing. Accordingly, they busy themselves in publishing profane works, lying journals, and pamphlets teeming with calumnies and falsehoods, which they assiduously circulate in multiplied editions. Hence, too, at the instigation and with the aid of Bible Societies, which have been denounced again and again by the Holy See, they have the hardihood to carry on the distribution of the Sacred Scriptures, translated, contrary to the rules of the Church, in the vulgar tongue, and most wretchedly perverted: and with a wicked and almost incredible effrontery they scruple not, under the cloak of religion, to recommend them to the careful perusal of the faithful. From all this you will understand, most venerable brethren, with what vigilance and solicitude it behoves you to act, so that the faithful under your charge may be put upon their guard against the poison which cannot fail to be imbibed by the reading of such works; and may be earnestly reminded, with especial reference to the Holy Scriptures, that no person whatever is warranted to confide in his own judgment as to their true meaning, if opposed to the holy mother Church, who alone, and no other, has received the commission from Christ to watch over the faith committed to her trust, and to decide upon the true sense and interpretation of the Sacred Writings."

#### The Committee add—

After such fulminations from the highest quarter in the Romish Church, you will not be surprised to hear that the Authorities of the restored Tuscan Government were instigated to adopt prompt measures to stay the work that was commencing with so much promise in that territory: 3000 copies of Martini's Testament, just printed at Florence, though the translation of one of their own Archbishops, were quickly seized and locked up; the presses were forcibly stopped in which other editions were in progress, the paper and even the type carried off, the principal subjected to a civil process, and a British Officer, who had distinguished himself by his zeal in promoting this and similar objects of benevolence, was, with his family, banished the country at a few days' notice.

Measures have been taken to obtain redress, but the final result of these proceedings is not yet ascertained.

#### *Circular against the Bible Societies.*

The following Circular has been issued by one of the Romish Hierarchy, the Archbishop of Saluzzo.

*Saluzzo, July 13, 1849.*

Having learned, with extreme grief of spirit, that also in this diocese Bibles in Italian, and even in the dialect of Piedmont, and more especially Testaments, have been circulated by certain Bible Societies, who are under the ban of the Church, at low prices and in elegant bindings, I hold it to be my serious duty to appeal to the zeal of my Reverend Brethren on a subject which so nearly concerns the Catholic Faith which we profess.

Accordingly, I recommend above all things that you should, as much as lies in you, remind the faithful committed to your pastoral care, to guard against being deceived by the emissaries of the enemy, and neither to purchase, nor even to accept as a gift, copies of the Sacred Scriptures in the above-mentioned versions, inasmuch as they are prohibited by the Holy Council of Trent—see Rule IV. of the "Index Librorum Prohibitorum"—and by different Popes, under pain of the heaviest ecclesiastical punishment.

As a law is here concerned, the violation of which would tend gradually to introduce private opinions into the interpretation of the Sacred Scriptures, and might lead to Protestantism, and perhaps even to irreligion, you will not be remiss in warning your parishioners against purchasing Bibles and Testaments of the above description, both in private and in your public addresses from the Pulpit, directing their attention to the menaces of the Church against all who shall retain and read them. And should it occur that any one, being led astray, should actually purchase copies of the said books, you will take the necessary steps to obtain speedy possession of them, for the purpose of their being forwarded to us, according to the tenor of the before-recited Rule IV. of the Index.

Lastly, let it be well understood by your parishioners, that the Church, in prohibiting translations of the Holy Scriptures in the vulgar tongue, has never intended, nor does it intend, to forbid the faithful from reading the Sacred Volume: on the contrary, she earnestly desires that

it should constitute the most delicious food for promoting their piety; and for this end she has given her approbation to versions of the Holy Scriptures in every language, they being duly furnished with comments by Catholic Writers: but, at the same time, she jealously watches over the word of revelation committed to her, and, in accordance with the charge of her Divine Founder, Christ Jesus, to transmit pure and intact to her children, throughout all generations, the only interpretation acknowledged by her as fixing the true sense of the Divine Book, she cannot suffer her beloved children to obtain unfaithful translations, which, in opposition to the Catholic View, depart from the Scriptural Text, or such as, being destitute of the Church's Annotations, lead them to hazard the danger of trusting to their own interpretation.

#### The Committee remark—

The concession, toward its close, in favour of reading the Scriptures, under certain conditions, will not mislead those who know that, whatever may be the profession of the Romish Church, its practice tends to keep the people lamentably ignorant of the Sacred Volume, as well as destitute of it.

### India within the Ganges.

CHURCH MISSIONARY SOCIETY.

MADRAS.

THE Rev. John Bilderbeck, the Rev. J. B. Rodgers, and the Rev. Dewasagayam Gnanamuttoo, have continued to discharge the duties of this Station throughout the year 1849.

*Report by the Rev. J. Bilderbeck, July 28, 1849.*

The following Report from the Rev. J. Bilderbeck, dated July 28, 1849, will present a general view of the labours of the Missionaries—

#### *Black-Town Mission Chapel.*

We have had here two Services every Sabbath, and one Evening Service every Wednesday. The number of souls connected with this Congregation is, according to a list now made out, 249. Of this number, the average attendance at the Sabbath-morning Service is 183, inclusive of men, women, and children; 86 in the afternoon of that day; and no more than

55 on Wednesday evening. The number of Communicants on the list is 88; but as all these do not always come, 50 is about the average attendance. The Services are conducted alternately by the Rev. Messrs. Rodgers, Gnanamuttoo, and myself; and occasionally, when required on a Wednesday, by the Catechists Cornelius Pillay and Mr. Chapman. I have never yet had the satisfaction of seeing any very great number of Heathen attend this Place of Worship, though it is situated almost in the heart of Black Town. The reason is, that it happens to stand in a walled-in garden, and Hindoos feel timid about entering, lest they should be thought to be identifying themselves with Christians, and so be persecuted by their friends. They do not mind standing and hearing the Gospel when preached by the way-side, or in a place of less imposing appearance in a thoroughfare.

#### *Weekly Meeting at the large Pancherry.*

We have a Meeting every Friday evening in Mr. Dawson's School-room, at what is called the large Pancherry: the Members of our Congregation who reside in this locality generally attend this Service, but only few come regularly. It is a very populous part of the town, and the Roman Catholics seem to have largely and firmly established themselves among them. Indeed, till we can learn to penetrate among the mass as they do, and settle down, as they are accustomed to do, among those to whom we are called to minister, we shall, I fear, work to no purpose. Still, it is not mode nor means that will give efficacy: the Spirit of the Lord must be poured down from on high, both on messengers and people.

#### *Encouragement in the Monegar Choultry.*

Of all the exercises for the benefit of Christian Members, identified with the Black-Town Congregation, nothing has proved so encouraging and refreshing to my own mind as the Afternoon Meeting conducted among the poor Christian Inmates at the Monegar Choultry every Wednesday. They are always very glad to see us, and appear to be grateful for the instructions they receive. They listen with much attention, and seem quite to enjoy the Word of God. If there be any disorderly characters among them, others of their number are not wanting to counsel them, and to shew them a more excellent way: thus they watch each other with mutual sympathy, and provoke each other



to love and good works. Here, too, we see what the grace and Gospel of our Saviour can do to soothe the afflicted and to relieve the distressed: indeed, even out of their deep poverty they strive to contribute something for charitable purposes. They also collect some of their poor heathen inmates to hear the Word, and frequently bring interesting cases to our notice, inviting us to follow them to their different wards.

*Preaching to the Heathen.*

Independently of these duties for the benefit of our Christian People at Black Town, direct efforts have also been made to carry the Gospel to the Heathen. Mr. Gnanamuttoo, assisted by Daniel, reads and talks to them three times a-week, in one or other of the crowded localities of Black Town. We can only hope that the bread-seed thus cast upon the waters may be found after many days.

*State of the Mission.*

As to the growth of spiritual religion among the Christians of our charge in this locality, or signs of life among the Heathen, I truly regret I can say but little. As regards the latter, with the exception, perhaps, of a greater spirit of inquiry, the people generally seem still mad after their idols! But the Lord will, no doubt, ere long make bare His arm, and plead His own cause effectually; for certainly He is, with this view, now beginning to shake all the nations of the earth, and drawing His own people nearer together. To improve the state of our Congregations at this place, as also to bring our members to co-operate with us as much as possible in works of sympathy and benevolence, we have lately formed an Association among them, and adopted certain rules, by which they are pledged to maintain a consistent and godly profession, as well as to attend to the wants of their poorer brethren. As this, however, has not been long in operation, I am unable, at present, to report its result. I proceed to notice what has been done in connection with our Congregations at

*Trinity Church, John Pereira's.*

*English Service*—My work here is complicated, as I have both English and Native duties to perform.

*Tamul Congregation*—With regard to our Tamul Work, this is nearly the same as reported last year. The number of souls attached to this division of the District is 198, some residing at John Pereira's, some at Perambore, and some at

Korakapettah, and the Tinnevely Settlement. Of this number, 61 are accustomed to communicate, but the average attendance at the Lord's Table is 32. We have had two Services regularly every Lord's Day at Trinity Church, John Pereira's, and one every Wednesday Evening. The Sabbath-Morning Service is the only one which has been well attended, numbering sometimes as many as 70, men, women, and children included; but our Evening Services have never been half so good. Still, a marked improvement has taken place in these: formerly about half-a-dozen adults and a few children composed the Congregation. The Lord, therefore, has since blessed us largely, and we have reason to be thankful.

I am also very grateful to be able to say, that no case requiring the exercise of Church Discipline has come under my knowledge, in connection with the people at this place, since one in last October. The person I then suspended for a time has now been admitted again, she having expressed deep sorrow for her past misconduct, and given evidence of amendment.

*Perambore.*

At Perambore a Service has been conducted, as usual, on the afternoon of every Sunday, alternately by Mr. Rodgers, Mr. Chapman, and myself. The attendance generally has been very small, but sometimes a little more encouraging.

*The Tinnevely Settlement.*

At the Tinnevely Settlement our labours have continued very much the same. The Gospel is freely proclaimed, to the thousands that still sit in darkness, at this place on Sundays and Tuesdays, and on every other occasion when duty calls us. There are, I believe, many here who know its character, and are convinced of its truth, but who are afraid to come boldly forward to avow it. To do this, their hearts must be touched by the grace of God; and then no outward impediment will cause them to remain indifferent to its claims.

*Schools.*

There are in connection with the Black-Town Mission-Chapel Congregation, two Day Schools for boys, and two for girls, containing 183 children, of whom 74 are Romanists and 93 Heathen. Connected with the other division of this District, there are four Day Schools for boys, and one Boarding School for girls.

Mrs. Bilderbeck's Boarding

School consists of four Heathen and fourteen Christian Girls, inclusive of Roman Catholics. She thus speaks of her pupils in a Letter dated Dec. 31, 1849—

I wish I could gladden your heart by saying that I witnessed any fruit of the seed sown; but at present I do not. Nevertheless, so long as the injunction, *Train up a child in the way he should go, is coupled with the gracious promise, and when he is old he will not depart from it*, who shall venture to doubt that God will raise from among them *faithful ones*—followers of Him who died for them?

Speaking of this reminds me of a conversation I had with some of them a few days since. Seeing their usually smiling countenances very animated, I asked what pleased them. "Christmas is coming."—"Well, what do you know of Christmas?" "Jesus Christ was born then."—"Why was He born?" "To save sinners."—"Who are sinners?" "All people."—"What! you, little children?" "Yes."—"Where must sinners go?" "To hell."—"And good people?" "To heaven."—"Suppose you died now, where would you go? to heaven?" An impressive shake of the head, and their native fashion of bending the thumb of the left hand, accompanied by "No," was their answer. This is only a small portion of a lengthened and interesting conversation, in the course of which they all told me they wished to be Teachers, and, for that reason, they would like to learn quickly; and, from their earnest, artless manner at the time, I believe they were sincere. Doubtless these good symptoms may vanish; but I mention the above to prove that these children are not wanting in head knowledge. O for the inward teaching of the Spirit, that these dry bones may live!

Of their progress in Tamil, Mr. Bilderbeck speaks very favourably. Their success in English has astonished me. I think it would surprise many English Children to be told that some of these poor Natives learned the alphabet in two days, and are now, at the end of three months, reading easy English Lessons. Their general conduct, too, is good; though, perhaps, much of their pliability may proceed from that apathy and indolence which seem constitutional among the Natives.

*Pastoral Labours of the Rev. J. Bilderbeck.*

May 2, 1849—At three P.M. I went to the Monegar Choultry: examined a female Candidate for Baptism, and spoke to another who desired to renounce Romanism. I afterward visited some of the Christian Poor. Among these was Antony, a member of our Congregation, who is become quite a cripple from a chronic complaint. He was suffering much bodily pain; but on being asked how he felt in his mind, he replied, "Quite peaceable and happy." On my inquiring into the ground of this, he replied that the blood of the Lord Jesus cleanseth from all sin; and that through faith in Him he had abundant peace. He added that he was quietly waiting for his dismissal, only that he might, through God's mercy, enter more fully into the joy of his Lord.

June 8—I went this afternoon to Black Town. After calling at the Bible Depository I proceeded to the large Parchyry. I first examined the young female Candidate for Baptism. The account she gave of herself was interesting. She was some time ago, it seems, in Mr. Scudder's School at Royapooram, and there first gained acquaintance with Christian Truths. She would gladly have continued, had her parents permitted it; but they took her out of School, and placed her in service; and, as serious thoughts sit lightly upon young minds, she soon lost the good impressions she received, and grew careless and unconcerned. Having lost her situation, her friends now found employment for her under our Schoolmaster at this place. She little thought that here she would have the privilege of good Christian Example, and the means of Christian Instruction; but so it was ordered for her by the good Shepherd, who is ever as mindful of the lambs as of the sheep of His fold. She now commenced seriously to reflect, and, feeling that God had designs of mercy for her, and being unwilling to reject His counsels, she desired earnestly to give herself henceforth to love and serve Him, and to be His disciple and servant till her life's end. I was much pleased with her knowledge, experience, and manners. Her friends having been spoken to, and all parties reconciled to the step, nothing now remains but that she should be baptized.

*An established Christian, and an Inquiring Heathen.*

The following instances are re-

lated by the Rev. D. Gnanamuttoo.

*Feb. 22, 1849*—In the evening I visited Pragasam, a very old man, and a delightful Christian. In his younger days he was a bigoted Roman Catholic. I have known him for the last four years, and have always found him earnest and anxious in the use of the Word of God and other Means of Grace. On several occasions, when I have visited him suddenly and unexpectedly, I have found him reading either the New Testament or some devotional work in Tamul. He has evidently read the Word of God with profit. Whenever I have visited him, or he has visited me, he has generally had some point in it of which he has wished me to give him an explanation. When he hears about Jesus Christ, and the kingdom prepared for believing sinners, he appears to be filled with joy and gladness. He is quite one of the ornaments of this Congregation.

*April 22: Lord's Day*—This morning I went to the Tinnevely Settlement Schoolroom, and held Divine Service, preaching from Rom. iii. 20—24. The Congregation consisted of 24 Christian adults, 30 children, and about 35 Heathen. Several of the last remained the whole of the Service, and were remarkably attentive. One of them deserves particular note. He is a Gnānee, one of the class whom the Heathen call sages, or philosophers. I knew him in 1845: he had then been in the habit of coming frequently to Daniel Reader, and inquiring the truth and nature of Christianity. It was at one of the Prayer Meetings in the Schoolroom that I first saw him; and I entered into conversation with him after the meeting. I never met with a Heathen who spoke so reasonably and justly as this man. He asked for a Tamul New Testament, in order that he might discover whether the Christian Religion shewed a better and more satisfactory way than his own. I gave him one, being convinced that he would make good use of it. He read it openly at his own house, not deterred by the opposition of his relatives. After a few weeks' reading, he expressed a high opinion of Christianity, although he said he was not satisfied yet about the grand subject of salvation. But while engaged in inquiry, and comparison of the Gospel with the Hindu Theology, his relatives, by means of the persuasion of his Gooroo (religious teacher), who lived at Trivatoor, contrived to send him away to a

distance, to live among a party of his own class.

It is usual for a Gnānee to be left entirely to himself by his relatives after having once chosen his state. He goes wherever he pleases, frequents any company, and eats, and reads, and does what he likes. In short, no one, except his Gooroo, interferes with him. In this case, however, when he was reading the Gospel, he was interfered with, though indirectly. The consequence of his joining this company of Gnānees was, that he was drawn away from reading the Scriptures; and, when he returned, his mind was quite confused and stupefied. This was after being absent several months. He began, however, again to inquire about the Gospel; and seemed to be more satisfied than before. He put away his dirty noisome cloth, which he wore as a Gnānee, for a clean one, washed his body, and attended Service at the Church-Mission Chapel. When this became known to his relatives, they had him again sent off to a distance; and when he returned to Madras, which he did after several months, he was again so stupefied—I cannot say what means had been used—that he was like a madman. About the end of 1847 he paid me several visits at my house, and seemed very anxious to obtain peace. He did not, however, open his mind at once. I knew very well that his object in visiting me was not worldly gain, for, as a Gnānee, he was treated by the Heathen with veneration, and had his wants supplied. On one occasion of visiting me, he desired me earnestly, with tears, that I would save him; that is, shew him how to obtain peace for his troubled mind, and pardon for his many sins. On my speaking to him at length about the Saviour, and the promises which He has made to every sinner who will go to Him with a penitent and believing heart, he seemed to be much struck. He fell on his knees, called on Jesus, confessed that he was a great sinner, and begged Him to give him pardon of his sins, and peace.

On rising, he asked me to read him a portion of Scripture, which I accordingly did. I was filled with joy and astonishment at his humility, and confession, and prayer; and I prayed the Lord to pour out His Holy Spirit upon him, and to reveal Jesus to him as the only-sufficient Saviour. I really thought, then, that the Lord had mightily wrought in him, and drawn him to Himself from the world and

Satan. I must not be understood to mean that he had none of the old leaven about him. He held self-righteous notions still. The uprooting of these, entirely, is not, as we well know, the work of one or two days. But with all these defects about him, I had a good hope of him. Here, however, I was sadly disappointed. His relatives again removed him from Madras for a long time; and, when he again returned, his impressions about the truth of the Gospel had almost disappeared. I have observed him, however, attending Divine Service at the Tinnevely Settlement. Sometimes he stays a short time only. On this occasion he stayed the whole time, and was uncommonly attentive.

#### TELOGOO MISSION.

The Rev. R. T. Noble and the Rev. J. E. Sharkey were joined by the Rev. G. English, accompanied by Mrs. English, in September of last year.

#### *Report of the English School, by the Rev. R. T. Noble.*

The last Report received from Mr. Noble of the School Department of the Mission bears date March 5, 1849, and is as follows—

Our English School is more than full, considering the very limited number of Christian Teachers, viz. Messrs. Taylor and Coombes, and myself. Had we more Teachers, properly qualified, the number of pupils, which is seventy-four, might be perhaps more than doubled. All the lower classes are crowded, each of the 3d, 4th, and 5th forms divided into two parts, while scarcely a day passes without some fresh respectable and intelligent-looking lads applying for admission. Beside such other as we have time for, the Christian Instruction is communicated entirely by ourselves; while part of that in English Grammar, Geography, Translation, Arithmetic, Writing, and Singing, is committed to our five Native Assistants, who, in these subjects, are able to render us very valuable aid. I rejoice to be able to say that they discharge their duties with energy and care, and with evident benefit to the young people under their charge. Except the writing-master, they have all been trained up under our care, and have all been with us more than three years and a half.

#### *Public and Private Examinations.*

The last half-yearly examination was held on the 18th of November. Since June 1847 we had not encountered any of those sudden shocks and convulsions which Schools conducted on Christian Principles must ever expect when any of the more respectable classes of society embrace Christianity; and which, though they are to be hailed with thankfulness on account of their cause, greatly disturb, for a time, the existing economy of our Schools, break up our classes, and generally bring a large number of strange youths under instruction. In consequence of the long quiet we had obtained, much more progress had been made, both at the examination in May, as well as at that in November, than on previous occasions.

The Public Examination, which had been preceded by a private one of several days, was most kindly attended by a number of the military gentlemen resident, and perhaps by a larger number of respectable native gentlemen than ever before. The presence of our visitors stately at these seasons operates as a powerful spur on both the Teachers and students. The anticipation of such an ordeal infuses fresh life and ardour into the whole School for several months before it occurs.

#### *Scholarships.*

There are 6 young men, 4 Brahmins and 2 Soodras, enjoying the benefit of the Scholarships. All have been at School more than three years and a half. Their progress, their diligence, and their general conduct, are, with little exception, and in almost every case, very gratifying and exemplary.

We see the most decided benefit to the School from these endowments, inasmuch as the young scholars themselves are thereby enabled to prosecute their studies longer than they otherwise would be able or disposed.

As a Missionary, I may here say how valuable an encouragement to study it would be, if some of our friends would, as one has lately done, offer a few rewards of books, mentioning the subjects on which either an essay might be written, or an examination passed, for which they would give the prizes. Let me add, too, how highly such presents as those lately made by the Archbishop of Canterbury, the family of Mr. Thornton, and Mrs. Kenyon,\* are estimated in a Missionary Sta-

\* *vide* p. 448 of our Volume for 1848.

tion, where there is often a dearth of sterling books, and of the means to purchase them.

*Scholars who are also Monitors.*

Of our scholars three are also Monitors. While their aid is great in the subjects in which they teach, they are themselves, in this way, learning what is too often, among ourselves, quite overlooked—the power, I mean, of imparting, in simple and just language, the knowledge previously acquired; of speaking, too, readily, and of controlling the youthful minds committed to their charge. Most interesting it is to take my stand beside one or other of these young men, and hear them, in a most animated manner, with great perspicuity, and comparatively few grammatical blunders, transfusing, into eight or ten more minds, the useful information they have imbibed from us. But then it is a subject of paramount regret that they are all without Christ, without hope, without God in the world, and disqualified, in consequence, for directing the minds of their pupils to higher aims, and regulating them by holier motives, than those which our desperately corrupt nature can supply.

*Prizemen and Prizes.*

At our last examination, as well as in May, prizes were given to sixteen of the most deserving students; of whom ten were Brahmins, and six Soodras.

Among the native gentlemen present on the 18th of November, one, A. Venkataratnam Gooroo, a Brahmin holding a high situation in the Collector's office, took a lively interest in the examination, and presented one of the boys in the third class with a copy of Watts on the Mind, as a reward for his performance in the Rule of Three.

*Progress in Singing.*

In singing, the first class have acquired the elements from Mainzer's Popular Introduction to Singing. They are now able to read and write simple tunes, and to acquire them by the general principles of solmization. The other classes, though they are not equally advanced, are making steady progress.

Through the valuable aid of one of our Christian countrymen and friends, we have amongst us a printed metrical version, in Telooogoo, of all the hymns we sing. These can be sung to the English tunes. May God give His blessing, and make this a means of conveying holy and saving truth, in a sweet and pleasing form, into many a

native heart and family, as is often the case in England!

*Interesting Applicants for Admission.*

Last December a poor Brahmin, bowed down with age, white-headed, and supporting himself on a long bamboo staff, appeared at our School with two very intelligent-looking lads about ten and twelve years old. He said, to my great surprise, that they were the children of his old age; that one of the members of his family, to whom they had looked for support, had been dismissed from his situation; that now they were suffering great embarrassment; and that he was much distressed at having, as he must soon do, to leave his children so young and unprovided for. Having heard of our School, he had walked twenty-eight miles, from a village near Goodywádah, which lies to the north of Masulipatam, in the hope of obtaining admission for them, and some little assistance for their maintenance. If I would take charge of them, and allow them a small sum for their rice, he said he would return to his village, and send his sister to cook for and look after the lads. I said I would consider the matter, and give him an answer the next day. On leaving School, I was much pleased to find one of the students of the first class interested in them, and offering to give them a part of his food; and when I reached home, and related what had occurred, a German Missionary from Rajahmundry, the Rev. C.W. Groëning, at once put into my hands twelve rupees, out of his own very slender income, toward their support. Thus encouraged, I resolved to undertake the charge of them for a year; and on going to School the next day, and finding, to my great delight, that all the old man asked was two rupees a month for their food, I made his aged heart glad, and his eye beam with pleasure, by saying I would do as he wished. The boys, being quite ignorant of English, have been placed under the tuition of one of the senior students in his leisure hours, till they shall have acquired such an amount of our language as may enable them to enter the lowest form. In the mean time they attend at the School several times a month, that their progress may be examined. Hitherto they have been very eager to learn, and have acquitted themselves well.

Mr. Noble then gives an account of the

*Opening of a Vernacular and Elementary English School in the Compound.*

At the beginning of the last month, as there was a large godown in my Compound unoccupied, capable of containing twenty or twenty-five scholars, we raised a room of equal dimensions—with palmyra-leaf walls and roof, and a chunam floor, which cost us altogether about twenty rupees—and commenced a Vernacular and English School for boys of the lower order. The two rooms together will, I think, allow of forty or fifty boys being instructed. It has been opened now a month, and contains nineteen Soodra and other lads under the charge of P. David, a Christian Native, and one of the Students in our English School, assisted by another of the second class, whose conduct for more than three years past, and perseverance at his studies, notwithstanding many pecuniary difficulties, have led us to form a favourable opinion of him. No Brahmins are admitted into this School. Hitherto we have not had a regular School for the lower orders.

**The Report thus concludes—**

Thus we sit at the fountain-head of the waters that are to flow through the land to fertilize its now barren soil. Mere education will never effect this desirable object: its waters are, like the waters of Jericho, naught. Pray for us, that we may be faithful, and honoured, and taught to cast in the salt of Revealed Truth; and that the Lord may heal the waters, that, wherever they flow, death and the curse may be known no more; and by the river upon the bank thereof, on this side, and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; and that it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.

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## New Zealand.

CHURCH MISSIONARY SOCIETY.

NORTHERN DISTRICT.

*Urgent Need of Children's Clothing.*

MR. DAVIS remarks that much sickness and early death originates in the anxiety of the chil-

dren to attend School, while their clothing is not sufficient to protect them from the inclemency of the weather. What more grateful contribution could be forwarded to our New-Zealand Mission, than plain coarse clothing for the use of our Native Schools? What an appropriate undertaking for members of our Ladies' Associations! How much might be done by some, in the spirit of Dorcas, undertaking this kind and condescending work, so truly after the mind of Him who will not be forgetful of such labours of love—*Naked, and ye clothed me.*

*Baptism of the Chief Maika.*

The baptism of the Chief Maika, of Mangakahia, with which we shall close these notices of Mr. Davis's district, is very interesting. He is a Chief of some note, and in the late disturbances had been one of Kawiti's warriors. Toward the close of the war his heart opened to the Gospel: he became anxious for baptism, and began to exert himself among his people for good. The circumstances connected with his baptism are thus related by Mr. Davis—

March 8, 1849—I left for Mangakahia, seriously impressed with the responsibility of the undertaking. The influence of this impression also rested on the minds of my partners in travel, as they were aware that one of the objects of our journey was to receive the Chief Maika into the Church of Christ. During this day's journey one of the people quoted Gen. xlix. 10, which gave us an opportunity of conversing on the kingly power of Christ.

March 15—This morning we went down the river to Maika's village. We found him covering the floor of his house with fresh-gathered palm-branches, as he was expecting our arrival. He soon called his young men, some of whom he sent to kill a pig, and others to collect together his friends. As soon as they were collected, we knelt down and prayed for an out-pouring of the Spirit, after which they were addressed and spoken

to individually. One old Chief present said, after having been spoken to, "I am only one old man: let me alone: allow me to remain as I am. I see you will have all my children."

March 16, 1849—This morning, at prayer, I addressed the people again, and conversed with them individually on the nature of Christianity; after which the old Chief said, "I told you last night that I wished to be allowed to remain in my native state; but my mind is now altered, and I wish to cast in my lot with you." We then returned to the Pa to prepare for Sunday, and Maika and his party followed us. During our journey, Matthew, the Teacher, related the following circumstance to me. When Maika first turned his attention to the Gospel, a sinful-living man generally read prayers to them. When the Teacher visited them he chose for his subject, *If the blind lead the blind, both shall fall into the ditch*. This subject the Chief felt very annoying, and the Teacher, after he had closed, overheard them holding out threats against him, and left as soon as he could in consequence. He said he had not proceeded far before he perceived Maika following him, with his hatchet in his hand. He expected death, and knelt down to receive the blow. The Chief was angry, but the blow was not given. The Teacher explained his subject fully and fearlessly, and the Chief was silenced, and ever after received him respectfully. The Teacher is a near relative, and a Chief of note. As I missed the Teacher for some time yesterday, I asked him where he was. He replied, "I visited a party further down the river, in the field, where they were planting potatoes, and spoke to and prayed with them; and they were attentive. One of them, a son of Kawiti, the old warrior, was present. I told them you had come, and that Maika was about to be baptized. They appeared very glad, and said that they grieved only for their old father, Kawiti, as he had spoken well to them; for when his son told him that he was about to lose all his children, as Maika was going to be baptized, and they appeared all likely to follow his example, the old Chief replied, 'That is good. Hear you! Go you home and unite yourself also to the Church: it is the best thing you can do. I do not wish you to fight any more. I have done with that. I owed to Heke's tribe that assistance which we gave him, as his fathers, in times that

have long past, delivered our tribe out of a difficulty in which it was involved. I have paid the debt. Moreover, I am quite satisfied with the Governor, and I am living on good terms with the Major. There will be no more fighting. Go home, and believe.'" These people formed part of the party we had with us last night.

March 17—I had very much conversation with the Chief, and finally examined and set apart four adults for baptism on the approaching Sabbath. At the Prayer Meeting we had a large party present: the season was solemn.

March 18: *Lord's-day*—Our Congregation consisted of about 200 people, a greater number than we had before seen together at this place. After the Second Lesson, the four adults were baptized. I hope the Lord was amongst us. It appeared to be an impressive season. Many tearful eyes were present, especially the fine newly-tattooed young men: some of the Congregation told me the tears ran freely down their tattooed cheeks. O that the Lord may bring them speedily over, and make them sheep of His fold!

March 19—This morning I addressed the Natives for the last time, and left them on our return home. During our visit twenty-one adults had been added to the list of Catechumens, principally from among the late warriors against Government.

Since his baptism, we rejoice to say, the Chief Maika has continued to walk consistently, and is diligently exerting himself to promote among his people the knowledge of the Gospel.

July 2—During the last month my time has been spent mostly from home. I visited Mangakahia, and spent a fortnight with my people there. Some improvements had been made both in the upper and lower parts of the District, and it is very evident that religious influence is in the ascendancy. At Reweti Maika's place we found a new decent slab Chapel erected, capable of holding a Congregation of upward of a hundred people. The building was fenced in, and the land cleared, and sown nicely down to grass. A house had also been built for his young men to sleep in, apart from the married people. The Chief had evidently been a persevering disciplinarian. Many of the young men could read the Scriptures correctly; and nearly

the whole of his people, both old and young, were well acquainted with the Church Catechism. He had also effected a great change in the neighbourhood. But this advance in the Redeemer's Kingdom had not remained unnoticed or untried by the enemy. Two cases had occurred to try his faith and patience. The first was that of a pig, killed by some of his friends when out in a hunting party, which was owned by another tribe. The people to whom the pig belonged demanded a horse as a payment. To this the Chief's friends would not consent, but gave a manifold payment in pigs and other property—from what we could learn, of more value than the horse. The second case was of a more serious nature, and called for more patience and a greater sacrifice. Some wicked-minded and backsliding young men had made up their minds to possess themselves of some rich land in the neighbourhood, part of which, it appeared, they had been permitted to cultivate some time ago by its rightful owner, an elderly Chief, whom Reweti Maika calls his elder brother. The old Chief's anger was kindled at the presumption of those young men, and blood would doubtless have been shed. But Maika visited him many times, and told him it was only a stratagem of the great enemy to hinder them in their newly-chosen Christian course; that if they gave way to the temptation they should again fall back upon the work of their old master, the devil; and that he thought the salvation of their souls of more value than the land, and recommended that it should be given up. In these attempts he was assisted by the Teacher, and the result was, that the old Chief agreed to give up the land.

#### KAITAIA.

*General View — Administration of the Sacraments, &c.*

The Rev. J. Matthews and Mr. W. G. Puckey continue to labour at this Station. We have received their Reports for the year ending June 1849; but as they are merely a general outline of the proceedings at the Station, we have but little information to communicate. The usual duties have been attended to. On Lord's Days the Missionaries have alternately held Divine Service in the Settlement, twice for Natives

and once for Europeans, and with the Natives in the adjacent villages. The attendance has been encouraging. On the 26th of November 1848 fifteen adults were baptized. Mr. Matthews, in a Letter dated December 5th, thus writes of them—

These had been Candidates a considerable time, and, for the most part, were elderly people. One, a very interesting old Chief, cannot be less than seventy years of age, for we considered him old sixteen years ago. He chose the name of Job, the name of the deceased blind man of his place.

On Lord's Day, the 10th of June 1849, the Lord's Supper was administered to 123 Native Communicants. In the Letter previously referred to Mr. Matthews says—

We now make it a rule to have a collection at the Sacrament, and our people appreciate the measure: we collected, chiefly in produce, about five pounds' worth the other week. We tell them what is doing at home, and in other parts of the world, and they often express their astonishment at the great collections made in behalf of the Heathen and Jews.

The Native Boys' School goes forward. Mrs. Matthews has commenced a Native-Girls' Boarding School, with the intention of taking twelve. A weather-board building for this purpose is nearly completed. The Saturday Meetings with the Native Teachers have been continued, the average attendance being fourteen.

The Natives of the estuary Parengarenga, lying between Mount Carmel and the north coast, and of the Native Settlement Oruru, on a river of the same name which flows from the pyramidal mountain Maunga Taniwa into Lauriston Bay, are particularly mentioned as presenting much encouragement. At the former place a commodious rush Chapel has been erected, an example about to be followed by the Natives of Oruru.



## MIDDLE DISTRICT.

## HAURAKI.

The severe indisposition under which the Rev. W. C. Dudley laboured having been graciously removed, we received from him, in January of the present year, the following

*Report for the Year 1848.*

I am rejoiced in being able to state that the people of this District have been, during the past year, progressing in all that is good. The heathen population have begun to attend at Divine Service, and to be inquirers after better things, and seeking for instruction in religion. The Christian People—with some few exceptions, as must be expected among a large number of people—have been most exemplary in their behaviour, and such as you would wish Christian Men to be. The Communicants have been sincere, earnest, and hearty receivers of the Lord's Supper, and regular in their attendance on the days of preparation for the receiving of that holy rite. The Catechumens have been most diligent in their attendance on every Wednesday for the purpose of being examined, and of receiving instruction in the principles of the Christian Religion. The people residing near the Church have been constantly at Morning and Evening Prayers and School.

The children's Daily School has been a source of much pleasure to me; and I am happy to say that a great improvement in learning, behaviour, and goodness, has been the result of my labours in the School. On every Wednesday Evening, when at home, I have held an Adult School for the purpose of teaching the English Language, arithmetic, &c., and on Friday Evening a Bible Class for the Native Teachers and others.

I have visited Coromandel Harbour, Wairau, Mercury Bay, Whitianga, Piako, Thames, Orere, and every place of importance in my District. On Easter Sunday I was privileged to admit into the Church of Christ, after many days of earnest prayerful preparation, upward of sixty adults. On the afternoon of the same day upward of twenty children were baptized. The adult Baptisms during the year have numbered upward of sixty; the infant Baptisms upward of thirty. The Communicants are upward of forty. May the Lord God Almighty pour out

Oct. 1850.

His Spirit upon this people, and raise up a faithful man to take charge of them, should it seem good to Him that I should leave them and return to England for the recovery of my health!

Mr. Dudley has since returned to England.

## AUCKLAND.

After the destruction by fire of the Mission Premises at Kohimarama, in January 1848, the Rev. G. A. Kissling occupied, for a short time, a small building on the grounds of St. John's College, Auckland. Having obtained a house and premises at Ruareore, about a mile from Auckland, he transferred thither the native girls who composed Mrs. Kissling's School, at that time sixteen in number: in July of last year they had increased to twenty-five.

*Native Congregation—Education.*

In the new Church of St. Barnabas Divine Service is held three times on Sunday—Native Service and School, half-past 9 A.M. to 1 o'clock P.M.; English Service at 3 P.M.; and again Native Service at 5 P.M. The Native Congregation numbers 300, of whom 50 are Communicants.

A new School-building is being erected at Taurarua, about eight minutes' walk from the Native Church, to the erection of which the Government has granted 600*l*. It will contain apartments for the Principal and his family, an office which it is proposed Mr. Kissling should fill, transferring to the new buildings the present Girls' School, with the intention of increasing it to fifty pupils. It is proposed that it shall be conducted, as much as possible, on the self-supporting system.

*General View.*

Mr. Kissling, in his Report for the year 1848, thus speaks of the people under his charge—

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The inhabitants of Okahu, Orakei, and Purewa, whom I have had particularly under my ministerial charge, have conducted themselves consistently with that worthy name by which they have been called, notwithstanding those numerous allurements and temptations to which they are exposed by their constant intercourse with a variety of characters in the vicinity of Auckland. That a few defections should have taken place amongst them cannot be a matter of surprise, since our Lord Himself, from the very establishment of His Church, led us to expect that we should find chaff mixed up with the solid grain, or tares growing with the growth of precious seed. So that, on the whole, I believe I have, as far as this part of my labour goes, in an humble measure experienced the feelings which filled the heart of St. Paul, when, writing to the Thessalonians, he said to them—*Ye are our glory and joy*. A glory and a joy indeed it is, when we see our spiritual children walking in the Truth! The Chapel at Orakei, holding from 130 to 150 persons, is generally filled on Sundays; and 30 members have attended the Holy Communion.

#### TAURANGA.

This Station is at Tauranga Port, on the eastern coast of the island. The Natives belong to the Ngatawa Tribe.

#### *Report for the Year 1848.*

Archdeacon Brown thus speaks of the general aspect of the work at the conclusion of the year 1848—

Journeys through the Archdeaconry of Tauranga have occupied me nearly four months of the past year. I have baptized 85 adults and 99 children, and administered the Lord's Supper to 500 Natives at twenty-two different places, scattered over a surface of 600 miles boundary.

We have had much to try our faith and patience in the indifference manifested by many Natives who *did run well*, and then lost their *first love*; but in the closing months of the year an improved tone of feeling, and a better attendance on the Means of Grace, have again encouraged the hope that our labour is *not in vain in the Lord*. When we look at the instruments employed, and the results obtained, we feel that we are bound to thank God and take courage. Nor is the

remark confined to Tauranga: it is applicable to the whole Archdeaconry. For what is our force? Five European Labourers! while our Chapels exceed a hundred, with Congregations numbering 5980 Natives—of whom 500 are Communicants—and the baptisms during the year have amounted to 393, *i.e.* 104 adults and 289 children. It may also be noticed, that, while most of the five Missionaries in this Archdeaconry are in enfeebled health, there are four Roman-Catholic Priests, of active habits, labouring in the same field, with a zeal worthy of a better cause, to plant *another Gospel*.

The following passages are from Archdeacon Brown's Journal—

#### *Ann Wilson.\**

Nov. 22, 1848—At Oputao I had an attentive Congregation at Morning Service. I afterward administered the Lord's Supper to 11 Communicants, and then walked to Te Waiti, where I had a long conversation with my old friend Ann Wilson. She is evidently getting weaker: may her inward man be strengthened as her outward man decays! She is placed in a disadvantageous position—a husband ignorant of the Truth, a sickly frame, and seldom visited by a Native Teacher—yet I would fain hope is growing in grace, and in the knowledge and love of her Saviour. She expressed a wish to receive the Holy Communion, and was joined by another Native.

#### *Congregation at Omaruteane.*

Nov. 26: *Lord's Day*—There being no suitable building in which we could assemble for Divine Worship, I had a retired spot in the wood cleared yesterday, and strewed with small branches, to serve as our temporary Chapel. At Morning Service, which was attended by more than 100 Natives, I baptized 3 adults, and administered the Lord's Supper to 30. Amongst them was an afflicted woman, who was borne on a litter to commemorate once more the dying love of her Saviour ere she entered into that *rest which remaineth for the people of God*. I preached from John xv. 5, 6, the luxuriant branches which overshadowed us, and the withered branches beneath our feet, affording an apt illustration of our subject. In the afternoon 80 attended School, but only 30 could read in the Testament. At Evening Service I bap-

\* *Vide* p. 486 of our Volume for 1849.

tized 8 children, and was afterward engaged with the Natives who came to my tent to have passages of Scripture explained to them.

*Native Explanation of Repentance.*

Nov. 29, 1848—I walked eighteen miles to Te Waimana, and took Evening Service, baptizing three children. There is no word in the native language synonymous with repentance, and therefore that word has been adopted in the translation of the Scriptures. I had a proof to-day that its meaning is understood. We lost our road in the woods, but, being unwilling to retrace our steps, we forced our way for a time through an unbeaten track, which becoming impassable, we at length turned back, one of the Natives remarking, "This is like repentance. We leave the only path to Heaven: then our hearts tell us we are wrong, but still we keep on till we find our road increasingly bad, and our hearts becoming very *pouri* (dark). We at last turn back to the path we had left, and our hearts are once more *marama*" (light).

*Old Wakatane.*

Dec. 8—I walked to Maraenui, and found old Wakatane in the Pa. He is, I think, the oldest Chief in New Zealand. He recollects the visit of Capt. Cook, and mentions some particulars respecting him which are confirmed by reference to his "Voyages." The old man, though still possessing considerable vigour, is much altered since my visit last year, and his hair having been suffered to grow long, he presents, with his white beard and hoary locks, a most venerable appearance. His *hoary head* is not, however, I fear, a *crown of glory*, not being found in the *way of righteousness*. Still, he regularly attends the Chapel Services; and I endeavoured, in conversation, to point him to that Saviour whose blood cleanseth from all sin, and who, even at the eleventh hour, is willing to shew mercy to the penitent.

*Baptisms at Torokai.*

In November 1848 Mr. Davies visited Matamata and Torokai, and was much pleased with the state of the people. The following extract from his Journal is very interesting—

Nov. 26: *Lord's Day*—I arose at five o'clock. I heard the morning hymn of praise ascending from the native houses, as each were conducting Family Wor-

ship. By seven o'clock the Natives crowded round my tent, eagerly asking questions from their Testaments. At half-past eight we assembled for prayers: 305 were present, and many were obliged to stand outside. The oppression from the heat was very great. I baptized seven children, and preached from Matthew vii. 13, 14. Immediately afterward Sunday School was held, at which there were 233 present, of whom 48 were children. After dinner I examined two classes—one for Baptism, one for Confirmation. At half-past three I returned to my tent, the Natives still coming, asking questions from the sacred Book of Truth.

After tea I held Service, baptizing four children, and preaching from Isaiah lv. 1. After prayers I assembled the whole of the classes for baptism: 75 sat around the Chapel. I went to each, asking questions on the Church Catechism, and on the doctrines of regeneration, repentance, faith, and the sacraments of Baptism and the Lord's Supper. Could any of the friends of our Society have been present, I am sure they would have been much gratified to see grandparents, parents, and children, coming forward for instruction previous to their baptism. I addressed them on the necessity of seeking the Holy Spirit to sanctify His Word to their souls. After engaging in prayer for God's blessing on the Services of the day, Hepere, the Teacher, thus addressed them: "My friends, the Ngathana"—name of tribe—"we never assembled so many before for baptism. Formerly, it was two or three: now 75. Hear my words. Take care you do not lean upon baptism, or the new name, as the Jews did on circumcision. Seek to be baptized in the heart by the Holy Ghost. That is the great matter. Your names have been written down by Mr. Davies in his book: it may be lost; but we should all remember that God writes down our names in His book, and Christ will open it when He comes to judge us. If our names are written in the Book of Life, that can never be lost." It was half-past nine before I got to my tent, thankful for the strength vouchsafed to work for my Master.

ROTORUA.

The health of the Rev. T. Chapman has long been suffering from the climate of this Station. He has therefore been removed from it to Maketu, the Rev. C. P. Davies being transferred to Rotorua. The

following is part of Mr. Chapman's *Report for the Year ending Dec. 1848.*

Of the general state of this District, it is hoped that the Christian Party have held on in their former position. We have, perhaps, less cause to mourn over immoralities than over that satisfied feeling which has embued the native mind so deeply that few rise high enough to act as a beacon to their weaker brethren, either to warn them of evil or to conduct them to good. I have visited the various places in my extensive District, having been absent from home for this purpose about eighty days during the year. Had my health permitted, I should have been more frequently out on Missionary Tours. It remains now to record that our gracious Master has continued to us His care and watchfulness for good. We have little to add of conquest: we have rather to mourn over some aggressions made upon us: yet will we trust, praying that the infant Churches of this District, raised in weakness, may, under the blessing of God, grow in grace, and bring forth the fruits of the Spirit.

#### AHIKERURU.

Mr. James Preece, the resident Catechist, has been much occupied with secular duties inseparable from the formation of a new Station. The completion of these has, we trust, now left him at more liberty to attend to the spiritual instruction of the Natives.

#### EASTERN DISTRICT.

"*Nine years ago*" contrasted with "*Now.*"

This District was visited by Mr. G. Clarke in the month of January 1849. The following extract from a Letter written by him on the conclusion of his tour will present to our Readers an interesting view of the rapid progress of Christianity and civilization amongst the Natives of this part of the island. It is dated Feb. 22, 1849.

It will be remembered that a little more than nine years ago the whole of this population, consisting of not fewer than 6000 or 7000 Natives, were entirely heathen; and I doubt whether at that time, including Native Teachers, twenty could read and write. Now, the District is professedly Christian, as much so as our own

country, and at least one-third of the whole can read and write. There are more than twenty native Churches, built by Natives, with an average attendance of 4000\*, of whom 1900 have been baptized, and 800 are Communicants.

But, leaving the subject of the many that have been *turned from darkness to light, and form the power of Satan to God*, I proceed to notice the temporal benefits that have grown out of the labours of the Missionaries.

Nine years ago, there was not, that I am aware of, a grain of wheat grown in this District: now, upon a moderate calculation, there cannot be less than 3000 acres grown by Natives. Nine years ago, there was not a steel mill in the whole range of my journey: now, the Natives have more than 200 mills among them. Nine years ago, there was not a ship belonging to a Native: now, they have more than thirty vessels, of from ten to thirty tons burden, which they have purchased at a cost of little less than 8000*l.* Nine years ago, they had neither a horse nor a cow amongst them: now, they have a number of both, and it must be borne in mind that this property has been procured by their own industry.

Amidst these encouraging indications of outward improvement, we trust the Gospel is going forward on its glorious mission of winning souls to Christ.

#### OPOTIKI.

This portion of the District has continued under the charge of Mr. J. A. Wilson, the resident Catechist.

*General Improvement at this Station—  
Advances in Civilization.*

Mr. Clarke, in the Letter already referred to, says—

When I visited this place about nine years ago, there were only two or three Christian Natives, liberated slaves from the north, who had carried their little stock of Christian Knowledge to impart to their countrymen. We assembled a large Congregation at the time, and they have gone on increasing in numbers—and some, I trust, growing in grace—until they now form a Congregation amounting to several hundreds, many of whom have been baptized, and are Communicants at the Lord's

\* The entire population, it will be observed, is computed at between 6000 and 7000.

Table. They have a large native Chape and are an industrious, plodding, and commercial people. They are owners of six small vessels, which they navigate themselves, carrying on a large trade with Auckland and other places in pigs, potatoes, Indian corn, and wheat. They have horses, fine crops of wheat, which they have just harvested, and steel mills to grind it. They make their own bread, and supply their visitors in considerable quantities. There is one, and sometimes there are two Roman-Catholic Priests living here, who claim a small number of followers. From this place they travel into the interior as far as Taupo, and along the coast, carrying the blighting influence of their tenets wherever they go.

*Need of more Labourers—Romanism.*

We have not received the usual Annual Report from this District. We regret to find that Mr. Wilson's health is far from good, and the difficulties of visiting the more distant parts of this interesting District much increased; and yet, from the efforts of the Romish Priests, the need of continual superintendence is urgent. To the Natives of Tunapahore, eighteen miles S E of Opotiki, they gave a bell as an inducement to join them; but the Natives cast it into the sea, plainly telling the Priests that they would have nothing to do with them. At Te Kaha similar efforts have been made to gain over the father of the Native Teacher, the principal Chief: although they have not succeeded, the Natives are aware of the danger, and entreat that they may be more frequently visited.

**HICKS' BAY (KAUAKAUA).**

*Lack of an European Teacher.*

This place, on the death of the Rev. C. L. Reay, was unavoidably left without a resident Missionary until the arrival of the Rev. R. Barker in the present year. During this interval the work was sustained by the Native Teachers, with occasional visits from Archdeacon W. Williams and Mr. C.

Baker. The information we have received respecting this Station will be found embodied in their Reports.

**UAWA.**

Mr. C. Baker, the resident Catechist at this Station, has furnished the following

*Report for the Year 1849.*

The duties of the Uawa Station have been attended to with regularity through the year. Two Services on the Lord's Day with the Natives, and one with the English, have been held, together with morning and afternoon Sunday School. Morning and Evening Prayers, and occasional Week-day Lectures, have been continued.

The Teachers' Class has been held weekly throughout the year, except the interruptions occasioned by my absence from the Station. During three months I had a daily class of Teachers and Monitors, in parties from the different villages belonging to Uawa, Waiapu, and Te Kauakaua, each party remaining three weeks or a month. The exercises have been Bible-Class Reading, Writing, Dictation, Arithmetic, and Lectures on the leading truths of the Bible.

The Services at the different villages have been regularly and well attended. The Schools have only been partially so, owing to native cultivations. Attention to the sick, and making up medicine, have drawn heavily upon my time.

I have visited the villages connected with the Station several times, catechizing, imparting instruction, and strengthening the hands of the Native Teachers and Monitors in their work.

**TURANGA.**

Archdeacon W. Williams, being the only Missionary in Priests' Orders throughout an extent of country 400 miles in length, has been arduously occupied in visiting the different Stations, and endeavouring to meet the urgent wants of the Mission. The fact that the other Missionaries in the District, the Rev. J. Hamlin and the Rev. W. Colenso, are as yet only in Deacons' Orders, is a serious hindrance to them in the prosecution of their Missionary Labours, and interferes with the growth of the infant native Church.

*Report for the Year 1848.*

The subjoined Report from Archdeacon W. Williams is comprehensive of the District generally, as well as of his own special Station, Turanga.

The Natives of Turanga have been left much to themselves, by reason of the pressing calls in other parts of the Eastern District. Still, there is much reason to be thankful that their attention has not fallen off, but has rather been on the increase. The Congregations are kept up to their full number. The Bible Classes are well attended, when they are called together, by the larger number of the Christian Natives; and, were it possible to assemble them more frequently for this kind of instruction, the benefit would doubtless be much greater.

From among the Candidates for Baptism of last year there have been admitted into the Church 92 men and 71 women, who, together with 37 children, make a total of 200. The number of Candidates keeps up to the previous amount by the accession of others who had not come forward. The number of Communicants is not so large this year, because there were several, who had been kept back on account of indiscreet conduct, who would have been subsequently re-admitted had it not been for my absence from the Station.

The Central School for girls has been opened on the Station, and numbers an average of 40. A valuable Native and his wife have the general charge, and Mrs. Williams gives as much time to it as she is able; but unless there be some assistance provided, such as was contemplated by the Central Committee, it is clear that the result will fall much below what is to be desired in a central Boarding School. Turanga affords great facilities for this object, because there are numbers of children to be obtained, and food is abundant and cheap, while a contrary state of things would preclude the possibility of working upon a sufficiently large scale.

The Adult Daily Schools continue in most of the villages, fluctuating in numbers, but presenting an average rather above the numbers given in the Return. The Sunday Schools include the larger portion of the regular Congregations.

On the 31st of January I left home by sea for Wellington, for the purpose of visiting the villages on the whole line of coast between that place and Turanga. The Christian Natives at Wellington ap-

peared to receive with much thankfulness the attention I was able to bestow upon them. I assembled classes for reading and catechizing during five days, and administered the Lord's Supper to 67 Communicants; but they complain much of being *as sheep without a shepherd*, having only occasional visits from those who can talk to them.

Leaving Wellington on the 15th of February, I passed up the valley of Wairarapa, spending two Sundays at the extremities of the valley, and another on the coast at Porangahau, administering the Lord's Supper—at the villages of Te Kopi, Huangarua, Te Kaikokirikiri, Mataikona, and Porangahau—to 207 Natives. The whole body of Natives, with few exceptions, came together at their respective villages to read and to be catechized. Their general appearance is gratifying; and it is a cause for wonder and thankfulness, that, with only three visits from Missionaries in the year, the Native Teachers are enabled to keep up the work.

On the 6th of May I set out on a journey to Waiapu. Since the death of the Rev. C. L. Reay this important District has been again left to the charge of Native Teachers, with occasional visits from Mr. Baker and myself. On my way I administered the Lord's Supper at Uawa, on May the 7th, to 140 Communicants, and at Tokomaru, on the 10th, to 110. On reaching the District immediately belonging to Waiapu, I found it was necessary to hold adult baptisms, for that Mr. Reay had intended to go through the District for this purpose at about the time when he was taken from us, and no baptism had been held in the villages south of Rangitukia since the Rev. G. A. Kissling left. The examination of the numerous Candidates was the work of many days. Baptisms were held respectively at Waipiro, Whareponga, Tuparua, and Korotere, when 305 adults and 177 children were admitted into the Church of Christ. The Lord's Supper was administered in different villages to 406 Communicants. The attention of the Native Teachers in this District has been good, but as a body they are very deficient in knowledge, and are unable to carry the people beyond the first principles.

Upon a review of the infant Church at Turanga, at Waiapu, and throughout the District generally, there appears to be an extensive field of promise; but we cannot look for that fruit which is unto eternal life, unless it be duly cultivated.

## UNITED KINGDOM.

*Church Miss. Soc.*—On the 20th of August, at the National Schoolroom, Church Street, Islington, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the following Missionaries on occasion of their proceeding to the under-mentioned Missions—For the *Calcutta and North India Mission*; The Rev. Thomas Valpy French, B.A., Fellow of University College, Oxford, late Curate of Trinity Church, Burton-on-Trent; and the Rev. Edward Craig Stuart, B.A., Trinity College Dublin—For the *Madras and South-India Mission*; the Rev. John Thomas and Mrs. Thomas, returning to Tinnevely; the Rev. John G. Beüttler and Mr. John Whitechurch, Students from the Institution, Islington; and Mrs. Beüttler. The Instructions having been acknowledged by each of the Missionaries, they were addressed by the Rev. Charles Clayton, Senior Fellow and Tutor of Caius College, Cambridge, and by the Bishop of Bombay, and commended in prayer to the protection of Almighty God by the Rev. W. Jowett. The Rev. Messrs. Thomas and Beüttler, with their Wives, and Mr. John Whitechurch, embarked at Portsmouth on the 26th of August for Madras. The Rev. Messrs. French and Stuart embarked at Portsmouth on the 9th of September for Calcutta—Mr. W. Wilkinson left Calcutta, from the failure of his health, on the 23d of April last, and arrived in London on the 19th of September.

*London Miss. Soc.*—On the 31st July, the Rev. William Slatyer and family arrived in London from Jamaica—On the same day, the Rev. James Paterson, formerly of the Berhampore Mission, and Mrs. Paterson accompanied by Mrs. Buyers, the wife of the Rev. William Buyers, of Benares, and Miss Hackford, sailed for Calcutta.

*Wesleyan Miss. Soc.*—The Society's BALANCE SHEET, a summary of which was given at pp. 341, 342 of our Number for August, came under the consideration of a very large and highly-respectable Meeting of its Friends assembled, according to the annual usage, from almost all parts of the kingdom, in the Centenary-Hall of the Mission-House, on Tuesday, July 30th, 1850. To this Meeting the misrepresentations and insinuations which had been circulated respecting the financial management of the Society's affairs gave a more than wonted interest; and with a view to these circumstances the Report of the Auditors had been prepared with special care and minuteness. It was presented and explained to the Meeting; and was received with all but unanimous manifestations of satisfaction and confidence—Miss Punchard sailed

for the Bahamas early last month—The Rev. Joseph Rippon embarked at Southampton on the 20th of August for Ceylon.

*Bapt. Miss. Soc.*—The Rev. J. Russell and the Rev. J. Leechman, a Deputation appointed to visit the Mission in India, sailed for the Overland Route on the 20th of August. That errand embraces the investigation of many very weighty questions, which in its results may affect the whole of the Society's operations in India for years to come. The condition, prospects, and usefulness of that valuable establishment, the Printing Press at Calcutta, both in its commercial and religious aspect, will have their most anxious attention. It has already been the means of issuing nearly a million portions of God's Word, beside Religious Tracts in very large numbers adapted to influence the Hindoo Mind. It is desirable that it should become, if possible, of still greater service to the cause of our Redeemer, and afford in future years larger facilities for the publication of a Native-Christian Literature

—On the same day, the 20th, left London to embark at Portsmouth for Calcutta, Mrs. Yates and the two daughters of the deceased Dr. Yates, Mrs. Penny and her three children, and Mrs. Biss and Mrs. Sykes, with their respective families—The fears of the Committee are much excited as to the safety of Mr. Dawson and his family, from Ceylon. They sailed from that island in February, and have not yet been heard of. It is understood that the "City of London," in which they sailed, encountered three severe hurricanes in the latitude of the Cape. She outrode the first two; but has not, since the third, been heard of. Our merciful Father is often better to us than our fears; and we would encourage our faint hopes to look for a gracious deliverance—The Committee are striving to obtain an early passage for Mr. Saker to Africa. The health of Mr. Tinson of Calabar is reported as rapidly failing, and it is anticipated that ere long that important Institution will be deprived of his services.

## WESTERN AFRICA.

*Church Miss. Soc.*—The Rev. J. U Graf, in a Letter dated Hastings, June 27, 1850, communicates the afflicting intelligence of the death of the Rev. J. C. Clemens on the 25th of June, of fever, after a few days' illness.

## AUSTRALIA.

*Wesleyan Miss. Soc.*—The Rev. Thomas T. N. Hull and Mrs. Hull arrived safely at Adelaide on the 28th of March, after a favourable voyage from England of four months.

## WEST INDIES.

*Wesleyan Miss. Soc.*—The Rev. John Mortier died at St. Kitt's on the 13th of June.

**Miscellaneous.**

THE Engraving on the next page represents the Bishop of Rupert's Land in an Indian Tent. Dr. Anderson, the first Protestant Bishop of Rupert's Land, reached York Factory in August of last year. In going out, he said that he felt he was sent especially to the Indians; and the day after he landed he commenced among them his Missionary Labours. Some Cree Indians were visited in their tent, and spoken to through an interpreter. They were deeply interested, delighted to hear the words of peace and salvation. Many of them were deeply affected.



**THE BISHOP OF RUPERT'S LAND CONVERSING WITH THE INDIANS IN THEIR TENT.**



# Missionary Register.

NOVEMBER, 1850.

## Biography.

OBITUARY NOTICE OF THE REV. JOHN F. HASLAM,

PRINCIPAL OF THE CHURCH MISSIONARY SOCIETY'S INSTITUTION AT COTTA, CEYLON.

The following Obituary Notice of the Rev. John F. Haslam, written by one of his native pupils, appeared in the "Morning Star," a Ceylon Newspaper.

*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.*

Died, on the 20th of March 1850, one of the ablest and most devout servants of God, the Rev. J. F. Haslam, of Cotta, leaving a widow and four children to lament his death. Mr. Haslam first arrived in this island in the year 1838, and was stationed at Cotta, as Principal of the Christian Institution. Soon after his arrival, he experienced a severe trial in the removal of his wife and his only child. From that time his health began apparently to decline. He was naturally feeble, and this, added to the arduous task he was engaged in, both of teaching and preaching, soon impaired his system; so that in two or three years the symptoms of consumption began to appear, which totally disqualified him for any active business. Though strictly prohibited from exercising the organs of speech, and apparently able to do but little, his wish to do good to the people knew no bounds; and when, after a few months, his health was partially recruited, he resumed his efforts for their welfare with undiminished earnestness. Thus he went on successfully doing good to the people as far as his strength permitted.

As a servant of God, Mr. Haslam was humble, lowly, and devoted, following closely the blessed steps of our Saviour. He was amiable and unassuming, always condescending to the poor and the needy. Simplicity and feeling were the prominent traits of his public as well as private teaching. Sacrificing his personal comforts, voluntarily foregoing the pleasure of his friends at home, regardless of his worldly emolument, and always averse to self-aggrandisement, he sought to live usefully to the people around him; and, in the words of the Apostle, though his outward

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*man perished, his inward man was renewed day by day.*

As a tutor, Mr. Haslam was much loved and respected by his scholars; and has, I fully trust, left in the heart of every one of them a living monument of his exemplary life and conduct. His talents and attainments were of a high order. His knowledge of Sanskrit and the Singhalese language was of a superior order. Happy would it be if every Christian would lead such a life of usefulness with a single eye to glorify God!

Mr. Haslam's death was sudden. He had been suffering from fever; but, having been so long and so frequently an invalid, no apprehensions were entertained of a fatal result until just before his departure. His last moments are thus described, in a Letter received from his widow:—

At six o'clock he began to wander; violent delirium and convulsions ensued; during which he tried to preach, beginning in Singhalese, and going on in Hebrew and Greek. He went through a mathematical class with his boys; tried again to preach; struggled to get loose from our hold, exclaiming, "Let me go to my work! let me go to my work!" and then, being exhausted, at a little before seven o'clock his spirit fled, without a sigh, a struggle, or a groan. But for the stopping of his heart we should not have known that he was gone.

The following biographical sketch was drawn up by one, who, having been associated with him in the work of the Ceylon Mission, had ample opportunity of knowing him well.

Mr. Haslam had the blessing of a pious mother-in-law, of whom he used often and affectionately to speak.

While studying, preparatory to entering College, he was remarkable for his diligence. His tutor says that he generally prepared more lessons for recitations than his fellow-students, and his mathematical papers were beautiful for correctness and neatness. A distinguished Prelate of our Church, then a Professor at one of the Universities, on being shewn some of Mr. Haslam's papers, and being assured that he thoroughly understood them, said that they were quite fit to be printed. This little incident is mentioned, because Mr. Haslam's diligence in study was combined with an equal diligence in endeavours to do good. In the neighbourhood of his residence there were some localities, which, owing to long neglect, were in a state of the most fearful profligacy. Among them Mr. Haslam established a School, and, through the same quiet influence which afterward distinguished his Missionary Character, he so gained the respect of the young people, as to work a most beneficial change in many of them. During his college course, he pursued a systematic diligent course of reading, and also engaged in Sunday-School teaching, and various works of Christian Love. Thus, while acting as a Missionary at home, he was unconsciously becoming qualified for Missionary Work abroad.

His mind was first directed to Missionary Labour by the Rev. C. Bridges, at Old Newton, for whom he always entertained the warmest love and affection.

In his Missionary Career he was distinguished for his entire devotedness to the work. He lived in it. All his efforts and thoughts were directed to its prosecution. He took especial pleasure in conversation respecting the work, the best mode of carrying it forward, and all relating to it.

During his first years, when his health was comparatively good, he spent regularly five hours a day in the Seminary, beside devoting additional time to classes of his assistants and elder Students. Whenever he could be spared from the Seminary, he used to walk to a distant Out-School, and examine the children. While walking for recreation in the evening, he would embrace any opportunity which might present itself of speaking to the Natives. He was most diligent in the study of the language; and at the time of

his severe illness in 1842, when he ruptured a blood-vessel, he was beginning, with much fluency and correctness, to speak in Singhalese; and he wrote his sermons so correctly and idiomatically, as to excite the admiration of the Natives. Subsequently to his illness, being obliged to refrain from any exercise of his lungs which was more than imperatively necessary, he employed the time, which, but for this providential hindrance, would have been occupied in visiting the Natives at their houses and conversing with them, in the study of Sanskrit in which he made considerable progress, and was enabled to prepare several works for the Schools, thereby obviating the necessity for using heathen works.

He gave large sums to the different Stations, but always anonymously: he purchased large quantities of valuable books—among which his beloved friend's work on the Christian Ministry held a prominent place—which he gave to the young men as they left the Institution to engage in Missionary Work.

Knowing intimately the native character, he always acted with much caution. While no one ever made more allowance for native infirmities, nor hoped more charitably of the weakest, yet he never ventured on strong expressions. He always expressed himself guardedly, even of those of whom he had the highest hope. This caution led him frequently so to write, as almost to convey the doubt of any beneficial results from his labour; but it arose from his intense fear of exaggerating the facts of the case.

To his Brethren, his Native Assistants, his Congregation, and his District at large, as well as to all with whom he was brought into contact, his manner was marked by great kindness, and he was in return universally esteemed. No Native ever spoke of him otherwise than in terms of affection. I never saw him manifest an angry temper, or speak an unkind word to any. He shewed this singularly in the Institution. He has told me, that when, owing to the extreme perverseness of some of the young men in the Institution, he has felt an angry feeling arising, he has always made some excuse to go over to his house, that so he might get his spirit calmed, and not be led to hasty or harsh expressions.

But with this he combined unyielding faithfulness. If he heard expressions, or perceived conduct, which were not consistent, he would faithfully point it

out, but in the most kind and affectionate spirit.

He was a man of fervent piety. Nothing was allowed to interfere with his personal duties. Desiring to become familiar with the Sacred Scriptures in Singhalese, for a time he used them in his own private reading; but finding that they caused a distraction of thought, his mind being led to criticism or idiom, he at once laid it aside, and resumed his former plan of reading. Owing to a naturally delicate constitution, combined with the enervating effects of climate, and the pressure of constant laborious work, he found his mind so wearied at night, that he could not enter into his private devotions with comfort to himself. He at once changed the time to an earlier hour, that he might be fresh for his personal duties.

He was remarkably submissive to the dispensations of God. Though he regretted that he was incapacitated from active public work in the Mission, yet he felt thankful in being permitted to work quietly in translation, and with the young men. After his severe illness in 1842, when he was informed that the physicians gave no hope of a recovery, and mentioned the uncertainty and probable brevity of his time on earth, he received the intelligence with quiet, holy seriousness of countenance, as he sat at his table with the Word of God open before him. He was the most striking illustration of one seriously occupied in preparation for a future state.

His great object in all his work was plainly the glory of God, and the highest good of his fellow-creatures.

It is added—

This good man has been removed, and our Cotta Institution feels the loss of his sterling Christian Principle, his ability, and unwearied conscientiousness. Is there no one, from among the graduates of our Universities, who may be found willing, the love of Christ constraining him, to devote himself to the work which our lamented Brother so diligently prosecuted, and which, even in death, was not forgotten by him? There are with many the same amount of educational acquirements and qualifications; but is there not one, among that many, willing, with the devotedness of Haslam, to renounce home prospects for the laborious, and perhaps comparatively brief, service of a Missionary in a foreign land? But length of life is to be computed, not so much by the number of years spent in the world, as by the amount of work which has been done; and there are many who live more in forty than others in seventy years.

The Cotta Institution is of first importance. With it are identified the future prospects of our Ceylon Mission. Already three from among its students have been admitted to Holy Orders in the Church of England; and to it we look, under God, for a continued supply of Catechists and Schoolmasters, and the eventual establishment of a Native Ministry.

What an important and interesting work! On this the highest talents and most rare acquirements would be well bestowed! How well, if, in the death of Haslam, some one from among the numbers who cleave so tenaciously to home might recognise his own summons to the work, to which HE so freely gave himself!

## Proceedings and Intelligence.

### United Kingdom.

#### ABSTRACT OF ADDRESSES AT VARIOUS RECENT ANNIVERSARIES.

(Concluded from p. 414 of our Number for October.)

##### INDIA.

*The Scriptures a Principal Means of the spread of Christianity.*

LET me mention one instance, as an illustration of the means of propagating Christianity among the Hindoos; I speak of those English Schools in which a superior education is offered to the Natives. There is such a School in Palamcottah, the principal town of Tinnevely. The higher

classes of Hindoos are invited to send their children there, and the prospect of their ultimately obtaining situations under the Government is sufficient to induce the Brahmins, and other high classes of the people, to send their boys to learn to read and understand English. It is one condition attached to our Schools that the Bible shall form one of the class-books. But not to overwhelm you with instances

of the blessed effects of reading God's Word as part of the school system, I will mention the case of a young man, who has for several years been our pupil at the School in Palamcottah. He is a young man of very respectable family, and there is an ingenuousness in his aspect which is exceedingly prepossessing. As he manifested a much greater knowledge of the Holy Scriptures than any other of the pupils, there was a strong desire on the part of the Missionaries that he should become an instrument in the hands of God for converting many of his countrymen. The Word of God did ultimately prevail. He left his father's house, and, in consequence of his conversion, was afterward persecuted by his family in every possible way. He came to my house, and remained there several months, to be prepared for baptism. In the numerous conversations which I had with him, I could clearly trace what he was not unwilling to confess that it was the reading of God's Holy Word which had led him to take his final determination. He had many doubts before he determined to leave his father's house; but at last the Word of God prevailed. He told me that during the struggle which took place in his mind the wish had occurred to him that he had never seen the Bible at all; and temptation came across his mind when he thought of the ease and indulgence which idolatry offered to its votaries, and contrasted them with the self-denying life enjoined by Christianity. But truth obtained the victory; and I believe that not only has that young man been intelligently enlightened, but that he has been truly and spiritually converted by God's Spirit. He is now steadfast in the faith; and we may look forward to his future admission into the Ministry, in which, I doubt not, he will prove a chosen vessel of God to publish His name to his fellow-countrymen. I will mention a case of a more humble individual. I was sitting one evening about eight o'clock in my bungalow, when one of the Catechists in the village in which I resided for many years came to me; and here I may mention, with regard to that village, that there are five hundred persons in it, and all of them Christians, there not being one Heathen within its precincts. I remember that this Catechist said to me, "Will you be kind enough, Sir, to come and visit a person who is very ill?" I consented, and walked with him to the place. The night

was beautiful, and an European who has not seen it can have no conception of the beauty of an Indian summer's evening by moonlight. We soon came near the dwelling of the sick person. My companion said, Stop, Sir; I think they are at prayers." We listened for a moment, and at once knew that what we heard was either the voice of prayer, or the reading of God's Word. At last we discovered that they were reading the Scriptures, and then we ventured to go in. There was the father of the family sitting quietly down in the corner, and his little girl, who had been taught in our School, reading the Scriptures to him; and I am persuaded, that not only was the sick man listening to the letter, but that the Spirit of God spoke to him through the letter; for I never knew a more devoted Christian than that individual, who was for many years a member of my Congregation. Let me mention another illustration of the influence of the Word of God. I was travelling from one village to another, when I met on the road with an intelligent and clever man, who made me a salaam, and I began a conversation with him respecting the doings of the Jesuit Priest at Tinnevely. He told me that he had conversations with some of those Catholic Priests; and I was exceedingly gratified to find that this man had been enabled, by the aid of the Word of God, to combat the errors of those persons. He said to me that a very great scandal had been cast upon the Missionaries, on account of their being married men. "Oh," I said, "I dare say there has been by the Roman-Catholic Priests, for that is an old story of theirs. I have," he rejoined, "been assailed again and again upon that point, and been told that it was altogether inconsistent with our holy religion"—"Well," said I, "what did you say for a reply?" "Why, Sir," said he, "the first thing which I thought of was to observe that Peter himself was a married man." I might tell you other cases. There was a very rich and influential Heathen, the owner of a large estate, who was in the constant habit of reading the Scriptures. He had a copy of the entire Bible, and he was continually reading it. All our children are supplied with Bibles through the instrumentality of the British and Foreign Bible Society, and these children are growing up year after year under its influence. On every occasion of a marriage we endeavour to put a copy

of the Word of God into the hands of the parties united; and I venture to say that in our Congregation you would see a greater number of Testaments among those assembled, than would be found in many of the Congregations in our own land. Although the circulation of the Bible among the Heathen may not immediately produce the effects which we desire, the results are in the hands of God: and although there may have been for many years convictions in the native mind of the truth of Christianity, very powerful obstacles may have hindered individuals from making a public profession. I have known many instances of this nature in the neighbourhood of Tinnevely. The loss of property, as well as the loss of caste, very often follows the profession of Christianity. But we very often have seen the risk of that loss fearlessly encountered. The Natives generally are prepared to pay for the copies which they receive, and it is only the very poorest classes who are even disposed to accept them without paying any thing.

[*Rev. J. Thomas—at B F Bible Soc. An.*

*Christian Converts no longer proscribed.*

Look at the withdrawal of the law—I may say, the law against Christianity—the refusal on the part of Government to sustain the civil and religious rights of the converts to Christianity. Trace for a while the history of that law. It is instructive. The Native Government of India, or, as we call it in India, the Bengal Government, with an enlightened policy, with large Christian Sentiment, propounded the law that Converts should have their rights. That law was appended as a clause to a more voluminous law, called the *LEX LOCI*. The clause gave offence to the vast Indian Communities. They held their Meetings in Madras and Calcutta. They protested against it, and signed, by thousands, petitions to Leadenhall Street, determined to crush this infant liberty ere it had seen the day. For a while they were successful. The *LEX LOCI*, published in India, came to Leadenhall Street. There was much in it objectionable on several grounds. The law securing the rights of Native Converts was quashed. In India did we feel dismayed? No. Committees were formed. Letters were sent through the Provinces to the Missionaries asking them to send well-authenticated cases of every loss sustained by Indian Converts. They drew up these cases. Committees Officers, and Clergymen, with a Right

Reverend Bishop at their head, sent home petitions to Government, and to the Government of Leadenhall Street, protesting against these things and asking for relief on one measure after another; and, at last, Leadenhall itself melted. They sent, not many mails ago, a direct order to their own Indian Government, that they should as soon as possible bring in a distinct law, declaratory of Indian Converts' rights and liberties.

[*Rev. W. Clarkson—at London Miss. Soc. An.*

*The Exigency which is still to be met.*

Wherefore have they sent abroad their mandate from the Himalaya to Cape Comorin, proclaiming that India's Converts are free, and saying to them, virtually, "If you will, you may embrace Christianity. No Courts of ours shall despoil you of your property: you shall have redress?" Why? but that the Church of the living God may tell them what Christianity is. Our Courts are open to the Hindoos; but we want, first of all, the Courts of God's House. We want Missionaries. I say we have them not in any thing like a proportion to the demand. If God has opened India by His mighty Providence; if He has acted on an unprecedented scale; if He has, for the first time in the history of nations, rendered TWO HUNDRED MILLIONS of people more or less directly subject to the British People; is it too much for the feeble representatives of the mass of India's humanity to say, We want something more commensurate on your part with the mighty operations of Divine Providence? It seems to me that God is working on an unprecedented scale, politically so to speak, and He is making Governments themselves work for us and with us. But we want the Church of the living God to work; and what we want is something commensurate with the mighty exigency of India's spiritual state, and something commensurate with that providence of God which has rendered so many accessible to our efforts. We have asked that He should open India. He did open it. We asked God that all our connection with India's Idolatry might cease, and it has ceased—partly ceased. All the petitions of our hearts have been answered. All the wrongs of India have been hushed. There is scarcely a difficulty or obstacle now lying in the way which we can ask God to remove out of it. I believe God has taken away the stone that once lay at the door of the sepulchre of India's entombed sons. Why? That the Church of

God might say to them, Rise and come forth full of spiritual life. Why? That we might make them as living men in the land of spiritual life. But what is wanted? We look to you Pastors—we look to you students—we look to you mothers of Israel—daughters—pillars in the Temple of our God—we look to you to carry on the great design of Providence, and bid India, as it is civilly free, to be free with the liberty of Jesus Christ.

[The Same—at the Same.]

#### *Trials needful for India.*

So far as past time is concerned, I do not lament one obstacle with which we have had to contend in India. I do not lament over one Convert who has had to give up his property. I do not lament that the Missionaries have had to fight their way year by year on the battle-field of India. No: we want not so much the palmy day as the stormy. We want not so much the sunshine of prosperity, as the rough blast to mature the moral character; and blessed it will be, blessed in India's future history—it will be the most blessed thing in the history of India, that, at the very first inroad of Christianity, at the very first steps of Christian Warriors, difficulties of Governments, difficulties of Caste, difficulties gathered from hell beneath, and the length and breadth of the land, confronted the Missionary of the Cross—confronted the Convert of Christ. India is degenerate, and we want a special process to make it come into love and liberty. India is effeminate, and we want a special process to make it manly and vigorous. India, in the masses of its mind, is false, deceitful, hypocritical. We want the real testing process, whereby we may say with full assurance and confidence, "Thou art my brother in Christ, and thou art my sister." I have had joyous times with the Converts of India. I have given to them the full affection of my heart. I have loved them, not with a pastor's love merely, but as a brother—as a friend loveth, with the utmost ardour of affection. But never could I have done so, never dared I do it, unless I had seen that soul manifest its real fidelity to Christ by sacrifices such as we can scarcely contemplate. Never mind, then, the difficulties of India. Never mind the obstacles of caste. No; they are all carrying us onward in the path toward heaven: they are all doing the Churches good: and if ever it comes to pass, as it doubtless will, that Caste will lose its

energy; that Caste shall say, "Go from our assemblies where you like;" then shall we have days of trial in the Churches, for in India profession will be speedily made; but, alas! the root of the matter may oftentimes be found wanting. If, then, as a returning Missionary, I were to shape out my path, it should not be the smooth railroad tract of my native land; but the rough, steep, craggy precipices of the Himalaya Hills. The Church of God never had before, in the history of India, a fairer field for evangelical operations.

[The Same—at the Same.]

#### *National Sins bring National Punishments.*

We know that national recompense, if bestowed at all, must be bestowed in this life: nations can only be dealt with in their collective capacity. Recompense to individuals may be reserved for a future world; but the recompense which a nation by its national acts challenges to itself, must be bestowed in this life. All history shews us that this is the case. In all ages God has appeared as the punisher of those nations that have departed from His laws, and as the rewarder of those nations that have feared him, and worked righteousness. We have in the page of inspiration abundant proof of this. For what was the judgment of God on those nations which the Jews dispersed and drove out, when they established themselves in Canaan? Was it not on account of their wickedness? And does not the history of the Israelites themselves present numerous instances of the same truth? How often did their wickedness bring down on them God's judgment? And when, on the other hand, they shewed themselves on the Lord's side, were they not abundantly rewarded? Again, in the history of the four ancient monarchies, do we not read in their fall the judgment of God poured out on national sin? And, coming to more modern times, look at Spain, once the queen among the nations: her flag floated over almost the whole world: she acquired immense colonial territory; but what is the history of that territory? It is this—that Spain used her power to spread popery through the New World; for it is well known that she sent a requisition to Pope Alexander VI., that he would issue a bull to confirm Spain in the lordship of the New World, that she might use the position which that bull would give her for spreading popery; and what was the result? Her colonial empire was lost to her. God has taken

her power from her, because she did not use it for His glory. Take another case, that of Holland. Holland succeeded Spain in the empire of the seas. She also acquired a large colonial dominion, and set out with the determination not to employ any in those Colonies, as officers under her Government, who had not been baptized; and in Ceylon alone, at the early part of this century, there were 300,000 persons who had been baptized by the Dutch. But what was the result? Though a professing Protestant Government, she did not use her power in extending a knowledge of the Truth, among those who were subject to her, as she ought to have done. She baptized the nations, but she did not

teach them; and the consequence is, that in Ceylon we have many baptized Buddhists — persons who have undergone the sacred rite of Baptism, but who, to all intents and purposes, are Heathen. And what has become of the colonial empire of the Dutch? The Dutch Colonies have been entrusted to England to prove her — to see if she will keep the Commandment of the Lord God. I might turn to another great nation; but if I do it shall only be to quote one observation respecting it. That nation is France, and the observation I will quote is, "France, ambitious to be the guide, has been fated to be the warning of nations."

[Rev. Robert Bickersteth—at Ch. Past.-Aid Soc. An.

#### JEW'S SOCIETY.

##### FORTY-SECOND REPORT.

##### *Introductory Remarks.*

*God hath concluded them all in unbelief, that he might have mercy upon all.* The history of the year, of which we have now to speak, has not been marked by fearful convulsions and violent revolutions like that which preceded it; but it tells of judgment as well as of abounding mercy.

The very great increase in the interest felt in the cause of Israel in our Church and nation, the vast change which has taken place in the state of the Jewish Mind in very many countries, the increased number of Scriptures circulated, and the greatly enlarged sphere of Missionary Operations which presents itself, calling for increased exertions, are tokens of the mercy of Him who hath promised to bless the House of Israel.

At the same time other things have occurred to remind us most solemnly that, while we have a great work to do, the time is short in which we can do it. We have to record the loss which we have sustained in the removal by death of some of the oldest and best friends of our cause. The names of Cuninghame, Grimshawe, and Bickersteth, will long be cherished in the thankful recollections of the Church and the friends of Israel; and we pray that the example of their zeal and patience may stir up many to abound as they did in self-denying effort and unwearied labour, to make known to Jews and Gentiles the unsearchable riches of Christ.

We must add another name to the list of those who have been taken from us during the past year, the Rev. H. Winbolt, an esteemed Missionary of this Society.

He laboured for nearly seven years at Beyrout, with extensive opportunities for doing good, especially in circulating the Scriptures among the numerous Jews who visit that place.

But while many have been called to their rest and reward, God, in His infinite mercy, has raised up others to come forward as active Labourers in His cause, both at home and abroad. It is with much gratification your Committee announce the names of the Right Rev. the Lord Bishops of Chester and Llandaff, who have kindly consented to accept the office of Vice-Patrons of the Society, with the assurance of their hearty concurrence in its objects.

Your Committee feel it equally their duty and pleasure to report the election of the following Clergymen to the office of Honorary Life Governors:—the Hon. and Rev. H. M. Villiers, Rev. Dr. M'Neile, Rev. Hugh Stowell, Rev. J. Haldane Stewart, Rev. W. R. Fremantle, Rev. W. W. Pym, Rev. A. R. C. Dallas, and Rev. J. Hill, of St. Edmund Hall, Oxford.

##### *State of the Funds.*

The particulars of the Receipts and Expenditure were given at pp. 260—262 of our Number for June. In reference to the finances the Committee say—

It is with much gratitude to Almighty God that your Committee announce an increase in the Funds of the Society. The total amount received for the General and Special Purposes, from the 31st March 1849 to the 31st March 1850, is 28,278*l.* 4*s.* 10*d.*, which, compared with the total receipts for the preceding year, exhibits an increase of 934*l.* 6*s.* 10*d.* Of

2545*l.* 17*s.* 5*d.* for Special Purposes, no less than 1300*l.* were given by that unwearied friend of Israel, Miss Cook, of Cheltenham; 700*l.* for the purchase of premises for the House of Industry at Jerusalem, for the rent of which your Committee would have had to pay 100*l.* per annum; 500*l.* for opening inquiries in regard to the Jews in China; and 100*l.* for the employment of a Scripture Reader in Palestine, under the direction of the Diocesan, for one year. In addition to which, the sum of 250*l.* was given by the Trustees of the late Mrs. Long, for the establishment of a House of Industry at Bagdad, under the direction of the Rev. H. A. Stern.

The Expenditure of the Society for the year amounts to 26,484*l.* 14*s.* 11*d.* During the year the Committee reviewed the salaries and allowances of the Society to their servants, and Missionaries of all classes and under all heads, with the view to their modification, and framing general principles to regulate salaries and allowances in future. After much care and deliberation your Committee have adopted those arrangements.

#### Temporal-Relief Fund.

Administered as this Fund is, through the instrumentality and management of a Special Committee nominated by the General Committee, it becomes a legitimate subject of your Committee's Report. Few persons deny the importance of a fund to relieve the immediate and pressing necessities of those members of the family of Israel, who, seeing in Jesus the true Messiah, and His Gospel the only means of deliverance from sin and eternal misery, are led by the Holy Spirit to profess their faith in that *only name* whereby the sinner can be saved; and, in taking up His Cross, are compelled to bear the trials of bitter persecution and rejection. The believing Jew, above every other, may be said to realize the solemn declaration of our blessed Lord—*If any man come after me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* The followers of Jesus cannot, indeed, be indifferent to the peculiar sacrifices and sufferings of their brethren of the house of Israel, and cannot willingly withhold from them that sympathy and care which they are wont to lend to every call of charity; yet, from some cause or other, the fund destined for the Temporal

Relief of poor believing Jews has considerably fallen off.

The receipts for 1848, were 654*l.* 17*s.* 7*d.*  
Ditto 1849, — 733*l.* 4*s.* 0*d.*  
Ditto 1850, — 360*l.* 0*s.* 0*d.*

Last year the Committee had an increase of 78*l.* 6*s.* 5*d.*; but this year they have a deficiency of no less than 373*l.* 4*s.*, while the payments have amounted to 482*l.* 17*s.* 10*d.*, which the Committee were enabled to make, in consequence of a balance which remained in hand at the close of the preceding year.

During the past year, out of 482*l.* 17*s.* 10*d.* disbursed, 476*l.* 14*s.* 1*d.* were distributed in the following manner:—

	£	s.	d.
136 Cases in London, in 1252 payments . . . . .	375	14	1
14 Cases in the country, in 22 payments . . . . .	29	5	0
Through the Missionaries abroad, in 16 grants . . . . .	55	15	0
Through the Abrahamic Society in London . . . . .	16	0	0
Total	476	14	1
Stationery, &c. . . . .	6	3	9
Total	£482	17	10

Among the above-mentioned, some twelve or more cases received grants varying from 2*l.* to 5*l.* toward the purchase of tools or materials for setting them up in business; and the Committee have most satisfactory evidence that their mite has not been bestowed in vain; while they feel, that, if they had but been provided with the means, a trifling addition to some of those grants would materially have improved the circumstances of the grateful recipients, struggling as they do to maintain themselves by their own industry.

The Committee have had to deplore many and gross impositions practised by Jews, under the garb of Christian Profession, on the benevolence of Christians. The manner and extent to which many excellent Christians have been imposed on goes far to assure the Committee of the love of many devoted followers of Jesus toward the seed of Abraham, and that they need but to be shewn a secure and effectual way of administering to their necessities, to ensure a ready response to the calls of charity.

The Committee would most earnestly entreat their friends to be careful how they relieve cases which present them-



selves at their doors, bearing Letters of recommendation too frequently forged or fraudulently obtained; and they would also suggest that no assistance be afforded in such cases until reference has been made, by post, to the Secretary, or to the individuals by whom the Letters purport to have been signed. And above all, that Christians be very guarded how they put into the hands of these wanderers any written testimonials or Letters commendatory, without the most satisfactory evidences as to their sincerity and deservedness: for the Committee have in their hands sad proofs of the injurious effects and the ill use to which such Letters have been applied by parties possessing them. With these few words of caution, the Committee would earnestly solicit those who love Israel to contribute something of their *carol* things for the temporal relief of those to whom they are indebted so largely for their *spiritual* things.

*Widows' and Disabled Missionaries' Fund.*

The importance of a Fund for the sustentation of aged Missionaries, or such as may have become disabled from further labour by sickness or otherwise, and the support of widows of those who have died in the service of the Society, is too evident to demand much importunity on behalf of your Committee. The receipts toward the Fund for the past year amount to 130*l.* 8*s.* 8*d.*, which, together with a sum of 300*l.* voted last year out of the General Funds of the Society, make it in all 327*l.* 9*s.* This exhibits but a slow progress toward the completion of the amount proposed by the Society in 1842, namely, 5000*l.* After much consideration, your Committee have resolved on appropriating, out of the available balance in the Treasurer's hands, the sum of 1728*l.* 11*s.*, which they feel persuaded will meet with the most cordial approval of their friends and subscribers.

*District Arrangements.*

The Committee announced in their Thirty-eighth Report that they had determined to establish, on a limited scale, the District Plan for visiting the Auxiliaries and Associations of the Society. In 1846—47 the Committee reported, after this plan had been in operation for twelve months, that the Eastern and South-western Districts were larger than the respective Secretaries could manage with advantage to the Society. Your Committee therefore determined, after mature deliberation, to form

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another District. Early, however, in the year 1849 your Committee were induced, on the score of economy, to revert to the original division of four Districts, calculating on the continued voluntary assistance and advocacy of friends; but the increasing interest which has been awakened on behalf of God's ancient people, together with the loss of several of the Society's best and warmest friends and advocates, have compelled your Committee to accede to the advice of experienced friends as well as the urgent calls of others, partially to extend the system by diminishing the size of the Midland District, and working the counties of Norfolk and Lincolnshire under a separate Association Secretary, on the footing of a half District. Your Committee feel the necessity which exists for a wider diffusion of the knowledge both of the objects and principles of the Society, and that they are but promoting the grand objects of the Society, by extending a knowledge of its principles and operations, though at a slightly increased cost.

*Episcopal Chapel.*

This edifice has now for nearly thirty-six years afforded a standing testimony both to the Divine Mission of the Lord Jesus Christ, who came to preach peace to the Gentiles which were *far off*, as well as to the Jews *that were nigh*; and also to the Divine power of the Gospel, as *the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek*. It was the first building erected and set apart in modern times for Christian Worship with especial reference to God's ancient people the Jews; and there is no Congregation in the world where so many Israelites are manifest to the eye of an occasional visitor as Christian Worshippers.

Beside the usual English Services, there is a Hebrew Service with an English Sermon on Sunday Afternoon, and with a German Sermon on Friday Evening. There is also Divine Service in Hebrew every morning in the week, at seven o'clock.

Your Chaplain, the Rev. J. B. Cartwright, reports as follows respecting this field of labour:—While I find much decided encouragement I also find many circumstances which call for serious consideration, and humble prayer for grace and wisdom. My daily intercourse with believing Israelites has steadily increased. They are of all classes and descriptions of

character. Some are maintaining themselves in respectable stations; many more come for advice and assistance in difficulties of a temporal nature; and others are manifestly involved in hopeless poverty, from the infirmities of age, from sickness or bodily weakness, or from an utter incapacity to adapt themselves, as to language, habits, or mechanical skill, to the Gentle Christian methods of earning a livelihood. Of these, I believe that many of all classes are decidedly pious. The number of my Communicants of the Hebrew Nation has shewn no diminution, and I think there is some growth of real devotion and spirituality among them. My evening Bible Class of Jewish Converts has had, during a great part of the year, an average attendance of twenty-eight.

On the whole, the number of Jews who have visited me during the last year from other parts of the world, has fallen short of that of some past years. I have fewer Candidates for Confirmation than usual. There have only been four adult baptisms this year, together with sixteen children of Hebrew Christian Parents.

The total number of Baptisms at the Episcopal Chapel from the commencement is 207 adults and 335 children: Total, 542.

#### *Hebrew College.*

The Bishop of London having presented the Rev. Dr. M'Caul to the living of St. Magnus, in the City of London, it became necessary that he should resign the office of Principal of your Hebrew College, which he had held since its first establishment, to the eminent advantage of the cause in which the Society is engaged. Your Committee could not but receive Dr. M'Caul's resignation with sorrow at the termination of a connection which has subsisted for a period of 29 years without an interruption of the feelings of affectionate confidence and esteem, inspired by his uniformly consistent conduct in the various employments of Missionary to the Jews abroad, of Preacher at the Hebrew Service in the Society's Chapel, as Principal of the Hebrew College, and for many years as member of their body, and on many important occasions the medium of their communications in Ecclesiastical Matters with the Episcopal Authorities. It is impossible for your Committee to refer to the remembrance of Dr. M'Caul's Services as a wise counsellor and self-denying friend in many

periods of difficulty in the history of the Society, without repeating on this occasion the testimony which their records have so often borne to his personal worth and eminent usefulness, and the deep debt of gratitude which the Society and its cause must ever owe to him for the important services which he has rendered. Your Committee earnestly pray that in his new sphere of duty the rich blessings of Providence and Grace may descend upon him, his family, and his ministry.

Your Committee have appointed the Rev. J. B. Cartwright Principal of the College, and the Rev. J. C. Reichardt Hebrew Tutor. From the long experience which they both have had in the work of the Society your Committee trust that the most beneficial results will ensue from their endeavours in this most important part of their arrangements. As, however, they have various other most onerous duties to perform, which would render it impossible for them to give that attention to the College which the entire charge of the students would require, your Committee have appointed Mr. Mason Domestic Superintendent, who will reside on the premises, and devote himself entirely to the duties of his office.

During the past year two students have been appointed Assistant Missionaries, on probation in London, and six are now preparing for Missionary Labour.

#### *Hebrew Schools.*

The general education in these Schools is based upon the Word of God. The Bible is the great subject of instruction. The youngest child, on admission, begins to learn by heart a few of the plain passages of the Old and New Testament, which set forth the divine nature and the all-sufficient salvation of our Lord Jesus Christ; and from this they go on to learn the prophecies of the Messiah in His sufferings and in His glory, as contained in the Old Testament. The Collects, Epistles, and Gospels for each Sunday and great festivals, are regularly learned by heart as they occur. One or more chapters of Holy Scripture, in consecutive order, are read daily by the children in both Schools; beside which, it is the practice to take some entire book, or considerable connected portion of Holy Scripture, to be learned by heart, and made the subject of explanation and instruction, as a subject for each half-yearly examination. The Church Catechism, with Scripture

proofs, together with the Thirty-Nine Articles, are also regularly learned.

During the year 11 boys have been admitted and 10 have left the School. In the Girls' School, 9 girls have been received and 10 have left. Of these, 7 are in respectable service, 2 are with their parents, and one, having been trained as a Schoolmistress, has recently undertaken a Girls' National School in the country, with every promise of success.

Those who have left the Schools in past years have been the subject of continual inquiry and care; and an increasing number of them is in the habit of attending at the Episcopal Chapel on the Lord's Day, where the distance allows them to do so.

#### *Scriptures and Publications.*

Your Committee have much pleasure in submitting the following particulars of issues of Scriptures and Publications from the Society's Depository during the year:—In Hebrew: Bibles, 3899; New Testament, entire, 1830; Gospel of St. Matthew, 6650; Do. St. John and Epistles to the Hebrews, 1875. Pentateuchs, Haphtorahs and Psalms, in Hebrew, Dutch, German, and English, 8775; Bibles and Testaments, in English and Foreign languages, 867; Book of Common Prayer, in Hebrew and German, 471; Old Paths, in Hebrew, German, French, and English, 671; Pilgrim's Progress, and other works, in Hebrew, 309; Tracts of various kinds, 19,948. Another edition of 5000 copies of the Bible in Hebrew is in course of completion, and arrangements are being made for printing another edition of 5000 copies of the Hebrew New Testament in the course of this year, together with editions of the Pentateuchs, with the Haphtorah, &c.

Your Committee have thankfully to acknowledge the kind assistance received from the British and Foreign Bible Society, who have supplied them most liberally with Bibles, Testaments, &c., in English and Foreign Languages, for the use of their Missionaries.

#### *Mission in London.*

This Mission presents a large field of labour, not only on account of the many resident Jews scattered all over the Metropolis, amounting probably to not less than 25,000 Israelites, but also on account of the constant influx of foreign Jews, many of whom are attracted to

London by a desire to inquire into the truth of Christianity. The Society's object is now well known among the Jews in Foreign Countries.

During the year the Rev. J. C. Reichardt, Superintendent of the Operative Jewish-Converts' Institution, has twice undertaken a journey to the Continent, for the purpose of visiting some of the Foreign Missionary Stations; but notwithstanding this temporary absence from his appointed Missionary Work, he has been able to converse with many inquiring Israelites, and to testify to them of Christ. Of these, 20 became convinced of the truth of Christianity, and at their own request were admitted as Candidates for Baptism, under a regular course of instruction. In some of these the instruction was blessed, and they were admitted into the Christian Church by baptism; but many, alas! did not persevere in their first good resolutions. These are great trials: it is, however, an interesting fact, which frequently comes to the notice of Mr. Reichardt, that the good seed sown in the heart by instruction, and appearing to have fallen in an unfruitful soil, does spring up in later years. Of this he experienced an instance on his recent visit to the Continent.

The Operative Jewish-Converts' Institution, over which Mr. Reichardt presides as the Clerical Superintendent, and which, although distinct from your Society, is a useful auxiliary to its cause, has during the past year had 29 inmates, of whom nine were admitted as new members. This makes the total number of inmates from the commencement 273. In this Institution believing Israelites are taught the trades of printing and book-binding.

Mr. H. C. Reichardt and Mr. Skolkowski, who had been appointed to assist in the Home Mission during the first period of their probation, have also spent part of their time, under the direction of your Committee, in visiting the Jews at Hull, Leeds, Huddersfield, Shields, and Newcastle, and in these different places had many opportunities of circulating the Scriptures and making known the Gospel among the scattered sheep of the house of Israel. They have now been appointed to Foreign Stations, the former to Jerusalem and the latter to Cairo. Their places in London have been filled up by Mr. Langenfeldt and Mr. Salater, two students of the Hebrew College.

*Mission to Jewish Females*—Mrs. Hiscock has continued her useful labours among the Jewesses in London, both visiting them at their own houses, and receiving calls from those who are anxious to be further instructed in the way of salvation through Christ Jesus.

*Mission in Liverpool.*

A temporary arrangement has been made, under the superintendence of the Rev. J. Baylee, for conducting the Mission to the Jews in Liverpool.

*Mission in Manchester.*

It has long been felt by your Committee that more ought to be done for attending to the spiritual wants of the Jews at Manchester than has been attempted in former years, especially as their number has of late much increased. That town has accordingly been repeatedly visited for some time past, both by Mr. Pieritz and Mr. Lazarus; and we trust that those endeavours have been followed by a blessing. During the past year, however, your Committee have come to the resolution of stationing Mr. Lazarus permanently at Manchester. Mr. Lazarus removed to Manchester in October last, and has been favourably received by his brethren after the flesh.

*Mission in Bristol.*

Although this is not an important place as a Station for exclusive local labour, it has proved a convenient central spot from whence places in the west of England where Jews reside can be visited. The few Jews who reside at Bristol, although on friendly terms with Mr. Pieritz, are seldom inclined to enter into conversation on religious subjects. Nevertheless, he has endeavoured, as far as he could, to declare to them the message of salvation through the atoning blood of the Messiah. Mr. J. A. Pieritz has, during the past year, visited the Jews in Birmingham, Exeter, Plymouth, Penzance, Falmouth, Southampton, Portsmouth, Ryde, Merthyr, Neath, Cardiff, and Bath. Mr. Pieritz delivered lectures to the Jews at most of the places above-mentioned, which were well attended both by Jews and Christians.

*Mission in Dublin.*

The Committee of the Irish Auxiliary to the Society state respecting the labours of their Missionary Agent :—“ In Dublin the labours of your Missionary Agent, Mr. John Goodman, continue to be faithfully

discharged: he has been permitted to enjoy perfect freedom of access to the homes and families of the great majority of Jews resident here. He has also had many favourable opportunities of conversing on spiritual things with Jewish Travellers who from time to time visit this city.”

*Concluding Remarks.*

Multitudes have felt that it has become impossible for us, if we at all attend to our duties as Christians, to pass by on the other side, in heartless indifference and careless contempt toward the house of Israel. That wonderful nation has, during the last few years, been brought to a degree of proximity with those around them, of which former ages knew nothing. For good and for evil we are to a great extent united. They must now either learn the truth from us, or join in the ranks of the infidels who disgrace the name of the Christianity which they profess.

The number of those Israelites who have been enabled to adorn their Christian Profession, to say nothing of those who have been distinguished among us as learned professors, and pious earnest teachers and preachers of the Gospel, is so great as to call for our most devout thanksgiving to Him who has been gracious to them; and at the same time the amount of talent which has distinguished so many of them in the Senate and at the bar, in the pursuits of literature, and the different branches of science and art, is so great as to shew that they must take a most important part, and have a very large share in every thing that affects the weal and the woe of the nations of the earth.

It was a Christian Israelite, Professor Stahl, of Berlin, who, on a recent occasion in his place as a member of the Prussian Chamber, moved as an amendment to the project of law before the house, that “ the people of Prussia ought to profess Christianity, not as the religion of the majority, but as the religion of truth.” May our intercourse with that wonderful people be sanctified and overruled, that it may be a means of real good to them and to ourselves.

While we admire the talent which marks the productions of Jewish Writers in poetry and prose, and are struck with the vigour of imagination and the power of thought which distinguishes them, let us remember that this gifted people has

been appointed by God to be His witnesses, and privileged to shew forth His praise. Their calling as a nation is a holy one; they have been, they are, they shall be, a blessing! We look forward to the time when they themselves being blessed, and following in the footsteps of their father Abraham, shall be a joy and crown of rejoicing to all those who have enjoyed the high, the blessed, the glorious privilege of teaching them that which they themselves first learnt through Jewish Prophets and Apostles. Yes, the happy day is dawning on us when we shall be both one in Christ.

A short time since there was but little intercourse between Jews and Christians. The rod of the oppressor was indeed heavy upon the sons of Abraham. Persecution and banishment were proposed and resorted to, rather than argument and entreaty, when Christians thought at all of the Jews as distinguished from their own communities. The simple fact, that until this Society commenced their labours no attempt was made to circulate among them the Testament in their own language, that it did not even exist in a form suited for circulation is a sad and striking proof of the distance at which they stood. As has been well said, "for 1800 years we blamed the Jews for their unbelief, but never told them what they ought to believe."

This long sad night is, we trust, passed and gone, to return no more. Our Churches begin to feel that the Jews are something more than the rock of Tyre or the desert of Idumea, which testify in their barren desolation that God is a God of justice and truth. They remember that Israel was not destined, like Amalek, to perish for ever; not to be swept away from the face of the earth, like Ammon and Moab; but to be remembered by God in infinite mercy, and gathered in sovereign love. They rejoice in the salvation of the remnant according to the election of grace, and they wait for the full accomplishment of the Divine Purposes.

It is indeed impossible to say how great the number is of those of the house of Israel who have joined the Christian Church. The learned and pious author of an important work recently published, entitled "Israel and the Gentiles," Dr. Da Costa, observes, that the number of Jews baptized in Germany, during the last twenty years, is estimated at 5000; and mentions 3000 as the number of those

baptized in Russia during the last few years.

This, with many other statements respecting the numerous records of baptisms which have taken place in various countries, shews that an extensive movement has been going on among the Jews in favour of Christianity. The holy lives and happy deaths of many have abundantly attested that this movement has been deep and genuine.

While many who have asked in vain, *Where is the promise of His coming?* have plunged at length into the gulf of a wretched unbelief, which leaves them at the mercy of every illusion with which the god of this world and his emissaries can cheat them, there are many, on the other hand, who have been brought from darkness to light. The promises of mercy have been fulfilled, and in their joy and peace in believing these awakened Israelites, who have repented and believed the Gospel, have shewn that there is mercy with God in store for them, and at this present time also a remnant according to the election of grace.

May enlarged love to Israel, and zeal for the outraged honour of Israel's God and His Messiah, animate us all to increased efforts to save some; and may our endeavours never cease, until the *little one has become a thousand, and the small one a strong nation. The Lord will hasten it in His time. For God hath concluded them all in unbelief, that He may have mercy upon all.*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

*Seventh Report.*

YOUR Committee cannot proceed to the details of the past year without for one moment adverting to the change which to a considerable extent has passed over the people who are the objects of your solicitude—a change most favourable to Christian Effort, but demanding of us earnest devotedness, and much of that wisdom which cometh down from the Father of Lights. We take our estimate from the testimony borne by them to the truth of our evangelical narratives, the character of our Redeemer and of His religion, and their general possession of the New Testament and acquaintance with its contents, an illustration of which was lately presented by a learned Rabbi, who, in contest with a Roman-Catholic antagonist, met and refuted his every argument by quotations

from the New Testament. This improvement, though not so evident here as on the Continent, is yet too manifest to be neglected. Listen only to the stirring appeals of the Chief Rabbi, no longer soothing and flattering the people, but calling on them to repent, and reminding them of the approach of the day of redemption; read their periodicals; mingle with them in daily intercourse; mark their kindly reception of Christian Men, whose avowed object is to persuade them of the truth as it is in Jesus; and you will perceive that we live in new times, which demand new efforts, and which may well awaken our liveliest expectations. Be it remembered, however, that, although the Jew is free in a large measure from those rabbinical usages which seemed once to close his ear against scriptural argument and persuasion, he is yet unacquainted savingly with the Truth which can alone make him free indeed. The *dry bones* have assumed the semblance of life, but *there is no breath in them*. There are many asking, *Who will shew us any good?* and some, in the spirit of the lawyer, inquiring, *What shall I do to inherit eternal life?* but *there is none to guide her among all the sons whom she has brought up*. Not a few, however, are *standing in the ways, asking for the old paths, and seeking the way to Zion with their faces thitherward*.

Our Missionaries at home concur with those abroad in soliciting your instant and prayerful attention to the present spiritual condition of the Jews; and they bear unequivocal testimony to these facts—that there is an increasing facility for the diffusion of Christianity among the Jewish Community—that on many minds deep and abiding convictions have been produced—that there are numerous believers in the Lord Jesus Christ, whose faith is not yet sufficiently victorious for open avowal—that the prayers of Christians are sought and valued in the time of trouble—and that in hours of sickness and sorrow conscience reiterates the message delivered to the once thoughtless ear.

#### *Mission College.*

This year has closed the educational course of the first students in our Mission College; and we trust we may congratulate you on the success which, through the goodness of God, has hitherto attended the anxious experiment. One of the Students withdrew from the College, a few months ago, to pursue medical studies, but still

with a view of devoting himself to the spiritual good of his brethren. Six of them having given entire satisfaction to their tutors, and individually expressed their solemn resolution to dedicate their lives to the cause of their Brethren, have been publicly set apart as Missionaries, and are now engaged in the work. The College is again opened, and has received five students.

#### *New Converts, and Labours of Missionaries.*

During the year five individuals, who have been under instruction by our Missionaries in this country, have been baptized. A Jewish Youth, for a short time an Assistant Missionary, himself the fruit of one of our former Missionaries' labours, has gone to Australia, leaving here among the results of his early zeal a young man, who was first led by him to that anxious inquiry which issued in his conversion to God, and who has recently been received into the College as a student.

One of the Missionaries tells us of the free access he has to Jewish Families; of the constant visits of Inquirers to his house; of the growing distaste for the Talmud; and of the attendance of Jewish Families with delight on the ordinances of Christian Worship. He takes us to the bed of a dying Jewess, over whose spiritual interests he had watched for many months. We hear her begging to be buried in some place of Christian Sepulture, but adding, "I am satisfied that my poor and long-neglected soul is at last secure. I perceive that my release is drawing near, and I shall soon be at rest: all my hope is founded on the infinite mercy of God, and the all-sufficient atonement of His Son." Then, gathering her children around her, and asking for her Bible, she thus addressed them—"I have left you property, but the contents of this precious Book are far more valuable. Oh, that God would dispose your hearts to read these sacred pages with devotedness, and to act accordingly!"

Another Missionary, although grieved by one or two disappointments, considers the amount of positive benefit in his District as beyond calculation.

Another Missionary speaks of the manner in which he has heard the name and truth of Jesus avowed in most respectable Jewish Families; and refers to an instance of serious conviction awakened in the mind of a Jewish Gentleman, by his attendance

at the last Anniversary Meeting of this Society. He tells, too, of a dear child, to whom he had given and explained the Testament, avowing in the presence of her Jewish Parents her love to Jesus, just before her spirit took its flight; and of an eminently pious Christian Lady, by birth a daughter of Abraham, first led to prayerful inquiry by the scriptural and persuasive eloquence of a little boy, a Collector for this Society.

The Female Scripture Reader remarks that she finds great cause for encouragement. Thirty persons have subscribed for and purchased the entire Scriptures, and ten more are subscribing for the same purpose. She has twenty-six Jewish Females regularly attending her Bible Class, nine of whom are subscribing for the Bible. They have committed several portions of Scripture to memory, especially the Gospel of St. John. She adds to her last Report that she has an addition of seven more families willing to be visited, and to let their children, of whom there are from fourteen to sixteen, attend once or twice a-week to read the Scriptures.

Mr. Stern, at *Frankfort*, refers to five persons baptized during the year. One youth, on arriving in this country, was placed under the instructions of one of our Missionaries, and has been recently baptized. Mr. Stern mentions the formation of a Union, meeting occasionally at his house, for the distribution of Tracts, especially to infidels. It consists of ninety-five members, and several Jews take a share in the work.

Mr. Gottheil presents to us the most urgent motives for strengthening the Mission in *Germany*. The Clergy of various denominations are favourable—a kindred Institution has been established at *Nuremberg*—a spirit of prayer has been awakened—Jewish Teachers express their weariness of the Talmud—and the people are anxious to be taught a better way. He strengthens his plea for immediate effort by the growth of infidelity, and the dangers which press on the newly-emancipated minds of the Jews. He sees them drifting on a sea of error, in danger of Christian Mythology or specious rationalism. He has established a Monthly Periodical for diffusing information; translated nine of our Tracts, and distributed a large number of them; and has a Colporteur, who, in eight months, has disposed of 799 copies of the Scriptures, in whole or in part among the Jews. Mr. Gottheil earnestly

appeals for a Mission to the 670,000 Jews in the Austrian Empire.

Mr. Ben Oliel, peculiarly qualified as an Evangelist to the Spanish Jews, about 400,000 of whom line the northern coast of Africa of which he is himself a native, after a short abode among them a few months ago, which excited a lively and encouraging interest, now contemplates an immediate return.

Mr. Schwartz has commenced his Mission at *Rotterdam* too recently to justify any Report.

Through the agency of a Christian Friend in the south of *Russia*, many thousands of Jews have been put in possession of the Epistle to the Hebrews, and of selections from the Scriptures, in their own tongue.

#### State of the Funds.

Receipts of the Year.		£	s.	d.
Auxiliaries .....		215	0	9
Collections .....		425	15	1½
Subscriptions and Donations ..		291	11	10
Ladies' Associations .....		2519	19	11½
Jewish Herald and Books .....		55	17	5
Legacy .....		200	0	0
Jewish Mission College .....		106	3	6
Interest on 500 <i>l.</i> Exchequer Bill,		14	14	9
<b>Total.....</b>	<b>£3829</b>	<b>3</b>	<b>4</b>	

#### Payments of the Year.

Expenses at various Meetings..	69	16	10
Jewish Mission College, including Salaries of Tutors, Board, Lodging, Clothing, Medical Treatment, and Travelling Expenses of Students; Books, &c.	910	4	5
Salaries .....	453	8	11
Missionaries' Salaries, Journeys, &c.....	1316	2	5½
Travelling Expenses in visiting and forming Associations....	291	6	6½
Rent of Offices .....	80	0	0
Bibles, other Books, and Tracts, Annual Report, Jewish Herald, Salary of Editor, English and Foreign Tracts.....	366	1	3
Postage and Parcels .....	46	3	11
Stationery, including Paper for Herald .....	67	10	2
Advertisements .....	12	4	6
Sundries .....	45	19	8
<b>Total.....</b>	<b>£3687</b>	<b>17</b>	<b>8</b>

#### General Remarks.

We have to express our thankfulness to the British and Foreign Bible Society, and the Religious-Tract Society, for their very prompt and liberal grants; for the courtesy and kindness evinced by the

officers of the London Society for Promoting Christianity among the Jews, and for the readiness of that Committee to encourage our effort; we have also to acknowledge, with thanks, a valuable present of copies of the Spanish New Testament to Mr. Ben Oलिए, from the Christian-Knowledge Society.

Dr. Schulhof, the Association Agent, has been incessantly engaged throughout England.

Mr. Cohen has held meetings in several of the towns of South Wales; and the Rev. W. Williams has visited and addressed twenty-one Welsh Congregations in Brecon, Monmouth, and Glamorganshire.

The opening year will of necessity be one of increased expenditure, as we shall have to provide for the support of at least twenty Agents, in addition to the eight Students whom we expect to replace those who have lately left the College. We have cause for thankfulness that the resources of the past year have not diminished, except in a few instances, where the failure will, we hope, be only temporary.

The year, the detail of whose proceedings we have summarily detailed, is one never to be forgotten. The shadow of death has been over the land; and when, at His people's prayer, it pleased our Heavenly Father to withdraw it, we missed many a fellow-labourer, whose piety had often stimulated us, and whose smile had cheered our sometimes wearied spirit; and there was nought to be heard but the still small voice—*Blessed are the dead that die in the Lord, for they rest from their labours. Be ye followers of them who through faith and patience inherit the promises.*

#### Appeal.

Christian Brethren: by the consolations which soothed your spirits in the hour of woe—by the undying hope that beamed on those silent graves—by the realities of a coming eternity—we beseech you for the Jew, your fellow-traveller, your fellow-sufferer, and soon to meet you in the presence of God. We would ask your earnest and believing supplications, your patient and persevering co-operation. We would have it deeply felt that, in addition to the work delegated to the Missionaries, each one has a Mission of mercy to fulfil to the Jews. May we fulfil it in the Spirit of Him whose name we bear! O yes! we would weep for them as Jesus wept; pray as He prayed; waken the

thoughtless; speak the *Word in season to him that is weary*, and nestle in the bosom of love the little ones as He did; ever shedding around us the hallowed attractiveness of His religion, and so living, that, like Him, though in a far humbler sense, we may be enabled with our latest breath to say, Father, we have finished the work—**THIS WORK**—which thou gavest us to do.

#### CHRISTIAN-KNOWLEDGE SOCIETY.

##### *Report of the Foreign-Translation Committee.*

THE following is an abstract of the Report which was laid before the General Meeting in July last.

The Foreign-Translation Committee have now the satisfaction of presenting to the Board the French Bible, in octavo; the Italian Bible, in two pocket volumes; the third volume of the Greek Septuagint, completing the Canonical books of the Old Testament; and the Arabic version of the Prayer Book.

*Scriptures in French*—The French Bible, in its present form, contains none but the canonical books of Scripture; nor is it an uniform edition throughout, the New Testament having been published eight years ago, without marginal references, and the Old Testament, now completed, having marginal references. It was thought advisable, however, to bind the two together at once for sale and distribution to meet the present demand for this work, the version itself being thus far complete. The old and generally-esteemed translation, as revised by David Martin, at Utrecht, has been used as the basis of this version; but so many corrections and alterations have been introduced, to render it both more faithful in representing the sense of the originals, and more intelligible and appropriate in style, that the present work may almost be regarded as a new translation. It has been accomplished under the superintendence and by the labour, chiefly, of Dr. Matter, a theologian of acknowledged talent and learning in France, where, during several years, he has held important and honourable offices connected with the Universities and Public Instruction; and the Committee are glad to take advantage of this opportunity of expressing their sense of the value of his services. Under his care the books of the Apocrypha have been revised, and in



some portions nearly re-translated, within the last year. They are already printed as far as the beginning of the first book of Maccabees, and the remainder of the copy is now in the printer's hands. In the mean time the New Testament with marginal references is in preparation. A quarto edition of this version of the Bible, uniform throughout, with marginal references has been printed in Paris.

*Scriptures in Greek*—With regard to the Greek Septuagint, designed chiefly for the use of the Clergy and other members of the Eastern Church in Greece and its islands, the Committee have to report that the fourth volume, containing the Apocryphal Books, is completed, but that no copies have as yet reached England. The Committee have authorised the printing at Athens of an edition of the Greek Testament, according to the *textus receptus*, in the same type and of the same size with the Septuagint, to make a fifth volume and thus present the Greek Church with an uniform copy of the whole Bible in the language of their Church.

*Scriptures in Spanish*—Unavoidable delay has occurred in printing the Spanish Version of the Bible, the attention and labour of one of the revisers having for some time been required for another object of immediate urgency; but it will now very shortly be resumed.

*Scriptures in Arabic*—The new version of the Bible in Arabic, on which Mr. Fares has been engaged under the immediate direction and superintendence of the Rev. Dr. Lee, is proceeding satisfactorily. The New Testament, which will be published first by itself, is in type as far as the Epistle to the Philippians; and the translation of the rest of the Apostolic writings, which was completed several months ago, is undergoing the same careful revision and comparison with the original which have been bestowed on the preceding portions, before being put to press.

*Scriptures in Coptic and Arabic*—The second volume of the Coptic and Arabic Testament, which will contain the Acts, the Apostolical Epistles, and the Apocalypse, is in type as far as the first chapter of the Epistle to the Hebrews. This important and beautiful work has been prepared for publication, and is now proceeding through the press, under the care and superintendence chiefly of Archdeacon Tattam; and the Board have been already

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apprised of the high value which is set on this work by the Patriarch and the rest of the Clergy of the Coptic Church.

*Psalms in Arabic*—While they were preparing the Psalms for insertion in the Arabic Translation of the Prayer Book, the Committee, knowing how much this portion of the Sacred Scriptures is read and valued by Christians in the East, took advantage of the opportunity to cast a second set of plates, with different headings, as the case required, for an edition of "the Psalter," in Arabic.

*Gospels in Ogybwa*—The printing of the Ogybwa Translation of the Gospels prepared by the Rev. Dr. O'Meara has also been unexpectedly retarded, in consequence of the misdirection, by the printer at Toronto, of a Letter, which consequently did not come to hand last autumn till after the last ship for the season had left England.

*Gospels in Arawak*—The only entirely new work which the Foreign-Translation Committee have undertaken within the last year is an edition of the Gospels of St. Matthew and St. John, in the language of the Arawak Indians. This translation is now for the first time laid before the Board. It was prepared by the Rev. W. H. Brett, who has been for some years past engaged as a Missionary on the Pomeroon River. The Committee have adopted and published this work on the recommendation of the Demerara District Committee, and with the complete sanction and approval of the Bishop of Guiana. With the view of rendering the book as attractive as possible to the semi-barbarous people, for whose benefit it is intended, the Committee, at the earnest request of Mr. Brett, have illustrated the book with woodcuts taken from prints, which have already obtained the Society's sanction by being introduced into their Family Bible.

*Liturgy in Dutch*—No pains have been spared on the revision of the Dutch Version of the Prayer Book. Some delay has been unavoidably caused by Dr. Gehle's occasional absence from England; but the work is now proceeding rapidly.

*Liturgy in Danish*—The Danish Version of the Book of Common Prayer has been used with good effect by the Rev. C. W. Francken, in the Divine Service which he performs regularly every Sunday in the Mariners' Church Schoolroom, at Hull. From Copenhagen the Committee have received gratifying reports of the interest and satisfaction with which this

translation of our Prayer Book has been received and perused in influential quarters, copies having been presented, in the name of the Society, to the King of Denmark, the Queen Caroline Amelia, the Bishop of Sealand, the Bishop of Christiania, Dr. Clausen, the Principal of the University of Copenhagen, and several other persons of distinction. At the Port of Liverpool, also, there is a "settled German Congregation, of from 100 to 150," using the Society's German Translation of the Liturgy, under the ministry of the Rev. D. J. Hirsch, who was ordained by the Archbishop of Canterbury while Bishop of Chester, for this particular sphere of labour.

*Liturgy in Maori*—The Committee have much satisfaction in the report they are able to make respecting the Maori Version of the Liturgy, which they have been obliged again to put to press. The Rev. W. C. Dudley returned from New Zealand about the beginning of the year, bringing with him a corrected copy of this Liturgy, of which the whole impression, sent out two years ago, had been rapidly sold or distributed. Only a few errors, and those of no very important magnitude, appeared to have been detected. These have been corrected and a second edition of 2000 copies has been printed.

*Other Translations*—A new and carefully revised edition has been published, during the last year, of Ostervald's Abridgment of the History of the Bible in French; and a Spanish Translation of the Bishop of London's Manual of Family Prayers, sent to the Society by the Rev. John Armstrong, British Chaplain at Monte Video, is now in preparation.

The Committee, in the autumn of last year, obtained on advantageous terms 250 copies of St. Chrysostom's Homilies on St. Mathew, as published at Oxford under the superintendence of the Rev. Frederick Field; and these have been sent to Athens for the use of the Church in Greece, in accordance with the Resolution in favour of that Church adopted by the Board in Feb. 1841.

*Letter from the Greek Synod.*

The Committee have lately received an additional proof of the value set on the benefits conferred upon the Eastern Church in a Letter addressed by the Greek Synod to His Grace the President of the

Society. The translation is as follows—

With heartfelt joy we announce to your Grace that, under God's blessing, we have completed the printing of the fourth and last volume of the Holy Scriptures of the Old Testament; and the pious Christians who now possess this Sacred Book, carefully and beautifully printed in four volumes, return thanks to the Most High for having breathed into the hearts of the good and Christ-loving members of the Society over which you preside, the godly zeal which prompts them to disseminate the divine records of that overflowing fountain of salvation from which living waters spring; and they pray that He may abundantly pour down upon them His grace, enabling them to proclaim, as with a trumpet, to the very extremities of the earth, the triumph achieved upon the cross over sin, and death, and hell, by that patient Lamb of God who was sacrificed for us, and who taketh away the sins of the world.

Enjoying now the benefit of this sacred deposit of the Scriptures, both the Clergy of Greece and the youth, who are ardently desiring instruction, confidently hope and pray that they may obtain, also, through your Christian Generosity, as aids toward the right understanding of the mind and will of God, the writings of the holy and wise Fathers of the Church of Christ—Chrysostom, Eusebius, and others—in order that your work may be perfect in Christ.

While we lay before you this prayer, and the earnest desire of the powerless but zealous Christians of the Eastern Church, in accordance with the originally spontaneous promise of your highly-favoured Society, we, at the same time, bless God that we have been enabled to supply some instruments, however weak, toward the accomplishment of this sacred work. We are humble servants of Christ, and earnest petitioners of your Grace, and of the honourable members of your philanthropic Society.

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## Continent.

### RELIGIOUS-TRACT SOCIETY.

PROCEEDINGS OF THE RELIGIOUS-TRACT SOCIETIES OF LONDON AND THE CONTINENT. THE following notices are collected from the Fifty-first Report of the Religious-Tract Society.

*France.*

There is much painful excitement among all classes, who appear to anticipate a new order of things. It is important, therefore, to scatter widely in the midst of the people the holy, social, and tranquillizing truths of the Gospel. It is remarked, in the Report of the Paris Tract Society, "Political parties have all established their popular Tract Societies. The Socialists publish an innumerable quantity of little pamphlets, which are circulated even in the remotest villages of the country. Others have followed the same example. The people receive very cheaply, or gratuitously, writings of every kind. Some of these productions attack religion openly, others defend it by bad arguments. There is, therefore, a great and important task to be fulfilled by a Society for circulating Christian Tracts; which, while not forgetting the present political agitation, weighs every question in the balance of evangelical truth."

The *Paris Religious-Tract Society* has circulated about 605,000 Tracts, while 130,000 copies of the "Almanack of Good Counsels" have been sold. The receipts have amounted to 45,842 francs, and the expenses to 42,593 francs. The titles of the new Tracts which have been issued shew the anxiety of the Society to adapt them to the peculiar condition of the people. They are—"Letters of a Workman to his Companions;" "Discourse on Communism;" "True Fraternity; or, One must love the Father to love the Brethren;" "Correspondence of Two Workmen." The balance in the hands of the Paris Society was soon exhausted, and urgent appeals were received for help. The Committee have voted 350*l.* in seasonable supplies. It is due to some of the authorities to state that the restriction on the circulation of Tracts by the Colporteurs has arisen from the extraordinary issue of political writings. Several of the Colporteurs have obtained the permission required by law to continue their labours, because "The Almanack of Good Counsels" has been approved. "This book," remarked a magistrate, "ought to be in every house; for if the principles it teaches were put in practice, we should not have such commotions."

*French Evangelical Society*—This Institution has continued its labours in the midst of numerous trials. The Society has been anxious to increase the circulation of Tracts in Paris—an object which has called

for a large portion of the grants placed at its disposal. A grant of 150*l.* has been made to assist its agents in the circulation of Christian Truth.

*Toulouse Religious-Book Society*—During the past two years there have been issued 89,500 Books. These include "The Life of Cranfield," and "The Companion to the Bible." In the same period, about sixty-four new Libraries have been either formed or assisted. This aid has not been confined to France, but has been extended to other lands, including Africa, Greece, Canada, and Russia. During the past year various new works have been issued. The Committee have paid 25*l.* in aid of printing "The Meditations of Rochat on Hezekiah," and Witherspoon "On Regeneration." In addition to these sums, 100*l.* out of the Jubilee Fund has been devoted to the general objects of the Society; and a supply of casts of cuts contained in "The Midshipman in China," has been furnished for a French Translation of that work. The total grants have been 128*l.* 17*s.*

*Strasburg Evangelical Society*—The Society has been revived, and is now in full activity, although labouring under the depressing influence of a heavy debt. During the year upward of 40,000 Tracts have been distributed, some of them among the prisoners in Algiers. One interesting feature connected with the labours of the Strasburg Society has been its efforts for the benefit of God's ancient people. A grant of 10*l.* in German Tracts has been voted to the Strasburg Society.

*Morlaix*—The Rev. J. Jenkins has reported the operation of the Christian Press in his District. He states—"I have no doubt that the volume of 'Bible Stories' will be gladly received by many, and will serve admirably as a preparatory introduction to the reception and profitable reading of the Old Testament by the Breton people, who have never seen that part of the inspired volume." The Committee have granted to their friends in Brittany casts of the cuts of English Works to the value of 17*l.* The 15,000 copies of the Gospel by St. Luke, the Acts of the Apostles, and the Epistle to the Romans, with introductory remarks by Mr. Roussel, mentioned in the last Report, have been circulated under his care. He is now preparing for the press, on the same plan, the Epistles of St. Paul to the Galatians and the Hebrews, and the two Epistles of St. Peter.

About 45,000 Tracts have also been placed with friends at Paris, Calais, Arras, Bourdeaux, and Marseilles, for distribution. The grants paid for France have amounted to 1109*l.* 13*s.*, of which sum 830*l.* has been taken from the Jubilee Fund.

#### *Spain.*

The state of this country has hitherto prevented any enlarged efforts being made for its benefit. There now appears, however, to be increased facilities for the Society's labours. One friend, to whom a grant was made, with much perseverance circulated Tracts on the occasion of a public procession connected with the Church of Rome. In reference to this he writes—"I distributed your Tracts among the multitude that followed the idolatrous wafer. How much good has been done by them eternity alone can declare. Thus much I can say, that after this day I was visited by many Spaniards who read the Tracts and wished to read more about Jesus. I spoke to them the word in season in the name of God, and gave them other Tracts. Encouraged by this, I went twice more on the Lord's Day to the Romish Cathedral, and, standing at its very entrance, I distributed Tracts among the people who went in."

Another Correspondent, who has applied for a grant, speaks with confidence of the practicability of enlarged distributions being made. He writes—"I have had thanks from ladies in Madrid for the Scriptures and books given in a large party. There was no reserve, no fear or objection to its being known that they received and read such things. Our Bibles, &c., are prohibited, not as Bibles but as new books: the FREE GIFT of them will pass unnoticed."

The Society at Gibraltar continues its operations, though not on its former scale. A few publications go from its dépôt, and are the means of instruction to some dark minds. An old Correspondent hopes that so favourable a change has taken place in public feeling, that English Works may be sold in one of the principal cities. He has received a consignment of books to the value of 25*l.* to try the experiment.

#### *Italy.*

The restoration of the Roman Authorities has nearly suspended all operations through the press. Before prohibitory measures were enforced, the Committee did all in their power to spread spiritual

truth. "The Benefit of Christ's Death," by Paleario, has been printed in an edition of 5000 copies. There has also been issued an edition of 10,000 copies of "The Epistle to the Romans," with an introductory preface, by Dr. Achilli.

The friends at Geneva have completed the translation of the third volume of Dr. Merle D'Aubigné's "History of the Reformation" in Italian, the first and second volumes having been previously issued. The Committee have paid 75*l.* in aid of this important translation.

The work by Paleario has been partly distributed; but in consequence of the change of policy at Rome, the copies in hand have been sent into another part of Italy, where they are likely to be circulated. A considerable number of "The Epistle to the Romans" has also been given away among the people, but the remainder have been seized by the authorities, although both publications were previously sanctioned by the Censor. The practice of the Church of Rome is unchanged in its efforts to oppose the circulation of Scriptural Truth.

The grants for Italy have only amounted to 179*l.* 15*s.*, a sum which would have been greatly increased had the Society's friends been permitted to persevere in the circulation of religious publications.

#### *Switzerland.*

The opposition which continues to prevail in the cantons against all religious efforts prevents the friends of the Swiss Societies from actively engaging in the distribution of Tracts. The grants have been to a small extent.

At Bâle, Dr. Marriott is actively and usefully employed. During the past year he has printed about 214,000 copies of Tracts. The larger portion of these works has been circulated during the year, principally in Southern Germany, and they have been the means of extensive good. "An excellent Minister writes—"The travelling workmen receive in my house, beside what I can afford, always a Tract. One day such a workman dined with us. About six weeks afterward, one of the washerwomen related that a workman, who had received a certain gift, had gone behind the parsonage, read a Tract, and wept bitterly over it. His mother had impressed on him the duty of prayer, and this he had forgotten."

A grant of 150*l.* has been made to Dr. Marriott, to enable him to keep a good

supply of Tracts, and to give them a liberal circulation in Switzerland and Southern Germany.

The Rev. C. de Rodt, of Berne, applied for a grant of German Tracts, which the Committee made to the extent of 5*l*. A further supply of 3*l*., in French Tracts, has been voted to Mr. de Rodt.

The Rev. Dr. Malan, of Geneva, has heard of many spiritual results from the distribution of the Tracts which he has published. The Committee have voted 20*l*. to promote a large circulation of his Hymn Book, "Les Premières Chants," in the Canton de Vaud, and two Tracts on the Lord's Day.

The prospects in Switzerland are exceedingly dark, but the path of duty is clear. There must be a continued endeavour to make known the only way of salvation. The grants to Switzerland have been 90*l*.

#### *Germany.*

The state of this country becomes a subject of increased interest to the Christian Church, in consequence of the wide prevalence of principles altogether destructive of the Truth. The popular movements do not appear to have produced the favourable results which were anticipated, as far as *pure and undefiled religion* is concerned. Errors in different shapes are creeping in among Christians.

The Committee will cheerfully concur in any prudent and practicable measures for the benefit of the vast masses in Germany who are led captive by Satan at his will. During the past year they have promoted a large circulation of Scriptural Tracts, through various Societies that are active in the diffusion of evangelical truth. It has given the Committee sincere pleasure to find that a meeting has been held in Barmen, formed of the representatives of several leading Tract Societies, to devise measures for united labours in the work of God, so far as circumstances may permit. The result of the conference has been the promotion of a kindly feeling among the Societies, a greater uniformity of action, and such a division of the field of labour as each Institution seemed best able to occupy without interfering with others. The Tracts of the different Societies will hereafter be freely exchanged. The good results of this wise arrangement have already been witnessed. Also, the formation of Associations for Home Missions will prove excellent channels through which

Tracts will reach the population of different Districts.

#### *Carinthia.*

A grant of 30*l*. has been made and has been judiciously appropriated by Dr. Barth. He has sent a large supply of the valuable works issued by the Calw Society to several pious manufacturers, who feel a lively interest in the diffusion of religious publications.

#### *Hungary.*

The Committee have had interviews with the Rev. G. A. Wimmer, on the best course for the Society now to pursue. They have also been favoured with information from several friends, who are labouring for the benefit of the people.

At the time when Mr. Wimmer was compelled to leave the country there were many copies in hand of works in several languages. The Committee have instructed the Corresponding Committee at Oberschutzen to give these works a prudent and early circulation, particularly as the authorities no longer prevent their distribution.

The Missionaries at Pesth have been unable to make much progress in the circulation of the works committed to them.

#### *Bohemia.*

Through the friends of the *Lower-Saxony Tract Society*, at Hamburg, the Committee have been enabled greatly to extend their operations in this and other countries in the Austrian Dominions.

The grants for Bohemia have been 75*l*. "Bohemia," writes a friend, "is the country in which the spirit of religion cannot successfully be opposed. The prayers of John Huss and the martyrs are now working there. All things appear to be combining to produce a universal religious movement. The people, deprived of the true light, are in danger of being led into the miserable doctrines of the German Catholics. We must give them, through our books, the true Gospel Knowledge."

#### *Bavaria.*

It has been the anxious desire of the Committee to promote the circulation of religious publications in this country, and they have had an extensive correspondence on the subject. Various difficulties have hitherto obstructed their course, but which they hope will soon be

removed. The Committee have proposed to Professor Ebrard, of Erlangen, to grant 100*l.*, on the Local Committee raising 60*l.*, to be expended in the publication of German Tracts, either new or old, suited to the present state of Germany; not only to meet the prevalent infidelity, but fully to make known the Gospel.

Pastor Lippert, of Speyer, to whom a grant of 20*l.* was made, has printed "The Bible and Reason," and "The Christmas Tree," which have been approved and part of the expenses paid out of the sum voted to him.

The Society has made two small grants to Ministers at Rottenbauer and Fulda, for publishing a book of prayers for circulation among prisoners. A supply also of 5*l.* in German Tracts has been sent to Mr. Gotthiel, the Missionary of the British Jews' Society.

#### *Wurtemberg.*

The *Stuttgart Tract Society* has been anxious to increase the variety of the publications which it issues, particularly of small hand-bills. The Committee have granted 5*l.* in German Tracts from Basle, and a complete set of English Tracts and hand-bills.

The Rev. Dr. Barth is still active in the preparation and circulation of Tracts and Books. In a recent Letter he states that the Calw Society has published upward of a million of fifty different Tracts in four languages, and 800,000 volumes in thirty languages of Europe, Asia, Africa, and America. The Committee have furnished Dr. Barth with casts of various cuts for the illustration of his valuable books.

#### *Frankfort.*

A Christian Female in this city has undertaken to support a Colporteur for the next two years to labour in Frankfort and the surrounding country. The Committee voted to her Tracts to the value of 10*l.*

#### *Westphalia.*

The *Wupperthal Tract Society* has accepted the proposal made to its Committee in 1847; namely, for the Religious-Tract Society to bear half the expense of stereotyping twenty of its Tracts, with the hope that in this way they might have a larger circulation by decreasing

the expense of their production. The Tracts selected have been fully approved, and its Committee authorised to draw for 32*l.* 10*s.*, being the moiety of the charge for casting the plates.

#### *Saxony.*

The *Lower-Saxony Tract Society*, at Hamburg, has printed 638,000 Tracts; out of which 524,853 have been distributed. The total circulation in twenty-nine years has been 7,054,792. Several new Tracts were printed in the year, and among them one addressed to soldiers on Mr. Gossner's recommendation. In reference to this Tract, the Report remarks—"Many a grateful acknowledgment we have received both from the camp and the hospital."

In addition to the extensive labours of the Lower Saxony Committee, there have been large appropriations of Tracts to numerous emigrants; and pious Colporteurs have conveyed them to thousands who are living in awful ignorance of the way of salvation. The receipts of the Society for the year have been 563*l.*, which include the grants received from the Religious-Tract Society. The grants to the Society have been 175*l.*, including 75*l.* specially devoted for the benefit of Bohemia.

The *Hamburg Tract Society*—The issues in the year "have reached 500,000 copies of different Tracts, and these have led to the circulation of upward of 22,000 copies of the Scriptures, the employment of forty Missionaries and Colporteurs, and the issue of several thousand copies of larger publications." In Hamburg nearly forty brethren are regularly engaged as Loan-Tract distributors, and others visit neighbouring districts.

The Committee have voted 150*l.* to Mr. Oncken and his active friends, trusting that they will continue to be greatly blessed in all their Christian Labours. The Rev. W. Middleton, of Hamburg, has received another grant of 3*l.* in English Tracts for circulation among British and American Seamen. About 1600 British Ships entered the port last year. Mr. Middleton visited every vessel, for the purpose of distributing Tracts among the men.

#### *Belgium.*

The political events in neighbouring nations have produced much excitement among the people, and tended to with-

draw their attention from religious subjects: nevertheless, an interest in the Gospel appears to have been awakened in many minds, and they welcome the pages which announce its blessed doctrines.

The *Belgian Evangelical Society*, through its Colporteurs and the Pastors connected with it, circulates its Tracts both among Protestants and Roman Catholics. The Committee have voted to the Belgian Society 1000 copies of the Gospel by St. Luke, the Acts of the Apostles, and the Epistle to the Romans, in French, with Mr. Roussel's introductions.

The Society has made a grant for the publication of one French and six Flemish Tracts. In addition to these Tracts, 5*l.* has been voted for the issue of a new edition of "Watts's Historical Catechism." The Committee have voted 12*l.* in books, to the twelve Pastors who are connected with the Institution. A supply also of 5*l.*, in Dutch Tracts and Children's Books, has been sent for the use of people who speak the former language. The grants to the Belgian Society amount to about 100*l.*

The Rev. E. Panchaud, of Brussels, has published in French, "The Pilgrim's Progress," for the benefit of the poor members of congregations and others. A grant of 25*l.* has been paid for stereotyping and printing 1000 copies of the work, the plates and proceeds of sale to belong to the Parent Society. Casts of the cuts used in the English Work have been also sent. A grant of 5*l.* in Tracts has been made to Mr. Panchaud for circulation in the streets of Brussels. Mr. W. P. Tiddy, of Brussels, has sent out for several years, "The Missionary Gleaner." He intends in its future numbers to introduce the Society's "Harmony of the Gospels," with notes taken chiefly from its Commentary, and afterward to publish the papers in a separate volume. The Committee have voted 30*l.* in aid of its circulation, and 5*l.* in casts of cuts for "The Missionary Gleaner." Mr. Tiddy has also translated the Society's juvenile work, "Look up; or, Girls and Flowers:" a grant of 5*l.* has been made in aid of printing this work, and casts of the cuts used in the English Edition. The total grants to Belgium have been in value 113*l.*

#### *Holland.*

An encouraging Report has been received from the *Rotterdam Tract Society*.

The Colporteurs meet with much acceptance among the people, and are greatly encouraged by finding that sinners have been led to God through the Tracts distributed.

The Society has translated twenty-eight of the hand-bills of the Parent Society, and in a few months upward of 22,000 were sold. The total issues in the year were 127,800 Tracts and Children's Books.

#### *Denmark.*

On the application of the Chaplain of the Danish Army in Jutland and Alsace, a large number of Tracts and Books in the depository at Copenhagen, to the value of 60*l.*, has been sent to him for gratuitous distribution among the men. It is hoped that these works will be beneficial to the readers and prepare them to put on the whole armour of God, as good soldiers of Jesus Christ.

#### *Prussia.*

The *Berlin Tract Society* is now employing Colporteurs for the circulation of the Scriptures and Religious Tracts. Mr. Elsner, the Secretary, writes:—"The revolution of last year has roused in many places the hearts of men for a more willing reception of the Word of God, and we have never distributed so many copies of the Scriptures as in the present year; and we are enabled to report the same of our Tracts."

The Rev. G. W. Lehmann, of Berlin, has given an encouraging report of the circulation of the Society's works voted to him. A further grant of 20*l.*, in German Tracts, has been sent to him.

#### *Russia.*

The friends at St. Petersburg have not been able to circulate their Tracts and Books to the same extent as in former years. Although a somewhat smaller number of publications has been sent from the dépôt, yet the sales have considerably increased.

The Tracts received in the year amount to 180,335, in Russ, Finnish, German, English, French, Swedish, Dutch, and Danish, about 147,800 having been printed at St. Petersburg. These, added to the stock on hand in 1849, made the supplies for the year to be 464,210. The issues have been 186,730: of these 100,493 were sold at the depository. The total issues, in various languages, amount to 3,822,830.

The "Saints' Rest," by Baxter, has been extensively circulated, and has imparted spiritual knowledge in circles which could not have been approached by a small Tract. The St. Petersburg friends greatly desire the publication of the "Pilgrim's Progress," and "The Anxious Inquirer Directed," in Russ, when the needful funds can be obtained. The Committee have granted 120*l.*, and 4900 Tracts, to their zealous friends. A supply of 10*l.* in books at half price, has been placed with Mr. Melville, for the use of the inhabitants of Odessa. A small School Library has also been sent to a military friend at the same place.

FRENCH AND FOREIGN BIBLE SOCIETY.

*Success of Colporteurs.*

IN the Society's Seventeenth Report there are the following statements:—

One day, at the very moment when a regiment of infantry was forming rank for the purpose of commencing their manœuvres, one of our Colporteurs, an old soldier, advanced toward the Colonel and without further preamble, said, "Colonel, I sell copies of the New Testament in five different languages: will you give me leave to offer copies to the men in your regiment?" "My regiment does not require them," was the Colonel's reply.—"I beg your pardon, Colonel," rejoined the Colporteur, without suffering himself to be put out of countenance; "for your are aware that, for the last two years, there has not been any description of bad publication which evil-disposed persons have not supplied to the men under your command, with a view of turning them from the obedience which they owe to their superiors. Now, allow me to prove to you that my books inculcate obedience. Have the goodness to listen to this single passage (Rom. xiii. 1—7), *Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God, &c. &c.*" "But," inquired the Colonel, "is it not the Scriptures that you have in your hands?" "Certainly, Colonel." "Well, then, since that is the case, I will forthwith instruct my Adjutant to prepare for you a written authorization, which I shall sign, and by means of which you will from to-morrow have access to the men

belonging to my regiment." The above-mentioned Colonel is not the only one who has been good enough to grant a permission of the above description.

A Colporteur in the country writes:— "As I was walking along the road, I passed a man who was occupied in breaking stones. He called out to me, 'Do you still sell books?' 'Yes,' replied I: 'do you then know what sort of books I sell?' 'I know very well,' was his answer; 'for you sold us one of them, and all in the village are much pleased with it. Ah! a man must indeed have a hard heart not to be moved by the reading of this book. In former days such books were not to be found among us. I have thought much on this matter, and have come to the conclusion that we must be living in times when it is the will of God that His Word should be spread abroad. I congratulate you on being permitted to be one of its distributors.' About an hour afterward I passed a young man, who also said to me, 'Do you still sell books?' I replied in the affirmative. He then remarked, 'You sold one of them in our village, but I was not there at the time, and I was thus prevented from purchasing a copy. Since that period I have had one of these books lent to me. I have read it; and fearing lest I should not meet with it again, I HAVE COPIED A PORTION OF IT.' These simple words," adds the Colporteur in conclusion, "went to my heart: and, after a lengthened conversation with this interesting young man, I continued my route, full of joy at the thought that the time was probably near at hand when many would have the happiness of possessing the Word of God as their supreme guide."

Western Africa.

LIBERIA.

FROM information recently received we learn that it is in contemplation to build at Bassa Cove a Mission and High School in connection with the Protestant Episcopal Church of America. The following is an extract from a Letter from the Republic of Liberia to the Board of Managers of the Pennsylvania Colonization Society.

It was with no little degree of pleasure



that we perused the preamble and resolutions passed by your honourable body, as an expression of the deep interest you still feel in this country. We can only say that the feeling is reciprocal. For your honourable body, from whom we have derived so many advantages, we cherish the deepest regard, and have therefore adopted the Resolutions which we herewith transmit.

—That the authorities and populace of this county receive most gratefully, and with respect, the preamble and resolutions, relating especially to this county, adopted by the Board of Managers of the Pennsylvania Colonization Society at their stated Meeting in February last, and we do rejoice to announce our conviction that there is a continuance of that interest and paternal feeling existing in our behalf, which have so strongly characterized them in sacrificing both life and property, particularly in the early settlement of the Colony of their choice.

—That notwithstanding we have, in the providence of God, struggled through many disadvantages, and attained to a political position far exceeding our most sanguine expectations a few years ago, being blessed with a thorough republican Government, patriotic officers, both civil and military, a moral and governable people, fertile soil, climate perfectly healthy to the acclimated; in a word, a country unsurpassed for national resources; yet we would not forget the fostering hand of our early patrons, and as our least manifestations of gratitude will most heartily and cheerfully unite our efforts to carry out every legal suggestion made by them relative to the formation of settlements in this country, especially as past experience has fully demonstrated that emigration is one of the great auxiliaries by which the settlements in the Republic are to be sustained and Africa redeemed.

—That we, the people of the county of Grand Bassa, will continue our agricultural pursuits, feeling greatly encouraged from the success which has attended our labours for the last few years.

—That through the Colonization Board, we do tender our thanks to the Protestant Episcopal Church for the conclusion to establish a Mission and High School at Bassa Cove in our county, though not yet carried into operation, and notwithstanding many of us are attached to other Denominations, yet we do hereby promise to encourage and take a lively interest in the institutions of the said Church for the perpetuation of such an inestimable blessing to our posterity.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TELOOGOO COUNTRY.

*General Report for the Half-year ending June 30, 1849, by the Rev. J. E. Sharkey.*

THE general details of the Mission are contained in the following report from Mr. Sharkey, dated June 30, 1849—

### 1. Preaching.

This most important method of diffusing religious truth we have always regarded as our main duty. We have, I trust, made it our conscientious endeavour to connect it with all our Missionary plans and modes of operation, feeling assured that it is through *the foolishness of preaching* that the Gospel of Christ is made *the power of God unto salvation to every one that believeth*. We have been enabled to proclaim publicly and privately, in streets and in lanes, the love of the Father who *sent His son to be the propitiation for our sins, and not for ours only, but also for the sins of the whole world*. Our preaching has at times, and much to our reluctance, assumed the form of discussion, and, instead of listening crowds and quiet demeanour, we have had angry disputants and wild confusion. We have, however, been occasionally relieved and encouraged by comparatively quiet and interesting discussions.

Beside our opportunities of taking the message of salvation to the streets and lanes of this town, we have often private conversations with young men of all castes, who take a pleasure in calling on us. Some come for paper, ink, or quill-pens; others to see a few curiosities that I had collected; others, again, to converse on the subject of religion; and some in quest of employment. Thus I have every day about six men on an average, with whom I spend my afternoons in religious conversations. I have peculiar pleasure in stating that a Brahmin comes daily to me for Christian Instruction. He has read with me the Gospel of St. Matthew up to chapter v.; and he has of late commenced attending our Public Worship. There is also a Mahomedan Woman who comes regularly for instruction.

### 2. Telooogo Congregation.

It properly consists of only two members, though four more, from their being connected with either our Girls' School or

3 P

one of the members, attend our Telugu Services. But beside these six baptized persons, there are present at our Sabbath Services all our heathen girls, about thirty or forty of the boys from our Vernacular School, and most of our heathen domestics; so that we have frequently a Congregation of about eighty souls. We have three Services in the week—two on the Sabbath, and one on Wednesday Evening. The Congregation now assembles in a part of the Mission House. I do not think that in our heathen hearers the disposition to listen is less than it was during the last half-year. No symptoms, however, of spiritual life appear as yet. They cannot be stationary. While it is pleasing and encouraging to observe their regularity in attendance, it is somewhat trying to find the dead bones still motionless. There is no spirit of inquiry. They come and go with mechanical punctuality.

#### 3. Tamul Congregation.

This Congregation assembles every Lord's-Day morning. Mr. Darling conducts the Service. It consists of eleven men, fourteen women, and thirteen children. Some of these people have occasioned us much grief: there are others again, we trust, in whom the good work is progressing. On the 8th of April last we had the privilege of receiving, from the Church of Rome into our own, five more individuals. I trust there are several more that have a desire to come out of this corrupt Church. The Lord grant that there may be many that shall not be partakers of her sins, or receive of her plagues! We feel ourselves so completely bound to Telooogo work, that we cannot conscientiously devote that time and attention which we so much wish we could give to this Tamul Congregation. Some of the people are a disgrace to Christianity; and, living in the midst of the very people to whom we are in an especial manner sent to preach the Word of salvation, their example can only act as a most serious stumbling-block against the reception of the Truth. We are daily strengthened in our conviction, that, unless the Tamul Christians have the undivided labour of a Native Reader or Catechist of influential character, they must prove a sore hinderance to us in our own proper work—the evangelization of the Telooogas. There are in the Lines of the Native Regiment, and resident in the Fort of Masulipatam, upward of 200 Tamul souls, Protestant, Roman-Catholic,

and Heathen; so that there is abundance of work for the labour of a single man.

#### 4. Girls' School.

This School is under the management of my wife. The Lord has greatly blessed our poor endeavours. He has put it into the hearts of the parents to send their children to us; He has put it into the hearts of His people to aid us with money; He has preserved to us our health and strength; and now He has most graciously added to His fold one of these little wandering sheep. I refer to the baptism, on the 17th of June, of one of our girls. She is the daughter of a Saïd; and the Saïds are, I believe, reckoned the descendants of Husain, the grandson of the False Prophet. The Saïds are looked upon with peculiar reverence. The girl's father was at one time butler to the very gentleman who now provides for her. The poor man, becoming insane, left his home, his wife, and two children, and went to Nellore, where he still lives, and wanders, a melancholy spectacle. The mother soon left the poor children in charge of their grandmother, and went in quest of employment to some distant stations. She was, however, ensnared into sin, in which she still continues bound, a willing victim. During her absence from home, the old grandmother, urged by necessity, waited on the gentleman who had employed her son-in-law, and begged relief. One of the children being a girl about ten years old, the gentleman requested the old woman to place her in our School, and at the same time promised to support her and her family. The girl was accordingly, on the 10th of June 1847, sent to us; and ever since she and her family have been receiving most liberal support from their generous and pious benefactor. For a year and more this dear girl, whose Mahomedan name was Causimbi, occasioned us much anxiety and many fears. Her disobedience, her forward manner, her indifference to eternal things, were very painful. Her disinclination to read seemed insuperable, and even to get her to sew was no easy matter. We employed every lawful expedient to reclaim her, but in vain. But the Lord was working in her. In November last the Moharam Festival was celebrated, and our young charge expressed a desire to return home. We found her so bent upon going, her entreaties being accompanied with tears, that we allowed her to go. Her mother had just

then returned home. The festival over, she came back to us. Now commenced a wonderful change in her, until, in May last, to our utter surprise, she declared her desire to put on Christ. We believed not, for gladness. "It is the Lord!" we thought and exclaimed. Her mother soon heard of the change. Every threat was employed, every effort made, quite a flood cast out to drown the new man, but all in vain. Grace in her, though weak, proved victorious. Disappointed and exasperated, the mother next had recourse to what we strongly suspected was poison. But, previously cautioned, the dear girl refused the suspicious-looking substance which her mother was endeavouring to force down her throat. Mrs. Sharkey, being in the next room, heard the altercation, and went to the mother, who quickly concealed the substance. While thus sorely persecuted by her unhappy mother, she was receiving daily instruction preparatory to baptism. Nearly two months after her first request to be baptized, I had the precious privilege of receiving her into the flock of Christ's Church. We gave her the name of Lydia. It was a deeply-interesting and glorious occasion. We were most unworthy to witness the event, much less to be the instruments of bringing this child to Jesus. We, however, tremble with rejoicing, knowing the wiles of Satan. We commit her to the same grace which was sufficient to deliver her from the bands of the devil. It was the sufferings of our dear Redeemer that first led her to think seriously of a means of escape from the wrath to come; and when we questioned her as to her reasons for seeking baptism, she readily replied, "Because Christ loved me." As far as we can judge, it was the love of Christ which constrained her; the same love, we trust, still influences her; the same love we pray may be with and in her in this world and in the world to come.

Our Female Sunday School continues without interruption. David—referred to in Mr. Noble's Report—lends us valuable aid. For an hour every Sunday he instructs the little girls from the parables of our Lord, and I have reason to believe that his instructions are appreciated.

*Baptism of a Youthful Female Convert.*

In a Letter from Mr. Sharkey, dated April 12, 1850, we find the following account of a girl who has been recently baptized—

Mary came to us on the 10th of August 1847. Her heathen friends called her Nāgāh, from an idolatrous regard, and in fulfilment of a vow, to a serpent of that name—the fierce and venomous cobra. Mary, for a short time, was permitted to attend our little School as a day-boarder; but her friends, doubtful of our motives, soon removed her. Two months had scarcely elapsed, when, as if somewhat more assured of the benevolence of our intentions, her relatives sent her to us a second time, but still as a day-boarder. She attended, though not with much regularity, for about two months, when she was again removed for no specified reason, and without the slightest intimation. In March 1848 she appeared once more, and was again received into our School, but no longer as a day-boarder: her mother consented to her being a boarder, to our most agreeable surprise. Month after month passed away, and she was permitted to pursue unmolested her study of the precious Word of God, which she daily read and heard expounded, of which she committed large portions to memory, and to which she felt herself gradually drawn; and thus for ten months she was under one constant personal supervision. Her mother, however, was not altogether easy. She at length came, and, in a very civil manner, requested permission to remove her daughter from our School, as she had resolved to give her away in marriage. Early marriages in Hindoo Society are commanded, so that we were not surprised to hear of this; but a better expedient could not have been contrived for closing against poor Mary her only opportunities, as it were, of being instructed in the saving Word of God. Our arguments with the mother, however, were made to prevail; and, overcome by persuasion, she, to our inexpressible delight, consented to her daughter's remaining with us for a few months longer. Just about this time, Miss Barber, of Brighton, whom our dear brother Fox had interested in our little School, sent us a remittance of 3*l.* for the first year's maintenance of one of our girls, to be chosen by us, and called Mary Devonport. This sum was contributed by sixty poor children at Devonport, by a monthly subscription of a penny. This was a most encouraging expression of interest in the work of female education, and may serve to establish the possibility of eliciting the like sympathy in this country, if only a similar effort were made.

Mary had now every advantage: her maintenance was secured, every opportunity allowed her of examining the Truth, and daily instruction given her in regard to it. Mary felt the evil and power of sin: her heart was opened to receive her Saviour. Her knowledge of the character of sin, her hatred of it, and sorrow for it, her simple faith in the atoning and cleansing blood of the Lamb, soon became apparent; and now, though naturally very timid and undecided, she boldly declared her faith in Christ, and earnestly solicited the sign and seal of baptism. I was, however, reluctant to gratify her request, and thought she needed more instruction, as well as probation. After four months of special instruction, we felt we could no longer deny to her the rite of baptism; and accordingly, on the 4th of November, I had the privilege of receiving this dear girl into Christ's Church. Our little flock of Native Christians assembled as usual for the Evening Sabbath Service. All the brethren of our Mission were present. The girls of our little School looked on with intense interest, and many Heathen, most of them our domestics, witnessed the interesting ceremony. Mary's mother came in just as I was administering the rite, but she was quiet until the conclusion of the Service, when she clasped her daughter to her breast, and wept as if she had lost her. Alas! poor woman, she knew not the change in Mary's heart, and how the Gospel was calculated to make her a better daughter than she was in her ignorance of true religion. Mr. Noble said a few words to comfort her, and we were glad to find she went away greatly reconciled to what had occurred. Mary has since gone on consistently; and though indecision of character, and a naturally dull mind, have now and then involved her in trouble and occasioned us trial, the Lord has kept her from falling altogether. I trust she now knows more of the plague of her heart than she did. Her knowledge, too, of divine things is clearer; and, up to this moment, she has comforted us greatly, and has led us to hope she will continue Christ's faithful soldier and servant until her life's end.

TINNEVELLY.

*General View.*

The statistical return of the South-India Mission for the year ending December 1849, when compared

with that of the preceding year, presents a slight increase of the numbers under instruction throughout the eleven districts of Tinnevely; the number for 1848 being 23,373, and for 1849, 23,994: of which number 12,461 are baptized persons, and 11,533 unbaptized. The latter class are less by 63 than at the termination of 1848: the former more by 684. Thus the baptized have increased more rapidly than the numerical increase of the Mission. Inward growth and consolidation, as contra-distinguished from rapid extension, is now the prominent feature of Mission Work in Tinnevely. This also appears from the increase in the number of Communicants, which is as follows:

Dec. 1848 ..	2634
Dec. 1849 ..	2680.

The Communicants are now more than one-fifth of the baptized portion of the Mission.

The Districts have been free from the bitter storms of persecution which have swept over them so frequently during previous years; and the accounts we have to present will be found of an equable character; devoid, indeed, of the exciting circumstances attendant on large numerical accessions, but also free from acts of turbulence and uproar on the part of heathen adversaries.

THE SEMINARY.

The Seminary continues under the superintendence of the Rev. W. Clark. At the close of 1849 it contained 55 boys, a large proportion of whom are from nine to twelve years of age. Their attainments are at present very moderate, but they have been carefully selected from the Village Schools, and manifest a fair amount of natural ability. Their conduct has been, on the whole, satisfactory.

NATIVE ENGLISH SCHOOL.

In this School, which is under the charge of Mr. W. Cruickshanks,

a number of Heathen are receiving a sound Christian Education, in the hope that they may *turn from idols to serve the living and true God.*

NORMAL FEMALE SCHOOL.

Mrs.S.Hobbs, of Saththankoollam, now superintends this School. The normal scholars are 26 in number. An Infant School has been formed, and some older girls received as day-boarders: altogether the number under instruction amounts to 41. Of three who died of measles, Mrs. Hobbs thus speaks, in a Letter dated July 1849—

Three of the dear children belonging to the Kadatchapooram Infant School were removed by death, without our having the satisfaction of hearing from their own lips that they had given their hearts to the Saviour. We are thankful, however, to have a hope that they were indeed lambs of His fold. As I know so little of them myself, I got their Schoolmistress, Sarah, to write an account of them to a Christian Friend in England; and I will just repeat to you what she said, as nearly as I can, in her own words. "The three children that it has pleased God to take away from us, were, I think, the three best in the School. This is to us surprising; but God prepared them to be with Himself, and then removed them from this sinful world. The first, Tungamattoo, was about six years old. When ill at home, she would repeat many verses and hymns which she had learned at School; and taught her mother, amongst others, Psalm xxvii. 10, *When my father and my mother forsake me, &c.* The second little girl was about the same age, named Paripooranum, also of Kadatchapooram. She, when at home, was constantly reading her Testament, to the surprise and delight of her friends. When at School she would sometimes find a passage of Scripture, and teach her little companions; and when she heard them tell an untruth, would say, 'God sees you, and will be very angry with you if you tell lies.' The other child, Pakkiam, was from Saththianagaram, in the Saththankoollam District. She was not more than four years old, and had only been a short time at School, but was so obedient and attentive that we all loved her very much." This is the account given by Sarah of her

little pupila. I trust their removal, and the witnessing of so much sickness amongst their own number, has awakened serious thoughts in the minds of some at least of our dear children. May they indeed be led to seek preparation for death and eternity; and may we all, who take any part in teaching them, be more prayerful and earnest in endeavouring to lead them to the Saviour!

PALAMCOTTAH DISTRICT.

*Hopeful Indications of Progress.*

The following extract from a Letter of the Rev. E. Newman, dated February 7, 1849, presents some hopeful indications of the progress of Missionary Work—

A few days ago, when visiting Thathenکوollam, I had the pleasure of receiving 37 families, containing 122 individuals, from heathenism, and of admitting them as Catechumens into the Church of Christ. You will, I am sure, rejoice with me, that so many souls have, in some measure at least, broken the fetters with which they were bound, and escaped from the regions of darkness and superstition to the land of light and Gospel Truth.

Thathenکوollam is a large village, situated about ten miles south-east of Palamcottah, and contains about 1000 inhabitants, of whom 300 are Shanars, and the rest Velarlens, Maravers, and Mahomedans. Some years ago, twenty families of these Shanars embraced Christianity, and were in consequence greatly persecuted by their heathen neighbours, particularly by their brethren of the same caste, who still continued in heathenism, and lived in the same village with them. From these or other causes, a considerable number soon apostatized from the faith, and enrolled themselves again under the banner of Satan, as a dog returns to his own vomit, or the sow that was washed to her wallowing in the mire. But a little company remained firm and steadfast, and continued to worship the true God who made heaven and earth, whilst their adversaries heaped upon them every insult that hatred could invent. Yet, though they continued firm to their profession, and endured much for the name of Christ, they were not promising Converts. The close contact with, and constant example of, the Heathen amongst whom they dwelt; their worldly troubles; and, in some

cases, their own unruly tempers, effectually prevented their making much progress in Divine things. Their example was not likely to win others, or convince them of the superiority of their new creed: therefore I was much surprised, when, in May last, thirty-seven families of those who were formerly so violently opposed to the Gospel, professed a desire to place themselves under Christian Instruction. These were the very men who persecuted their brethren for taking the step which they now professed a desire to follow. They declared, of course, that their views were quite changed, and they were convinced Christianity was the true religion. Still, knowing that these people will not only profess a desire to become Christians, but will even throw off heathenism and embrace Christianity for a time, merely to gain some worldly advantage, I hesitated to receive them, particularly as so large a company came together. I found afterward that, before coming to me, they had destroyed their idols; and thinking it probable that the reason of their not being received was their not having demolished the devil temples, they returned to the village, levelled them with the ground, and then came back to me. Still I was not satisfied of their sincerity in desiring Christianity for its own sake; and therefore told them they might attend Divine Worship, and send their children to School, as any other Heathen might do, but that I could not receive them, or look upon them as Christians, until they had given some further proof of their sincerity; and, with this, sent them away, after having prayed with them, and explained to them briefly the way of salvation through faith in Christ. From that time to the present they have regularly attended the House of God, and sent their children to be instructed in our School. They do not appear to be influenced by worldly motives, except, perhaps, a desire to unite their strength—which has hitherto been divided, part being Heathen and part Christian—against the Maravers, by whom they are much oppressed.

In a subsequent Letter, dated March 7, 1849, Mr. Newman adds—

I am happy to inform you, that of late something more of an interest in spiritual things has been awakened in the minds of the villagers in the neigh-

bourhood of Palamcottah. For years past they have been visited weekly, and numberless Tracts distributed amongst them, without much visible effect. I hope, however, the Spirit of the Lord is now breathing upon the dry bones, and bringing them to life. One and another has come over, until we have inquirers in no less than eleven villages, within a circuit of three miles, Palamcottah being the centre. Others are seeking. Within the last few weeks, two or three parties have asked to be instructed in the truth of the Bible. For this I thank God, and hail it as an earnest that heathenism, which now reigns here triumphant, will soon be supplanted by the Gospel of truth, and the worshippers of demons become the worshippers of Jehovah and of the Lamb. But other enemies of the truth are on the alert. A Priest of Rome, a follower of Loyola, has taken up his abode in Palamcottah. There is, therefore, the greater necessity for us to double our exertions.

SATTHANKOOLLAM DISTRICT.

*Encouraging state of the District—Report for the Year 1849.*

The state of this District is encouraging. Active measures have been taken to purge the professedly Christian Body from the prevalence of heathen notions and superstitions. Some have been dismissed, and the state of the Christian Natives throughout the District is much more healthful than at the period of our last Report. The Rev. Stephen Hobbs, the resident Missionary, has forwarded a Report for the year ending December 1849, from which we select the following extracts—

I have no small satisfaction in observing that the people, on the whole, seem to attend the ordinary Services more punctually, and to exhibit a greater degree of interest in the Word of God preached to them than ever. Their gradual improvement is evidenced by the comparative rarity of disputes and quarrels, and by the apparent decrease of many licentious and immoral customs which formerly prevailed extensively amongst them; and I think I discern a growing principle of uprightness and fair dealing amongst them in their business transactions. It

can hardly be expected that they will rise very rapidly in the arts and refinements of civilized life, as the Districts they inhabit are particularly unpromising as to the prospect of their achieving any great increase of ways and means, even though the resources of science were brought into play. The palmyra-tree affords maintenance to all, competence to a minority, and affluence to a very few indeed; and it seems useless to think of substituting for it, or conjoining with it, any more remunerative species of cultivation, in a land where rain falls so sparingly, that wide-spreading deserts of barren sand stretch over tracts of country, which more moisture would convert into fertile fields. Happily, however, their low condition, even though it should be perpetuated, will not obstruct their advancement in godliness, nor render them less the objects of His gracious care, who has chosen *the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him.*

#### *Widows' Class.*

This is still kept up, and the attendance continues the same as usual. It has at times occasioned us much trial and grief, by revealing the peculiarly deep depression of mental and moral character in these poor females, more distinctly than it would otherwise have made itself known.

We are not without proofs of success in our endeavours to instruct and improve them, though each of these is a slow and tedious process. They now learn portions of Scripture much more readily than formerly, and many of them have their memories, and, we trust, also their hearts, well stored with them. It is evident, from the way in which they reply to questions, that they do not, as formerly, merely commit to memory a succession of words conveying no idea to their minds, but understand much of the meaning of what they learn. I am now anticipating that some of my earliest approved Candidates for Baptism will be amongst the elder widows of the class; and I should have a similar hope of the younger, but for the great uncertainty in which their moral character is involved, even when no irregularities are reported of them.

#### KADATCHAPOORAM DISTRICT.

The following Report for the half-year ending December 1849 has been received from the Rev.

J. Devasagayam, the resident Missionary.

#### *General View.*

With a heart of thankfulness and humility I beg to inform you that many of my people continue to value the Means of Grace, and to improve faithfully and diligently the privileges they enjoy.

The improvement of the female sex in our Congregations is, on the whole, more visible than that of the other sex. Our attention to the poor widows is also greatly blessed; and the number of friends who help me in this work of charity continues to increase. I desire to avail myself of this opportunity to offer them our most grateful thanks.

#### *Visitation of the Cholera.*

The following is an extract from Mr. Devasagayam's Journal for the quarter ending December 1849.

Nov. 1.—I returned home on the 24th ultimo. I am sorry to say that cholera raged here severely during my absence. It still continues, but not so severely. Ninety have been attacked by it, of whom, to this day, twelve have died. Of these, most have been young men and children. In the midst of our grief, we feel greatly comforted by the assurance which several children have given us, that they died happily.

One boy, five years old, frequently told his parents that he was going to his heavenly Father's house, where he would play in the lap of Abraham. He continually asked his elder brother to read the Word of God to him. Before his death, he rose from his bed, and told all around him not to weep for him, as he was going to his Father. Great is the resignation and comfort which our people discover in this time of our affliction. Beside coming regularly to our daily prayers, they come also with great readiness to the especial prayer, which, for some time, we have had in the middle of the day. Our dear Heavenly Father, and the blessed Son and Spirit, are also more dear and sweet to us in the time of our affliction.

Nov. 6.—Paripooranam, who was married a few months ago, has died by cholera, as also her father-in-law. They were both buried by me this evening. The melancholy occasion was improved by a short address, chiefly from the texts of last Sunday—the faith and prayers of the penitent thief, and our Saviour's gracious answer. I invited the people most

earnestly to seek and enjoy the consolation of the Gospel. Paripooranam had done her best to comfort her parents and husband. She had been well instructed in the School, and was a Candidate for the Communion. She told her parents, who had lost their son, five years old, the last week, not to be too much distressed for their loss of two children, for Job lost ten children, and yet comforted himself. She was going, she said, to the house of her heavenly Father, and they need not weep for her.

MEIGNANAPOORAM DISTRICT.

*Class of Candidates—Baptisms.*

The Rev. James Spratt, the resident Missionary of this District, has had under his instruction, for some time past, a large class of Catechumens, Candidates for Baptism; concerning which he has communicated to us the following interesting particulars—

With one or two exceptions, I feel much gratified with the amount of knowledge which the Candidates possess.

One, a man about forty, and whose name will be John, answered nearly every question I asked; and his whole manner and tone of conversation quite gave me the idea of one who was simply looking to the Saviour as all his hope and all his salvation. And I felt the more confirmed in the correctness of this idea, when I learned, not only that he had given up his usual journey as a trader to the north, in order to receive regular instruction; but that he has also been in the habit, for several months, of having Family Prayers; a very unusual practice, I am sorry to say, amongst our people, but one which I am constantly urging them to adopt.

Another Candidate was a woman of about the same age as John, and whom we purpose calling Lydia. In course of conversation, among other things, I asked her whether she had any real love for Christianity. She immediately replied, "How can I do otherwise than love it, when it tells me that the Son of God suffered and died for sinners?" Having learned from the Catechist, who, in other respects, bore favourable testimony to her character, that anger was her besetting sin, I mentioned to her what I had heard, to ascertain whether she regarded it in the same light. She at once acknowledged that she did; but added, "No one knows, but God

Himself, how much I pray to be delivered from this sinful temper." Upon the whole, I could not but indulge the hope, regarding both these persons, that the good work has been commenced in their hearts. Of Lydia I may further mention, as encouraging evidence of improved character in a Native, that, at the time I was collecting subscriptions for our Endowment Fund, quite of her own accord she brought me half a rupee as a first contribution, promising to give more in kind during the palmyra season; which she did accordingly.

But now a few words regarding a very old man. I think he has been under Christian Instruction for about six years, and is a member of the Congregation at Vellalanville. He is literally bowed down with age; and a late severe attack of illness has produced such weakness, that he needs the constant support of a staff. At different times, during the last two or three years, he has been a member of successive classes of Catechumens, but has always failed in obtaining baptism from his defective knowledge. Still, his desire for this ordinance is so great, that, notwithstanding his many previous disappointments, he again has presented himself as a Candidate. Nor do I think he has once absented himself from my class, although, each time of his attendance, he has had to walk to and from his village, a distance of three miles from Meignanapooram; and he has persevered in doing this, in spite of the attempts of his wife and some of his sons, who are Heathen, to dissuade him from any longer seeking baptism, alleging that it cannot profit such an old man as he is to be baptized. With a knowledge of these facts, I think you will allow that I could not possess stronger evidence of the sincerity and earnestness of his desire for baptism; and, from personal observation, I can bear testimony to the great attention he paid whilst he and others were being instructed. And yet when I came to examine him alone, I found, that, beyond the simple facts that he was a great sinner, and that Jesus Christ was his only Saviour, who had suffered and died on his account, he really knew almost nothing. He seems to have lost all mental as well as physical energy, and does not evince the least power to grasp truth, or retain it in memory. I had anticipated the result of his examination, and, for several days previously, deliberated as to what course I should pursue in reference to his baptism. Taking all the circumstances now men-



tioned into consideration, and connecting with them the merciful character of the Gospel, and the tender love of the Saviour, who will not *break the bruised reed nor quench the smoking flax*, I felt that, as his case was a peculiar one, I should not be justified in any longer withholding baptism from him. After explaining to him, therefore, the grounds upon which I did it, I gave him a ticket as an accepted Candidate for Baptism. His name is to be called Lazarus.

This Letter has been very long delayed. I have been able to write only at intervals, and now, lest any further delay should occur, I will simply add, that, since the examination, of which I have given you an account, I have baptized all the Candidates already spoken of, with a few others whom I subsequently examined and accepted. On Monday Evening, the 31st of December, we had a special Service, when I baptized twenty-four adults and infants. They were arranged in two lines, surrounded by their sponsors and witnesses, and they manifested the greatest attention and seriousness. After the administration of the ordinance, I preached on baptism, as the sign, seal, and Means of Grace, urging them, on the ground of the promises and privileges now made theirs, to yield themselves unto God, and to pray that, with the old year, old things might indeed pass away, and all things become new. May it please our covenant God and Father, for His dear Son's sake, to baptize them with the baptism of the Holy Ghost, and make them in reality, as well as in profession, members of Christ, children of God, and inheritors of the kingdom of heaven!

## Ceylon.

CHURCH MISSIONARY SOCIETY.

### General View.

THE Rev. Robert Bren, accompanied by Mrs. Bren, and the Rev. George Parsons, accompanied by Mrs. Parsons, reached Colombo on November 4, 1849 (p. 112 of our Number for February); thus again strengthening the Mission, which had been so materially weakened by the return to England, in the earlier part of the year, of three Missionaries. It is with sincere sorrow that we have to record the subsequent removal by death of  
Nov. 1850.

two of the most experienced members of the Missionary Force. The Rev. J. F. Haslam died at Cotta on the 19th of March last. A brief Memoir of him will be found at pp. 449—451. The Rev. Charles Greenwood was drowned while bathing the day before his intended departure from Baddagame to supply the vacancy left at Cotta by the death of Mr. Haslam (see p. 488). So truly is the Missionary work a work of faith, in which it is necessary to look above the human instrument to Him who is the same yesterday, to-day, and for ever.

Under these circumstances, we are rejoiced to be enabled to report the arrival of the Rev. G. Pettitt at Colombo, as Secretary to the Corresponding Committee of the Ceylon Mission.

### COTTA.

We have received the Report of this Station for the year 1849, containing a comprehensive review of the work in its different departments.

#### *The Institution.*

At the end of the period above mentioned the Institution contained 15 youths from 17 to 21 years of age. Two students of 1848 have been appointed, the one to the office of School Visitor and Scripture Reader, and the other as Second Master in the English School. Two more had been dismissed for bad conduct.

#### The Report says—

We trust that the Institution is in as healthy and effective a state as at any former period. Though we have had, during the past year, to grieve over the conduct of two of the students, we can speak with pleasure of the general good conduct and diligence in study evinced by the rest. Of the 15 students, 11 are Communicants.

#### *The English School.*

This School has continued during the past year under the same Masters as were  
3 Q

in charge of it previously. The average attendance, from October 1848 to October 1849, is 65. The number on the books is now 54, being a decrease of 10 boys on last year.

Of the first class, two have received employment in the Mission—one as Assistant Schoolmaster and School Visitor, and the other as Schoolmaster. Six others have been admitted into the Preparatory Class of the Cotta Institution. One is employed in Kandy, as a clerk in a Government Office; five have left the School through sickness; and two were dismissed for irregular attendance. Although 26 have been newly admitted, 35 have left the School without assigning any reason, most of them in arrears for their fees. This falling off may be accounted for, partly by the poverty or unwillingness of the parents to pay for their children's education even so small a sum as 4*d.* per month; partly from the children having joined the Vernacular Schools in their respective villages, in which a little English is now occasionally taught; and partly from the spirit of opposition to Christianity and Christian Schools expressed by the Dharma Samagam.

*The Cotta Girls' School.*

The number of names on the list in this School is at present 68: the average daily attendance is 45.

Their studies remain much the same as in former years, comprising, 1st, Reading; 2dly, Writing; 3dly, Arithmetic; 4thly, Geography: these are all in Singhalese. They also learn needle-work, and some of the older girls a little English.

Connected with the Cotta Girls' School is the Girls' Sunday School. This is attended by the girls of the Day School, and, in addition to these, by a number of older girls, who were formerly scholars in the Day School, but have left it to be employed at home or elsewhere. The whole average number in attendance at the Sunday School is 55. As the object of the Sunday School is solely to impart religious instruction, the classes are all taught through the medium of Singhalese only. We believe that good is done by this Sunday School, especially as, by means of it, those young people who are too old to attend the Day School are still kept in some degree connected with us, and gradually trained to take their place as adult members of the Congregation.

*Congregations.*

The Singhalese Service on Sunday

Mornings at the Cotta Church is continued as in former years. The average attendance is 75 adults and 95 children.

The only English Service at this Station is held on the Thursday Forenoon. It was formerly held in the evening of the same day, but has been changed during the past year, in order that our Catechists, who now reside in their Districts, may be able to attend, which but few of them could do in the evening, on account of the distance at which they live from the Mission Premises. The average attendance is about 40.

The number of Congregations assembling on Sundays at the different villages connected with the Cotta Station, exclusive of the Congregation at the Mission Church, is 25. The average attendance at these Services is 538 adults and 681 children.

The steadfastness of the Members of our Congregations has been much tried during the past year, by the formation of Societies in many of the villages, professing to be merely Gam Sabas—i. e. village councils, for the purpose of settling minor differences among the people without going to law—but being, in reality, Societies established for the upholding of Buddhism; the Buddhist Priests being, in some instances openly, in others secretly, the instigators and leaders. One rule of nearly all these Societies is, that any person who shall refuse to join them shall be excluded from social intercourse, and the assistance generally rendered by friends and neighbours in times of sickness and trouble. The dread of this has a very powerful influence over the mind of a Singhalese; and we have to regret that some of our people have joined these Societies, and, in consequence, have either discontinued their attendance at Christian Worship, or, at least, been led to act contrary to their Christian Profession. Others, however, have, we trust, been enabled to stand firm. At Talangama and the neighbourhood the Buddhists have carried on a sort of petty persecution of the Christians, both by slander and ill-treatment; yet though many, we fear, have been unsettled by it, there have been instances among our people of a steady resistance to the temptation, which we cannot but hope has arisen from something higher than mere human principle.

In Etul Cotta, though we fear that there are but few whom we can regard as living under the influence of vital Christianity,

yet the attachment of a large portion of the people to the Christian Name, and their unwillingness to deprive themselves and their children of Christian Rites, has been strong enough to induce them to withstand the efforts of the Buddhists to establish a decidedly Buddhist Society in that village; and they have succeeded in materially changing the nature of the Society before they were induced to join it; so that now, though we cannot but fear that such association with idolaters, even for a purpose not religious, will prove a snare to some, yet we cannot but be glad to see that the Heathen have been defeated in their design, openly avowed, of driving Christianity from the village. We trust that these and other efforts made by the Buddhists in opposition to Christianity, will, by the blessing of God, have a good result. The line of distinction between Christians and Buddhists will, we hope, become more strongly marked, and thus the tone of Christian Feeling among our people be raised.

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## New Zealand.

CHURCH MISSIONARY SOCIETY.

TURANGA.

At pp. 446, 447 of our last Number we gave Archdeacon W. Williams's Report of his District: we now add some extracts from his Journal.

*Administration of the Sacraments at  
Turanga and Tokomaru.*

Sept. 17, 1848: *Lord's Day*—I held Service at nine, and baptized 123 adults after the Second Lesson. The appearance of the Congregation, viewed from the Communion-table, was highly interesting—a dense mass of about 700 persons, not, as in our Chapels generally, seated on the ground. In the centre were the children, on two seats running the whole length of the building; then a large number, closely packed, sitting on the ground; while those on either side were raised upon four rows of benches. But the people were so thronged together, that when seated nothing was visible except this multitude of heads. Many of those now admitted into the Church are advanced in years, and, though some are very ignorant, they have long continued to give proof of earnestness in their desire for admission to this Christian Privilege; and I trust that many have

come with sincere repentance and lively faith.

*Christian Deaths.*

July 6, 1849—I went to see the friends of a Christian Native who died this morning. The deceased had been long ill, and has always expressed a simple reliance on his Saviour. He is now added to the number of those who have died in the faith. I asked his wife how he expressed himself at the last. His parting words, she said, were, "It is Christ who keeps me afloat"—in allusion to the corks by which a fishing-net is kept to the surface of the water.

July 13—Being on a visit to Uawa, I went with Mr. Baker to see two Natives who are at the point of death, a young woman and a very old man. They are both in a happy frame of mind, ready for their summons. If these two Natives were the only fruit of the Gospel in this place there would be much to be thankful for, but there are many such.

*Examination of Candidates at Hicks' Bay.*

Aug. 8—I attended School, and at Evening Prayers addressed the Natives. The examination of thirty Candidates occupied the whole of the day. The character of these examinations presents some variety, but there is not much to record. Some are intelligent, and shew that, with good early instruction, they would have risen above mediocrity; some are dull, and it is often a point of difficulty to decide whether they should be received or not; and others are woefully ignorant; but often, in the midst of much ignorance, there is shewn a sincerity of purpose to cleave to the one solid foundation of Christ. In old people there seldom appears to be a capacity to receive any thing but that which is most simply put before them. Asking one man what was the meaning of a death unto sin, he replied, "You must teach me: I don't quite understand. I am old, and my tongue goes on this side and on that, and gets wrong. It means that sin should be killed, and that will be when a man dies."—"But is there no way in this life? What will destroy sin?" "Jesus Christ: there is no other name but His."

WAIROA.

The Rev. J. Hamlin, with recruited strength, returned from Auckland to his Station on Sept. the 26th, 1848. The condition of his portion of the Eastern District is thus reviewed by him in his

*Report for the Year 1848.*

I was not a little encouraged to find that the general affairs of the Station, Schools excepted, had gone on in a regular, and, as far as I could judge, in a satisfactory manner during my absence. Since my return I have paid a visit to each of the outposts, and have every reason to be satisfied with the state of the District generally, and great cause for thankfulness to the God of all grace for the steady profession of the Gospel made by our more seriously-inclined Natives, as well as for the zeal and diligence of the Native Teachers in visiting the various places assigned them. By the means and assistance of these, the whole District has been brought to a better state than formerly existed: a greater respect than heretofore is now paid to religion and its ordinances, by the Natives in general. But, though they are generally acquainted with the leading doctrines of Christianity, it is to be feared that this knowledge, in a considerable portion of them, is mixed with many strange superstitious notions, which savour more of the old system which they have abandoned than of that holy religion which they profess. Nor is this to be wondered at. So many Christian Converts, scattered over a large tract of country, need constant instruction and discipline in their new faith; but are nevertheless left to the care of a single Missionary, who can only pay them about four visits in a year. Surely we shall cease to wonder if ignorance and some inconsistencies prevail.

A considerable portion of the two remaining heathen parties of last year has now joined us, and fortunately before the arrival of the Romish Priest, who paid us a visit in November. Though he used his utmost endeavours to draw away disciples after him, yet he did not succeed in a single instance.

*Old Walker—Death of a pious Native.*

The following are some of those individual instances of the saving power of Divine Grace which are the richest jewels in the work of the Church Missionary Society. Mr. Hamlin writes, in his Journal—

Oct. 23, 1848—On my way down the river from Mohaka to Waikari, I called to see a sick man, old Walker, who has always been a consistent Christian ever since I knew him, and, no doubt, long before. On

my reaching the spot where he was lying, the pale wasting consumption, which is the Lord's instrument for removing many of this country every year from the land of the living, appeared to be making rapid strides on his constitution. The hollow eye, the distressing cough, and the too-often flattering flush on the cheek, seemed to foretel the approach of death. I held out my hand to shake hands with him: he grasped it firmly in both of his, and held it fast for about ten minutes, addressing me at the same time, and giving it an extra squeeze whenever he mentioned the love of Christ to his soul. It was very edifying to sit by his side, and hear him converse. At first, his voice being low, I could scarcely distinguish what he said, but, gaining strength as he proceeded, he was enabled to converse freely. Looking on his arms he observed, "Though my outward man perish, my inward man is gaining strength day by day. This disease and pain which I feel is very short, compared with that punishment which I deserve. The riches of the love of Christ is great, is great, is great." This is a form of speech in frequent use amongst the Natives when they wish to speak of any thing in the superlative degree—when words seem to fail to express what is felt. "Here," I observed to him, "you find then, from sweet experience, that religion is not a cunningly-devised fable, but a blessed reality, and affords your soul satisfying pleasures while you lie here upon the bed of languishing." "It is so indeed," he returned. I asked him whether he thought he could atone for his sins, or do anything to recommend himself to the favour of God. "No," he replied: "Christ has atoned for my sins: He has done all for me: He will not leave His work unfinished: He will complete it, and take me to Himself."

The Native Teacher of this place informed me that a Native named Tamati had died during my absence, in a very happy frame of mind. The sweet peace which old Walker enjoys, and the happy death of Tamati, have produced a salutary effect on the minds of the Natives of Mohaka generally. Some, who appeared to be wavering, and perhaps halting between two opinions, have been confirmed and strengthened in their profession of the Gospel. A small party, who up to the present time remained heathen, have now joined Christianity. May God give them the inward power to become His children!

## WAITANGI.

*Report for the Year 1848.*

In this Report the Rev. W. Colenso thus speaks of the aspect of Missionary Work in his District:—

The state of the Natives throughout the District, notwithstanding the great increase of the Church during the year, is not, on the whole, of a pleasing nature. The continual squabbling among themselves, more especially among the tribes of the Wairarapa valley and neighbourhood, concerning the letting their lands, and the dividing their rents, has materially altered the character of many who were once quiet and steady, and promised well. To such a height did the ferment arise in August and September, that the two largest tribes of the Wairarapa valley very nearly fought. They are now somewhat more quiet, but the leaven is secretly working and spreading. In consequence of their conduct, upward of twenty of those who had been ringleaders in the matter were suspended from the Holy Communion at the last administration at Falliser Bay in November last, which they were fully expecting. Of the four principal Chiefs, with their tribes, residing more immediately about the Station—who had hitherto slighted every overture of the Gospel Message—two, with their wives, relatives, and people, came over to the faith during the past winter, and have ever since been most exemplary in attendance upon the ordinances of religion: many of them have already voluntarily come forward as Candidates for Baptism. Of the remaining two Chiefs, the sons and relatives, and several of the people, of the one, and the near relatives and some of the people of the other, have also joined us. The heathen ranks are daily thinning. May God make those who leave them to be Christians in deed and in truth! The number of Communicants might be greatly increased, if any means could be devised by which the Christian Natives living in the many isolated villages—distant from those few places where the Lord's Supper is annually celebrated—particularly the aged, infirm, and poor, could partake thereof. Many, I fear, will never have that privilege.

We shall now introduce, from Mr. Colenso's Journals, an account of some

*Interesting Cases of Baptism.*

*April 16, 1848: Lord's Day*—This morning [at Te Kāikōkīrīkīrī] I baptized 31 persons—9 men, 8 women, 5 boys, and 9 girls. A few facts of rather a peculiar nature concerning some of them deserve to be noticed.

First—The baptism of Te Korou, the principal Chief of the whole District of Upper Wairarapa, whose attention, by his own account, seems to have been first directed toward the Gospel in consequence of a conversation which I had with him upon my second visit here in 1845, when I found him ill, and gave him some medicine, which, under God, was blessed to his recovery. This conviction was subsequently strengthened through a remarkable dream which he had; since which he had been a regular attendant on Divine Service. In 1846 I married his daughter to a nice young man, both baptized; and, last year, baptized the fruit of that union. And now this morning the old Chief himself, his only son, and his very aged mother—who, though much bowed with age, is very healthy and of strong intellect—were admitted to that ordinance. A privileged fact of rare occurrence—I have not myself heard of a similar one in New Zealand—the baptizing of four generations, all in health and nearly at one time, by one individual! The old woman with her bent back was a particularly interesting object: the shrill clearness of her voice, in her answers at the font, and her apparent sincerity of heart, seemed alike to strike all present.

Secondly—The baptism of the aged wife and family of Takitakitū, a determined Heathen Chief. His grown-up children had been some time Candidates for Baptism—the first who came forward being his daughter, whose name was entered in March 1846—and last year his wife became a Candidate. As the time approached for my present visit, the father, Takitakitū, conversing with his family, besought them not to think of baptism and the Church: they replied, they could not do otherwise. At length he said, "Well, if you do all leave me, I will strangle myself." His eldest son, a married man, remarked, "That is just what Judas did, and now he is in hell." The family endeavoured to draw him over to the faith, but from that he shrunk with abhorrence. Seeing this, his wife said, "Just so, remain: stay as thou art, in order to enkindle the fire of Satan." His

eldest son again and again remonstrated, but to no purpose. The father said, "You are all opposed, all angry, all teasing me." The son replied, "No, we wish you to believe." On my arrival, the wife and family came, as usual, to be instructed and examined. When Takitakitau found that his wife, his two elder sons, married daughter, son-in-law, and daughter-in-law, were to be baptized in the morning, and his two youngest children and grandson in the afternoon, of the Lord's Day, he was very much enraged. To the utter surprise of every one, however, he himself came early this morning to Campbell, the Native Teacher, and said he should now turn to Christ; that he had held out long enough; that his heart was a stone, and his ears had been deaf; but that now he should hold out no longer. We were all glad to hear this; and, at my desire, Campbell brought him to me, and I encouraged him. This morning he witnessed the reception of his wife and family into the Church, and heard the Word preached for the first time. Attending, also, at Evening Service—though several stayed away to cook food, &c.—he witnessed the baptism of three of his little children and grandchildren. May God bless His holy Word to his soul!

Thirdly—The number of youths, fourteen, all readers in the New Testament, who, dressed in clean European clothing, and each one clasping his New Testament to his bosom, presented a gratifying spectacle to the Christian. I could but believe, that the sight which we were privileged this day to behold was one on which the very angels of heaven were gazing with delight. May Christ, the great Shepherd of the sheep, graciously enable them to fulfil their vows! Amen.

Aug. 29, 1848—This morning I went to Te Pokonao, according to arrangement, to baptize Wara—the mother of Noah Huke, a Native Teacher—an old woman and Candidate for Baptism, who has been long ill, and is now dying. I briefly questioned her through her son Noah, and, assembling the Teachers and others, I reminded them of Christ's gracious command (Matt. vii.) and promise (John xiv. 13: xvi. 23), and called on Leonard, Noah—Wara's own son—and Richard Taki, to pray, I myself beginning. It was an affecting time: many wept: I could not refrain myself; particularly when Noah was pleading, in his simple, child-like way, for his dying parent. I doubt not

that his prayer was heard. The present seemed to me to be powerfully illustrative of the case of the poor man who was borne by four into the gracious presence of the Saviour. I afterward baptized her, naming her Tabitha; and expressing my belief and hope that she would hear the voice of the Son of man, commanding—yet more powerfully than that of St. Peter to her namesake—"Tabitha, arise!" Having again commended her soul to God, in the prayers of the Church, I left her.

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## British Guiana.

### *Arawak Indians.*

THE following notice of the Arawak Indians has been supplied by the Rev. W. H. Brett, a Missionary labouring among them, in connection with the Gospel-Propagation Society.

The Arawak is the most numerous of the tribes near the coast of British Guiana; and it is also the most civilized. The number located within the British Territory has been variously estimated, but cannot fall far short of 2000. There are, however, many of this Tribe who live beyond our boundaries, both in the Dutch Colony of Surinam and in the Province of Venezuela.

It is from this Tribe that the greatest number of our Indian Converts has been gathered. I should think, from an estimate of the numbers attending the Missions of the Society for the Propagation of the Gospel at Pomeroy, Waramuri, and Mahaiconi, together with those attending the Church Missionary Station at Bartica Grove, and those on the Aruabisi Coast of Essequibo, attending the ministry of the Rev. W. Austin and others, that considerably more than half their number are now receiving Christian Instruction. Some hundreds have been already baptized, and it would not be difficult to induce the whole number to receive baptism; but great circumspection has been used at every Station, as far as I am aware, and no Catechumen admitted to that holy Sacrament who has not been a considerable time, in some instances two years, under instruction. They are a very gentle people, and kind to those who have acquired their confidence. They are docile, and

the children learn to read with great facility.

They have no regular laws, nor administration of justice among themselves; and there is probably no people on earth who stand in less need of them, offences on each other's property being very rare indeed, and quarrels unknown among them, unless when under the influence of intoxicating liquors. Their wants being very few, and the climate enervating, many of them, especially the young, give way to indolence; and the habit of drinking ardent spirits to excess, having been carried on for several generations, has greatly reduced their numbers, and weakened the constitutions of the existing race. So deeply rooted is this evil habit, that there is probably no instance of an Indian breaking it off, unless from the influence of the Gospel.

The religious belief derived from their ancestors is of a simple nature. They believe that a supreme being, whom they call "Our Father," and "Our Maker," inhabits the sky, and that he is immortal and invisible. They acknowledge his omnipotence, but seem to consider him as too high to listen to the prayers of his creatures; consequently, they address their petitions to inferior spirits, whom they consider to be the agents of every mischief or calamity, such as sickness or death, which may happen to themselves or their friends. There are a number of persons who pretend to have power over these spirits, and who are employed to exorcise them by certain magical incantations, accompanied by the shaking of a gourd which contains some small stones, and through which a handle, adorned with parrots' feathers, is passed. The possessors of these instruments of superstition are held in great respect and fear by the others, and find the exercise of their art very profitable; hence they are great opponents in general to the spread of the Gospel, by which the hope of their gains is lost. There have not, however, been wanting those who have turned from their evil ways, and confessed their deceits, giving up also the "marakka," or gourd, as a pledge of their sincerity. In this manner I have, at different times, obtained possession of five of them. These magical arts are practised by most of the tribes in Guiana. The Arawaks call the system "semici," or "zemici;" and an aged Convert of this class told me that it

was first practised in the islands, and that "Arawanili," its founder, was held in religious veneration among them.

The whole nation is divided into about thirty tribes or families, each having a different name. Marriage is not allowed between persons of the same tribe; and all children are considered to belong to the same family or tribe as their mother. For instance, if the mother were of the "Siwidi" family, her children would bear the same name, and might not marry any member of it, however distant; but they might marry with any member of their father's family, or any other persons whom they chose.

Polygamy is much practised among them, and is the source of much domestic misery. Indeed the manner in which the female sex is kept under is the most painful feature in the social life of these people; it is, however, rapidly ameliorating under the Divine Influence of our holy religion, to which the females are, in consequence, often the most ready Converts, and the most firmly attached.

The past history of this Tribe is involved in the obscurity which must ever attend a people possessing no method of recording past events. There are, however, several circumstances which would lead us to conclude that they were originally very differently situated; as a tradition or two, in which the islands are spoken of as the place of their former residence, the manner in which they are located in a narrow line near the coast, and on the banks of the rivers, and the want of affinity between the words of their language and those of the other tribe, all point them out as refugees from some other quarter. It is most likely that they are of the same race as those first discovered by Columbus, and exterminated by his successors in Hayti, and the other larger islands of the West-Indian Seas. There is a great resemblance between the few words of their language which have been preserved and those spoken by the Arawaks at the present day: some of the words, indeed, are identical. This probability is strengthened by the strong aversion with which they regard the Spaniards, as "a people who hunted their forefathers with dogs," and by their remarkably mild and gentle disposition, which affords a striking contrast to the ancient ferocity of the Caribs, of whom they have ever stood in the highest dread, and who are now,

like themselves, the inhabitants of the main land, reduced to a few hundreds in number, though once the terror of the islands and the masters of the coast.

Our illustrious countryman, Sir Walter Raleigh, mentions that he met with the "Arawacas" in the Amana, at the mouth of the Orinoco, and was guided by them to the main river in his first expedition to Guiana, 1595.

For these people the Society for Promoting Christian Knowledge has printed the Gospels of St. Matthew and St. John, and the Committee hope that, under the blessing of God on Mr. Brett's labours, the work they have now published may be instrumental in turning many of these poor people from the error of their ways, and leading

them to the knowledge and service of their Saviour.

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## United States of America.

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### Care for Slaves.

It is pleasing to find that whatever guilt may attach to some of the Slave-holders of the United States, there are at least some who have a care for the instruction of their slaves. Bishop Meade, in a recent Charge, stated that he had consecrated on one river, the River James, seven Chapels, built by the people of his Diocese for the Christian Instruction of their slaves.

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## Recent Miscellaneous Intelligence.

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### UNITED KINGDOM.

*London Miss. Soc.*—On the 25th of August the Rev. Wm. Clarkson and Mrs. Clarkson, returning to their field of labour in the province of Guzerat, Western India, accompanied by the Rev. Alfred Corbold and Mrs. Corbold, appointed to the same Mission, embarked for Bombay.

*Wesleyan Miss. Soc.*—On the 5th of October Mr. and Mrs. Spenseley, and Mr. Gaskin, embarked for Natal. And on the 8th of October Mr. Henry Hrist embarked for St. Mary's, River Gambia.

### SOUTH AFRICA.

*Wesleyan Miss. Soc.*—The Rev. T. L. Hodgson died at Cape Town on the 21st of June.

### INDIA WITHIN THE GANGES.

*Church Miss. Soc.*—Mrs. Hechler, wife of the Rev. D. Hechler, has been removed to her rest. She died at Chunar, on the 14th of July, of fever.

*London Miss. Soc.*—The Rev. James Charles Thompson, of Quilon, South Travancore, died on the 18th of May.

### CEYLON.

*Church Miss. Soc.*—This Mission has sustained the heavy loss of another devoted Labourer, in the sudden removal by death of the Rev. Charles Greenwood, on the 21st of June, who was drowned while bathing in a river at a short distance from his house. The Rev. G. Parsons, who was with him at the time, has given the following particulars of this afflictive event, and of his own deliverance from a similar death, in a Letter dated Baddagame, Aug. 9, 1850:—"The Brethren here had deter-

mined that Brother Greenwood should remove to Cotta to supply the place of our late dear friend and brother Mr. Haslam, and that I should fill his place at this Station. Accordingly a few days before the 21st of June, Brother Greenwood began to prepare for his removal. He finished his accounts on Thursday night the 20th, and on Friday evening, about five, the packing, and sent off the last waggon. Saturday was intended for handing over the accounts and affairs of the Station to me, Sunday for taking leave of the people, and Monday for starting for Cotta; but God ordered otherwise. Having finished packing, Mr. Greenwood proposed our usual bathe in the river. We went, and after being in the water about five minutes, as we were both making for the bank, I was a little in advance of him, when I heard a plunge and a call. On looking round I saw my friend in difficulty: I turned and reached him just as he was sinking for the last time. Before I could take hold of him he had thrown both his arms round my body. We both sunk together, and I thought I should never be released from his grasp, nor be able to save either myself or him. But the same loving Father who took my companion to Himself, spared me to serve Him longer. I got away from him, rose to the top of the water, and reached the bank as I could, quite exhausted. I then obtained assistance, but the body was not found till next day at two P. M.

### AUSTRALASIA.

*Wesleyan Miss. Soc.*—The Rev. Joseph Oram and Mrs. Oram arrived at Sydney in March.



# Missionary Register.

DECEMBER, 1850.

## Biography.

BRIEF MEMOIR OF THE REV. ADONIRAM JUDSON, D.D.

MISSIONARY IN BURMAH, IN CONNECTION WITH THE AMERICAN BAPTIST BOARD OF MISSIONS.

THE Rev. Dr. Judson, after thirty-eight years of successful labour, has terminated his earthly course. Dr. Judson was the son of a Congregationalist Minister in Plymouth, Massachusetts. He married Ann Haseltine, and embarked for India on the 19th of February 1812, accompanied by other Missionaries.

During the voyage, the question of baptism occupied the attention of the Missionary Brethren. On arriving at Calcutta, Dr. Judson addressed a Letter to Dr. Carey and his companions, announcing his conviction that the immersion of professing believers is the only Christian Baptism. Mrs. Judson likewise came to the same conclusion; and on the 6th of September they were both baptized in Calcutta by Mr. Ward. This step of course separated them from the support and sympathies of the Congregationalists of America; but the news awakened the Baptists to their duty, and a convention was immediately formed to sustain the operations of Dr. Judson, and to send others into the harvest-field. Refused a place of abode in India by the East-India Company, he at last turned his steps, under the good providence of God, to Burmah. There he planted the banner of the Cross. Amid persecution, suffering, and many perils, he persisted in his work, and was permitted not only to be the first to preach the Gospel in the language of Burmah, but to baptize the first convert, to form the first Native Church, and to crown his labours with the translation of the entire Bible and many Christian Books into the Burmese Tongue. His last great work was a Burman-English Dictionary. The mournful, but not wholly unexpected intelligence has reached us, that the Rev. Adoniram Judson, D.D., the senior Missionary of the Union, died at sea, April 12, 1850, in the sixty-second year of his age. The intelligence was communicated by Mr. T. S. Ranney, in a Letter dated Mauritius June 18.

Dr. Judson went on board a French barque, "Aristide Marie," bound for the Isle of Bourbon, with the reluctant assent of his friends, his physician having recommended such a voyage as the only possible means of restoration. He bore the fatigue of embarkation very well, and on Thursday took more refreshment than for several days previous. This gave hope of a favourable change; but on Friday he was not so well, and his two Burman As-

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sistants, Ko En and Ko Sway Doke, disciples of many years' standing, who remained on board till the pilot left the vessel, requested that he might be taken back to Maulmein. They were confident he was near his end, and could not endure the thought of his burial in the ocean: they wanted his grave to be made where they and the other disciples could look upon it. But any attempt to do this would have proved fatal, and there was

no choice but to fulfil their original purpose; Mr. Stilson reminding the affectionate disciples of the death and unknown burial-place of Moses.

On Saturday he was perceptibly weaker. Such was his pain, that he said he would willingly die, if he could. He said no one could conceive the intensity of his sufferings. Death would have been a great relief. The idea of death caused no peculiar emotion of either fear or transport. His mind was so affected by suffering, that he could not think or even pray, nay, he could not think of his wife and family. Yet he felt he had nothing to complain of. He knew it was the will of God, and therefore right. Alluding to the swelling of his feet, he said, "The Natives regard it as a sure sign of approaching death, but I do not. I still feel that there is so much of life in me that I shall recover."

On Monday, the 6th, the pilot, with the two Assistants above named, and Moungh Shway Moungh, of Amherst, left the ship. At the request of Dr. Judson, Mr. Ranney wrote to Mrs. Judson his opinion of himself, that he went out to sea with a strong feeling that he should recover. But on the same day the violence of his pains returned, and his left side was swollen much, from which he gained partial relief. On Tuesday for a short time Dr. Judson suffered less pain, but a hiccup increased upon him. He said, "This hiccup is killing me: can you think of any thing to do for it?" In the afternoon a new symptom appeared, which continued to the last—frequent vomiting and an inability to retain any thing on his stomach.

During the night and the next day Dr. Judson refused all nourishment, and said he should weary them but little longer. The Captain gave several prescriptions without effect. While suffering the acute pain which invariably preceded vomiting, he said, "Oh, that I could die at once, and go immediately into Paradise, where there is no pain!"

In the evening of Wednesday, as Mr. Ranney was sitting by his bedside, he said, "I am glad you are here. I do not feel so abandoned. You are my only kindred now, the only one on board who loves Christ, I mean, and it is a great comfort to have one near me who loves Christ."—"I hope," said Mr. Ranney, "you feel that Christ is now near, sustaining you." "Oh, yes!" he replied, "it is all right there. I believe He gives me just so much pain and suffering as is necessary to

fit me to die, to make me submissive to His will." The Captain, who spoke but little English, but took unwearied pains to make himself understood by a frequent resort to a French and English Dictionary, and was a pattern of kindness and benevolence, offered another prescription, but Dr. Judson thanked him and declined.

On Thursday Morning his eyes had a dull appearance, remained half closed while sleeping, and seemed glassy and deathlike. His stomach rejected all refreshment. After vomiting, with the suffering which preceded it, he said, "Oh, how few there are who suffer such great torment—who die so hard!" During all the night his sufferings increased, so that it was inexpressibly painful to behold his agony; sometimes calling for water, which gave relief only while he was drinking it, to be followed by the pain of ejecting it. At midnight he said his fever had returned. His weakness was such that he now seldom spoke, except to indicate some want, which he more frequently did by signs.

During the forenoon of Friday, the 12th, his countenance was that of a dying man. At three o'clock he said in Burmese to Poonaph, a native servant, "It is done: I am going." Drawing Mr. Ranney's ear close to his mouth, he said convulsively, "Brother Ranney, will you bury me! bury me!—quick! quick!" These words were prompted, perhaps, by the thought of burial in the sea crossing his mind. Mr. Ranney here being called out for a moment, Dr. Judson spoke to the servant in English, and also in Burmese, of Mrs. Judson, bidding him "take care of poor mistress;" and at fifteen minutes past four o'clock he breathed his last. "His death," says Mr. Ranney, "was like falling to sleep. Not the movement of a muscle was perceptible, and the moment of the going out of life was indicated only by his ceasing to breathe." Admonished of the necessity of immediate preparations, a strong plank coffin soon received the body, several buckets of sand were poured in to make it sink, and at eight o'clock P.M. the crew assembled; the larboard port was opened, and in perfect silence, broken only by the voice of the captain, the remains were committed to the deep, in latitude 13 deg. north, longitude 93 deg. east, nine days after their embarkation at Maulmein, and scarcely three days out of sight of the mountains of Burmah.

When looking only to one side of it—

the long banishment from home and country, the toils, anxieties, sufferings, and bereavements, which darkened its whole progress, the unspeakable, lonely agony of its closing scenes, the silent burial and the nameless tomb—the aspect

seems cheerless and forbidding. But when the sea shall give up its dead, and the undying results of this life are made visible in the sight of the risen nations, these will but heighten the glory with which it is arrayed.

## Proceedings and Intelligence.

### ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION, AND TRACT SOCIETIES.

Year.		Income.		Year.		Income.		
ANTI-SLAVERY.		£ s. d.				£ s. d.		
British and Foreign	1849-50	940	12 2	French Protestant	1848-49	6363	6 8	
<b>BIBLE.</b>				German Evangelical (Basle)	1848-49	11148	11 8	
American	1849-50	59294	15 10	Ditto	Bangalore	1849-50	1117	10 0
American & Foreign (Baptist)	1849-50	8540	4 2	Gospel-Propagation	1849	91874	8 8	
British and Foreign	1849-50	91634	12 7	Hamburgh	1848-49	1041	5 0	
Edinburgh	1849	3485	3 7	Irish Church Missions	1849-50	4733	14 8	
French Protestant	1849-50	873	0 10	Leipic	1848-49	1651	15 6	
French and Foreign	1849-50	4518	17 6	London	1849-50	62545	0 11	
Hibernian	1849-50	3774	0 4	Lund	1848-49	808	10 0	
Merchant-Seamen's	1849-50	234	5 4	Netherlands	1848-49	5568	11 10	
Naval and Military	1849-50	2628	7 4	Rhenish	1848-49	5294	1 8	
Trinitarian	1849-50	1518	19 1	Stockholm (Swedish)	1848-49	941	1 8	
<b>EDUCATION.</b>				Stavanger	1848-49	695	0 0	
American	1849-50	6823	15 0	United Brethren	1848	13442	9 8	
Amer. Presbyterian Board	1849-50	26265	12 6	Wesleyan	1849-50	111685	13 6	
American Sunday School	1849-50	34927	10 0	<b>SEAMEN'S.</b>				
British and Foreign School	1849-50	13430	2 0	American-Seamen's Friend	1849-50	4895	4 2	
Ch.-of-Eng. Sund. Sch. Instit.	1849-50	1164	0 10	British and Foreign Sailors	1849-50	2954	0 0	
Ch.-of-Eng. Training Instit.	1849-50	12973	1 3	Destitute Sailors' Asylum	1849-50	5890	6 8	
Church of Scotland	1849-50	7144	2 9	<b>TRACT AND BOOK.</b>				
Eastern-Female Education	1849-50	1650	5 6	American Tract	1849-50	64222	1 8	
Free Church of Scotland	1849-50	12196	15 5	American Baptist Tract	1849-50	5171	5 0	
Ditto	College	1849-50	4764	4 3	American Presbyt. Bd of Pub.	1848-49	10453	10 10
Home & Colonial Infant Sch.	1849-50	5086	15 2	Church-of-England Tract	1849-50	167	6 0	
Irish Sunday School	1849-50	2394	0 4	Paris Tract	1849-50	1642	3 4	
Ladies' Hibernian Fem. Sch.	1849-50	2350	4 7	Prayer-Book and Homily	1849-50	27	7 10	
Ladies' Negro Education	1849-50	859	3 10	Religious-Tract	1849-50	50679	1 4	
National Education	1849-50	14464	10 1	Ditto	for Ireland	1849-50	212	5 3
Newfoundland School	1849-50	2711	19 1	Toulouse	1849-50	693	1 8	
Ragged-School Union	1849-50	4652	16 0	<b>MISCELLANEOUS.</b>				
Sunday-School Union	1849-50	1269	13 9	Aborigines' Protection	1849-50	272	14 3	
<b>JEWS'.</b>				American Colonization	1849-50	1120	0 0	
British Society	1849-50	3229	3 4	Belgium Evangelical Soc	1848	2249	2 6	
Church of Scotland	1849-50	2748	18 1	British Reformation	1849-50	2641	2 4	
Free Church of Scotland	1849-50	4250	5 0	Christian Instruction	1849-50	784	1 7	
London	1849-50	32515	3 5	Christian-Knowledge	1849-50	85052	8 8	
<b>MISSIONARY.</b>				Ch.-of-Eng. Young Men's Soc.	1849-50	525	8 0	
American Board (Congregat.)	1849-50	62855	4 2	Church Pastoral-Aid	1849-50	35660	4 11	
American Baptist	1849-50	21841	0 10	Church-of-Scotland Col. Mis.	1849-50	2856	2 9	
American Episcopal	1849-50	8636	2 5	Colonial Church	1849-50	3367	2 7	
Amer. & For. Christ. Union	1849-50	10833	6 8	Curates' Aid	1849-50	17514	19 6	
American Methodist Episc.	1849-50	20757	5 10	Foreign-Aid	1849-50	1897	6 2	
American Presbyterian	1849-50	26265	12 6	Free Ch.-of Scot. Col. Mis.	1849-50	4223	6 1	
Baptist	1849-50	19776	13 1	Hibernian (London)	1849-50	4452	17 1	
Baptist (General)	1849-50	1887	8 4	Irish Soc. of London & Dublin	1849-50	9378	17 9	
Berlin	1848-49	3324	5 0	Irish Scripture Readers	1849	2267	7 1	
Berlin (Goener's)	1848-49	750	0 0	London City Mission	1849-50	20320	17 7	
Church	1849-50	104273	6 10	Lord's-Day Observance	1849-50	1218	15 9	
Church of Scotland	1849-50	6377	11 5	Operative Jewish Converts	1849-50	1025	3 3	
Dresden	1846-47	1901	6 8	Peace	1849-50	1408	13 2	
Free Church of Scotland	1849-50	12328	11 1	Scripture Readers	1849-50	6463	5 3	
						Total	£1,360,451 9 5	

## United Kingdom.

CHRISTIAN-KNOWLEDGE SOCIETY.

REPORT FOR 1849—50.

### Introductory Remarks.

THE return of the season in which it is usual to prepare the annual statement of the Society's transactions brings with it a lively feeling of gratitude to the "Author and Giver of all good things" for the continuance of His favour and blessing, by which this Institution has been enabled to persevere with undiminished energy and efficiency in its great and holy work.

With this sense of thankfulness for the past arises an earnest hope that the same kind Providence which has been so long pleased to advance the objects and interests of the Society will yet vouchsafe to watch over it for good.

### Death of the Duke of Cambridge.

In the last Annual Report, in the notice of the proceedings connected with the Jubilee, it was stated that His Royal Highness the Duke of Cambridge had been present on the occasion, in the Cathedral Church of St. Paul, and had joined with the other friends of the Society in the religious services of that day. The kind countenance and encouragement thus given by His Royal Highness, with the cordial manner in which, at his advanced age, he co-operated with the officers of the Institution in their efforts for a successful result, cannot be forgotten; and as the grave has lately closed over his remains, it is considered right to offer this tribute of respect to the memory of an illustrious Prince, who was eminently distinguished by his warm-hearted and active support of the many laudable charities of this country.

### Issues.

The total number of Books and Tracts circulated between the Audit of April 1849 and the Audit of April 1850 is—

Bibles .....	140,775
Testaments .....	79,977
Common-Prayer Books ..	298,707
Other bound Books.....	831,219
Tracts .....	2,614,819
	<hr/>
	3,965,497

A large portion of these supplies consists of publications gratuitously granted by the Board in behalf of destitute districts and particular classes of persons. And it must be added, that a considerable portion of the amount at which Books and

Tracts have been sold to Members may be viewed in the light of a further grant; the loss to the Society on publications sold to its Members having formed a large item in the expenditure.

The sale of Books and Tracts in the Retail Department, during the year, has amounted to 18,340*l.* 11*s.* 1*d.* The increasing issues from the Society's two Depositories in London tend, with other indications, to shew the beneficial effect of the system upon which the Book Department of the Society has now for some years been conducted.

More than 220 Schools in this country have been assisted by the Society with gratuitous grants of publications during the year. About 200 Lending Libraries have been established or augmented by donations of Books; and upward of 100 sets of Books have been presented by the Board for the performance of Divine Service in new Churches, Chapels, and Licensed Schoolrooms.

The plan of libraries for the use of young men in populous places has been followed up in several parts of the country with good effect; and the Society has had the satisfaction of aiding with grants of Books such of these Institutions as are stated to be in connection with the Church. In this, as in most other cases of gratuitous help, it is expected that the application should be made by the Clergyman of the parish or district, he being a Member of the Parent Society; but should the applicant not be a Member, the sanction of the Bishop of the diocese, the Archdeacon, or the nearest District Committee, is required.

It will be satisfactory to the Members to find that the Rules for the formation and management of Lending Libraries have undergone certain revisions; by which it is hoped all misapprehension will be removed, while the Society's original objects and intentions on the subject remain unchanged.

Many grants of Prayer Books and religious Books and Tracts from the fund of "Clericus" have been voted for the use of troops. As the Society has means at its disposal for a larger and more systematic supply of the religious wants of Her Majesty's land forces, measures have been adopted during the year for affording increased assistance in behalf of this important class. The regulation of these grants has been framed in accordance with the will of the late Archdeacon Owen, the

benevolent testator, who, during his life, had frequently, under the name of "Clericus," made considerable benefactions to the Society.

Railway labourers, in different parts of the country, have partaken of the help cheerfully afforded by the Society in its gratuitous issue of Bibles, Prayer Books, Books and Tracts. Sailors, mariners, the coast-guard service, the police, street-orderlies, fishermen, bargemen, the inmates of hospitals, penitentiaries, and houses of refuge, have also received grants; while to convicts on their discharge from prison, and to other objects of compassion, the Society in accordance with its ancient custom has given freely of such of its stores as appeared, on proper application and after sufficient inquiry, to be really needed.

The Tract Committee have continued their labours, and have with the sanction of the Episcopal Referees adopted many new works since the publication of the last Annual Report.

In consequence of the death of the Lord Bishop of Llandaff, the Right Rev. Dr. Copleston, who had kindly served the Society as one of the Episcopal Referees since the first establishment of the Tract Committee in the year 1834, his Grace the President has been pleased to nominate the Lord Bishop of Ripon as a Referee, in the place of the deceased Prelate.

#### State of the Funds.

Receipts of the Year.	£	s.	d.
Annual Subscriptions.....	14154	10	4
Benefactions.....	4758	2	1
Legacies.....	5077	11	8
Dividends, Interest, and Rent..	6414	19	7
Profit on Exchequer Bills.....	455	15	0
	30860	18	8
Books sold.....	55547	5	0
Total.....	£86,408	3	8

#### Payments of the Year.

Books, Paper, Printing, Binding, and Charges.....	77321	13	0
Books issued gratuitously..	3382	16	6
Books for Committee and Office,	145	17	5
Books on account of Special Bequests.....	428	17	3
Books for Emigrants.....	2000	0	0
Payments on account of Special Bequests.....	160	10	0
Copyright and Editorial Expenses,	142	16	4
Grant on account of Newport Charity School.....	48	8	2

Grant on account of Lord Crawford's Trust.....			
Ditto, Rev. R. Canning's Bequest,	357	16	11
Ditto, East-India Mission.....	107	17	2
Ditto, Colonial Bishops.....	1170	0	0
Ditto, Churches, Chapels, Colleges, and Schools.....	6670	5	4
Ditto, St. Augustine's College, invested for Scholarships.....	2000	0	0
Binding Foreign Books.....	90	0	0
Advanced to Committee of General Literature.....	1455	4	9
Scilly Mission, Pensions.....	97	8	0
Anniversary of Charity Children,	50	0	0
Annual and Monthly Report...	1070	12	0
Salaries.....	1837	10	0
Legacy Duty on Estate of James Lanaway, Esq.....	32	10	0
Taxes and House Expenses.....	282	9	2
Postage, Stamps, Repairs, &c....	510	15	11
Total.....	£99,363	7	11

#### Emigration.

Much time and attention have been devoted by the Standing Committee and the Society's Officers, since the last Report, to the spiritual interests of emigrants, and to the manner in which the sum of 3000*l.* voted by the Board in behalf of this class of persons might be most judiciously appropriated for their benefit. Communications have passed between the Society and the Rev. T. C. Childs, of St. Mary's, Devonport, the Rev. J. W. Welsh, of Liverpool, and others conversant with the peculiar difficulties of emigrants, whose worldly means are generally small, and who, amid the bustle and hurry of departure, are too apt to omit a due provision for their religious wants. Mr. Welsh, toward whose remuneration as Visitor of emigrants from the port of Liverpool the Society contributes an equal share with the Society for the Propagation of the Gospel, forwarded a report of his visitations from May to December 1849. He said that in one ship he had found 500 emigrants; in another, 480; in another, 650. Some idea of the nature and extent of his labours may be gathered from the following particulars, extracted from his Letter, dated Dec. 8, 1849:—"Ships frequently leave the dock at night and come to anchor in the river, with all the passengers on board. In cases of this kind, I hire a row-boat, board the vessels, and remain as long with the people as engagements of a similar nature will permit. On these occasions I address the passengers on deck, or between deck if it happens to be a wet or cold day; distribute Books and

Tracts among them; and, if possible, conclude with prayer. The docks extend to the length of about four miles; and for this whole distance the emigrants may be found lodging in lanes and courts, to the average depth of half a mile into the town. It is therefore very difficult to perform much systematic visiting in the lodging-houses. Instances are constantly occurring of sickness and affliction which take me from one extremity of Liverpool to the other. During the time of the awful visitation of cholera many of my people were taken off very suddenly. I have on one day, at the parochial cemetery, read the Funeral Service over the bodies of seven emigrants. It was a heart-rending scene, when, on one occasion, the head of a family about to embark, with high hopes of future prosperity, was in a few hours carried to the grave, and his wife and children left without a guide or protector in a strange and profligate town. My visits on such occasions as this were always received with the utmost thankfulness; and if I had had the power of multiplying myself seven times over there would have been more than sufficient for me to do. Hundreds of these Books and Tracts provided by the Society are now disseminated over almost every part of the continent of America; and the rest I am disposing of with the greatest prospect of success. Since May, 326 ships sailed from this port, conveying 87,174 passengers. Of these 87,000, I have been enabled to address and distribute Tracts among upward of 40,000, with about 9000 of whom I have had private conversation. No man can tell how much the plain statement of truth, and the simple testimony to the Gospel of Jesus, may, through the Divine blessing, effect among these persons.

A very pleasing illustration of the concluding passage of this Letter has been afforded in a communication made to Mr. Childs by a surgeon, late in charge of 200 emigrants from Plymouth to Quebec. In thanking Mr. Childs for his services as visitor of the ship, and for the present of a Bible and a parcel of books, the writer said—"I read the beautiful prayers of our Church every Sunday during the voyage from the Bible and Prayer-book I received from you. The whole of the emigrants listened with deep attention, and our Sundays somewhat reminded us of that sacred day on shore. I had never given the subject so deep and serious a

thought till you came on board; and it will be some satisfaction to you to learn that your bread cast upon the waters is seen after many days."

It would be difficult to overrate the importance, or fully to estimate the value of Christian aid wisely and humanely extended to poor emigrants, whether on the eve of their departure, or in the midst of their voyage to a new and distant home.

On the special application of the Rev. T. C. Childs, the sum of 50*l.* has been placed at his disposal for one year, toward obtaining the services of an assistant in his labours as Emigrant-Visitor at Plymouth. The person appointed, on Mr. Childs' recommendation, acts as Schoolmaster and Superintendent among the poor people arriving at that port previously to their leaving England.

Considerable grants of Books have been supplied by the Standing Committee during the year, chiefly by the hands of the Clergymen who visit the ships; and it has been determined to assign a portion of the sum of 2000*l.* recently voted for emigrants to the purposes of religious instruction during their passage and on their arrival at the different ports to which they are bound.

#### *Foreign-Translation Committee.*

His Grace having been respectfully requested to nominate some additional members for the Foreign-Translation Committee, the names of the Rev. F. C. Cook, Edwin Guest, Esq., the Rev. E. H. Plumptre, and W. L. Vaux, Esq., have been added accordingly.

It will be seen by the Report of the Foreign-Translation Committee (see pp. 464—466 of our Number for November) that during the year the following important works have been laid, in a finished state, before the General Board:—

The French Bible, in 8vo; the Italian Bible, in two small volumes; the Third Volume of the Greek Septuagint, completing the Canonical Books of the Old Testament; the Gospels of St. Matthew and St. John in the Arawak Language; the Psalter in Arabic; the Arabic and the Danish Versions of the Prayer-Book. The prospects of the Committee with respect to translations in progress are of a satisfactory kind. Among the testimonies to the value of the past efforts of the Committee may be mentioned the interesting

Letter addressed to his Grace the President by the Greek Synod, acknowledging the boon conferred by the Society upon the Eastern Church in the publication of the Septuagint, "carefully and beautifully printed."

A translation of this Letter was laid before our Readers at p. 466.

#### *School Books.*

The Committee of General Literature and Education have again had their attention called to the want of a systematic series of Books for Schools; and although there are many useful and acceptable educational works on the catalogues, the Committee, in conjunction with the National Society, have recognised the importance of doing more in this branch of their operations. It is hoped that the measures now taken may lead to the production of some new and useful School-books.

#### *St. Augustine's College, Canterbury.*

The sum of 4000*l.* voted by the Board in behalf of St. Augustine's College was thus assigned; namely, 2000*l.* toward the endowment of the Institution, and 2000*l.* toward the support of two students within its walls. In the course of a few months afterward the Society heard with much regret of the decease of Dr. Coleridge, under whose zealous and paternal presidency the College had been so auspiciously opened, and its business so well commenced.

The Rev. H. Bailey, the present Warden of St. Augustine's College, has lately informed the Standing Committee that he had conferred with the Sub-Warden and Fellows on the subject of the Society's studentships in the College, and that the following scheme appeared most desirable for the general good of that Institution and the advantage of the students—"That three, instead of two, students be nominated by the Warden and Fellows as part-takers of the Society's help, such students being considered eligible at any time after their period of probation is over: their names to be forwarded to the Society for approval by the Standing Committee and appointment by the Board, with the sanction of his Grace the President. The studentships to be 2*l.* each, and the surplus of 4*l.* 8*s.* 7*d.* to be applied to the purchase of books for the three students."

His Grace the President having expressed his full concurrence in the pro-

posed arrangement, it was adopted by the Society.

#### *Miscellaneous Grants.*

An application has been made by the Council of the Training Institution for Schoolmistresses at Whitelands, Chelsea, stating, that, with the view of extending their operations, they had prepared a plan for adding to their buildings, which would involve a cost of 4950*l.* They hoped to gain a part of this amount from a Government Grant, and part from private subscriptions; but as they would still have a large sum to raise, they requested assistance in their undertaking from the Society. This object having been viewed by the Board as one of a national and general, not a local kind, it was agreed to grant 400*l.* toward the new buildings at Whitelands.

Since the publication of the Society's last Annual Report, many parts of this country have been visited by cholera. It appeared, by a communication from Wolverhampton, that upward of 700 persons had died of this fearful disease at Bilston, 500 at Wolverhampton, 300 at Willenhall, and many others at different places in the Wolverhampton district. It was added that at least 2400 had been called to their account by cholera, in its various forms, in the space of little more than two months, and that the effect of this visitation of God had been to make the people flock to the Churches. Many of the Churches were overflowing with worshippers. The feeling existing among the people was one of awe at the presence and power of Almighty God. The Clergy of the neighbourhood applied to the Society to help them to direct this feeling into a right channel through means of the distribution of the Word of God and the Book of Common Prayer. On the recommendation of the Lord Bishop of Lichfield, Bibles and Prayer Books, with some Books and Tracts from the Permanent Catalogue, to the value of 100*l.*, were granted, and placed at the disposal of the Wolverhampton Committee, in aid of this good object.

An application, on similar grounds, was made by the Ven. the Archdeacon of Llandaff, in behalf of the parishes of Merthyr, Dowlais, and Aberdare. He said—"The cholera prevailed with fearful virulence among them during the autumn, and swept away about 1600; but it has not visited these districts without leaving some serious impressions. The Churches

are both filled; the number of Communicants is largely increased; and the Clergy, anxious to take advantage of these hopeful signs, desire, among other measures, to form Libraries for the improvement and instruction of their people." Books and Tracts, to the value of 50*l.*, were granted for Lending Libraries and distribution in this district.

On Sir John Franklin's leaving England for the Arctic Regions, in May 1845, the Society placed Libraries at his disposal for the use of the men on board Her Majesty's ships "Erebus" and "Terror." Recently, Captain R. Collinson, who had been entrusted with the command of the ships "Enterprise" and "Investigator," and was about to proceed to the Polar Seas in search of Captain Sir John Franklin, expressed a wish for a supply of some of the Society's publications. Books to the value of 5*l.* for each of the ships were accordingly granted. Books have also been granted, at the request of Captain Ommanney, of H. M. S. "Assistance," bound for the Arctic Regions in search of Sir John Franklin. The expedition which was fitted out under the direction of Lady Franklin, and which sailed in the summer from Aberdeen, was also furnished with suitable publications from the Society's Catalogues.

#### *Ireland.*

The Dean of Cork having requested a gratuitous supply of Common-Prayer Books, for the benefit of certain districts in his deanery, 500 copies were granted for his use and distribution. Gratuitous grants of books in special cases have also been voted in behalf of other parts of Ireland.

#### *Scotland.*

An application, made by the Rev. A. J. D. D'Orsey, and recommended by the Bishop of Glasgow and Galloway, in behalf of the new Church at Anderston, Glasgow, has been favourably entertained by the Society. In this poor and populous district there are large numbers of English and Irish, as well as Scotch. Great efforts had been made toward providing means for this good work; but Mr. D'Orsey stated that nearly 500*l.* more would be required to complete it. It was agreed to grant 100*l.* toward the Church at Anderston.

The Right Rev. Bishop Skinner, of Aberdeen, Primus of the Scottish Episcopal Church, enclosed, with his recom-

mendation, a request from the Incumbent and Congregation of Woodhead, parish of Fyvie, in his diocese, for aid toward a new Church, in place of the old building, which is in a state of decay. The Rev. David Wilson, Incumbent, stated that the Congregation, consisting of about 280 souls, is formed chiefly of an agricultural population of a respectable but humble class, with a considerable proportion of poor. The whole expense of a new Church will not exceed 1000*l.*, of which a sum exceeding 700*l.* has been received, 100*l.* more being reckoned on. The Congregation considering their means have contributed largely, giving, in addition to their subscriptions, labour to the extent of 80*l.* or more. It was agreed that 50*l.* be granted toward this Church.

#### *Conclusion.*

Such is a short account of the proceedings of the Society, and of the manner in which its resources have been applied, since the publication of the last Annual Statement. In order to bring the present Report within due limits, it has been found necessary to compress some of the particulars and omit portions of the Letters. And it may be reasonably hoped that the evident proofs of active service in the cause of Divine Truth, which are thus, at regular intervals, laid before the Christian World, may produce the effect of raising up new friends and supporters in behalf of an Institution whose field of labour is the globe itself. If, indeed, in the enlarged scene of duty, which, under God's blessing, the Society itself has assisted to open, it is to go forward as it desires in the accomplishment of its great and good designs, it will be necessary that larger means should be placed at its disposal.

On a careful survey of the Society's transactions during many successive years, and especially of late, in its publication and issue of Books and Tracts for the benefit of poor Schools and parishes; in its translations of the Scriptures and Liturgy into foreign languages; in the helping hand which it has held out to emigrants leaving our shores; in its aid toward Churches, Colleges, and Schools in the Colonies; and in the various ways of advancing Christ's kingdom on earth; it will be readily admitted that it has continued to act up to the character expressed in its title, as the Society for Promoting Christian Knowledge.



Considering, therefore, the sacredness and importance of the work in which the Society is engaged, it is earnestly commended to the good will, the assistance, and the prayers of all the members of our Church.

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*GOSPEL-PROPAGATION SOCIETY.*

REPORT 1849—50.

*Additional Bishoprics.*

ONCE more the Society has the privilege of commencing its Annual Report with the announcement of a still further advance toward the complete organization of the Colonial Church. The immense diocese of Lower Canada, extending from the mouth of the St. Lawrence to the Ottawa, has been subdivided; and the two ancient capitals of Quebec and Montreal will each be, henceforth, the seat of a resident Bishop. The two Dioceses, however, are far from equal in territorial extent; that of Quebec covering an area about three times as large as that of the new See of Montreal, which, on the other hand, contains a larger population and a greater number of Missions and Clergy.

The Rev. Francis Fulford, D.D., late Fellow of Exeter College, Oxford, was consecrated Bishop of Montreal, in Westminster Abbey, on the 25th of July, and sailed for his diocese August 24, and reached Halifax September 4.

The endowment for this Bishopric, proposed as it was at a period of great religious excitement and controversy, was raised within four months; but it would be unjust not to state that nearly one-half of the sum required was made up by the munificent contributions of the University of Oxford and that unflinching friend of the Colonial Church, the Society for Promoting Christian Knowledge. It would be unjust, also, to omit mentioning that the Bishop of Quebec insisted on contributing 100*l.* a-year out of his own moderate income.

Another event of great interest to the Colonies and the Colonial Church is the formation of a Church Settlement in the Middle Island of New Zealand. The fundamental principle on which this new Colony proceeds is that of having from the very first a Church completely organized, with its Bishops, Priests, and Deacons, as well as a College of General and Theological Education. Unforeseen difficulties have arisen in the way of the erection of a new Diocese; but the full assent of the

*Dec.* 1850.

highest Authorities, Civil and Ecclesiastical, having been obtained, there can be no reasonable doubt that the new Colony will ere very long enjoy the advantage of Episcopal Superintendence.

Meanwhile, four ships bearing a portion of the first body of Colonists have already put to sea; and thankful may we feel for the contrast here presented to the manner in which the earliest Settlers were sent out to Australia. In the present instance, each ship has on board its Chaplain and its Schoolmaster.

The Bishop Designate, choosing to submit to any personal risk and inconvenience rather than disappoint the expectations of the Settlers, has bravely resolved to follow them without delay, in order that he may direct the first Ecclesiastical Proceedings of the Colony; and he proposes, God willing, after a few months spent in making preliminary arrangements and settling with the Bishop of New Zealand the limits of their respective dioceses, to return to this country for consecration.

Lest, however, it should be supposed that the Society lays undue stress upon the extension of the Colonial Episcopate, the following table will show that the erection of a Bishop's See in any colony has uniformly been followed by an increase in the number of the Missionary Clergy.

Bishopric founded.	No. of Clergy when See was founded.	No. of Clergy in 1850
1825. Jamaica . . . . .	57	116
1825. Barbadoes, Antigua, and Guiana . . . . .	50	129
1839. Toronto, Up. Canada, 1839. Newfoundland, the Island of . . . . .	71	139
1841. New Zealand . . . . .	10	45
1842. Tasmania . . . . .	9	31
1845. Fredericton, New Brunswick . . . . .	19	51
1847. Melbourne, Port Philip, 1847. Adelaide, S and W Australia . . . . .	30	52
1847. Newcastle, New South Wales . . . . .	3	15
1847. Capetown, S. Africa, . . . . .	11	22
	17	27
	13	38
	290	665

*New Missions.*

The last Report contained a list of upward of 350 Clergymen, occupying Missionary Stations in every part of the Colonial Empire of Great Britain, and maintained in whole or in part by the Society.

It will be acknowledged, that, to carry forward its operations on such a scale, and to meet existing liabilities, requires no ordinary effort. But the Society has done more than maintain its position—it has occupied new ground. A new Mission, the first ever attempted there by the Church of England, has been opened on the frozen and rugged coast of Labrador. The credit of this, under God, is due to the zealous and self-denying Bishop of Newfoundland, who at no trifling cost of toil, danger, and expense, made two successive voyages in his Church Ship to the destitute Settlements along that shore. The result has been the planting of two Missions, one at Forteau, under the charge of the Rev. Algernon Gifford; the other at Battle Harbour, under the Rev. Henry P. Disney, who freely offered himself for this service, and left his own quiet village in Ireland to encounter the hardness of Missionary Life in one of the most forbidding Stations in the world. But, as the Bishop well and piously remarks, “Surely we ought to rejoice with and for him, that he is in the sure road to preferment, if there be any truth in the promise, that they who leave house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for Christ’s sake and the Gospel’s, shall receive a hundred-fold.”

The Society has been induced and enabled to open another new Mission by the liberality of an individual member of the Church, who desires to remain unknown. He had been struck by a brief account of the island of Tristan d’Acunha, which was sent home by the Rev. John Wise, who touched there on his voyage to Ceylon in 1848. And as the inhabitants, though few in number, seemed anxious for the ministrations of a Clergyman, he generously determined to supply the means for his support. The Bishop of London warmly approving of this design, and the Society having readily undertaken to defray the expense of passage and outfit to the first Missionary, the Rev. W. F. Taylor, who had expressed a desire to enter this new field of labour, has been ordained to the spiritual charge of the island, and will sail thither at the earliest opportunity.

Probably by this time a Mission has been opened in British Caffraria; but if not absolutely opened, it may be considered as finally determined on; and the reproach that has long rested upon the Church of leaving the conversion of the native tribes of South Africa to other com-

munities of Christians, will thus at least be wiped away, by the Christian Zeal and devotion of the Bishop of Capetown and Archdeacon Merriman.

The Society, it must be obvious, can supply funds for the establishment of new Missions, and provide religious instruction for the Emigrants, only by relieving itself gradually and as vacancies occur, from the burden of maintaining the Church in the older and more wealthy parishes. Accordingly, during the past year, the Society, in concert with the Bishops of the North-American Dioceses, has drawn out a scheme for the classification of the several Missions, with a view to the removal of some of them from the Society’s list at the next vacancy, and to the adoption of a scale of allowance for the others which may still stand in need of more or less assistance from the mother country. The main dependence of the Church in the British Colonies, like that in the United States, must be upon the voluntary support of the Congregations; and the Society has a right to expect that those Congregations which have for years been indebted so largely to its aid will cheerfully concur in an arrangement by which the funds, withdrawn from comparatively wealthy towns and villages, will be transferred to poor and thinly-peopled districts.

The Society has long ceased to make grants for the erection or enlargement of Churches. Its funds are now devoted almost exclusively to the maintenance of ordained Clergymen, and the encouragement of Theological Students and other Candidates for Holy Orders.

It has also been thought advisable to make all salaries and allowances, prospectively, subject to revision every five years.

#### *Missionary Fellowships.*

It is a great satisfaction to be able to announce, that, after a correspondence extending over some years, the Bishop of London has at length succeeded in restoring to their original purpose two Fellowships founded at Jesus College, Oxford, by Sir Leolyne Jenkyns. The will of the founder, which was proved the 9th November 1685, provided that two additional Fellowships be founded and endowed at his cost and charges, on condition that “the said two Fellows respectively, and their respective successors for ever, may be under an indispensable obligation to take upon them Holy Orders of priesthood, so soon as by the constitution of

this Church and the laws of this realm they shall be for their age capable of them; and afterward that they go out to sea in any of his Majesty's fleets, when they, or any of them, are thereto summoned by the Lord High Admiral of England for the time being. And in case they do not take upon them the said Orders of priesthood as soon as they are of age aforesaid, or else refuse or delay to obey such summons, then their places to be *IPSO FACTO* void, and others to be chosen in their room, as if they were naturally dead. And in case there be no use of their service or the service of either of them at sea, and that they be called by the Lord Bishop of London for the time being to go out into any of His Majesty's Foreign Plantations, there to take upon them the cure of souls, and exercise their ministerial functions, under his Lordship's direction and obedience, and they refuse or delay to go, that then their place or places be declared immediately void, and supplied by a new election, as if they were naturally dead."

No words could more precisely define the tenure on which any endowment is held; and, without referring to the past, it is a subject of sincere congratulation to be assured that for the future the conditions on which the Fellowships in question are held will be strictly enforced. The Board of Admiralty having waved their prior claim, the Bishop of London has called upon the two Fellows on Sir Leo-lyne's Foundation to proceed, in accordance with the terms of their Founder's will, to one of Her Majesty's Foreign Plantations; and the Fellows, on their part, are ready to obey the call with a willing heart. They are, The Rev. William David, M.A., who will probably embark in the course of next month for the diocese of Toronto, and Mr. John David Jenkins, who is not yet of canonical age for ordination.

#### *Emigrants.*

The attention of the Society continues to be directed to the means of promoting the moral and religious benefit of Emigrants on board ship. Thirty Chaplains and Religious Instructors have been sent out up to the present time.

#### *Revision of Bye-Laws.*

During the past year the Bye Laws, which were originally drawn up in the year 1819, have undergone a very careful revision. They will be found in the Re-

port for the present year, arranged under convenient headings. The only alterations of importance are the removal of the restrictions by which the number of Incorporated Members was limited to 300, and a specific amount of subscription required; and the provision for a change of one-fifth part of the Standing Committee yearly.

#### *State of the Funds.*

Receipts of the Year.		£	s.	d.
Subscriptions and Donations...	47777	12	6	
Donations for Special Purposes.	14330	9	0	
Legacies.....	4990	12	0	
Rent.....	336	5	6	
Ditto, Special Purposes.....	1061	14	4	
Annuities.....	6117	11	6	
Ditto, Special Purposes.....	1382	6	2	
Dividends.....	1714	10	6	
Ditto, Special Purposes.....	1743	14	10	
Interest on Exchequer Bills....	220	17	4	
Ditto on Mortgage, Special Purposes.....	151	5	10	
Queen's Letter.....	1230	0	0	
Mr. Long's Gift.....	10647	9	2	
Interest on Loans.....	120	0	0	
<b>Total.....</b>	<b>£91,874</b>	<b>8</b>	<b>8</b>	

#### Payments of the Year.

Europe.....	475	0	0
Seychelles.....	189	5	0
Africa—			
Cape-Town Diocese.....	5231	15	6
China and India beyond the Ganges—			
Victoria Diocese.....	8859	17	6
Borneo.....	107	7	0
India within the Ganges—			
Calcutta Diocese.....	10158	0	7
Bombay Diocese.....	889	1	8
Madras Diocese.....	11469	13	1
Colombo Diocese.....	1021	11	11
Australasia—			
Sydney Diocese.....	2224	15	10
Adelaide Diocese.....	4042	2	7
Tasmania Diocese.....	3325	0	0
Melbourne Diocese.....	2484	9	0
Newcastle Diocese.....	1180	0	0
New-Zealand Diocese.....	3566	15	6
West Indies—			
Jamaica Diocese.....	1374	3	7
Barbadoes Diocese.....	3411	10	4
Antigua Diocese.....	475	0	0
Guiana Diocese.....	1047	10	0
North America—			
Toronto Diocese.....	5534	8	10
Montreal Diocese.....	6425	5	10
Nova-Scotia Diocese.....	4585	0	0
Fredericton Diocese.....	5217	6	11
Newfoundland Diocese.....	5842	5	9
Colonial Bishoprics.....	7875	0	0
Missionaries' Expenses at Home	217	18	9
Deputation Expenses.....	866	11	11

Printing.....	3918	3	10
Postage and Parcels.....	992	2	6
Salaries and Wages.....	1713	6	0
House Expenses.....	468	1	7
Office Expenses.....	382	1	11
Law Charges.....	48	6	0
Interest on Loans.....	120	0	0
Policies.....	92	15	0
Annuity.....	156	0	0
Advertising.....	36	7	0
Total.....	106,024	0	11

*Remarks on the Finances.*

The Society administers the fund for General Purposes in the discharge of its own liabilities, and in carrying on the operations in which it is engaged. According to an estimate of the Finance Committee presented to the Board in April last, the total income applicable to this fund for 1850, which mainly depends upon annual contributions, will be 50,000*l.*, while the expenditure will be 65,000*l.* The available balance in hand on the 1st of January 1850 was 18,000*l.* There will therefore remain, on the 1st of January 1851, 3,000*l.* In 1851, an addition may be expected of about 11,000*l.*, the estimated third part of a Royal-Letter Collection, making the income 61,000*l.*

There is no Reserve Fund, and the want of it subjects the Society to considerable inconvenience, as is explained in the following passage of the Finance-Committee's Report:—

“Two important circumstances require to be noticed, as materially affecting a comparison of the Society's ordinary income with its expenditure. The first is, that a very considerable portion of the income, consisting of subscriptions and collections made in the country districts, and estimated at about 25,000*l.*, cannot be actually cashed by the 31st December, and for practical purposes form no part of the available assets of the year. As these sums, however, are not only paid to the Society's representatives in the country, but remitted by them, and the greater part of the Letters which contain the remittances are actually received in the office before the close of the year, and the remainder within the few first days of January, it has been customary to enter these sums in the accounts as receipts of the year. It also appears that the accounts of the country remittances, which are documents of great value, both as regards the office and the districts, are an-

nually printed in detail for the use of the Committees in the country; and, being thus complete in themselves, become important vouchers to check and prove the accuracy of the whole of the district remittances, and consequently of the annual accounts of the Society. It is necessary, also, to observe, that the Society by printing the accounts and lists for all the districts avoids a heavy charge which would be incurred were those documents printed by each district for itself, and the charge deducted from the remittance.

“The second important circumstance to be noticed is, that almost the whole of the annual charges are generally paid before the end of September, and the ordinary income received up to that time is thus exhausted, and no more is received till the end of December.

“The Committee would press on the Society the necessity, arising out of the circumstances which have been now stated, of having always at command a surplus equal to half a year's ordinary receipts to supply the deficiency of that part of the annual income which cannot, they apprehend, by any endeavours that could be made, be rendered available for the outlay required ere the close of September. Without such surplus, the expenditure of the Society will be every year in advance of its income.”

The Society applies the funds which it receives as Trustee, according to the designs of the donors, for special purposes. In 1849 the amount so received was 19,149*l.*; and the special objects were upward of fifty. The Bishops of the several Colonial Sees are regularly advised of the sums specially contributed for Church Purposes within their Dioceses, and authorised to draw for them.

It is to be added that the Society is the parent of “Church Societies” now existing in almost every one of the Colonial Dioceses; and that a large additional amount of many thousands, which never pass into the account of the Society, is contributed by them for the support of the Church and the Establishment of new Missions in all parts of the world.

*Concluding Remarks.*

It becomes a matter of interest to consider what is the present condition and what are the prospects of the Missionary Cause at home. And with this subject in view, the Society must once again, and most earnestly, call attention to the great

and pressing need of uniting together all members of the Church in furtherance of the holy work of Missions, by that means which, if not the only effectual one, is undoubtedly the best of all—the system of Parochial Associations.

This appeal has been often made—it must often be renewed; and it must be a cause of great thankfulness to Him from whom all blessing and success proceed, that the Society is able to point to a constant progress and improvement in respect of this plan of operations.

The average increase in the number of Parochial Associations is stated to be about two hundred in the year. The actual advantage gained, however, in the way of increased funds, is not quite so great as might at first sight be supposed from such a statement, because this numerical increase arises, in many cases, from the breaking up of former DISTRICT Unions of several parishes, and the formation of PAROCHIAL Divisions, in which each one stands distinct and alone. This is in accordance with the Society's plan and aim of shewing what each parish does, in the hope of being enabled in time to shew that every parish does something. The law of the Society's arrangement, as may be seen by a comparison of one year's Diocesan Statements with another, is the sub-division of districts, not the union of several parishes. The Society submits this principle to the consideration of the Clergy especially, with confidence in the soundness of views drawn from some experience and from many examples. Moreover, it is considered that this principle of separate and individual action is, if any thing, more especially important in the case of small and poor parishes.

The year 1849 was a time of distress and alarm in many parts of England: in many of the old Associations the contributions fell off; in some few they ceased, for the time; the end of the year, therefore, was expected with some anxiety; and yet the amount of contributions was found to exceed that of the former year by nearly 8000*l.*, while no less than 5000*l.* of this increase is, under God's blessing, entirely owing to the increased number of Parochial Associations, and, in close connection with this, to the exertions of the Organizing Secretaries, now actively employed in several Dioceses. In recording this, the Society desires to add its conviction that a statement of mere money payments is far from affording a

sufficient criterion of the real good which has been effected, and of the blessing which has been vouchsafed to our Church.

The first Parochial Association in aid of the Society was established in 1819, and at the close of 1840 there were only 410: the number may now be stated at 2500.

Suggestions have been from time to time put forth by the Society as to the best mode of establishing Parochial Associations. It has, however, always been felt that the Clergy themselves must be considered the best judges of the precise manner in which it is proper for them, under their several circumstances, to bring this great subject before those with the training of whose souls they have been put in trust. All that the Society would urge is, that in every place something should be done, in some way, that the members of this Church—and indeed those among us who are not members—may know something of her position, and of her great gifts; and these can only be fully known by contemplating her in all the varied extent of her work. It is not unreasonable to say, that, in mere justice to our Church, what she is and does should be made known; that amid all other needful teaching concerning the kingdom of God on earth, the history of its growth in our latter days should not be passed over in silence; that there should be some distinct record of those visible tokens of God's grace which have been manifested in those many lands which He has made ours to bless and evangelize.

To say that the expansive and Missionary Aspect of our Church, and all the stirring facts which have accompanied it, are among the most cheering proofs of the favour of God, and of the vitality of our Church, is not to use the language of a merely national feeling. Others have said so, who are far removed from England; whose Church has her own independent action and progress, under circumstances very unlike our own, and who look on us, therefore, from without.

The Society has now been permitted to attain the 150th year of its labours. For nearly a century it was the only Society which gave witness to the Missionary Character of the Church of England. Latterly that privilege has been shared with others. Whatever has been effected through the instrumentality of the Society for the glory of God and the salvation of men must be humbly ascribed to His un-

deserved goodness; and all its members must pray that every succeeding year may exhibit less of human infirmity, and be marked with more and more earnestness and devotion in the furtherance of the Gospel.

The progress of the Society will be best seen by the following table of Income received, and Missionaries employed, at successive periods:—

	Income.	No. of Missionaries.
1725 . . . .	1550 <i>l.</i> . . . .	31
1775 . . . .	2294 <i>l.</i> . . . .	86
1825 . . . .	8350 <i>l.</i> . . . .	103
1835 . . . .	15435 <i>l.</i> . . . .	200
1849 . . . .	54000 <i>l.</i> . . . .	355

But to shew the real amount of annual income, it must be borne in mind that the average amount of contributions limited to SPECIAL PURPOSES during the last two years exceeds 16,000*l.* This gratifying result the Society attributes, under God's blessing, to the system above alluded to and now becoming generally adopted by the Clergy, of bringing the subject of Missions and Missionary Operations at stated intervals before their Congregations in the Church and the Schoolroom. In proportion as this system becomes general, the interest felt in the extension of our Lord's kingdom will be augmented; and the Society entertains a confident assurance that every benefit conferred on the Church abroad will be returned in equal blessings on the Church at home.

#### JEWS' SOCIETY.

DURING the last year a Deputation, consisting of J. M. Strachan, Esq., and the Rev. J. C. Reichardt, was appointed to visit the Society's Stations in Holland, the Rhenish Provinces, Germany, and parts of Poland; and the Committee, in their Report, give an account of their Proceedings, of which the following is an abstract.

The Deputation, at the request of the Committee, proceeded in the months of August and September of last year to the Stations of the Society in Holland, the Rhenish Provinces, Germany, and parts of Poland. Your Committee feel constrained to record their acknowledgment of the zeal, energy, and talent with which these gentlemen fulfilled their important mission. The Deputation had

the satisfaction of meeting your Missionaries at every Station at their posts, prepared to give them the most cordial welcome, and to confer with the utmost frankness on every subject connected with their proceedings and the state and prospects of the Missions. It was further gratifying to the Deputation to receive at every place proof of the acceptableness of the visit to the Missionaries personally; and to be recognised by them as their friends and fellow-helpers in the great work of the Society.

In every instance the Deputation found your Missionaries living on terms of friendly intercourse with Jews, and that their communications with them are uniformly characterized by a courteous behaviour on the part of the latter. This improved state of feeling could only result from the impression produced by the demeanour and sentiments of the Missionaries toward the Jews during a long course of patient labour among them.

Varying, as the Missionary Work among the Jews must necessarily do in different places, from local circumstances and the qualifications of the Missionary, the Deputation had satisfactory proof that in every Station your Missionaries were labouring according to their means and opportunities to present the message of grace to God's ancient people; and that no Station is left without proof that the Gospel is the power of God unto salvation to every one that believeth, to the Jew as well as to the Gentile.

The Deputation, however, were forcibly impressed at an early period of their progress with a persuasion that the present system of your Missions was capable of material improvement; and that it was possible, at a very small increased expenditure, to place the Missions on a footing which, under the Divine blessing, shall be both more conducive to the personal comfort and effective exertions of the Missionaries, and to the successful prosecution of the great objects of the Society.

Your Committee, after the return of the Deputation, were led to review the system on which the Society's Missions have hitherto been conducted. Several of your Missionary Stations had necessarily become somewhat isolated in consequence of their having been occupied at different times and under different circumstances; and the present appeared to be a suitable time for adopting a plan of

organization, which was not practicable at an earlier period. This plan involves a new territorial arrangement, by the formation of geographical districts. It has also been decided by your Committee, that Conferences be held statedly among the Missionaries of each district, and also, when circumstances permit, between the Missionaries in adjoining districts; in the hope that this will prove an effectual means for their mutual comfort and edification, for the periodical review of their work, with a view to the more effective prosecution of their labours by the results of mutual experience, and to animate and encourage each other to fresh and more vigorous exertion in their high calling. Your Committee anticipate great advantage to the cause of the Society from these periodical meetings of the Missionaries engaged in various parts of similar fields of labour; and the proposal of such Conferences the Deputation found to be very acceptable to all the brethren concerned. The following is the substance of a communication from one of them:—"The advantage accruing from the Conferences would be double. On the one hand, it would be of immense benefit to the Missionaries, all of which I cannot here detail: on the other hand, it would be a real benefit to the Committee, for it would furnish them with a correct picture of the wants and prospects of the Mission. It would not be the individual view or opinion of one or two Missionaries, but the testimony of a whole body collectively. Thus Missionaries would become better acquainted with each other and with each other's work. They would learn to see, that what in many cases they considered important, if fairly discussed, turns out to be far otherwise, and vice versâ. It would teach them not to consider their own affairs, those of their sphere of labour, the most important in the whole Mission: it would expand their ideas and enlarge their views, by which the Society and the work which we have at heart could not but gain. On these Conferences I lay the greatest stress, as a matter of the utmost importance for the furtherance of our work among God's ancient people."

The particulars contained in the Report of the Deputation, and the arrangements adopted by your Committee, will be reported in detail under the head of the Stations concerned.

It is right that we should inform our Readers that Mr. Strachan de-

frayed the whole of his own expenses, and Mr. Reichardt nearly the whole of his.

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## Continent.

### JEW'S SOCIETY.

THE Forty-second Report supplies the following

#### *Summary of Proceedings among the Continental Jews.*

*Amsterdam*—The late Deputation have borne the following testimony to the efficiency of the Amsterdam Mission:—"We have found no Station of the Society on what we deem so efficient and desirable a footing as this. A Church for the use of the Mission presents to the Jewish Inquirers, or casual visitor, the view of a united Congregation of Jewish Proselytes and Gentile Christians living in harmony, mutually aiding and edifying one another under a faithful and affectionate ministry, with a body of friends connected in a Society for the temporal aid of such, and such only, as indispensably need temporal support. A Tract and Scripture Distributor, or Colporteur, is attached, whose consistent character and usefulness were attested in various ways. Beside the Local-Aid Committee, the formation of a Congregation composed of Jewish Proselytes and Gentile Believers of different classes affords still better means of providing for the Inquirers in the various pursuits of industry; the duty of mutual help in the Members of the Church, in the way of trade, being made an element of their relation as members of an united Congregation."

Twelve children of Israel have been baptized by your Missionary, the Rev. C. W. H. Pauli, during the past year, making a total baptized by him at Amsterdam, since May 1844, of 55: forty-one were baptized by Mr. Pauli at his former Station, Berlin, in two years and a-half. The converts, members of the Mission Church at present resident at Amsterdam, amount to 45. Beside these, there reside about 30 proselytes in that city, and twenty in other towns in Holland. There are in that country 66,000 Jews, about 25,000 of whom are permanently resident in Amsterdam.

Your Committee are thankful to add, that subsequent reports bear testimony that all the converts, and more especially five deaf and dumb ones, are growing in

knowledge and grace; and that they all adorn the doctrine of God our Saviour by their life and conversation.

There seems to be at present a great stir among the Dutch Jews: they have been aroused out of their long sleep of indifference. In several towns the Jewish Schoolmasters have relinquished the reading of the Rabbis with their pupils, and have been supplied by your Missionary with the Psalms and the Prophets in their place. Again, we see the Rabbinical Jews unite in making efforts to stay the inroad made by the waters of salvation streaming forth from the Word of God. Lately a weekly paper has been started by the Jews in Amsterdam, in which they exhort their co-religionists to remain faithful to the interests of their faith; and thus is the latter defined:—"The doctrine of Judaism does not consist in a confession of faith, or in an expressed Dogma . . . Israelites! turn over the leaves of the Prophets, and you shall not find that the Prophets preached faith. Pure morality, virtue, the fear of God, love! behold! this was the doctrine of Judaism throughout all ages. Whosoever teaches otherwise is an enemy!"

*Gothenberg*—The Jews in Sweden reside almost exclusively in four cities, Gothenburg, Stockholm, Norrköping, and Carlskrona. Their number is nearly 1300 individuals. No Jew is allowed to live in Norway. In the Danish States there are about 15,000 Jews, who are scattered through the kingdom. The largest congregations are to be found in Copenhagen and Altona: the former consists of 4000, and the latter of 2600 individuals.

Mr. J. C. Moritz, who has devoted thirty-two years of an active life to the Missionary Work among his brethren after the flesh, continues to occupy this field of labour. He has frequently to mourn over the hardness of heart and indifference which prevails among the Swedish Jews: they have too generally imbibed the infidel notions of their Christian Neighbours. For six months in the year your Missionary is engaged in travelling in Denmark and the North of Germany. It is frequently found that new converts have greater confidence in a Missionary of their own nation, than even in a pious Christian Minister, thinking that he cannot enter into Jewish Feelings. During his journeys, Mr. Moritz has had very many opportunities of sowing the seed of life among the children of Israel, and some

have appeared to receive deep impressions, and expressed a desire for baptism: the actual fruit of his labours will only be known in eternity. Most of those awakened through his instrumentality have been baptized in other districts. Your Missionary is much cheered in his labours by some pious Christian Friends in Sweden, who take a warm and active interest in the cause of Missions among the Jews.

*Dantzic*—This district comprises East Prussia and a part of Pomerania. The Jewish Population is about 26,000. During the past year, the Dantzic Station has been occupied by the Rev. H. Lawrence and Rev. E. M. Tartakover. The opportunities for general usefulness in the town itself, especially for circulating the Scriptures, were more limited than usual, because of the Danish Blockade; in consequence of which but very few Foreign Jews came to Dantzic. The visits, however, of your Missionaries to the Jews in the neighbouring towns have been far more successful than on former occasions. More than three times the number of Bibles were sold on this than on any former journey; and could a sufficient supply have been obtained, it is impossible to say how many more would have found grateful purchasers. Jewish Prejudices have in many instances so far given way as to allow of open and fearless visits to the Missionary. There appeared to be no desire or necessity for concealment on the part of the Jews: in not a few instances the publications received were read to little groups standing in the market-place or in front of their houses. Another interesting feature was the kindness with which your Missionaries were received at the places where they were already known: their former visit prepared the way for a more ready and friendly access. And at other places, where hostility was expected, and on former occasions no Jew called on the Missionaries, they were now occupied either in discussions or the distribution of books the greater part of the day. A Jewess has been baptized at the British Chapel at Dantzic: she, as well as the two other converts resident at that Station, continue to adorn their Christian Profession.

It pleased God, on the 1st of September, to remove by cholera the wife of your senior Missionary at this Station. Mrs. Lawrence had by her Christian departure won the regard of a large circle



of affectionate friends, and the favourable report of the whole British Community at Dantzic: the sad event elicited very general manifestations of sympathy.

*Königsberg*—The Rev. C. Noesgen, who has hitherto occupied this Station, wrote in September last:—"It was truly encouraging to see Jews from morning until evening inquiring after the Truth. It has been the same during the whole quarter. The number of Scriptures circulated within that period exceeds very far that of any quarter during the last four years." And it is remarkable that notwithstanding the unusual severity of the last winter, your Missionary during that season, which generally at this Station affords but little opportunity for Missionary Intercourse with Jews, disposed of even more Scriptures than during the summer; and he would no doubt have been asked for yet more Testaments, if it were not for the expense of taking them across the Russian Frontiers. The steady increase in the circulation of the Scriptures during the last years will be seen by a statement of the last four years:—

1846.	Old Testa.	64	New Testa.	59
1847.	Ditto	124	Ditto	97
1848.	Ditto	136	Ditto	120
1849.	Ditto	368	Ditto	290

The number of other books circulated has increased in the same degree.

Your Committee have found it desirable that Mr. Noesgen should join Mr. Lawrence at Dantzic; thus affording the means of establishing in the English Chapel a German Service for Jews, and admitting of that union of the Proselytes and of a Church of Gentile Believers which is of such importance to the well-being of every Jewish Mission. *Königsberg* will thus become a Branch Station, and be occupied by Mr. Tartakover. Regular circuits will be arranged, to secure the periodical visits of all the towns in the District, which may together contain a Jewish Population of about 26,000 souls.

*Posen*—The District, of which the town of Posen is the central Station, contains about 100,000 Jews, and has ever presented one of the most interesting fields for Missionary Labour, especially as regards the opportunities for public preaching. The Missionary Work is divisible into two branches, one Evangelistic and awakening, the other Catechetical and instructive. Some of your

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Missionaries are chiefly engaged in the former work. The great bulk of the Jews who have been baptized in Europe during the last fifteen or twenty years come out of Posen and Poland, where they have in the first instance been awakened by the preaching of your Missionaries, who have been sowing where others reap, and may not have been permitted even to see the blossom of that fruit which others were privileged to gather in. Of this nature also, in a great measure, is the work of the Rev. J. H. Graf and Rev. J. C. Hartmann. They visit a great number of places where Jews reside in large communities, and where, on the Jewish Sabbaths, pulpits are placed at their disposal. Large numbers of Jews are frequently present on these occasions, and they come afterward to the Missionary's lodgings for religious discussion. Mr. Hartmann has also devoted a considerable portion of his time to the editing of a periodical, called "*Dibre Emeth*," (Words of Truth,) which has met with considerable acceptance among the Jews. Your Missionaries are assisted by Mr. C. J. Behrens and Mr. E. Blum, both believing Israelites, who have found very encouraging access to their brethren. Your Committee purpose stationing Mr. Blum at Lissa, which, with a Jewish Population of 4000 souls, and forty-four English miles from Posen, is well fitted for a Branch Station. Mr. Behrens has been severely tried by sickness, and hitherto his hopes for restoration to active usefulness in the Lord's vineyard have been disappointed.

Frankfort-on-the-Oder will in future not be the Station of a resident Missionary. As the periodical fairs may be easily visited from Berlin, it will be added to the district of that Mission. It is proposed that the East Prussia and Posen Missions shall meet together in conference.

With regard to the nine Schools supported by the Society in this District, your Committee quote the Report of the Deputation:—"We must not omit to advert to the examination of the Mission School for Jewish Children at Posen. Above fifty were assembled, consisting of about forty girls and ten boys. They were examined by their pious and able Teacher in the prophecies of the Messiah—the fulfilment of them in Jesus—on the history of His passion and death, and the application of those facts as the hope

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of salvation. It was not possible for any scholars, in any country, to afford a more pleasing proof of the admirable scriptural instruction of this School, which there is reason to believe is a fair sample of them all. It is most desirable that the number of these Schools should be increased. Their number at present is nine, containing 548 scholars.

*Berlin*—This Station is occupied by the Rev. R. Bellson and a Colporteur, and the Mission has also had the temporary assistance of Mr. Ludewig and Dr. Biesenthal. In the Mission Chapel there is an English Service on Sunday Mornings, and a German Service for Jewish and Gentile Christians and casual hearers on Sunday Evening, and on Tuesday and Thursday Evenings: these Services have been well attended, and give the Mission the advantage of uniting Jewish Proselytes and Gentile Believers in one body. Mr. Bellson has also a Sunday School. From 18 to 20 assemble every Sunday Afternoon in the Vestry. Monthly Missionary Meetings for the Jews, the superintendence of a Dorcas Society for poor proselytes, and the care of souls among the numerous proselytes, scattered far and wide over the city, occupy a considerable portion of the time and attention of your Missionary. He is greatly assisted by Mr. Ludewig in these duties, as well as in the instruction of Inquirers, and in visiting Jews, both in their own houses and in some of their places of resort.

Mr. Bellson has baptized 14 persons during the last twelve months. The number of proselytes in Berlin is very large: it has been estimated at 2500. Among them are individuals of great celebrity.

Dr. Biesenthal has been engaged in preparing for publication, under the sanction of your Committee, a history of the early ages of the Christian Church, for the especial use of the Jews. By bringing prominently before them the facts connected with the history of those Jewish Believers who loved their Saviour so ardently, and laboured so successfully for the spread of the Gospel at the time of its first promulgation, we may hope that many of the house of Israel will be led to inquire farther into the truths of that Gospel. Your Committee have decided to constitute Berlin the Central Station of a district, comprising Bradenburg, part of Pomerania, the province and kingdom of

Saxony, Brunswick, and the Thuringian Principalities. This plan affords the means of reaching a Jewish resident population of probably 80,000 souls, beside the numbers who assemble from all countries at the great fairs of Leipzig and Frankfort-on-the-Oder. Leipzig has, during the past year, already been visited by Mr. Bellson, Mr. Hartmann, and others of your Missionaries, with very interesting results. The Testament has there been eagerly inquired after by Jews, who a few years ago would not have touched the book, much less read it. At places of public resort the Testament and the "Old Paths" have been openly defended by Jews against the attacks of some of their more prejudiced brethren. To the Leipzig, as well as Frankfort-on-the-Oder fairs, from 6000 to 10,000 Jews regularly come up from various part of Europe.

*Silesia*—The Society has for several years had no resident Missionary at this place. Since the year 1834, Dr. Neumann, himself a son of Abraham, and one of the Professors of the University at Breslau, has been your Committee's Agent, having opportunities for occasional intercourse with Jews, and circulating books among them. Your Committee contemplate, however, the formation of a separate Mission for Silesia: it will be undertaken by the Rev. J. C. Hartmann, at present at Frankfort-on-the-Oder. The Jewish Population of the district amounts to about 50,000: in Breslau itself there are 6000.

*Warsaw*—Beside proclaiming the Gospel to those Jews who call on them, your Missionaries enter into conversation on religion with them at their own homes and in their shops, where they generally meet with a friendly reception. When addressing Jews in the streets, they met, as usual, with various success. On the Missionary Journeys undertaken by Messrs. Behrens and Zuckertort, they met at some places, as at Nowydwor, Pultusk, Pinezow, and Pacanow, with abundant opportunities of scattering the good seed of life. The Jews visited them in great numbers: a considerable number have attended the Saturday Services.

Thirteen Israelites were baptized at Warsaw during the year, making a total of about 300 admitted into the Church since the establishment of your Mission in Poland. Twenty-nine have enjoyed the benefits of the Institution, superintended by the Rev. J. C. H. West, where Inquirers and Converts are trained to a

Christian Life, beside being taught the trades of printing and bookbinding.

Your Committee deeply regret the unavoidably long absence from this Mission, in consequence of serious illness, of the respected Senior Missionary, the Rev. F. W. Becker; but they trust it will please God soon to restore him to the scene of so many years' faithful labour.

*Lublin*—Hostility to the name of Christ and His servants on the part of the Jews is diminishing. Several applied for baptism, of whom, however, only one, who is now at the Warsaw Institution, shewed the necessary perseverance and sincerity. Many others have declared their intention of embracing the Christian Religion as soon as the obstacles which now prevent them are removed. Messrs. Rosenfeldt and Kleinhenn have made four Missionary Journeys during the year. In most of the towns they had much intercourse with Jews, although the Chasidim almost everywhere exerted all their influence to prevent it. The lodgings of your Missionaries were often crowded with Jews of various classes and ages. Although on these occasions violent opposition was frequently manifested, they often had also quiet and attentive hearers, who received the Word with joy, and evidently were not far from the truth.

*Zgierz*—Your Missionaries, Messrs. Deutsch and Waschitscheck, had to encounter, in many instances, a less favourable reception in their endeavours to address the resident Jews in the streets and in their shops: they had also but few visits from Jews, except about the time of the Passover, when they came in considerable numbers. More encouraging was their intercourse with Foreign Jews, who came to Zgierz to the fairs, or on other business. Of those who expressed a wish to become Christians, six received instruction for a lengthened period, and one of these was admitted into the Church of Christ by baptism. Mr. Deutsch made one Missionary Journey with the Rev. F. W. Becker, and four in company with Mr. Waschitscheck.

*Suwalki*—The journeys undertaken by Mr. J. G. Lange and Mr. T. W. Goldinger presented several features of interest. Of one place they write that men, women, and children crowded round to receive the message of the loving-kindness of God in Christ Jesus, by word of mouth and books; at other towns many Jews, after having previously disputed with them, expressed a desire to be instructed in Christianity, or

asked for Testaments and Tracts. Some shewed a particular liking for the Hebrew Liturgy; while others declared Judaism to be false, and the Christian Religion true, although, from want of prospects for their future livelihood, they dared not make a public profession. Infidel notions have spread even among the Jewish Population of the small Polish Towns, and the Old Testament has lost with some its former authority. It is the confident belief of your Missionaries, that wherever infidelity has not shut up the avenues of conviction the circulation of the Scriptures and the labours of your Missionaries have produced a prevalent persuasion of the truth of Christianity, though the dread of separation from their nation and kindred, and of the loss of worldly support, prevent the avowal on the part of multitudes of Jews.

During the past year, the Rev. B. W. Wright has visited the Jews and circulated the Scriptures in Hebrew among the Jews in various parts of Austria, Sardinia, and Italy. "I have seen in the course of these travels," says Mr. Wright, "instances in which Jews have been immediately awakened, and shortly afterward baptized by some other Missionary to whom they were recommended to go; but generally you are not privileged to know what you do, although you can tell, from the fixed eye and anxious countenance, that what you are doing may probably not be done in vain."

The Italian Jews Mr. Wright considers less influenced by the Talmud than the Jews in other countries of Europe: on the other hand, Neology and Infidelity have made comparatively little progress among them; and being still oppressed, they are the more accessible to kindness on the part of others, while they manifest a great desire to receive the Scriptures, which, in the Hebrew Tongue, may be circulated without much restriction. Padua, Ancona, Venice, and Leghorn are the chief seats of Hebrew Learning in Italy. The following is the Jewish Population of Italy:—Rome, 5000; Trieste, 4000; Leghorn, 10,000; Ancona, 4000; Ferrara, 3000; Pavia, Padua, and Verona, each 600 to 1000.

Having been appointed British Chaplain at Trieste for one year, Mr. Wright continues his correspondence with your Committee, and without expense to the Society. He will be able occasionally to visit the Jews.

*Cracow*—The Jews of Austria, about 600,000, have, by the Charter lately

granted by the Emperor, been placed on a footing of political and religious equality with the other inhabitants of the empire. It appears, however, that the liberty conceded has not secured to them any increased goodwill or respect of their Christian fellow-citizens. Nor is this difficult to be accounted for, when we see the energy and ability which so generally distinguish them but too uniformly used to the destruction of the Institutions and the political systems of the several States. During the late disturbed state of Austria, the labours of your Missionary, the Rev. L. Hoff, have necessarily been much impeded. After having been surrounded by revolutionary excitement, cholera, and dearth, Mr. Hoff was further tried by having his stay in the Austrian Dominions forbidden by the Government, on the ground of Missionary Labour being prohibited by the old laws of the country. His personal appeal to the Authorities at Vienna was ultimately successful, and he is now permitted to continue at Cracow. Notwithstanding these interruptions, Mr. Hoff has been able to circulate 1238 copies of the Scriptures, in whole or in part. Several Jews expressed a desire for baptism, and received instruction for a longer or shorter period, but were deterred by the difficulties in the way of their leaving the Jewish Community. Only one individual was, in the past year, received into the Church by baptism. The Jewish Population of Galicia and the contiguous parts of Sileasia present ample scope for enlarged exertions.

*Rhenish Provinces*—This District provides for a regular visitation of the following Provinces:—

Rhenish Provinces, with a Jewish Population of.....	35,000
Hesse Cassel, Darmstadt, &c.....	45,000
Bavaria.....	60,000
Wurtemberg.....	16,000
Nassau.....	6,000
Rhenish Bavaria and Baden.....	20,000
Alsace.....	36,000

*Frankfort-on-the-Maine*—Mr. Poper has continued to have many calls from Jews, and has addressed others in the streets, on the roads when journeying, and at their own houses; and the Lord has opened doors for him to enter, and inclined hearts to listen. Five received instruction preparatory to baptism: only one of these, however, made a public profession of Christianity. Mr. Poper visited thirty places, and was ge-

nerally well received. A more or less regular correspondence has been kept up by him with several of those whose acquaintance he made on these journeys; and some have again visited him when they came to Frankfort. He has circulated about 5000 copies of the Scriptures during the year. He finds the plan of lending Tracts to his Jewish Friends answer very well. Respecting those proselytes who have been converted through his instrumentality, and with whom he endeavours to keep up either a personal intercourse or by Letter, Mr. Poper states that, although most of them have to contend with many difficulties, they walk worthy of the vocation wherewith they are called. Mr. Poper has also been preparing a German Translation of the Sermon by Dr. Marsh before the University of Oxford, which has lately been printed; and has also carried through the press new editions of the Tracts "The Personality and Work of the Holy Spirit," and "The Doctrine and Interpretation of the 53d of Isaiah."

*Creuznach*—The work of circulating the Scriptures among God's ancient people in this District is prospering in the Lord's hands. A great number of Christians take a very active part in the promotion of the Gospel of Christ among Israel. Your Missionary, the Rev. J. Stockfeld, is greatly assisted by these friends. The Jews are roused, and a spirit of inquiry awakened in them. Many have afterward been joined to the Christian Church in other places. Mr. Stockfeld continues in friendly intercourse with many Jews in and about Creuznach. During the last twelvemonth he has circulated 3434 copies of the Old Testament, in whole or in part, 141 New Testaments, 18 Liturgies, 111 "Old Paths," beside above 3800 Tracts.

*Strasburg*—The Jews are very numerous in Alsace: they live for the most part in the villages and small towns, and adhere to the old Talmudical system, gaining their daily bread by all kind of traffic and barter. Many of the rich Jews, and of the younger generation in large towns, are indifferent to religion. The Jewish Schools in Alsace are in a very low state, most of the Teachers being very ignorant. Strasburg has now been occupied by Mr. Hausmeister for seventeen years; during which period 41 Israelites have been baptized in that town. He has a Committee of "Friends of Israel" to aid in the temporal support of

Inquirers; and when these have been prepared by your Missionary for baptism, they are admitted in the Christian Church by the Evangelical Clergy of the place, with whom he is in intimate relations.

Mr. Hausmeister has had seven Jews under instruction during the year. One was baptized there; another in this country; two continue under instruction; and the remaining three left Strasburg without being ripe for baptism. Your Missionary has had every Lord's Day a Prayer Meeting for the proselytes resident at his Station, of whom there are at present twelve. He has reported the peaceful death of one of the house of Israel, a sincere Christian, who honoured the Lord by his life and death. One proselyte, who had formerly been instructed by Mr. Hausmeister, was baptized during the year at Basle. There are Societies for promoting Christianity among the Jews at Cologne and Basle, which respectively employ a Missionary for neighbouring countries, who act in friendly relations with yours. The Missionaries from the several Stations will meet stately at Frankfort, to review the whole field of their labours, and to arrange for the more effective prosecution of their work.

*Bucharest*—The greater portion of the past year has been very unfavourable to Missionary Labour at this Station, in consequence of the civil war in Hungary frequently drowning the voice of religion in the clamour of strife. Communication by post has also been strangely interrupted, so that your Committee have not received all the usual Reports from your Missionary, Mr. J. Mayers. In one of the Letters received, he wrote—"Although the Missionary Field among the adults seems for the present to be barren, I have reason humbly to thank God for the evident tokens of His grace working and manifesting itself among the Jewish Children in my School: as they grow in knowledge, so they grow in grace, and the School begins gradually to assume the aspect of a true Christian Establishment. The School, among other advantages, renders me a great, and, I hope, a very beneficial service, that of bringing me in contact with the Spanish Jews, who hitherto scrupulously avoided me. The School has been attended by 20 children. At the request of the Elder of the Portuguese Synagogue, your Missionary has supplied their Charity School with Bibles.

Mr. Mayers has made two Missionary Journeys in the year: on the first he visited Ibraila and Galatz; on the second he travelled for above a month in Turkey.

#### It is said in the Report—

Your Committee deem it right to refer to the lamentable spread of infidelity among the Jews, and to the excitement and fallacious expectations produced among them by the recent political convulsions on the Continent giving a new aspect to them as a people, and necessarily requiring in some degree a new mode of dealing with them in a Missionary point of view.

The extent to which the chief sources of instruction in Germany have been poisoned, by overt or insidious infidelity is notorious. With comparatively few exceptions, the chairs of Divinity and Philosophy in the German Universities have been occupied for a long period by men of great acquirements, but of the most mischievous opinions, who have formed the minds of the present generation of the learned professions in that vast and influential country. To aggravate the evil, the Schoolmaster has been equally infected with the lawyer, the physician, and the divine; and, under his instructions, the masses have been seduced from the faith of their fathers, until it may be feared that wherever there is learning there is also, in some of its varied forms, the taint of infidelity.

Unhappily, too, the evil is now widely spread among the Jews. Their youth have in numerous instances been taught in the public Schools, both in primary and Grammar Schools, along with the mass of the people. Entertaining no apprehension of proselytism where there was no evangelical light or life, the Jews have sent their children to Schools where, while escaping Christianity, they have, as a grievous compromise, lost their own faith. Forsaking Moses, and despising the Talmud, they have also abandoned their hope of a Messiah coming in glory; and, impelled by the delusions of the day, have rushed with the multitudes into the destructive contest for political privileges, and now deem emancipation to be the Messiah destined to give them their place among the nations, and to roll away the reproach as well as oppression of ages.

The place which Jews have occupied in the recent events in Europe is certainly a remarkable feature of this most remarkable period. They are found alike distinguished

in the ranks of order, sustaining, by the force of eminent talent and high character, the established institutions; and in the front of democracy labouring with characteristic ability and recklessness for the subversion of all that is established, in the vain hope of realizing some fond theory amid the wreck of society. Their assistance in the work of demolition, which was accepted in the hour of assault by associates with other views than theirs, has been flung away at the first turn of affairs; and they have been found in some instances among the earliest victims of successful insurrection.

The lessons which such events might have taught have, however, apparently been lost on them. The great multitudes of Jews in Germany, there is reason to apprehend, are for the most part steeped in infidelity, and united in feeling, sentiment, and hope with the restless democracy, whose incessant cravings for political changes leave them no ear for the message of peace from heaven.

In this state of things a new want is perceived in Missionary Enterprise. In Germany it is not only the Rabbin or the Talmud who are to be attacked as formerly. The first principles of belief need to be explained and enforced, and new publications, adapted to the altered circumstances of the times, are required to be prepared and circulated—a subject which now engages the serious attention of your Committee.

## India within the Ganges.

CHURCH MISSIONARY SOCIETY.

TINNEVELLY.

SUVISESHAPOORAM DISTRICT.

THE following Report from the Rev. E. Sargent, for the half-year ending June 1849, presents a brief view of the

### *State of the District.*

The period of six months is somewhat too contracted to enable the mind to mark precisely the progress and improvements, which, under the blessing of God, the Gospel may have made in the character of those who have outwardly come within its influence in this District. Still, confining myself even to this short period, I find much that I may rejoice over.

Evidences of improvement in the discipline of the Congregation may be gathered from the following facts.

Marriages with Heathen are the sources of sad disorders, toward which many of our people are by peculiar family circumstances, tempted to incline. Such marriages, however, are considered and treated as direct breaches of Church discipline; and the people are gradually becoming more and more sensible of their sinfulness, so that such cases are now of rather rare occurrence.

The spirit of contention and litigation is also, I rejoice to think, gradually subsiding. Acts of violence toward each other seldom occur; and they are more desirous and content to submit their differences to the opinion of their own people, than to have recourse to the law.

The class of persons in whom less satisfaction is felt is that which is engaged in traffic, and obliged to leave home on an average from eight to twenty days in the month, and to spend their time in heathen towns and market-places. Such persons retain but little of the knowledge imparted to them; and their habits and associations with the Heathen leave us hardly any ground to hope that they pay any regard to religion when away from home.

The number of Communicants has latterly increased a little, and, with very few exceptions, their orderly conduct, so far as it is an evidence of their sincerity, is satisfactory. Still, the prevailing tone of piety would be seen to great disadvantage were it compared with that of people in Christian Lands, where for centuries the light of truth has been shining, and where Christian Culture has been carried on with an unsparing hand, and accompanied, too, with general intellectual improvement.

The Headman, who is now decrepit with old age, has been under instruction for about twelve years. From the time I knew him, now nearly seven years ago, he was infirm in body and very ill-informed in mind. For some time he was indifferent in attending to Christian Instruction, and now he is still less able to acquire new ideas. But about four years ago, upon his professing a desire for baptism, I was content to administer that rite to him, deficient as he was in general information, as he seemed to be in earnest. His concern for the ordinances of the Gospel has gradually manifested itself more and more; and lately, when labouring under severe disease, which all thought would be fatal, his patience and resignation to the will of God were most exemplary; and, as he said at the time, God

had taken from him the fear of death, and his wish was that it might please God to release him from this world, and receive him to Himself. Yet this man has hardly any idea beyond this—"I am a sinner, and I have no hope but that which is by faith in Jesus Christ, the God-man, who died to save me from sin and destruction." This old man has a sister, a widow, bent down with infirmity, whose only pleasure now seems to be attending the Morning and Evening Prayers in Church. When some friend said to her the other day that she ought not to go to Church on dark nights, as her eyesight was failing her, she said, "I go to worship the Lord, and He will light my path and preserve me."

We have lost by death a young woman who was employed as Schoolmistress at Nallamalpooram. She had been educated in the Girls' Boarding School at Suvishapooram, and, by her truly Christian Deportment, gained our affection, and the esteem of all the Natives who knew her. Industrious in her work, and kind and gentle to the children of her School, she was quite a pattern to our other Mistresses. She was taken suddenly ill and expired in peace, leaving behind her a name *better than precious ointment*.

It is only three months since that a Catechist was settled in the new villages to the West; and already I have to record the death of a boy about twelve years of age, under circumstances which afford some ground to trust that even what has been done has not been in vain. From the very first day that the people came together for instruction and prayer, this lad, with his relatives, shewed an earnest desire to learn the elements of Christianity, and they were always the most regular and attentive on such occasions. Within a few weeks this lad was attacked with dysentery in a very severe form. The internal pains he occasionally suffered would make him cry out most bitterly; but as the paroxysms passed off he would resume his usual patient mood, and ask the Catechist to come and pray with him. On the 21st day of the disease, his father, who was sitting in one part of the room, heard a muttering; and as he approached his boy to ask whether he wanted any thing, the words, "for thine is the kingdom, the power and the glory, for ever and ever," were distinctly heard. He stooped down to look at his poor boy, but his spirit had fled. Heathen neighbours and relations said to the mother, "See!

you were the first and the most regular in joining the Védam, and going to prayers: now, behold what your new God has done for you." She, however, continues firm, saying, "The Lord has indeed taken my boy, but he has taken him to Himself."

#### *Death of two Members.*

The following extract is from the Report for the Half-year ending December 1849.

In one of our villages, where, for several years, the Gospel has been professed, the Headman lately died of cholera. For the last few years he had given decided evidence of his attachment to Christianity. The opinion of the Catechist, and others who knew him well, is, that he was a sincerely pious man. Upon his being attacked, and sending for the Catechist, the latter no sooner made his appearance than an aunt who was present cried out, "O come and pray with my nephew!" To which the sick man rejoined, by way of admonishing her for her neglect of prayer, "I wish you to remember, aunt, that, if you desire God to hear you in the day of trouble, you must pray to Him in the day of prosperity." He died peacefully, after committing his children to the care of my inspecting Catechist, and giving instructions about a careful provision for their receiving a Christian Education.

About the same time, also, my inspecting Catechist's wife was taken dangerously ill. I saw her, and prayed with her; but I did not then think she was so near her end. The next day she lost her hearing and speech; and then, of course, I was unable to ascertain her state of mind. From what I had, however, known of her previously—her regular attendance on the Means of Grace, the propriety and consistency of her conduct, the example of industry, and kindness, and peaceableness which she had set—and from what I have learnt since her death, from one who had the best opportunity of forming an opinion, I should trust that she has found acceptance with God through the atoning blood of His Son.

#### DOHNAVOOR DISTRICT.

The Rev. C. Rhenius has communicated to us the following particulars respecting this District.

#### *State of the Congregations.*

The present state of the Congregations I consider favourable. At first I found

in some a great degree of indifference in attending on the Means of Grace; in others, that daily Morning Prayer had been discontinued, and the instruction of the people in the Catechisms, &c., generally taught, I had almost said totally neglected. In these respects I with thankfulness rejoice to say that there is a decided improvement; and although I cannot say that I am satisfied with the reformation, if such I may call it, that has taken place, yet, from what I have seen of the various Congregations during my repeated visits, I have good cause to hope that, with the Lord's blessing resting on exertions made, we shall have, to say the least, a regular Church-going people. May the Lord pour out His Spirit on them, and make a God-loving people!

#### *Baptisms.*

During the year I have baptized 33 adults and 56 children. The former have been instructed for a few months by the Catechists, and, on presenting themselves to me, have been examined by myself.

#### *Communicants.*

There is a very small increase in the number of Communicants. The number now is 88. The Lord's Supper has been administered regularly at Dohnavoor, but I purpose doing so at Edeiyenkoollam every other month.

#### NULLOR DISTRICT.

##### *Report.*

The Rev. P. P. Schaffter still continues in charge of this District, of which he thus reports at the termination of 1849—

The last six months afford but very little matter for a new Report; and in my present state of health, which has for a long time been far from good, I have no objection to being brief. Still this little Report will not be devoid of interest, if while reading it we keep in mind the two following Scripture truths, viz. First, *That the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him*: and secondly, *That the Gospel of Christ is the power of God unto salvation to every one that believeth*. These are nowhere better exemplified in my District than in the large Congregation of Alankoollam.

There are now two parties pretty distinct, and becoming more so; the first, and by far the strongest, exhibiting an increasing aversion to the Word of God and its

requirements; and the second, composed of but comparatively few individuals, manifesting an increasing love to the same, which love is rendered more striking by the circumstance of the lukewarm and wicked having now the upperhand. This separation, and these indications of spiritual-mindedness, are the natural effect of the preaching of the Word. May both increase ten-fold!

#### *Baptism at Karambulleyutu.*

I seldom administered baptism with greater satisfaction than I did three months ago to a man of the Karambulleyutu Congregation, who, though but an uneducated person, is one of a few who have sincerely sought the light while enveloped in the gross darkness of heathenism. He then made efforts to attain to the knowledge of the Truth. He learned something of the Vedantic system, and practised self-denial. But all this did not satisfy him; and a disappointment led him to seek the Truth elsewhere. A wonder-working Guru, in whom he placed great confidence, predicted that Veigundam (a Saviour) would soon visit this country; but seeing that he did not appear, as was confidently predicted, the person of whom I am speaking, with some of his relatives, placed themselves under Christian Instruction. He learned the blessed truths of the Gospel with diligence and increasing earnestness. In this new course he had to contend with many difficulties and discouragements. He lost a great part of his property; his health failed; and his relatives, who had joined Christianity with him, returned to heathenism. Afflictions, when not accompanied by faith in new professors, have often the effect to thrust them back into heathenism; but in our friend, being, I trust, accompanied by faith, they had a contrary effect, and proved a blessing to him. He became more inquiring and earnest, laid hold of the Truth with a firmer grasp, and at last requested baptism with great longing. This, after some farther trial, I administered to him with great pleasure, calling him "Job"—a name he had especially requested as most suitable to his case, for he is still suffering. The profession of his faith he made at his baptism was most pleasing. And now may the Lord give him grace to persevere and glorify His name!

#### *Power of the Gospel in the School at Mukkudal.*

Nor is the Gospel powerless in the Schools.



The heathen children, who are taught in that of Mukkudal, attend Church; not by constraint, but with a willing mind. Some look upon idol-worship with detestation, and baptism as a high degree of attainment, and prepare for it with great zeal. Many a happy hour have I spent with these children. Two of them I have already baptized, their heathen parents having given their consent; and some of the members of the Congregation promised to watch over their spiritual growth. Is this not rejoicing? and does not this afford an encouragement to go on in the glorious work of Christian Education? making the Bible the basis of all our instruction; else our Schools, however well stocked with sciences, and however well conducted they may be, will produce only Porphyrys, but no Timothys.

*Opening of the Nulloor Church.*

I take this opportunity of informing our Christian Friends that the new Church is now completed, and was opened for Divine Worship on the 14th of September last; on which occasion most of our dear Missionary Friends, and more than 600 Native Christians, assembled. The Rev. Septimus Hobbs read the prayers; the Rev. Stephen Hobbs gave us a most instructive sermon, and the Lord's Supper was administered afterward. I embrace this opportunity to express our most sincere thanks to all those who have contributed toward the erection of this most necessary building. It will be a satisfaction to them to know, that now, every Sunday, an average of 200 people assemble within its walls to worship the Lord and hear His Holy Word. May the Lord grant that this Church may be like a candlestick from which the light of the pure Word of God may shine forth to illuminate the Heathen and Christians around!

*Old Samathanum.*

The following notice of one aged member of Mr. Schaffter's flock is particularly interesting.

I never visit our little Congregation in the town of Mukkudal, without meeting with some encouragement. I have no Congregation in my District of which I have such strong evidence that the foundation is sound. About twenty years ago, in Mr. Rhenius' time, some families of this place put themselves under Christian Instruction; but they all soon went back, except one widow, who continued

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for many years the only Christian in this town, and was baptized by the name of Samathanum. She used then often to come to Palamcottah, a distance of about twenty miles, to hear the Gospel and participate in the Lord's Supper. Her Christian Profession brought on her a great many trials, chiefly from her heathen relatives. She told me that she sometimes thought they were too great and too many to bear; but that at the same time she felt she could not go back, but must go forward. The second person who joined the Congregation was another widow. She was added, possibly, in answer to the prayers of Samathanum. During the last fifteen years this Congregation has gradually increased, and is now composed of at least sixty individuals. The last who joined us had been Roman Catholics. Samathanum is now about seventy years old, and not without some of the mental defects of old age; but her faith is strong. She rejoices much at the progress of the Gospel in her native place, and always expresses her persuasion that the Lord will add a great many more people to the little flock. She clearly considers the younger members of the flock to be her own children; for I remark that she becomes displeased whenever I am sharp in rebuking any of them.

FAVOUR DISTRICT.

*Description of the District.*

This District, about thirty-five miles long by twelve in breadth, lies at the foot of the ghauts which separate Tinnevely from Travancore. The country is beautiful and fertile, the climate much cooler than in the provinces more remote from the mountains, and the inhabitants proportionably bold and active.

The Rev. Septimus Hobbs is in charge of this District; and from his Report for the Half-year ending December 1849 we select the following extract respecting the

*Congregations.*

There are seventeen Catechists' or Readers' Stations in this District, each of which consists of several villages containing professed Christians. The total number of villages which contain Christian Professors is sixty-three, though the total number of professors is only one thousand and ninety. The Congregations are

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therefore most of them very small and scattered, which renders the work of instructing them very difficult.

Of the seventeen Stations, three small Congregations only are of long standing, namely, Kaliyanipuram, Mal Visuvasapuram, and Ellanjie. These three are proportionably better instructed and more stable than the rest.

In a Letter dated January 28, 1850, Mr. Hobbs gives the following particulars of the

*Village of Pulkadoo.*

A number of people have been gradually coming forward and asking for Christian Instruction in and about the village of Pulkadoo, near Pavoor, for many months.

The circumstances under which they first exhibited any desire for Christian Instruction are peculiar. A man of some wealth and influence in a little village about a mile from Pulkadoo, who had been a violent persecutor, renounced idolatry and embraced Christianity. Shortly after his making profession of the Truth a severe visitation of the cholera carried off his wife, his only son, one of his two daughters, his brother's wife (living in the same house), and his brother's children, and attacked his brother, but not fatally. This was a severe trial which few new converts can withstand. They attribute such a calamity to the anger of the devils at being forsaken, and too often are led to sacrifice in fear. I went to the village to see him and offer such counsel and comfort as were suited to his case. His grief was deep, though he shed no tears. It seemed too deep for expression. He said but little; but the substance of that little was, "I will never forsake Christ: though He slay me, yet will I trust Him." His afflicted and emaciated brother, scarcely able to stand from the effects of that dreadful disease, reiterated the same sentiments.

Shortly after this I left for England. On my return I was grieved to hear that he had married a heathen woman, and given his daughter to a heathen man. I expected to find him a worse persecutor than ever; but, on the contrary, found that, though he had been expelled from the Congregation, he still adhered to the profession of Christianity, and had used all his influence to persuade the people of his village to be regular in their atten-

dance at Church, and diligent in learning the Truth. He soon came to see me, and I told him how grieved I was to hear what he had done. He replied that he had tried his utmost to obtain a Christian Wife, but had failed. On inquiring in other quarters, I found that he had made strenuous efforts, but had failed. He said further, that he had felt so lonely and wretched in his empty house, that he knew not what to do; that the Heathen refused, in many places, to let him have a wife from among them; and that the only condition on which he could get one was to give his daughter to a relation of his proposed bride; that he was in an unhappy state of mind, and had yielded to the temptation; but that his own convictions of the truth of Christianity were as strong as ever, and that he would never return to idols that cannot profit." I told him that I could not consider him a Christian so long as his daughter was, through his consent, in heathen bondage: that he must reason with his son-in-law, and endeavour to convince him of the folly and wickedness of idolatry, and shew him the true way of salvation. He said that he had often done so, and he hoped not without effect. After some interviews of this nature, I was informed one morning that about eleven men were waiting to see me. I asked them all into my house, and found that one of them was the man spoken of, and another his son-in-law. The father-in-law told me that the young man was quite convinced of the error of his religion, but that he lived in the large heathen village of Pulkadoo, and did not like to make profession of Christianity until he could find some others like-minded; but that now ten families were prepared to come, and were emboldened together to make open profession of the Truth. The young man and his companions then spoke for themselves to the same effect, and all came, on my next visit, to the little Church in the father-in-law's village—that is, himself and his wife—who now professes Christianity, and judging from her willingness to learn, I should think with the free consent of her own mind—his daughter, whom he had taught to read, her husband, and his friends. Thus was the hidden leaven beginning to extend itself; and it has now increased to twenty-five families, numbering about seventy souls of different castes, although as yet no Christian Teacher has been stationed amongst them. It is high time, however, that we should enter

in at this open door, and make the blessings of salvation known to those who are crying, with apparent sincerity, *Come over, and help us.*

SURANDEI DISTRICT.

From the Report for the Half-year, ending June 1849, of the Rev. T. G. Barenbruck, we select the following interesting account of the

*Zealous and successful efforts of an aged Christian Female to preserve a Congregation from apostatising.*

A circumstance connected with the Congregation at Rettiyapatty, lately came to my knowledge, which shews how salutary an influence a single individual may exercise, where other means seemed to have failed. Several families in the village were, from the pressure of some external temptation, on the point of backsliding. I had spoken to them very seriously in one of my visits, pointing out to them the sin and danger of their returning to the worship of devils after they had known the Truth. The Catechist, also, had repeatedly warned them, and begged them to reflect on the evil of their ways before they took the fatal step. But they appeared to heed nothing that was said, and were growing more and more remiss in their attendance on the Means of Grace. Whilst matters stood thus, Lydial, an aged and sincere Christian, a member of Mr. Schaffter's Congregation at Alankoolam, and related to most of the individuals referred to, hearing of all this, determined to visit them, and endeavour to re-establish her waverering friends. On reaching the village, she began with assuring them that she had come solely to ascertain whether the information she had received about them was true; and that, if so, she could have no further intercourse or partake of any food with them; but, at the same time, would not cease in her endeavours to persuade them to relinquish their intention, and would not return home till she had effected her purpose. Accordingly, putting up in the house of an acquaintance, for several days she so earnestly and affectionately entreated them, that happily they were brought to a better state of mind. Since which I have had no reason to doubt the sincerity of their profession; and pray they may have grace to continue stedfast to the end. This is only

one of many instances in which women have been the stay of a Congregation. They are frequently in advance of the men in their respective Congregations. And though, on other occasions, they may not be consulted, no little deference is paid to their opinion and wishes in matters of a religious character. How necessary and important is it, therefore, to use our best efforts in promoting native-female education.

PANEIVADALI DISTRICT.

From the Rev. C. J. Taylor, who has charge of this District, we have received the following Report for the Year 1849.

*Heathen.*

During the past year, in conjunction with the Catechists and Readers stationed over the District, I have continued the work without open opposition from the Heathen, or other particular hindrance, and I have been enabled to visit the whole District once in each quarter. One new Congregation has been formed at Gobalparam, and four individuals, whom I met several times in my visits, have been led to embrace Christianity.

*Congregations.*

During the year there has been an increase of 14 in the number of Communicants, and 51 have been baptized, of whom 31 were adults; but it will be seen, on a comparison of the statistical return for each half-year, that though there has been a small increase during the year, yet in the last half-year there has been a decrease of 30 in the number of baptized, and of 5 in the number of Communicants. This decrease, though partly owing to deaths and removals, is chiefly to be accounted for by my having had to exclude three families, from the Paneiadepatti Congregation, for an intermarriage with the Heathen, and two families from the Kondarretteipatti Congregation. One small Congregation has also gone back to heathenism, in consequence of three having died suddenly, of what appeared to the Natives a new and strange disease, and which was attributed by them to the immediate agency of the devil, whose worship they had forsaken.

PANNEIVILEI DISTRICT.

The Rev. J. T. Tucker is in charge of this District. We give the following extracts from his

*Report for the Year 1849.*

It is with feelings of gratitude to God that I commence the report of the Missionary proceedings in the Panneivilei District for the past year, because I believe that a steady increase has been going on in almost every department of the Mission. Although a few persons have proved themselves to be not worthy of the name of Christian, I am more than ever persuaded that there are many among the Converts who love the Lord Jesus Christ in sincerity and truth.

*Villages under Christian Instruction.*

There are now in the District sixty-two villages in which the Gospel is constantly made known by means of the Catechists, and occasionally by myself. In thirty-five of these villages there is a Church or Prayer-house, in which prayers are daily offered, and the Word of God read and taught. To carry on this work, there are twelve Catechists and fourteen Readers employed in the District. Each Catechist or Reader has two or three, and sometimes more, villages under his care, except where the Congregation is large. The Christians connected with the Puvani Congregation are scattered about in eight or nine villages, some of which are five and six miles apart, so that the Catechist in charge of them is always travelling about.

*Accessions from among the Heathen.*

It has pleased God in his providence to lead about three hundred souls to renounce heathenism and place themselves under Christian Instruction during the past year. Considering, however, that many of these may yet, on account of persecution, apostatize, I do not feel over sanguine about them. Nevertheless, it is no small cause of rejoicing that so many have thrown away their idols and professed faith in the Lord Jesus Christ. They are a remnant out of some hundreds, who at first heard the Word gladly, but many of whom have since, on account of worldly cares, unwillingness to submit to Christian Discipline or persecution, returned to the religion of their forefathers.

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## Ceylon.

*CHURCH MISSIONARY SOCIETY.*

## COTTA.

*Out-schools.*

THERE are now 23 Boys' Schools and 13 Girls' Schools, the average daily attendance at which is 490 boys and 240 girls.

Some of the Out Schools which had been discontinued have been re-opened during the past year.

Great efforts have been made by the Buddhist Societies, to draw away children from our Schools, and put them under the instruction of Buddhist Priests. In a few instances, where the Schools could not be very well superintended, these efforts have been successful in diminishing the number in attendance; but we do not apprehend much difficulty arising from this cause, as, wherever the Missionary can efficiently superintend his Schools, the people shew a decided preference for them; not, perhaps, generally on account of the religious instruction, but because they derive greater temporal advantages from learning a little arithmetic, and, it may be, the rudiments of English, in those Schools where we can effect it, than from any instruction the Priests can give them.

*Communicants and Baptisms.*

The present number of Communicants is 104. A meeting of Communicants is held on some day in the week preceding the administration of the Lord's Supper, which we trust is of use in promoting a spirit of union among our people, as well as in giving them more correct notions of the value and use of that sacred ordinance.

During the past year 37 adults and 229 infants have received Christian Baptism in the different Congregations connected with the Station. The adults had all been previously under instruction in the principles of Christianity, and most of them for a considerable period.

*Catechists and Native Helpers.*

There are now five Catechists and seven Probationary Catechists employed at this Station. Nearly all of these now reside in their own Districts; an arrangement from which we trust good will arise, as they will know more of the people, and be able to visit them more frequently than when residing at some distance.

Three of the Probationary Catechists have been on probation several years: they have each the sole charge of the District in which they reside, and give satisfaction to the Missionary under whom they are placed.

## KANDY.

The following extracts from the Report of the Rev. W. Oakley

will comprise the principal points of information connected with our Mission Work at Kandy.

*General View.*

In submitting to you another Annual Report of this Station, I am thankful to be able to say that the prospects of the Station appear to be, on the whole, encouraging. While there are still many things over which we are called to mourn, there are sufficient indications of good to afford just cause for thankfulness.

In the town of Kandy there are still many families nominally Christian who never attend any Place of Christian Worship on the Sunday. This is more particularly the case with reference to the Bazaar-people and the washer-people. To the former, the Bazaar-people, the temptation to break the Sabbath, by keeping open their shops, is very great; for they probably dispose of more goods on the Sunday Morning, between the hours of six and twelve, than they do on all the other days of the week. Very early on the Sunday Morning the streets of Kandy are crowded with gangs of Coolies, from the neighbouring coffee estates, who come in to purchase their supplies for the following week. This presents a temptation to the Bazaar-people too strong to be resisted by their present knowledge and experience of Christian Truth.

To the washer-men all days are alike, and no reason can be assigned for their disregard of the Sabbath, except that they seem altogether regardless of religion. There are, I am thankful to say, some few praiseworthy exceptions, but the number is very small. Again, in some nominally-Christian Families we have occasionally to contend with remaining heathen prejudices, ignorant, vicious, and unchristian practices, which are, however, sanctioned, if not applauded, by many persons, as being consistent with the manners and customs of the country.

But I am thankful to say, that in the midst of so much immorality and wretchedness, we are permitted to see some few who appear to be steadfastly holding on their way, and thus setting a good example to those around them. The average attendance at our chief Congregations, viz. that on the Mission Premises, on Sunday Morning at eleven o'clock, and that at Gatambe, on Sunday Afternoon at three o'clock, continues to be steady and satisfactory. In the former Congregation—

that on the Mission Premises—there are usually present four Modeliers and their families; and of the members of these four families eleven persons are Communicants.

There are five regular Congregations in connection with the Kandy Station.

The Sunday-Morning Congregation at the Mission Premises, which is the largest, averages 110: the Communicants are 28 in number.

*Schools.*

In the English School there are at present 50 pupils. They are making progress in their studies, and their behaviour while at School is pleasing and satisfactory. The number of girls reported to be in attendance in the Female Boarding School is the same as last year, namely, 10. Their conduct has given much satisfaction.

The Report thus speaks of

*Adult Baptisms.*

The number of adults who have been baptized during the year is three, of whom one is the son of a Kandian Chief, who was educated in the Government School in this town. His parents, though not violently opposed to the step he has taken, will, I fear, by gentle means, exert their utmost influence to induce him to marry a heathen wife. This has been the course adopted on former occasions, and has been the means of drawing aside several young Kandians, who had appeared to go on steadfastly for a time.

*BADDAGAME.*

A Report of this Station, drawn up by the late Rev. C. Greenwood, is in our possession. It does not present any features of an encouraging or interesting character. We introduce some extracts from it.

*Trials of the Station.*

Another of the few short years allotted to us for labour has closed upon us for ever.

The Station has not been without its trials, arising from the unfaithfulness of some of our Church Members, four of whom were excommunicated in the month of November last; and only one of them has sought reconciliation with the Church.

Thus, while the heart's earnest hopes are dashed by witnessing the unsteadfastness of professors, and our fears excited lest at last they should come short of salvation, we are also led to *stand in doubt* of others, that we have bestowed on them labour in vain. We sorrow for the apathy of the many—we grieve for the danger of the fallen—and we desire that God may search us and know our hearts, fearing that the withholding of blessing from others may arise from some hindrance in ourselves. Our difficulties and wants, however, will be more apparent as they come before you in detail. And the first in order to be noticed is

I. *The Ministry*—At the Station Church the Services have continued as formerly, viz. two on Sundays, and one week-day Service, the latter still continuing as a Catechetical Lecture, all of which are conducted alternately by the European and Native Missionaries. In addition to which, there have been two Village Services, each held once a month, or oftener, viz. at Pellekettiya and Lalwala; the former about a mile and-a-half, the latter six or seven miles, from the Station.

II. *Domiciliary Visiting*—This has formed nearly the sole occupation of three Probationary Catechists, and one Scripture Reader. And to their visits have been added those which the Clergy and the remaining Catechist have been able to spare time for, from their other occupations. In this way about ten thousand individuals have been visited during the year. This, though often interesting, is a very trying, because, apparently, a very unproductive, branch of labour.

III. *Of the School Department*—At the commencement of the past year, there were five Day Schools in operation, viz. two on the premises at Church-Hill—the Boy's English, and the Baddagame Girls' School; and three generally denominated Village Schools—one at Palm-Hill, one at Pellekettiya, and one at Lalwala. The English School is carried on in conjunction with the Seminary. It contains fifteen boys, and is a sort of nursery-bed for the future supply of the Seminary.

#### *The Girls' School.*

The progress of the girls, both in reading and Scripture Knowledge, though always satisfactory and pleasing, has more than equalled past years; owing, it is believed, to a change of Masters, which took place in the middle of 1848. The former

Master withdrew in search of more lucrative employment, and has been succeeded in the office by one of the Probationary Catechists, T. J. Christian, who, however, spends only an hour or two each day in the School, the remainder of his time being given, as formerly, to visiting. Mrs. Greenwood, too, has continued her usual daily attendance in the School, except during the time when she was absent from the Station through sickness. Several of the elder girls have left during the year; but it is satisfactory to report that a few of them, unlike what has generally been the case, continue to attend the Sunday Services. There is a prospect, too, through the coming year, of a further increase in numbers.

#### *The Seminary.*

This continues to be a source of great comfort and encouragement. The number of lads at the time of the last returns was twelve: through the greater part of the year now under review there have been thirteen; and it is pleasing to add, that, with few exceptions, their conduct has been good. Their studies, also, have been carried on with diligence; and their attainments have thus equalled what might be expected from lads of average abilities.

#### NELLORE.

From the Rev. R. Pargiter, who continues in charge of this Station, we have received the following

#### *Report for the Year 1849.*

In rendering my Report for this Station, at the close of another year, I wish I could say it were one marked by success. I regret I cannot. Yet I am thankful to say it has been one during which, through the Divine Blessing, I have been enabled to pursue the routine of my Missionary Duty without interruption.

The morning Congregation consists of about 150 to 200, and the afternoon from 70 to 80. To this I do not expect any considerable increase until something of a collective renunciation of heathenism marks our Missionary Proceedings.

The order and devotion which have attended our stated assemblies has not been the least pleasing feature connected with this branch of labour. A supply of new Hymn Books from the Tinnevely Brethren, in addition to the Prayer Books formerly printed by them, has made our supply of devotional books for Public Services tolerably complete.

The total number of Communicants, in connection with Nellore, excluding Cipay, is 44, 40 of whom may be regarded as the average number monthly. Of the religious character of these I could not speak with confidence, yet of the most I am inclined to hope well. Their regular attendance upon the weekly Means of Grace is satisfactory; and, in some instances, it is gratifying to see the efforts made to bring within the fold of the Gospel their relatives and friends. This is a point which I feel more and more anxious to see realized; for beside being a pleasing proof of their Christianity in itself, it is a means of progress which affords security the most desirable in our circumstances. When several members of a family arrange themselves under the standard of Christianity, they support each other.

The number added by Baptism to the Church during the year, infants not included, is three. I baptized them on Christmas-day, after a probation of more than eighteen months. I do not know that I have administered the solemn rite before with so strong a confidence of the sincerity of the parties as I felt with respect to them. One was an old woman whose knowledge was little, but whose conduct evinced Christian Feeling; another was a young man about twenty-one, whose application for baptism had been frequently refused, with the view of trying him; and another was a girl of about fifteen, from the Day School, who lives with Christian Relatives, and of whom we may indulge a hope that she will be brought forward in the knowledge of Christian Truth, and in the practice of Christian Graces.

#### CHUNDICULLY.

This Station, as well as Nellore, has been under Mr. Pargiter's care during the year 1849. He thus reports of it—

#### *General View.*

In reviewing the work during the year, and marking the progress of events, there is, I think, satisfactory evidence that we have been going forward. Though no great increase has been made to our numbers, there is, I trust, a more healthy tone pervading the affairs of the Station, and indications which lead to the conviction that God will send us prosperity.

The Tamil Morning Service has not

only been well attended, but a greater interest has appeared to be felt in the Services of the Sanctuary; and, if I may judge from outward evidences, there is reason to believe that a renewed influence is in progress, particularly amongst those who have been trained in our Seminaries.

The English Service in the evenings has also maintained its character, and while it has caused some considerable degree of labour, it has been, I am persuaded, subservient to the interests of the Mission. Many of the Natives who learn English are glad to avail themselves of this Service, as they thereby become better acquainted with the truth and character of Christianity.

The number of Communicants continues about the same as last year. A few have left the place, and some others have been admitted.

There have been ten adults added by baptism to the Church, who have either been under the instruction of the Missionary or Catechists, or whose fitness has been obtained from other sources. Experience has taught us that nothing is lost by exercising great circumspection and caution on this subject, particularly where there is the least cause to suspect that employment in the Mission is an ultimate object in view.

#### *Out-Services.*

These, though not attended to so fully as we could wish, or as they might be if we were in possession of an Ordained Native Missionary, have nevertheless been made the means of conveying information, and of declaring the great truths of Christianity to those whom we could not prevail on to attend the Services of the Church. The number of hearers differs according to circumstances, but perhaps, taking Colombogamme, Nadutturro, and Navatcooly, not less than 2000 people are brought, more or less, under the influence of the Gospel.

#### *Seminary.*

The chief point which has been kept in view in the Seminary has been the spiritual improvement of the youths. I have ever regarded the Seminary as a nursery for our future operations in the moral department of education.

The conduct of the youths during the year has been very satisfactory. Those who have been admitted into the Church have maintained a serious deportment,

and manifested considerable anxiety to become more acquainted with the experimental truths of the Gospel. There is, I hope, a gracious influence in operation on their minds, which will lead them on in the paths of piety and virtue, when removed from the more especial superintendence of the Mission. Three have been appointed to Schools in connection with our Mission, and the advantages of their instruction have already developed themselves. Three have, after special instruction, received baptism; and, as far as human foresight can ascertain, and outward circumstances give evidence, they are sincere in their profession. These, I trust, will exercise a healthy influence over those who have not as yet embraced Christianity. On the whole, the Seminary has given satisfaction, and I look forward with pleasing anticipation to its future progress.

*English Day Schools.*

The English Day School on the Mission Premises has continued to keep up its numbers, notwithstanding the decisive efforts of the Romish Priests to prevent any of the children of Romanists from attending it. Sometimes, owing to a threat of excommunication from the Priests, the parents withdraw their children for a time; but they invariably return after the expiration of a short period. The general acquaintance the boys possess of the Scriptures, Geography, Arithmetic, Grammar, &c., proves that there has been no lack of diligence in the Masters, or want of attention in the boys.

[ EASTERN-FEMALE EDUCATION SOCIETY.  
KANDY.

*Readiness to receive Education.*

MISS HOULISTON, writing on the 8th of May 1850, says—

My School is making progress very satisfactorily, and I am told is in high reputation. The number of my children has increased to 65; we are like bees in a hive; the thermometer last week ranged from 80° to 84°. On Monday I had a visit from a Kandian Chief, one of the greatest men in the island, a near relative of the late King: his name translated would be "Master of the World." The purport of his visit was to ask me to educate his little daughter of ten years of age: he could not speak a word of English. I certainly did not feel that I was in the pre-

sence of royalty: he wore only white calico wrapped around him from the waist to the ankles, his feet bare, and on his head a large flat hat, which he did not take off. He expressed great desire that his child should be educated and learn English, but it was evidently a struggle to his feelings to consent to her mixing with other children: he said he feared she would be very much frightened, as she had never been from home: he hoped I would allow her to sit apart from the other children, and that he would send the carriage for her at tiffin time. After rather a long interview, he promised to take her to the School the following morning, and he would then select a seat for her. The next morning I went, all expectation: he came early, but did not bring his little daughter: he said she was ready to come, but had a pain, and he hoped to bring her next day. I could hardly help smiling at the excuse, for he evidently wished to see for himself what the School was like. He stayed some time, looked much pleased with all he saw, and next morning he brought her accompanied by her little slave. She is a very intelligent-looking child, her eyes beautiful, her hair very black: her dress was white calico, embroidered with gold thread, a gold chain and band of precious stones set in gold round her neck, with a necklace from which was suspended a beautiful ornament with costly pearls, gold bracelets and rings. She has now been a week in the School, and appears very happy.

The greatest difficulty I have is to keep order, they are all so happy: being so many together is such a novelty to them that they cannot keep their spirits within bounds. If I had an assistant to take the younger children it would be a great advantage to the School: my energies are on the full stretch; and so many of my pupils speak little English, that it is no easy matter to make them understand. I am very anxious to see them improve; they are all very deficient in knowledge of every kind; the Scriptures they do not seem to have read. I will give you an example. Last Sunday's Lesson was on the "Word of God;" my class, as well as each one in the School, recite a verse which they have learned at home; it was this, "This is a precious Book indeed," &c. I found they did not know that they had souls. I spent an hour trying to make them understand: they only repeated what I said: they have not been



accustomed to think: all my children are not so ignorant as this, but at least two-thirds are. I feel that I have a mighty work before me; but how encouraging it is to see such an ardent desire among the Chiefs of highest rank that their daughters should be educated! And this is not all: I have been asked by three Singhalese Gentlemen, educated men, if I could spare time to instruct their ladies, regretting deeply that they had been so neglected.

### North-American States.

#### BIBLE SOCIETY.

##### *Summary of the Thirty-fourth Year.*

*Receipts:* 284,614 dollars 84 cents, being 32,744 dollars more than the preceding year—*Payments:* 284,557 dollars 67 cents—*Issues:* 633,395 Bibles and Testaments, being 68,672 copies more than last year, and making a total of 6,980,535 copies from the commencement.

#### BAPTIST BIBLE SOCIETY.

##### *Summary of the Thirteenth Year.*

*Receipts:* 40,993 dollars—*Payments:* 41,235 dollars 33 cents—*Printed:* 41,269 volumes—*Issues:* 45,377 copies, making from the commencement the number printed 334,327 copies.

#### EDUCATION SOCIETY.

##### *Summary of the Thirty-fourth Year.*

*Receipts:* 32,754 dollars—*Payments:* 30,181 dollars 53 cents—*Beneficiaries:* 436; of whom 59 have entered the Ministry. The number of applicants has been 114.

#### FOREIGN EVANGELICAL SOCIETY.

This Society has been united with the American Protestant Society and the Christian Alliance, and has assumed the name of the

#### AMERICAN AND FOREIGN CHRISTIAN UNION.

##### *Summary for the First Year.*

*Receipts:* 52,000 dollars—*Payments:* about equal to the receipts—*Missionaries,* 68. The Society's Labourers are at work in the United States, Italy, Sweden, Russia, Hungary, France, and Ireland.

#### BOARD OF MISSIONS.

##### *Summary of the Fortieth Year*

*Organisation*—The Board is composed of Corporate Members, elected under the Act of Incorporation; Corresponding Dec. 1850.

Members, also elected; Honorary Members, constituted such by the contribution at one time of 100 dollars if Laymen, and 50 dollars if Ministers.

*FUNDS: Receipts:* 291,705 dollars 27 cents—*Payments:* 263,418 dollars 47 cents; leaving a debt of 31,603 dollars 98 cents.

*MISSIONS AND LABOURERS*—*Missions,* 25; *Stations,* 103: *Ordained Missionaries,* 155, of whom 9 are Physicians; 5 *Licensed Preachers,* 7 *Physicians* not ordained, 26 other Male and 210 *Female Assistants,* principally wives of *Missionary Labourers;* being 407 *Labourers* sent from America. To these add 30 *Native Preachers,* and 100 other *Native Assistants;* making a total of 537 *Labourers.*

*COMMUNICANTS*—In 87 Churches there are 25,643 *Communicants,* of whom 1925 have been added during the year.

*EDUCATION*—There are 7 *Seminaries* for training *Native Teachers,* in which are 349 scholars; 24 other *Boarding Schools,* containing 726 pupils; and 305 *Free Schools,* in which are 9355 children and youths; making a total of 10,430 pupils. The common Schools in the Sandwich Islands, being wholly supported by the *Natives,* are not included in this estimate.

*PUBLICATIONS*—*Printing Establishments,* 12; connected with 7 *Type and Stereotype Foundries* for printing in about 30 languages. During the year, 36,061,119 pages are reported to have been printed; making the total from the commencement of the *Missions* 752,542,318.

##### *Income of the Forty-first Year.*

*Receipts:* the exact amount has not reached us, but we learn from collateral sources that there was an increase of 9332 dollars 93 cents in the first nine months of the year.

#### BAPTIST MISSIONS.

##### *Summary of the Thirty-sixth Year.*

*Receipts:* 104,837 dollars 20 cents—*Payments:* 101,447 dollars 23 cents—*Missions,* 17—*Stations* and *Out-stations,* 329—*Missionaries,* 56, of whom 52 are *Preachers;* *Female Assistants,* 57—*Native Assistants,* 214. Total number of *Labourers,* 320—*Churches,* 151—*Members,* 12,290—*Schools,* 102: *Pupils,* 2648.

#### METHODIST EPISCOPAL MISSIONS.

##### *Summary of the Year 1849-50.*

The appropriations for the year amount  
3 X

522 NORTH-AMERICAN STATES.—RECENT MISCELL. INTELL. [DEC. to 99,635 dollars; being 2771 dollars more than last year. Publications, 276. There have been 21 Colporteurs employed.

**PRESBYTERIAN CHURCH MISSIONS.**

*Summary of the Thirteenth Year*  
*Receipts:* 126,075 dollars, 40 cents—  
*Payments:* 124,838 dollars. Twelve Missionaries and 10 Female Missionaries were sent out during the year. The Missions of the Board are among the Indian Tribes of America, India, Siam, China, and the Jews in America. Of the persons sent out last year, two Missionaries and their Wives were sent to establish a new Mission on the western coast of Africa, at some point near the equator. The Board also contribute for the spread of evangelical truth in the countries of Papal Europe. In the African Missions there are 5 Clergymen and 3 laymen employed. In India there are 3 Missions, 23 Missionaries, 16 Female Missionaries, and 21 Native Preachers and Assistants. The Churches at 8 Stations number about 200 members, and 1230 scholars are in the Schools. There are 5 Missionaries in Siam. In China 13 Missionaries, including 2 Physicians and 1 Lay Assistant, and 9 Female Missionaries. At Canton is a School of 18 boys. At Ningpo is a Church of 8 members, 2 having been added during the past year, and 75 pupils in the Day and Boarding Schools.

**BAPTIST BOARD OF PUBLICATION.**

*Summary of the Eleventh Year.*  
*Receipts:* 24,822 dollars 69 cents—  
*Stock:* value 20,215 dollars 35 cents—

**SEAMEN'S FRIEND SOCIETY.**

*Summary of the Twenty-second Year.*  
*Receipts:* 23,497 dollars, being an increase of 4915 dollars over the preceding year—*Payments:* 23,206 dollars.

**SUNDAY-SCHOOL UNION.**

*Summary of the Twenty-sixth Year.*  
*Receipts:* 167,652 dollars—*Payments:* 248,559 dollars, including books on hand value 75,544 dollars. Value of publications issued during the year, 132,872 dollars 87 cents. There have been 103 Colporteurs employed, who have opened 1238 new Schools, and visited and revived 2345 other Schools; including 20,137 Teachers and 157,628 scholars.

**AMERICAN-TRACT SOCIETY.**

*Summary of the Twenty-fifth Year.*  
*Receipts:* 308,266 dollars 72 cents; of which 202,371 dollars 92 cents were received for publications—*Payments:* 308,313 dollars 55 cents—*Issues:* 939,602 volumes, 7,897,792 publications, 280,697,500 pages. From the commencement of the Society 5,681,123 volumes, 111,989,195 publications, 2,607,102,789 pages have been issued. There have been 508 Colporteurs employed for the whole or part of the year; of these, 131 were students from 29 different Colleges during their vacation.

**Recent Miscellaneous Intelligence.**

**UNITED KINGDOM.**

*University of Oxford*—Summary of Members in January 1850, the first column denoting the total number in the Books of each College, and the second the number of those who are Members of Convocation;—

Christchurch.....737	437	Magdalen Hall, 229	102
Brasenose.....418	260	Lincoln.....215	117
Exeter.....448	243	Merton.....175	101
Oriel.....373	195	Pembroke.....205	98
Balliol.....334	173	Corpus.....135	97
St. John's.....324	173	New.....168	92
Wadham.....322	166	All Souls.....116	52
Worcester.....327	162	Jesus.....161	75
Trinity.....287	153	St. Edm. Hall.....111	61
Queen's.....280	146	St. Mary Hall.....96	28
Magdalen.....187	148	New Inn Hall.....77	14
University.....261	123	St. Alban Hall.....30	6

Total Members on the Books.....6018  
 Total Members of Convocation.....3288

*University of Cambridge*—Summary of Members in January 1850, the first column

denoting the total number on the Board of each College, and the second those who are Members of the Senate;—

Trinity.....2268	1307	Magdalen.....219	120
St. John's.....1402	775	Jesus.....220	194
Christ's.....837	191	Catharine Hall, 255	113
Calus.....379	186	King's.....125	101
Queen's.....320	180	Pembroke.....122	75
Corpus.....274	160	St. John's.....126	72
Emmanuel.....215	149	Trinity Hall.....166	62
St. Peter's.....243	146	Downing.....63	39
Clare Hall.....223	132	Com. in Villa.....0	30

Total Members on the Boards.....7047  
 Total Members of the Senate.....3631

*Church Miss. Soc.*—On the 22d of October, at the Society's House, Salisbury Square, the Instructions of the Committee were delivered by the Honorary Clerical Secretary to the Rev. T. Peyton and Mrs. Peyton, and Mr. James Quaker, an African Youth, on occasion of their return to Sierra Leone to resume their duties in the Grammar School; Mr. Peyton as

Master, and Mr. Quaker as Assistant Teacher. The Instructions having been acknowledged by Mr. Peyton, he and his fellow-labourers were commended in prayer to the protection and blessing of Almighty God by the Rev. T. R. Redwar, Incumbent of St. Thomas's, Chancery Lane—The Rev. F. Bultmann and Mrs. Bultmann sailed for Africa on the 24th of October, and the Rev. T. Peyton, Mrs. Peyton, and Mr. J. Quaker sailed for the same place on the 18th of November.

*London Miss. Soc.*—Rev. Frederick Baylis and Mrs. Baylis sailed for Madras on the 14th of September—Rev. William Gillespie arrived from Canton on the 26th of September.

#### WESTERN AFRICA.

*Church Miss. Soc.*—Intelligence has just reached us of the removal of another Labourer from this Mission by the death of the Rev. John Christian Müller. Mr. Müller had for some time been suffering from dysentery, and was contemplating a return home for the restoration of his reduced health and strength; but the disease, again returning, proved fatal on the 16th of June, when he entered into rest.

*Amer. Presbyt. Board.*—Mr. Mackey and Mr. Simpson reached Gaboon on the 3d of November.

*American Board.*—Mrs. Bushnell fell asleep in Jesus on the 25th of February.

#### SOUTH AFRICA.

*London Miss. Soc.*—Rev. Wm. Thompson, with his sister and three children, reached Cape Town on the 24th of June.

#### INLAND SEAS.

*American Board.*—Mr. King was last autumn much engaged with Italian Refugees from Rome who had fled to Greece. One of them has applied for 500 or 1000 copies of Diodati's Italian Bible for distribution. When a boy, he was confined, locked up in a room eleven days, and fed on bread and water, because it was discovered that he had in his possession a copy of the Italian Bible—Mr. Marsh arrived at Smyrna on the 20th of January, and at Mosul on the 29th of March—Mr. and Mrs. Bliss and their companions arrived at Smyrna in June.

#### INDIA BEYOND THE GANGES.

*Amer. Bapt. Miss.*—Mrs. Moore, wife of Rev. C. C. Moore, of Arracan, died on the 5th of November, after a long illness—Messrs. H. M. Campbell and H. E. Knapp and their

wives reached Akyab on the 13th of March—Miss H. E. T. Wright arrived at Maulmein on the 18th of March, and Mrs. Brayton in the same month—Rev. H. Howard and Mrs. Howard left Maulmein for America on the 13th of February—Rev. J. G. Binney and Mrs. Binney embarked for America on the 22d of April—Rev. W. Dean reached Bankok in March.

#### CETYLON.

*American Board.*—Mrs. Apthorp died on the 3d of September. Her health had been some time declining. Her mind was peaceful, trusting to Christ.

#### WEST INDIES.

*Baptist Miss. Soc.*—Mrs. Merrick and Fanny Watson have arrived in Jamaica.

#### UNITED STATES.

*American Board.*—Rev. Justus Doolittle and Mrs. Doolittle sailed for Hong Kong on the 23d of November—Rev. Dwight W. Marsh sailed for Smyrna on 7th of December, on his way to Mosul—Mr. John Adams Butler sailed for Port Natal on the 13th of March—Rev. John V. N. Talmage sailed for Canton on his way to Amoy on the 19th of March—Rev. Henry J. Van Lennep and Mrs. Van Lennep, Rev. Edwin Bliss and Mrs. Bliss, Rev. Justin W. Parsons and Mrs. Parsons, sailed for Smyrna on the 24th of April—On the 20th of June, Henry A. Ford, M.D., sailed for the Gaboon—Rev. H. G. O. Dwight sailed on the 3d of August for Smyrna, accompanied by Mrs. Dwight and family, on his way to Constantinople—Rev. W. M. Thomson sailed for Smyrna, on his way to the Syrian Mission, on the 15th of June.

*Amer. Bapt. Miss.*—The company of Missionaries designated for Burmah and Assam, consisting of Rev. E. and Mrs. Kincaid and Dr. J. and Mrs. Dawson, for the recommencement of the Mission at Ava; Rev. J. and Mrs. Wade for the Burmese Mission, and Rev. J. H. and Mrs. Vinton for the Karen Mission at Maulmein; Rev. M. and Mrs. Bronson, and Miss M. S. Shaw to the Station at Nowgong, Rev. S. M. and Mrs. Whiting and Mrs. Cutter to Sibsagor, and Rev. William and Mrs. Ward to Gowahatti, in Assam, sailed for Maulmein and Calcutta, July 25. Beside the Missionaries and Assistant-Missionaries enumerated, the Assamese Youth, for a time resident in this country, and members of several Mission Families, made up a total of twenty-eight passengers.

## Miscellanies.

### INVITATION TO PRAYER.

An "Invitation to Prayer," circulated in former years, has been renewed in reference to the FIRST DAY OF THE NEXT YEAR. As reasons for this, it is said—

Important as have been the events which have ushered in preceding years, it will be difficult to find a period when the aspect of the times was so remarkable, or when the outpouring of the Holy Spirit has been so much required, as at the present moment.

For, in the first place, the Bishop of Rome, with that arrogant spirit which has for

centuries past characterized that corrupt Church, has issued a Papal Bull, establishing an Archbishop of Westminster and twelve Bishoprics, which include the whole of England and Wales.

If we reflect upon the actual condition of the Pope, that he has very lately returned to Rome from an ignominious flight, in which he was disguised as a valet—and that he is now indebted to foreign troops for the safeguard of his person—we might consider this Bull as a mere idle vaunt, reminding us of the vision of the Apostle John when he saw a woman drunk with the blood of the martyrs of Jesus. But when we bear in mind *the enchantments of Babylon*, that several, alas! who seemed faithful men, have been perverted by her delusions and artful sophistries; when we see the encouragement which has been given to Popery in high places; when the Scriptures of Truth predict *him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish*; when, also, we reflect on the terrible judgments to which they are exposed who become proselytes to Rome, or abide in her communion; then the glory of God—the honour of our Lord and Saviour Jesus Christ—loyalty to Her Majesty the Queen, our rightful Sovereign—the preservation of our civil and religious liberties from the galling yoke of Popery—call on sincere Christians to unite with one mind and heart in earnest prayer to God for the outpouring of the Holy Spirit, that He who is *the Spirit of wisdom and counsel, the Spirit of might and ghostly power*, may impart such a spirit throughout the nations as may cause us to rise up as one man against such overbearing encroachment; that the Lord may also grant to Her Majesty's Government, and to the Great Council of the nation when assembled in Parliament, that wisdom which may enable them to devise such measures as it becomes us, as a Protestant Nation, to adopt, and strengthen them to carry these measures fearlessly into practice; in no wise be daunted by his Bulls, who, while he appears as a lamb, speaks like a dragon; and whilst cruel as the lion, is wily as the serpent.

A second reason for uniting in prayer for the outpouring of the Holy Spirit is, "the dangers to which we are exposed from the Anti-Protestant Principles and practices of the Tractarians, and the strife and divisions which they have occasioned." What their opinions and practices are, and how greatly their tenets have paved the way for the lamentable secessions from the Church of England which have lately taken place, are very accurately set forth in the Bishop of London's Charge. Among other evils, his Lordship notices—"A taste has been excited in them for forms and observances, which has stimulated, without satisfying, their appetite; and they have naturally sought for gratification in the Church of Rome. They have been led step by step to the very verge of the precipice, and then, to the surprise of their guides, have fallen over. I know that this happened in some instances; I have no doubt of its having happened in many. Then, with respect to doctrine, what can be better calculated to lead the less learned or less thoughtful members of our Protestant Church to look with complacency upon the errors which their Church has renounced, and at length to embrace them, than to have books of devotion put into their own hands by their own Clergymen, in which all but Divine honour is paid to the Virgin Mary? A propitiatory virtue is attributed to the Eucharist; the mediation of the Saints is spoken of as a probable doctrine; prayer for the dead urged as a positive duty; and a superstitious use of the sign of the cross is recommended as profitable. Add to this, the secret practice of auricular confession, the use of crucifixes and rosaries, and the administration of what is termed the Sacrament of Penance.

"Then, with regard to the mode of celebrating Divine Worship. They have presumed, following their mere private judgments, and not the rules or intentions of the Church, to introduce, one by one, those very forms and observances which the Reformers of our Liturgy had purposely discontinued and laid aside, but which it is now sought to revive—some of them for the first time since the Reformation. These innovations have, in some instances, been carried to such a length, as to render the Church Service almost histrionic. I really cannot characterize by a gentler term the continual changes of posture, the frequent genuflexions, the crossings, the peculiarities of dress, and some of the decorations of the Churches to which I allude. They are, after all, a poor imitation of the Roman Ceremonial; and furnish, I have no doubt, to the observant members of that Church, a subject, on the one hand, of ridicule, as being a faint and meagre copy of their own gaudy ritual; and, on the other hand, of exultation, as

preparing those who take delight in them to seek a fuller gratification of their taste in the Roman Communion."

It need not surprise us that such distressing errors, so contrary to our Protestant Faith, should cause strifes and divisions among us. For while the faithful servants of Christ would gladly devote themselves to the proper work of the ministry—preaching the glorious Gospel of the Son of God, turning sinners from the error of their ways, and building up their people in their most holy faith—they are called, by their Ordination Vows, "to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's holy Word;" and "to maintain and set forward as much as lieth in them quietness, peace, and love, among all Christian People." How difficult it is to do this, and yet in meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging the Truth, and that they may recover themselves out of the snare of the devil. Surely this calls for a devotional union among those who sigh and cry for the abominations that are in the land. For if Almighty God does not help us, who can? who but He, by granting us a gracious outpouring of His Holy Spirit, can befriend us? And blessed be His name! He has said, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.*

A third circumstance which calls for special prayer for the outpouring of the Holy Spirit regards the due observance of the Holy Sabbath. Peculiar eloquence would be required suitably to set forth the joy which filled the hearts of the Lord's people, when, in answer to the petitions of 700,000 of Her Majesty's subjects, the House of Commons resolved to address our gracious Queen to stop the Sabbath Labours in the Post Office, and when Her Majesty returned a favourable answer. A measure of a similar spirit of thankfulness was produced in many hearts on hearing the result of a debate respecting the African Squadron.

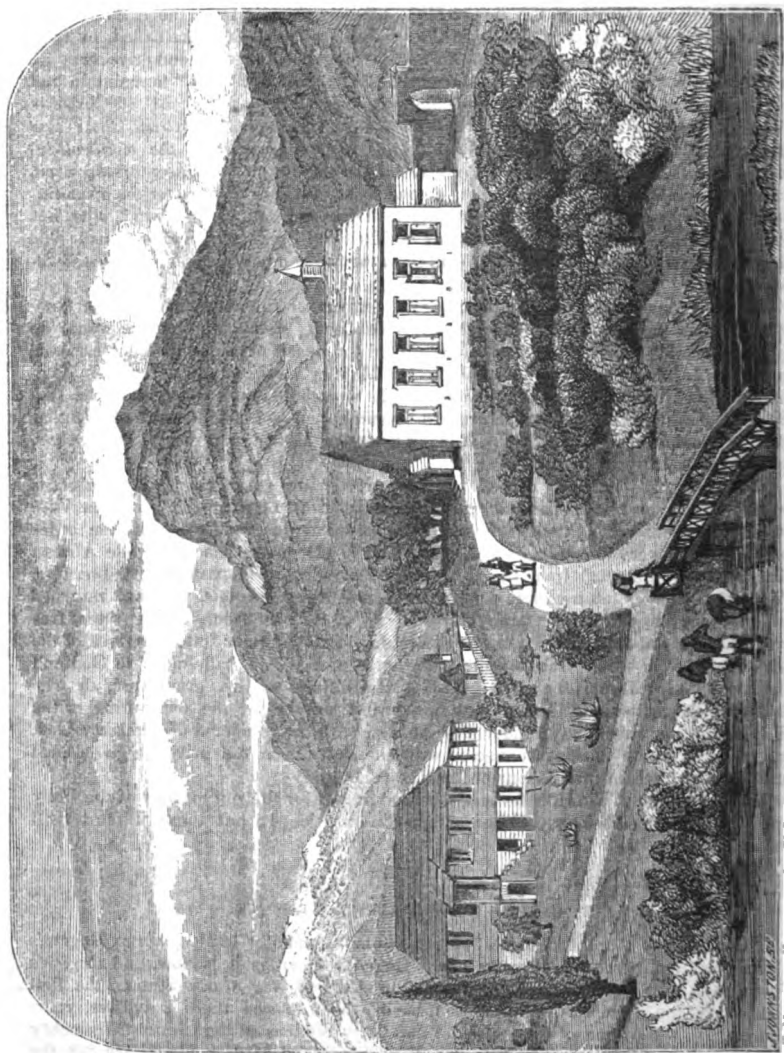
Who, that has the glory of God and the present and everlasting happiness of his fellow-subjects at heart, does not grieve at the contrast between this Christian Vote and a subsequent vote of the House of Commons, which, in effect, rescinded the order for the non-delivery of letters on the Lord's Day? Distressing fact! While African Negroes were protected from the grasp of the slave dealer, thousands of Postmasters, Post-Office clerks, letter-sorters and carriers, and other persons, who had returned public thanks to the Almighty for Her Majesty's gracious order, setting them free from Sabbath Labour, were constrained to return to their former state, deprived of the gift of one day in seven free to unite with the holy angels in hallelujahs to God and the Lamb. (See Jeremiah xxxiv.) God, of His infinite mercy, grant that, all who reverence the Sabbath of God uniting in earnest prayer for the outpouring of the Holy Spirit, our rulers may render due obedience to the command of Almighty God, and restore to the persons connected with the Post Office the privilege given for a short time of freedom from labour on the Lord's Day.

These are some of the calls for a concert for prayer for the outpouring of the Holy Spirit on New-Year's Day. Others might be mentioned; but these, I trust, will suffice.

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#### REGENT'S TOWN, SIERRA LEONE.

AN Engraving of Regent's Town appeared in our Volume for 1821, given as Regent's Town was then, nearly thirty years ago. Regent's Town as it is now, and Regent's Town as it was then, are very different. In 1821 it was a new Station, the first Missionary, the Rev. W. A. B. Johnson, having been placed there only five years before. It is now one of the oldest of the many Stations of the Church Missionary Society, and is still bringing forth fruit. The Church and Mission House are not the same as represented in the former Volume. The old ones having become dilapidated, the present buildings were erected in 1839 and 1841; the people, by their contributions of labour, rendering very effectual assistance, having brought up 700 bushels of lime from Freetown, and 1900 bushels of sand from the sand-beach, free of expense, the distance of either place from Regent being six miles. The Church is well filled; indeed, it is thought it will be necessary to put up galleries. On the first Sunday of the present year upward of 300 individuals received the Lord's Supper.



**VIEW OF THE CHURCH AND MISSION-HOUSE AT REGENT, SIERRA LEONE**

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